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OF EUROPE

SENIOR EDITOR
PROFESSOR, SCIENTIST, SOCIOLOGIST
DR LUCIEN OULAHBIB
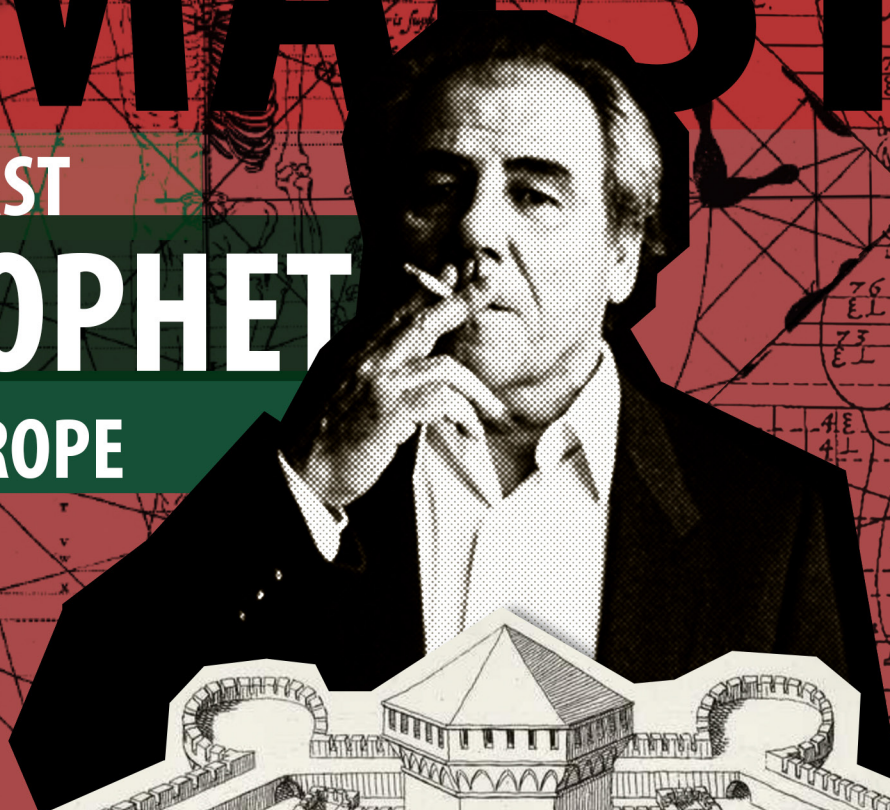
OLEG MALTSEV

WHAT ARE YOU DOING AFTER THE ORGY?

JEAN BAUDRILLARD

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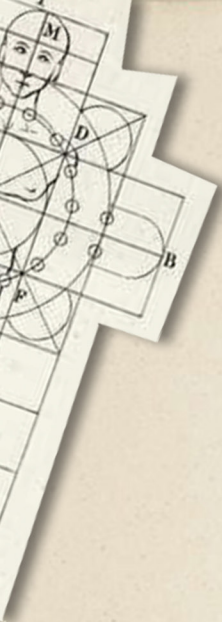
Maestro. Jean Baudrillard. The Last Prophet of Europe.
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Author: Oleg Maltsev
Senior Editor: Lucien-Samir Oulahbib
Literary Editor: Andy McLaverty-Robinson
Translator: Kanykei Tursunbaeva
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IN THE MEMORY
OF JEAN BAUDRILLARD

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PREFACE

Jean Baudrillard is characterized as the "Last Prophet of Europe": not just because he was a prominent thinker, French philosopher and author of more than 50 works and essays that examine modern consumer society in depth. Events and phenomena described by Baudrillard in his works 20–30 years ago are taking place today. By means of his writings he described his view of the world and explained why people and society are the way they are. He "encrypted" in his works a system that allows for making accurate prognosis. There was no book until this that could have demonstrated the integral system of Baudrillard's philosophy. Baudrillard did not share it with anybody and did not describe it explicitly as a whole. Figuratively speaking, he deconstructed his system into "bricks" (his writings), then built a building out of them, numbered each brick, and dismantled the building and burned the schemes. In the book Baudrillard. Maestro. The Last Prophet of Europe, Oleg Maltsev thoroughly analyzes each brick and constructs Baudrillard's system presenting to readers for the first time a complete model, the tools used by Baudrillard and his philosophy. Throughout the 16 chapters of this book, the author looks into all kinds of subjects raised by Baudrillard with practical examples, among which the "masses", the "kingdom of the blind", the "silent majority", "perfect crime", European mysticism, the "symbolic system" and many other phenomena are examined from the viewpoint of the scholar. The author also shares his research results based on the philosophy and sociology of Baudrillard. Dr. Maltsev then examines Jean Baudrillard's works (some of which had been translated into Russian for the first time), his photographic pieces, and interviews people who personally knew Baudrillard, his critics and fellow researchers. This work is a practical book for modern people who want to have an objective view of the current state of affairs and take responsibility for their present and future. It provides an idea for the use of the philosophy, sociology, and radical anthropology of Baudrillard as the foundation of personal achievement, efficiency, and safety in such unstable and uncertain conditions of a constantly changing environment.

REAL SCIENCE IS A FATAL CHALLENGE

Neo-modernism versus postmodernism in reshaping the "spirit of science"…
Lucien-Samir Oulahbib

I believe Oleg may not totally agree with what I have to say (but maybe later?…) but the path opened by Baudrillard and followed precisely by Oleg Maltsev author of this remarkable work (a *habilitation*; following its french meaning) must be seen as *a very new tentative to articulate art and science* in the spirit of Goethe (in the Affinity electives) and, further, Leibnitz, Platoon (Plato) or Aristoteles (Aristotle) to consider for instance that the "old fashion way" (the so famous "Old School"). To think about their invisible but solid and vivid links, is well more superior (as Leo Strauss already said regarding Maimonides in Philosophy and Law) than the so called "modernity rationality"; because the first one, as Baudrillard, and Maltsev magestrally reopen it, is, in some way, a sort of symbolic fluid, like Ariadne's thread found only by The Dexterous Butcher of Chuang Tzu (as Baudrillard often spoke about) i.e., how to catch the mysterious Link (bond) between the imaginary, the metaphysical, human flesh, the soul and political nature without falling for the Simulation, which kills all Reality, or the Perfect Crime: one of Baudrillard's book titles which indicated the purpose in this last theoretical work: to go behind reality, just as was attempted by Rimbaud when he went to Africa with a photograph machine, Baudrillard had his own too…

In our so call "modernity" this kind of so mysterious but very vivid link (which knews Evil but fight against it as a Divinity Challenge) is reducing under our eyes just as would a show: the imaginary and symbolic became in that way shrunken, as happens in the Honoré de Balzac novel The Skin of Sorrows, down to their language of logic; but it's not enough to understand the very sense of their universel each either, which touches simultaneity human flesh and the "Soul of the World" as Schelling wrote. Hegel, in his earlier studies during his léna period, has recognized (in Logic and Metaphysics, the Jena System) that if you want indeed to understand the links between the visible and invisible (as Maurice Merleau-Ponty also said in this very last work) you have to go deeper among it and embrace all of its system and not just objectify them through separation; in fact, as Maltsev shows in this very in depth and new research, a lot of levels or fields or data that frame your perception must be considered together (Husserl also said this, but not in the Berkeleyian way, but rather in a way closer to Quine because there Reality prevails). In this sense, where it's necessary to hold all of the fields as a mosaic which is reflected in your brain; Raymond Boudon and Jean Baechler (French students of Raymond Aron) know this about the levels of reality, but without esthetic reflections as added support as Maltsev has made; perhaps because art is dead in the EU, as we saw in the theater of occidental painting and so on, and as Baudrillard has already demonstrated when he wrote his famous Traverse Beaubourg museum review.

So, as Oleg Maltsev has designed and demonstrated this (in his novel and achievement of academic work.) we need to find a dynamic frame with all of those levels of reality taken together, and not consider each field just field by field, speciality by speciality, in too narrow ways; precisely because we want keep true contact with the world and not just believe that we knew something even in the Socraterian way. Why do we have

an empty world (not just some "empty words") and not something? Baudrillard asked this question as he analyzed and the matrix of the simulacrum; when the "real" territory disappears in favor on the (Google) map with a global sect behind who built the spectacle of simulation in order to hide his its simulacrum (the machine which devours the Real but left the front as can be seen regarding Potemkin Village) and, as Orwell taught us, to force you to believe that 2+2= 5 in all fields (Derrida, Foucault and Deleuze didn't catch this); it's why the simulacrum is not just the spectacle of the simulation as Debord said, but its the total disappearance as Isaac Asimov also mentioned, remarkably, in his Fondation series. It's why I suppose that Oleg Maltsev is in his own Prelude…To capture the actual movement of our universe of…

WHY BAUDRILLARD, WHY NOW?

Andrew McLaverty-Robinson

Like Baudrillard's own work, this is an unusual, original and potentially controversial book. Readers expecting the usual kitsch-poststructuralist truisms cloaked in verbosity will be disappointed. So will those looking only for introductory exegesis. Rather, what the author, Oleg Maltsev, has provided is an almost esoteric reading of Baudrillard, which is focused on the parallels between the French theorist's writings and his own findings on the history of ideas. He believes Baudrillard arrived at a definite philosophy, but deliberately publicized it only in fragments so as to avoid the misuse of its power. He himself provides this philosophy, presented as a more-or-less consistent system. This system serves to integrate Baudrillard's findings into a straightforward framework which speaks directly to issues in the philosophy of science/science and technology studies, psychology/psychoanalysis, sociology and philosophy. It might make sense to think of this in terms of Baudrillard as a problem-field, as name-of-history in the Deleuzian sense. Maltsev reconstructs, not Baudrillard's exact writings, but what he believes to be the operative conceptual frame behind them. The name "Baudrillard" then comes to refer to everything stemming from this conceptual frame — and thus, to a much wider sphere of contemporary relevance.

This is not how Baudrillard is usually used. In the English-speaking world, Baudrillard is usually classified as a postmodernist or poststructuralist. He attracted considerable interest in the 1980s-90s due to his apparent relevance to themes of globalisation and mass culture, and was widely read on courses dealing with these two topics. As time has progressed, interest in him has waned. Globalisation studies lost some of its iconic status after 9/11, with security studies usurping its place, and the financial crash of 2008; although Baudrillard also has plenty to say about "terrorism" and "security", the entanglements of academia with political power in this area made such contributions more of an embarrassment than an aid to other scholars. Cultural studies has increasingly transmuted into preparatory training for the culture industry, with a heavy emphasis on identity politics. Here, Baudrillard is still studied, but mainly for his usefulness in interpreting particular films or fictional texts. This is a Baudrillard who is always inside the Matrix, never in the desert of the real.

In any case, Baudrillard tends to be read badly by English-speaking readers. The importation of poststructuralism in the 1980s (in conditions very different from those of its emergence in the revolutionary conditions of 1960s France) was carried out mainly by people looking for a radical-seeming alternative to academic Marxism, often people who would later be drawn towards the Third Way and its project of cybernetic/behaviorist control supplemented by educational expansion and the bizarre simultaneous endorsement of market absolutism and socialistic goals. In the early stage, many of them were ironic relativists, anxious to exorcise "naive" anger and unironic commitment, attracted to the Dada-like playfulness and incomprehensibility of 1960s/70s French theory, and prone to treat these texts like Rorschach tests, in which linguistic complexity or poetics gives them license to find there anything they like (and ignore what they don't). It thus follows that what they found was a mirror of their own soul, and this increasingly came

to define who Baudrillard (or Deleuze, or Lacan, or Foucault…) is in academic circles, who Baudrillard can be said to be without such claims being struck down in the courts of peer-review, citation ranking, and essay marking. The history of the poststructuralist synthesis, and the contradictory and authoritarian nature of the resultant dogmas, are discussed in more detail in my three-volume critique of Homi Bhabha.

The political castration inherent in the synthesis is nowhere clearer than in the COVID-19 crisis: Baudrillard, and most of the poststructuralists, would doubtless have reacted in much the same way as Giorgio Agamben and Raoul Vaneigem (some of the last theorists of Baudrillard's generation), yet most of the followers of the orthodox synthesis were vehemently pro-lockdown and utterly uncritical of the powers of cybernetic nudging, media manipulation, modern reason, false universalism, and biopolitics which they might elsewhere denounce; they effectively repeated the actions of the various social-democratic parties which showed their true colours when called to fight in World War I.

The creation of "poststructuralism" as a unitary perspective was often accompanied by simplification and fusion of the various (often highly complex and terminologically vague or difficult) theorists grouped under this label. As a result, Baudrillard was most often read in terms of ideas common to this school: anti-essentialism, critique of "the subject" (the idea of a distinct individual), linguistic determinism, the complicity of knowledge with power, the critique of modern reason (including especially Marxism). He had projected onto him a range of concepts and concerns drawn from Derrida, Lacan, Lyotard or Foucault, or created by the Anglophone synthesisers themselves: for example, the centrality of positionality, the basically linguistic/discursive nature of reality, the total rejection of system-scale "grand narratives", etc. Thus for example, Baudrillard's claim that contemporary humans are reduced to the status of nodes, similar to computers in a network, each providing and receiving yes/no signals from the surrounding nodes, falls easily into the wider critique of modern and/or postmodern subjectivity and is taken up. Of course, it overlaps enormously with Virilio's theory of logistics, Deleuze's control society, Foucault's governmentality and biopower and even with standpoint theory and cybernetics (never mind that Baudrillard's main point was to oppose this reduction to nodes, whereas many of his readers support it as a means to disrupt the "modern subject" or a method of achieving greater "accountability" through behavioural nudging).

Something like Baudrillard's theory of symbolic exchange, on the other hand, is subversive of the overall synthesis and gets left-out, marginalised, and misread. It is as if they have separated out the elements in Baudrillard most compatible with their style of theory, and then cut him in half. The half they remove — the more radical, more original half — is then replaced by a simulation built up of remnants of other theorists. This is no surprise, since it's how these authors treat *all* the French poststructuralists. Baudrillard becomes part of the synthesis only by being subjected to the very techniques he exposes: illusion, simulation, hyperreality. Academia's Baudrillard becomes one of the innumerable Agent Smith clones released into the Matrix to fight knowledge of the real, each carrying the same few dogmas and truisms and the same worldview, interchangeable with the Deleuze-clone, the Derrida-clone, the Wittgenstein-clone, the Benjamin-clone, today even the Gandhi-clone or the Buddha-clone, the Black Elk-clone or the Cusicanqui-clone. (I do not mention the clones of the academics themselves; in most cases, they do not have to be cloned, because they *are already* clones).

Most of the feuding around Baudrillard has actually occurred around the *simulated* Baudrillard, the cyborg half-Baudrillard half-spectre of the poststructuralist synthesis. All too often, in the minds of both supporters and critics, Baudrillard has mutated into an advocate of simulation, "cool" capitalism, and ironic distance as an existential stance. Such perceptions no doubt contributed to the yoking of his academic fortunes to the fate of globalisation and the New Economy. By the 2010s, poststructuralism has itself been submerged into a broader synthesis dominated by identity politics, with a focus on positionality and standpoint. Baudrillard then gets further marginalised on race and gender grounds: he's one of the bad guys, the oppressors, who are trapped inside modern reason and cannot possibly see in other ways, and who must be pushed aside to make room for people from the approved identity-groups (never mind that most of the things they say are actually borrowed in mangled form from the French poststructuralists, with or without recognition of the debt). There is a thin sliver of truth in all this: the total submersion in cybernetic control which is the focus of Baudrillard's work, probably only applies in the global North, as he suggests in his Gulf War essays (which is just another way of saying: local knowledges and passionate commitments continue to exist, outside Europe or on its margins). Mostly, though, this style of critique/absorption of Baudrillard is a handy way of disposing of his radical critique. If the 1990s "postmodernists" accepted neoliberal capitalism provided they could keep an ironic distance, the 2010s identitarians act as if the spectacle is all there is, and openly orient their theory towards competing for strategic advantage within it. "Seize the means of cultural production", as Spivak puts it. But today, the means of cultural production are simply the means of production of simulacra. The order of coded elements often involves profiling and discrimination, but the ultimate problem is not the ordering of elements in the code; it is the subordination of life, humanity, nature, creativity and power-to to the system of coding itself.

Maltsev's Baudrillard is not the academically acceptable Baudrillard, the cyborg half-spectre. It is an alternative Baudrillard, one who is more alive, closer in some ways to his texts, but also cross-fertilised with a different set of philosophical interests and commitments. Through the work of his institute's Expeditionary Corps, Maltsev has developed an unusual theory regarding ancient and medieval European worldviews. He believes that older European thought-systems were closer to what is elsewhere called local or indigenous science. People believed in an underlying force, and power could be exercised through particular geometries inscribed in this force. This allowed people to do amazing things, which contemporary humans cannot replicate — and to do them, I would add, with a fraction of the energy consumption, ecological impact, and everyday social control (coercive and manipulative) which is needed for today's "achievements". The problem is, this was a qualitative science, an art or craft requiring mastery of technique and intuitive participation in a problem-field — meaning it is unthinkable once science starts being McDonaldized, deskilled and turned into transferable units.

Maltsev reconstructs in Baudrillard's work a theory of geometries as sources of power. He believes that premodern European science and technology were based on some such geometry, and that Baudrillard somehow knew of or intuited this. The knowledge has been lost in academia and in everyday "common sense" because of the insidious corruption of both forms of knowledge by mechanisms familiar to readers of Baudrillard: circular academic knowledge-systems which beg their own questions, unreliable quantitative approaches, self-reinforcing citation clubs creating an illusion

of expertise, the undermining of thought by the mass media and the endless "orgies" of consumer society, etc. This will doubtless send readers with sympathy for modern science into outbursts of "pseudoscience!" and "conspiracy theory!" Yet many of these critics would also accept very similar claims if they were made, not based on pre-modern European knowledges, but based on indigenous or non-western belief-systems. I don't know enough of the history of knowledge to assess Maltsev's claims, but his view of pre-modern science are consistent with major scholarship in the field of science and technology studies (e.g., the works of David Turnbull and Thomas Kuhn), and also with much of what survives today of ancient and medieval philosophies, particularly those of a mystical bent (such as Pythagoras and Spinoza). These geometries are also familiar to readers of critical theory under other names: the conceptual rhizome of Guattari, the topologies of desire of Lacan, or ideas such as mana which are imported from non-European ontologies.

Even more so than Baudrillard's own work, Maltsev's critique resonates with the currently prevalent critiques of "modern reason" and the search for "other ways of seeing" which are so prevalent in contemporary critical academia. However, Maltsev has the courage to go further than most of those mouthing such buzzwords, and actually propose the beginnings of a different philosophy. Also, his alternative to modern academia does not rely on standpoint epistemology or non-western traditions. Rather, he situates the problems in European thought more recently than others tend to, and recognises earlier phases of European scholarship as distinct. This should be interpreted very similarly to the appeal to non-European traditions. It is an appeal from a non-modern Europe, from a Europe which had not yet produced either modernity or colonialism/imperialism, which was still within the field of symbolic exchange and had not yet embarked on its now-fatal path.

From my point of view, it is more mysterious that Baudrillard, who had no expeditionary corps and no background in historical archives, could have discovered such a worldview at all. How might such ideas have found their way into the works of Baudrillard and his contemporaries? Part of the answer might be: because these ideas were still residually active even in the decadent sciences of the 1960s, and Baudrillard was particularly good at sorting the wheat from the chaff. My suspicion is that Maltsev has reconstructed the similarities to the European past based on isomorphic elements in Baudrillard's work. Baudrillard may have arrived at a similar awareness by more circuitous routes. To begin with, certain aspects of these geometries are available from the study of the unconscious, and Baudrillard was immersed in post-Freudian theory (Lacan's seminars, Situationism, etc.). Secondly, Marxism has at its roots an affinity with Jewish messianism, and it is possible that this potential, which was buried under decades of orthodoxy, began to re-emerge in the theoretical thaw of the 1960s. Thirdly, Baudrillard was influenced by anthropologists (such as Marcel Mauss's theory of the gift), so he may thus have come across similar geometries in (say) Tlingit culture, and extrapolated from these to the European context. Importantly, the geometries in question are not those of a cybernetic control society, but involve something this society denies.

Perhaps the biggest differences between the standard academic's Baudrillard and Maltsev's Baudrillard are that Maltsev's version is a realist and an ethical individualist. Maltsev's Baudrillard believes knowledge can refer in some sense to a real world, even if this process is necessarily mediated by socially-distorted belief-systems, and even if the nature of this world is nothing like positivism suggests. This is very different from

the usual view of Baudrillard as a strong constructivist who believes everything derives from language and all belief-systems are equally valid. Maltsev's Baudrillard also has an almost existentialist commitment to individual responsibility, of a kind which would also make him quite welcome among American pioneers (though apparently not their descendants). This is a far cry from the "death of the subject" attributed to Baudrillard in the poststructuralist synthesis, in which the subject cannot have any direct causal responsibility for anything due to its constructed nature or nonexistence, and in which individual agency is pathologized as a narcissistic illusion. (Such theories nonetheless tend to end up with paradoxical theories of performative agency and ethical obligation, without really explaining how). Maltsev thus rejects two of the central dogmas of the poststructuralist synthesis: strong social constructivism and the death of the subject.

We have yet to see if this work produces the slanderous outrage that often accompanies deviation from the orthodox line ("naive!" "obviously hasn't read the texts!" "essentialist!" "still trapped in modern reason"!). I am all too aware of these reactions, having been subject to them a great many times. They reflect the ultimate paradox: a perspective committed to multiple perspectives and forms of knowing, hostile to any form of objectivity or essentialism, which nonetheless functions like a rigid orthodoxy with fixed dogmas taken as absolutely true. I also have my own Baudrillard, which to my mind is a close reading of the texts as literally as possible, but which also doubtless involves my own selections, emphases and decontestations of ambiguous passages. Close readers will notice that my Baudrillard is subtly different from Maltsev's, although both are in a sense mystical expressionists with a radical critique of postmodern civilisation.

Nonetheless, I feel this is a vitally important work. It is important whether or not the reader ultimately decides that Maltsev's Baudrillard is closer to the texts and/or more useful than the standard version. Simply the act of going back and looking at the texts, or going out and testing the texts against the world, is a radical break from the usual uncritical acceptance of a series of homogenised cyborg-spectre-clones representing the final say on what Baudrillard "means". If this work makes a number of Baudrillardian scholars read the texts more openly, without closing down their meaning in advance to the poststructuralist synthesis or to what they find appealing, and/or to look at some empirical field and apply *both* Baudrillards to see which one works best, then it will play an extremely important role, whether or not any of the sceptics actually come around to Maltsev's Baudrillard. Right now, Baudrillard (and the rest of the poststructuralists) is like Lenin in his tomb, frozen forever in a set of lifeless dogmas so others can build power-structures in his name. Yet old Baudrillard is not dead yet, he still has some life to give if only he can be chipped out from under all the ice. In the 1960s, writers like Baudrillard (and the rest of the poststructuralists) had the task of excavating Marxism and psychoanalysis from beneath the encrusted orthodoxies which had evolved on top of them. Today, the same task is needed with the poststructuralists themselves. We need many Baudrillards, to free Baudrillard's legacy from its monological association with the poststructuralist synthesis.

Today, writing a work such as this takes a lot of courage, original thought, and preparedness to stake one's name on determinate truth-claims in a way that most critical academics will not. This spirit of experimentation, critique, healthy scepticism, iconoclasm, semantic openness, close engagement with texts or phenomena rather than hasty absorption, is Baudrillard's spirit too. Above all, it is the spirit needed, and all too lacking, in academia today.
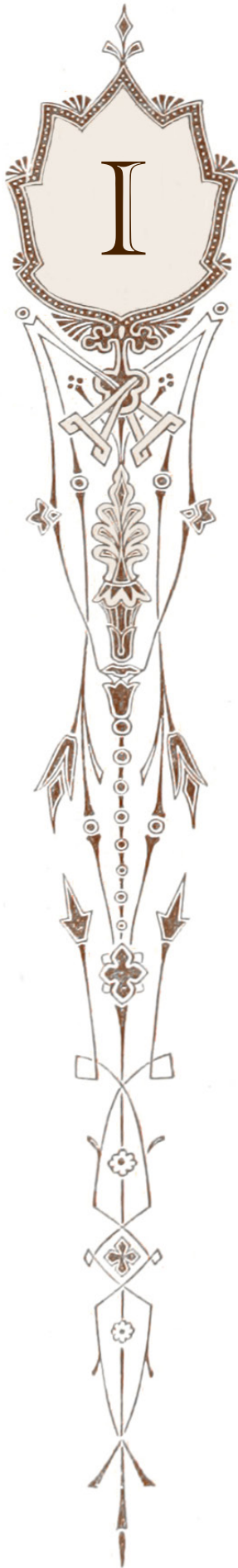
CHAPTER
INTRODUCTION.
WHY WRITE THIS BOOK?

"Greatness is not about a person himself, but his deeds"
Dr. Oleg Maltsev

Jean Baudrillard. The last and the most eminent mastermind of the twentieth century. People like him are born once in a hundred years, and today perhaps, such novelty is witnessed even more rarely. For this reason, I have decided to write this book. In scrutinizing what makes this individual "great", I am tempted to say he is not just "great" in the postmodern era of the last century, but he was also ahead of his time. He can therefore be seen as the last "prophet" of Europe. The contemporary interest in the works of Baudrillard during his lifetime was manifested in different ways, from crooked smiles to careful attention and fascination. Sometimes he was taken as a jester, playing with his readers' assumptions with dystopian parodies of modern life. His works are no less eagerly sought after his death, and maybe even more so. However, people began paying *very* careful attention when things he had written about became our reality; it wasn't funny anymore.

Why is Jean Baudrillard great? He has been the most popular postmodern philosopher in the world for more than 20 years. He was a source of misery and a bogeyman for many in Europe in the 60s, 70s, and even 80s. There was not a single major publication that would not consider it to be relevant to interview Baudrillard, and almost every major news publication has an interview or a piece about Baudrillard: *the New York Times, The Guardian, New Yorker, Der Speigel, Die Zeit, Suddeutschezeitung, Liberation and Le Monde* among many others. Many of the various interviews by journalists and scholars were collected into books titled "Jean Baudrillard. The Disappearance of Culture"[1] and "Jean Baudrillard From Hyperreality to Disappearance".[2]

However, this popularity or notoriety was not always an expression of appreciation. Many found Baudrillard's views perplexing. The theorist

[1] Clarke, D. B., & Smith, R. G. (2017). *Jean Baudrillard: The Disappearance of Culture: Uncollected Interviews* (1st ed.). Edinburgh University Press.
[2] Smith, R. G., & Clarke, D. B. (2015). *Jean Baudrillard: From Hyperreality to Disappearance: Uncollected Interviews* (1st ed.). Edinburgh University Press.

known as the "godfather of postmodernism" was even a "foreign substance" for America at the beginning. Yet his work was sufficiently unusual and unfamiliar to provoke exceptional curiosity. After all, Jean Baudrillard dared to criticize the US, calling it a "primitive society" in his book "America". This may be typical enough of French perceptions, but from the perspective of those who are "100% Americans" it is an indescribable arrogance. Indeed, American colonial society is founded on its difference from the "primitive".

Yet notoriety may indicate something different: Jean Baudrillard accomplished the impossible. He was able to become globally relevant as a public intellectual, to make waves in ways which few scholars ever do. He was capable of stirring society with his ideas, philosophy, anthropology, sociology, semiology, and even the style of language he used. And the fact that Baudrillard's ideas, even in his lifetime, had supporters and opponents in the society of consumption which he identified as the central sphere of modern society, should be recognized as an achievement — even a civic feat.

Many people consider Baudrillard to be a Marxist, hence labeling him as an enemy of capitalism, but that is not completely right. He begins from the Marxist theory of alienation and something akin to a situationist theory of the spectacle, but later becomes critical of Marxism for keeping its horizons within the world of "production". He thus concludes that Marxist proposals for change were insufficiently radical to alter the fundamental sources of alienation in modern life. His critiques always applied to administered "command societies" as much as to western market economies, and he increasingly saw both as subsumed in a type of cybernetic simulation which destroys the meaning of production itself.

Baudrillard reads and uses the works of Marx, along with those of Nietzsche, Kant, Foucault, Freud, and others. Yet he is original in their uses and is unafraid to reject those aspects of the theorists that he does not find useful. Similarly, he was influenced by Jacques Lacan, but did not become a full adherent of Lacan. In some of his works, if one reads between the lines, his main concern is to address the problem of "the people" themselves (not their oppression by some other system from outside). Yet he does not have in mind the standard Lacanian cure, if such a thing exists; he develops his own psychology through the notion of symbolic exchange, which is absent from Marxian, Freudian and Lacanian thought.

Many have an impression that Jean Baudrillard was critical of capitalism, and that's not quite true either. He criticized people, and humanity; Baudrillard took on the heavy burden of formulating a critique of humanity, and not only capitalism. For Baudrillard, capitalism is simply a relationship type in society; since it exists it was certainly scrutinized. Yet it is not made into the conceptual cause of all the problems of modern life. Baudrillard thus insists that capitalism has not solved the problems of humanity, that it is rather an effect of these problems. Indeed, Baudrillard also criticized the people, the social, the masses, and left-wing politics. His basic view could be put into one sentence: *it is people who are responsible and guilty for all, if people were different and not a silent "mass", everything else would be different*. He does not argue that the people are innocent or virtuous, and are oppressed by an alien system which is outside of them. He argues that the agency of humans is itself entangled in their alienation.

And that is very reasonable. More than ever, people act as passive masses, following the hivemind generated from whichever algorithmic cluster they belong to. Today, many people do not understand fairly simple things due to a lack of education, and

the further evidence of the "disappearance of culture" as was mentioned by Baudrillard in numerous interviews and texts. This leads to new forms of fatalism: uncritical faith in "experts", "necessity", the shibboleths of left or right and so on. Without a scientific approach to reality, people end up taking a religious stance, with various abstractions in the place of God. If we look at widespread "religious" approach, when people say "It's all in god's hands", "God has created the world and therefore he knows what to do," and people are just "an aftereffect of a certain god", therefore everything that happens in the world pleases God. However, empirical observation demonstrates that people are ones who shape the world and not God. Today's consumption, media and political clusters often function in a similar manner, with the role of God taken by one or another sign which unifies the group, while eluding human agency.

Provided this question is looked at from a philosophical perspective, certainly, it is possible that *somebody* created human beings, and theoretically, possibly it was God. But once he had done it, he would no longer interfere. All the rest is done by people, supposedly helping God to build this world. If we remove the "divine concept" as such and exclude God for a moment as we cannot disprove or prove its existence, then, of course, it would be correct to say that this world is built and shaped by people themselves. Hence, there is an interesting conclusion: all problems come from people (except natural causes (hurricanes, earthquakes, etc.) that are not in the hands of people). For this reason, Baudrillard criticized humanity and not capitalism. If you consider the entire volume of his works, roughly speaking he devoted a third of his life to "exposing" humanity. There is a whole spectrum of descriptions: masses, society of consumption, silent majority, screened out, the kingdom of the blind, carnival of mirrors, participants of the orgy… one may see for themself how much attention the problem of the people receives. Baudrillard "mocks" humanity for 44 years (1970–2014). In fact, that is an act of courage, as humans can easily get offended at such criticism and treat Baudrillard as a bully.

At least a third of Baudrillard's philosophy is a critique of humanity. The main notion for the great philosopher in this regard boils down to the following: this world is the way it is because of the way people are! As simple as that. If the problem is that the media is intolerable, Baudrillard's position maintained that if you stop accepting what the media feeds you, then they will have no choice but to adjust. As the media changes, it will force politicians to change too. After all, it is very simple: stop watching and following the media, then they will have to change. In fact, mass media organizations will become unnecessary in the way

they exist now. They are in high demand only when they can influence the masses, society, the electorate… but if they have no influence over people, they become useless and will have to change accordingly. Imagine a show presented in a circus or theatre without an audience. Nobody came to watch the show, nobody paid money for it; so why would artists work in an empty hall? Same thing with the media. Any Spectacular, alienating, propaganda, or subjectifying effects are not going to work if nobody reads newspapers or watches TV shows. That is why Baudrillard argued that the problem is in people themselves. If we conventionally divide Baudrillard's works into three parts, then the person would be in the center of it all, not the mass, not the screened-out, not the electorate but the individual.

Equally important is the fact that Jean Baudrillard is not only the last and one of the most famous philosophers in the world, but also one of the last mystics of this world. He was a mystic without a doubt (though not a "guru"), and this will be discussed later.

It is impossible not to mention that the "godfather of postmodernism" was a very well-mannered and modest man. Otherwise, it is likely that he would have written a book titled *Incredible Fool*. How else can one term a rather strange, modern and average substance? But Baudrillard did not author a work that would imply the aforementioned title. When I began studying Baudrillard's writings, I realized that this is a philosophy that analyses the psychology of inferiority and the dependence of modern humans on authority. Considering today's "strange" individuals from this angle of psychology, it could be said that they are inferior, they feel themselves to be inferior and they even aim to be inferior. Baudrillard's theoretical texts are an excellent ground for studying this subject of depth psychology as the psychology of inferiority. This is my own term and not Baudrillard's, but I believe it is a continuation of his work.

Jean Baudrillard thus takes a position like that of a tragic hero. He is great, not because some consider him as such but because he was capable of opposing himself to all mankind. Though not only opposing but also winning the battle and gaining immeasurable popularity and introducing his ideas to millions. He is quoted indefinitely. He is intellectually challenging for many and this list may go on and on. One man. All by himself.

Baudrillard has also accomplished another more vivid feat: opposition to the whole of European academia. This was the second object of his studies. Thus, if the first object of study for the philosopher and sociologist was the "masses", "screened out" and narrowed down to a single individual (the "fairy-tale fool"), the second block of Baudrillard's quest was the juxtaposition of his own discourse against the entirety of European academia. And he argued in his works that academic science (in which I am including not only the natural sciences or quantitative research, but all research scholarship, "science" in the German or Russian sense) is not exactly academic, because it is false. It's a hoax, a simulation. The facts it produces are circular: it feeds the masses signifiers which it then re-extracts from them. It does not produce knowledge of the world or ways of acting in the world; it provides simulations which are used as blueprints to generate or simulate a world, which nevertheless remains several degrees removed from anything which seems "real". It is clear that this paradox exposed by Baudrillard persists today.

Modern science, at least in its postmodern form, is no match for ancient science. Ancient science is a science of life, closely connected to crafts and technologies, techniques of living and ways of directing human agency to transform or relate to the world.

Modern science did not appear from scratch, and at the same time, it is rather strange: it has never existed in nature. It is not an outgrowth of practices of living, but rather, emerges as part of the simulation of a social world. From Baudrillard's viewpoint, modern science "appeared" in parallel with the Bourgeois Revolution; it provides the very science that was needed to serve consumer society (and which is very different from the earlier, fundamental science). A science that serves consumer society is bizarre and has little to do with real science, and it causes a number of paradoxes.

These paradoxes are quite simple ones. The first of these is the paradox of fragmented vision. Each of the sciences is a separate entity with its own methods, theories and assumptions, yet the same practical issue or activity is often the subject of multiple sciences, requiring "interdisciplinary" knowledge. An issue like economics, considered only mathematically (or only ecologically, or only sociologically, or only physically…) is not considered objectively and factually; too much is left out. The choice of scientific discipline and of method "biases" determines the conclusions. The objectivity of science is fractured to such a degree as to become inaccessible. It sometimes becomes possible to consider a certain subject objectively only in the case that it is examined from the perspective of 160 sciences simultaneously. Simple question: who is going to read so many works? Just like back in the day medicine was divided into "parts", science at some point branched into different components. Today it has fallen into a state where only scientific work carried out at the intersection of multiple sciences (not a single specialization) comes close to the truth (i.e. corresponds to three components of the truth: verifiability, multi applicability, and effectiveness); an approach which is not accepted by most parts of American academia, for some reason. European colleagues encourage multidisciplinary research, but this is often frustrated by an attempt to combine multiple incommensurable approaches; sometimes the specificity of a method is lost. In other parts of the world, figuratively speaking, "a historian should only be a historian", "a philosopher could only be a philosopher" etc. A scientist should not be both (philosopher and historian) at the same time, which sounds rather absurd, but on the other hand, each branch of science has preserved some features of the exact sciences.

About the methodology of science.

Real science is about discovering and understanding zones of the unknown, expanding both knowledge and agency. This goal requires that science be both oriented towards concrete social and practical questions, and that it be autonomous from requirements to conform to political or corporate interests. Today the conditions for such a science do not exist. This is paradoxical, because science is not directly censored or controlled, and scientific methods and tools have developed to an exceptional degree. In today's world, scientists have all the tools permitting them to carry out unbiased, reliable and objective work. Today's home computers have more processing power than the entirety of the Apollo mission control; the discoveries of centuries are available at the click of a mouse. But strangely enough, the average scientist has become extremely conservative about investigating the unknown or understanding and criticising methodologies. Scientists prefer to continue well-trodden paths and re-using methodologies, the rationale for which they do not understand, or rehash similar ideas without original discovery. In real science, methodology is an interactive, pragmatic and experimental field. Scientists need to consider existing methods or even develop new ones as they

encounter problems in the field of knowledge, as ways to uncover the unknown. Today, what instead happens is that scientific methods are employed like algorithms: scientists study one or two established methods which they "choose" at the start of their study and apply mechanically to the subject-matter. The result is a weak kind of research in which the chosen method stilts the outcomes, and research results arising from different methods are unable to speak to each other. This is quite easy to confirm; just pay attention to the fact that year by year there are fewer and fewer scientific discoveries compared to the achievements of scientists and the number of discoveries in (say) the 1930s. These discoveries were often made in correspondence with new methods, by scientists working on concrete problems with some degree of autonomy. Conversely, the algorithm of requirements in academic science stipulates the selection of the research method first. The development of methods is a special discipline, and who knows how long it is going to take — often many years. Governments and companies are more interested in fast results than the advancement of knowledge, even if it harms their practical interests in the long run. As a result, methods get applied mechanically, and novel methods are all too easily discarded.

Studying the unknown is an experimental process without guarantees of what will emerge or when. Yet science today is carried out according to strict timetables, of political, academic or corporate origin. If a scientist has to spend two years just to develop a method to conduct a study, after two years he might become uninterested in doing the actual research or if he developed the method God forbid one day earlier, what then? If on the other hand the process is delayed, scientists are under pressure to rush the work, publish preliminary findings as established facts, or even falsify their research to meet the deadline. Good examples of this are states such as Russia, where scientific discoveries, according to newly approved legislation, must be made on time, that is according to the schedule. But scientific discoveries are not made on the schedule; alas, Russian leadership believes that this is possible, as if saying: we should strive for discoveries on schedule… Of course, you can make a discovery earlier, but keep it secret, wait until the 5th of the month, and present a report, simulate, so to speak.

Modern academic science at its core is a rather strange assemblage, which has heterogeneous categories, on the one hand, and disparate scientists, on the other. Most scientists are products of the order, establishment and society where they live. They bring into their science the usual traits such as self-branding, bullshitting, attentive stress and public relations focus, which are widespread in the surrounding society and have come to be rewarded in academia. At the same time as being supposed experts, they are just the way everybody else is and simply replicate science to serve the consumer society in which we live. They formulate scientific
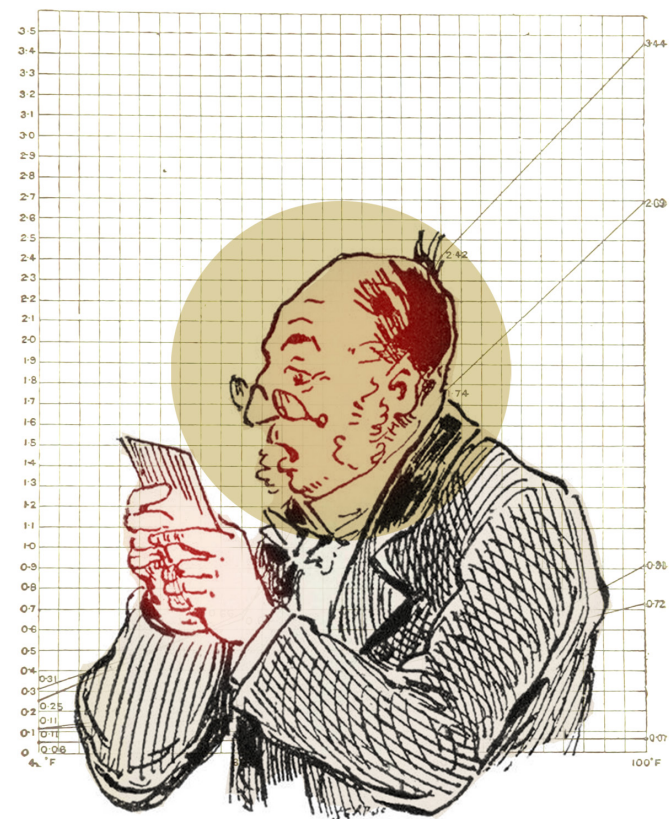
claims in the manner others design consumer goods: for saleability, not accuracy. If we speak about Baudrillard's philosophy, his focus is on the "mass" that boils down to one individual. And the second focus of his attention is academic science, which is in fact nothing but a paradoxical structure within consumer society. Despite all of the assets of humanity (supposedly to some extent false ones), with all of their tools of research and the possibility to create new methods and much more, modern academic science functions according to rules that make it hard or even impossible to do all of this. Science is constrained by "common sense", institutional rigidity, peer pressure and corporate and political issues.

For this reason, Baudrillard is highly insightful, as he has found the strength to oppose himself not only against mankind, to the society in which we live now, but also against academic science, allowing him to serve as a precursor for a future science; as Galileo did. Opposing academic science may be even harder than opposing "society", since the former will necessarily take Baudrillard's work and opposition to it into account, whereas the latter may simply ignore him. Baudrillard threatens to expose the skeletons in the closet of modern academic science: its irrational structure resulting from its complicity in consumer society. Figuratively speaking, those skeletons can be compared to a "dead pharaoh" who is worshipped, another figure in the model of God to whom agency is alienated.

There is a huge difference between modern science and the science which supposedly preceded the current one. The earlier science was objective and designed on practical experience on the basis of the key skill of the era (as termed by the academician G. S. Popov). Humanity in different eras has the concept of a "key skill." As an example, in the middle ages, a key skill was the ability to handle a weapon to survive and the science of the particular era was built around that vital necessity. It also had some degree of autonomy, and thus contributed to further development of the skill.

For the first time in the history of science, at some point after World War II, it began serving society and as a result of which scientists stopped being scientists. Academics have become a kind of "operating personnel of tradition", a variety of the manager or bureaucrat plugged into the administration of consumer society, rather than artisans of crafts or pioneers of knowledge. The distinctiveness of schools or universities as spaces related to knowledge began to disappear, as both became increasingly similar to factories, offices or supermarkets. The main aspect of science — applied science (a practical aspect of science, aiming to improve people's lives) — has disappeared; there is academic science and there is mere application. Consequently, science has found itself as one of the armaments of capital. Capitalists have always been implicitly interested in gaining an advantage over others as competition in capitalist economies never stop. Knowledge has never been more freely available, nor more constrained in its application. This leads to a kind of paradox of negative freedom. Each individual has freedom in consumer society: he can study what he wants, where and when he wants, but the whole problem is that he does not want to because he does not need it.

Without constant development of applied scientific knowledge, the learning of science also falls into crisis. The classical/liberal system of upbringing and education has disappeared, yet teachers and academics retain professional authority based on this older system, which is also paradoxical. In today's world, some even confuse a teacher with a scientist. The vast majority of professors at universities are not scientists,

they are teachers. Bad? Good? Different. Formerly, a scientist used to teach because of necessity, but today it is the opposite: a pedagogue is a "scientist" by necessity. Academics engage in mediocre scholarship as a necessity for keeping their jobs, which are principally teaching and administrative jobs, and they often teach and administer topics in which their academic knowledge is very limited. As a matter of fact, academic science in the current form is almost useless. No-one pays it much attention, even the academics. That's the paradox. After all, if it is a science, it has to be useful, but the facts confirm the opposite. Everyone in academia knows other academics are publishing shoddy, repetitive or workmanlike research, citing each other for mutual advantage without actually engaging with each other's papers, redefining concepts for personal advantage, and so on; everyone knows that no more than a handful of people will read a given article, and that its central claims, unless they tread on someone's toes, will never actually be tested, applied or criticised. Yet they keep up the game of simulating science, producing something which looks and internally functions very much like an integrated body of knowledge.

Since academic knowledge is no longer connected to applications, there is no way to distinguish between good and bad knowledge. Academic sciences become dependent on fashions, which are set by people whose scientific ability and knowledge are often questionable. Let's consider as an example, "adaptive thinking" by the German psychologist Gerd Gigerenzer (director Emeritus of the Center for Adaptive Behavior and Cognition (ABC) at the Max Planck Institute for Human Development and director of the Harding Center for Risk Literacy). His research smashes the approach of modern science and mathematics. He demonstrates "adaptive thinking" throughout the book too: great abilities in the field of higher mathematics, using Bayesian and other models. Gigerenzer says that today humanity elevates man above all. For example, a machinist in a factory *allegedly* has to be able to keep triple integrals in his mind or a McDonald's manager should calculate probability by means of a Bayesian model if humanity elevates man to the level of perfection. Such properties are frankly incredible; it is doubtful whether such functionaries have even heard of the Bayesian model. Nevertheless, people live without science, they are used to living this way and it seems totally fine in a consumer society. Instead of science, there is, for example, intuition, but the way it works or *what* it is, is not even interesting to an average person. For an average person "using" *intuition* is all about his or her sensations, the whole range of feelings and emotions, which periodically take a certain form; one attempts to decipher this form, calling it "intuition", but this mystifies rather than reveals the forces producing such reactions. Yet a person who does not "intuit" in the expected way is an outcast. As Baudrillard said, today ignorance is the basis of social adaptation. Currently, social inclusion is based on a condition of inferiority and deficiency which is the foundation of life in the society of consumption. Inferiority is a mark of status: the more inferior you are, the more society owes you.

I am not trying to argue against support for people who are genuinely vulnerable: poor people, disabled people, children, and so on. Society needs to take responsibility for supporting these groups. Rather, I am criticising the trend to demand that ordinary, healthy, and "happy" individuals must either claim or simulate inferiority to gain recognition, rather than exercising agency, power, knowledge, productivity, and commitment to the degree that they can. When a perfectly healthy individual, who is not deprived of

anything psychologically or physiologically, becomes inferior in order to gain as much as possible from this society, the result is a disaster, no matter how politically problematic this claim may sound. A point is reached where one must pretend to provide such configuration parameters to live well in society, and where the pretence becomes so ingrained that people actually become less than they could be. Imagine that everyone has to play the role of a disabled person in everything, all the time. Suppose, however, that this is not just faking, but produces the real effect of incapacity. As Baudrillard observes in *Simulacra and Simulation*: *"Whoever fakes an illness can simply stay in bed and make everyone believe he is ill. Whoever simulates an illness produces in himself some of the symptoms"*.[3]

Today's situation resembles that found in *The Adventures of Buratino* (1976), a Soviet musical movie for children. (The screen version of a popular novel by Aleksey Tolstoy. A wooden boy Buratino tries to find his place in life. He befriends toys from a toy theater owned by the evil Karabas-Barabas, gets tricked by Alice the Fox and Basilio the Cat and finally discovers the mystery of a golden key given to him by the kind Tortila the Tortoise.) This movie gives a vivid example of that "country of fools". Buratino, a Pinocchio variant, sells his textbooks and his chance at knowledge to go to a puppet show, only to be targeted for destruction by the show's owner because he disrupts the show. He spends most of the movie trying to free the children forced to perform in the show. What is happening today results from inverted scientific concepts, which are, in fact, the paradoxes of this world. Another example of such a paradox: for some reason modern psychology considers it to be "normal" that masses of people go to work and every month or every week wait for their paychecks — indeed, the neoclassical economics prevalent in academic economics departments and the proliferating business studies and management studies departments take this for granted and aggressively encourage "job creation"; but the same business people who pay workers' wages are considered in other social science disciplines such as psychology and cultural studies to be "pathological". There are quite a lot of scientists who hysterically try to prove this. But how can those who provide the living of the "normal" be "abnormal"? Surely either the entire system is "normal", or the entire system is "abnormal"? Another similar example is neuroscientific theories which are popularized today, often as a convenient way to justify things as they cannot be verified by experiments. Anyone can formulate a neurological or an evolutionary psychological hypothesis and present it as scientific fact. The actual development of neuroscience is still in its infancy and its findings change all of the time; most of which are uncertain and have few social or political implications, and quite a few take the form of "proving" things which are already known (that sadists enjoy others' pain or impulsive people have lower self-control for example). Yet these findings appear in the media as if they are the height of verified scientific knowledge, and denying them is like denying gravity.

The ancients suggested that "everything is comprehended through a demonstration," but modern science does not want to demonstrate anything. It's just there, that's all (Generally, experimental research is still valued, hence e.g. "evidence based policy"; the problem is that the "evidence" is very narrowly constructed and of dubious quality). Up to a certain point, science used to demonstrate certain things to the world community.

[3] Baudrillard, J., Glaser, S. F., & University of Michigan Press. (1994). *Simulacra and Simulation.* Amsterdam University Press.

For example, it fired rockets into space, built rockets, invented computers, and so on. Most of the major scientific discoveries prevalent in the postmodern world were made between the 1930s and 1950s, and have only been incrementally improved since. The last irrefutable and real scientists lived between 1984 and 1986, but even in those years, they were already at the stage of leaving science because of their age. Some of their students continued their legacy, but very few of them. Some of these scientists, as such, can still be seen today, for instance, in cognitive psychology, Gerd Gigerenzer, Daniel Kahneman and several others. They are not young men anymore, they do not care about what "people think" and they say what they believe to be true. Even if many people do not agree with their work, these people still have no choice but to acknowledge the works of authority figures in their own fields.

However, the further progress of science has largely stopped. Science stopped needing to make discoveries, instead maintaining that "everything is already known" and "don't revise, challenge, examine institutionalized things" as it may question the activities of previous scientists. Any new scientific discovery could question the scientific "discoveries" of others, which will expose skeletons in the cupboard. Academic gatekeeping and bureaucratic management of research are used to ensure that science remains within the bounds of orthodoxy, endlessly reaffirming what is already believed.

There is another extremely interesting regularity: the majority of scientific work that exists today is not demanded by anyone. Academic science and society exist separately: society is not interested in what academic science is doing, and nobody even pays attention to it. At the same time, academic science does not pay attention to society. However, it cannot go on like this very long. Certainly, society at all times was in need of science, but not the kind available today. To put it very simply, a modern scientist who did his last scientific work (good, bad, simulative) 30 years ago would still be considered a "scientist" in this society even if he had not done anything in the last 30 years, and only lectured at university. Once he received his PhD or Doctorate status, he was established as a scientist for some. This is what was criticized by Jean Baudrillard: the approach taken by modern science is mediocre. Yet paradoxically, everything necessary for the existence of high-quality science is available. There is no prohibition on methods and methodologies of science and research, as there was in the times of the Inquisition and the prohibition of certain claims in Europe. Everything is available, but the data and methods are not used. And most importantly, there is no desire among academics to be a true scientist, as the assessment criteria have become totally different. There are structural deterrents to original research. Consider the situation when a scientist deals with a certain subject that is not looked into by other scientists: there might be one or two other people who also research that subject. When such a scientist writes a scientific paper on the results of his research and sends it to a peer-reviewed scientific journal, he is asked: "Why is your citation index so low?", to which he answers: "Well, who would cite me if there are almost no scientists dealing with the same problem?". The journal might decide the work is too parochial to be published; alternatively, if it contradicts the previous claims of one of the reviewers, they might reject it on spurious grounds, or demand extensive revisions to bring it back in line with orthodoxy. Alas, the established paradigm followed in the academic world has its own assessment standards which are not conducive to scientific research, and which instead encourage simulation, circular repetition and mutual reinforcement of existing beliefs.

Another paradoxical situation arose recently in the Netherlands at a conference about the problems of blind review in scientific journals indexed in SCOPUS and Web of Science. One of the prominent scholars in his area, who was a participant in the conference, stood up and asked: *"Who would want to blind review my work? I am very curious about who is up to review my work?"* Remember that he is a number one academician in his area. Yet he wonders whether anyone could actually review his work. The same problem arises today for many leading scholars. Who can review the works of Gerd Gigerenzer? It is like criticizing one of the founders of depth psychology: Leopold Szondi, or Sigmund Freud, or Carl Gustav Jung, for instance. A leading scholar can be cited, but not reviewed. These kinds of circumstances are clear evidence that the very approach of the modern academic system with the requirements of "who to cite, who to review" is dysfunctional in its essence. Who will quote whom? Imagine a genius scientist who is "forced" to make reference to incompetent experts in a particular subject, who have no relation to science. Unfortunately, today, the same norms are imposed on the entire scientific community. A scientist, of course, can refer to his predecessor, but only if he considers it to be relevant. However, if the subject of his study has never been tackled by anybody before him, where is the room for the scientific novelty that is expected in science, if one has to necessarily quote and refer to others? This, among other things, is the problem.

What is the core of the conflict between Baudrillard and the academic community? Science contributes to the worldview of an individual. In current conditions, Baudrillard divided this "worldview" into three parts: illusion (delusion), simulation, and hyperreality. Science can only contribute to this worldview if it itself promotes illusion, simulation and hyperreality. In fact, speaking about the fact that this is not a worldview, but a simulation. People living in consumer society can only handle simulated science.

An illusion is a "category" when we *think* that we know something, without actually knowing it. It is always about the superficial perception of the subject, which has long since become a regular foundation of our society. The main reason for widespread social illusions, misconceptions and delusions is the speed and acceleration of modern life. High-paced living creates conditions favoring superficiality. As an illustration, if someone has no time to read a two-volume manuscript, they might instead choose to watch a 10-minute YouTube video which "summarizes" the subject in question. However, they may find themselves interacting with others who have also watched the same summary, at which point, it no longer matters if the core of the book was summarized properly or not.

Another important aspect of simulated science is signified by the "like/dislike" formula so clearly articulated on social media. Real science has to be based on objective data about the world. Simulated science has evolved into a set of data that is supplied with the properties of sympathy or otherwise: "I do not like this figure because of my psychological trauma, I am distressed about anything related to the digit "2" …" For example, academics are now expected to repeat the same moralised terms when discussing particular topics, for reasons related to ethics or politics rather than objectivity. People are meant to "situate" themselves within a grid composed of algorithmic binaries, and not to produce scholarship which escapes from these binaries. In other cases, subjective perceptions are taken as "feedback", indicating not just perceptions but attributes of (for example) a product or policy. Subjectively, while listening to many "scientists and scholars" today, I catch myself thinking about clinical norms. Supposed scholars often articulate what seems to me a psychopathological discourse with no relationship to

reality. For example, one "reads" a text from one's own preformed point of view, projects into it content which is absent or barely discernible, and presents this reading as if it were a scientific contribution to understanding the text. Can one not similarly say that every psychosis or neurosis entails "reading" the world through a fixed idea, and is thus equally deserving of scientific status?

Modern academia also teaches its scientists how to lie, justifying it by misusing works of predecessors, and this is another way simulation comes into play. Students learn to repeat the appropriate jargon, but do not learn what it means (if it ever meant anything). They learn to deploy signifiers as if they are buzzwords or marks of allegiance or status. The result is often indistinguishable from science to the untrained eye, yet has nothing to do with investigating the unknown. A well-grounded scheme that is not factual is a simulative scheme. It is confirmed that most scientists have no idea what they are dealing with, psychologists do not know the human psyche, and physicists do not know their units and values, except for a small number of people who are actually engaged in scientific activities. I have been in science for about 25 years, throughout this quarter of a century, I haven't met many real scientists, although I have interacted with many supposed scientists. Paradoxically, real scientific status is a provision that requires serious sustenance, but this status is assigned to the most obedient, those who tick the boxes for academic jobs and citation metrics, and not to those who are actually engaged in research activities and who can prove their studies to the world scientific community. The category of "obedient scientist" is paradoxical by itself. A true scientist is a revolutionist in science: s/he discovers something new, something which was unknown, and is accountable to the data and not to others' opinions. After all, the main function of science is to clarify the fields of the unknown. Baudrillard attempted to contrast himself with the stupidity and vulgarity of obedience in science.

The third element scrutinized by Baudrillard was the study of the systems (essentially the results) of what has happened. His work *America* is a study of the entirety of one of these systems, the state of American life. The aforementioned text is the result of Baudrillard's study of an interaction with an individual, with a fairy-tale fool, and that very paradoxical science, the worldview imposed by the modern simulative method of science.

It is possible to say that science has made everything in the world incomprehensible. Science for an uneducated person can be, and often is, incomprehensible in detail, but at least when it comes to concepts, it must be clear and understandable. However, modern science is incomprehensible and obscure in all its manifestations. How was this "accomplished"? It is necessary for the scientist to speak in a completely foreign language, to use hundreds and thousands of unclear, complex terms in a minute so that no one understands what was meant or what was said. Furthermore, since humanity has developed a strange trait, what the Strugatsky brothers call the "toggle-switch of self-esteem", nobody wants to look like a fool and publicly express that he has no idea what is going on. Therefore, it is easier for him to recognize incomprehensible as understandable and reliable rather than to look like an idiot. Hence, most people accept what is given to them not because they understand the essence, but because they don't understand a thing.

The settled mode of thinking in the US is quite strange as Baudrillard wrote in *America* — like people from another realm, mostly very primitive. Since I have friends and partners living in the US, I frequently deal with this country, and I must confess that in the beginning for me with my European mindset, it was not easy to communicate with them. Even the structure and vocabulary of American English and the way it is used was very strange for me in the beginning. A language can show a lot about the way people act and the way they think (translator's note: especially for somebody whose native language is Russian, these two languages are extremely divergent from each other and simply very different in their essence).

Also, there is another category of "scientists" who "adapt and transmit" works of scientists to the masses in such a way that by virtue of ignorance the masses do not understand what was being conveyed by people they have never heard of before. There is a new trend that public activists and speakers are perceived as public authorities, but in fact, are totally incompetent in what they courageously start doing. Nonetheless, these people are perceived by the public and the media as scientists and experts, and the scientific community is in no fit state to put any check on this. The list can go on and on. In a nutshell, the majority of people implicitly consider that learning, in the truest sense of the word, is simply ludicrous. Subsequently, social demands are designed correspondingly. A simple example from today are the requirements of tech giants and large corporations, what they want from employees is not knowledge but skill, it doesn't matter how knowledgeable one is, the question is simply whether he can demonstrate results.

In today's consumer society, there is little social value in being educated or learning anything in the true sense of these terms. It is not classy to be educated, and it is socially useless or even dangerous. Consumer society's main "measuring tool" of well-being is money. Thus, if one has it, then one is fine, if not then things are bad. Many people think that it is very easy to actually earn money, that it is enough to transform your hobby into your job. Well, if this is true, perhaps it would be smart to learn what money is, how to make it, come up with ways of making money, research financial systems, etc. But people don't do that either. Why? The reason is unknown. As a result, money and wealth are further mystified. These systems cannot be investigated without having a specific approach, methodology, and research tools. And Baudrillard did brilliantly when it came to this; his approaches are conceptual, his research judgments and models are impeccable, and the conclusions he reached are unquestionably verifiable. Various things related to Baudrillard's conclusions are so remarkably apparent that it does not even require evidence, in some cases it would be enough for anybody to look around and see it for themselves. On the one hand, the study of interaction and models is extremely difficult from a research perspective, but today it is crucial. Studying the current state of affairs (things that are already formed) explains the causes of their emergence in the first place. For instance, it becomes clear *why* we ended up having something in the form of a "consumer society", or an "economy of the sign".

The fourth subject of Baudrillard's study is mysticism, particularly European mysticism: Baudrillard's question *"What are you doing after the orgy?"* is about mysticism — the future is unknown. However, Baudrillard examined the "future" by means of different approaches. He did not just study what would happen, but also the character of relationships between people in that future, i.e., what it might look like and why. Baudrillard goes beyond the world, and tries to reflect on what is beyond hyperreality. The philosopher spoke of the

fact that the world is given to us to be destroyed, that it is not enough to create a new one. Where would the previous world go? This matter was well articulated by him in *Why Hasn't Everything Already Disappeared?*

Immortality tends towards the primitive. In one of the interviews from the series "The Legacy of Baudrillard's School" and in my study of the philosophy and sociology of Baudrillard, I spoke with Dr. Thierry Bardini and he said that the idea of moving back to immortality is a simplification. The paradox is that one can reach "immortality", but at the cost of becoming primitive and losing all his characteristics and traits, in other words, ceasing to be human. The attempt to create a superhuman, which has long been sought after all over the world in the course of history, invariably leads to the creation of a subhuman being. It leads to historical dangers such as fascism. Science can be very dangerous by itself and if used for evil, it may cause catastrophic consequences.

Baudrillard's mysticism is expressed in concepts such as seduction, virulence, fate and the conspiracy of art. At the center of the mystical conception, there is a transparent evil, which is not inferior at all. The sign (symbolism, symbolic component) for Jean Baudrillard is a multifaceted mystical category, which he uses multi-vectorially and variously to conduct research, draw conclusions and explain causality. On the basis of mysticism, Baudrillard has written the following works: *Fatal Strategies*, *The Perfect Crime*, *Passwords* and *Radical Alterity*. Some elements of this fifth part of his philosophy and its consequences can be considered prophetic.

Apparently, one of Baudrillard's verification test tools becomes photography (even though he used to say that photography is just a way to spend his leisure time). Human perception is structured in a way that an image is referenced to a concept. For example, a "pack of cigarettes" is both an image and a title (a signifier) that gives an understanding of what it is. At some point in time, in my view, Baudrillard started taking pictures so that the patterns he described could be understood properly. I believe that he went even further with this, he may have suggested the use of the camera as a research tool of philosophy and sociology, which creates an alternative to modern society and science. Baudrillard sees that with the help of a camera a person can look into the future. In one of his interviews with Nicholas Zurbrugg, Baudrillard draws a parallel between photography and writing: *"I realized that there was a relation between the activity of theoretical writing, and the activity of photography, which at the beginning seemed utterly different to me. But in fact, it's the same thing — it's the same process of isolating something in a kind of empty space, and analyzing it within this space, rather than interpreting it."*[4]

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[4] Baudrillard, J., Glaser, S. F., & University of Michigan Press. (1994). *Simulacra and Simulation*. Amsterdam University Press.

Robert Capa, one of the founders of the world's first photo agency, Magnum Photos, in 1947, once said that he can express more with three photographs than writing three books. When we think about Baudrillard as a photographer, it is possible to take his photographic works as a supplement to his writings. Therefore, studying the philosophical and sociological thought of Baudrillard while omitting his photography would not be enough to deeply understand his thought. In addition, it must be noted that Baudrillard was a very good teacher, like all sages. He did not present his system to people just like that, in a "naked" form, but split it throughout his books and essays by turning them into intellectual configurations. He then developed a building out of them, numbered every piece, every brick. Afterward, he dismantled (figuratively) the aforementioned house, put all of its components on the table and burned all of the schemes and sketches. This means that the situation turns out to be as follows. To understand the entirety of Baudrillard's concepts and philosophical and sociological thought, one has no choice but to study every piece of his work, one must sketch the design of the building and try to assemble it from scratch. Thus, Baudrillard "doomed" the "student" to do an independent study on his works. Why is that? The French sociologist, Professor Lucien Oulahbib, explained to me that a true insight into Baudrillard's thought with a thorough understanding of the models and schemes developed by him might become very dangerous in the wrong hands, and that Baudrillard probably feared that. Everything has two sides, the constructive and offensive, since Baudrillard's philosophy and sociology are very much practical, their power can be exercised in the bad sense of the word.

One professor said that *"Baudrillard is great for attacking any system, anything… it is a terrific hammer".* The philosophy and sociology of Baudrillard do have a "sacred sphere" inside of them which has a variety of practical systems. I have conducted an experiment and seen the result; on the basis of Baudrillard's philosophy I was able to create *Security in the 21st Century Textbook.* Certainly, I already had extensive experience in this area as I have been engaged in related research for 10 years, but Baudrillard's philosophy allowed me to clarify the situation and to create a firm framework for systematization relevant to current time.

In addition to all of the above, the philosophy and sociology of Jean Baudrillard are multidimensional, by using it, one can do "miracles". That is, it is equally useful for a businessman as it is for a student, equally useful to both the military and a doctor. It could be helpful to anybody regardless of their position and area of specialty. Provided, if one diligently and seriously approaches the topic, he or she will be able to accomplish a lot.

As a result, I was able to provide a design of the philosophy and sociology of Jean Baudrillard (see image below), by schematizing it on the board.
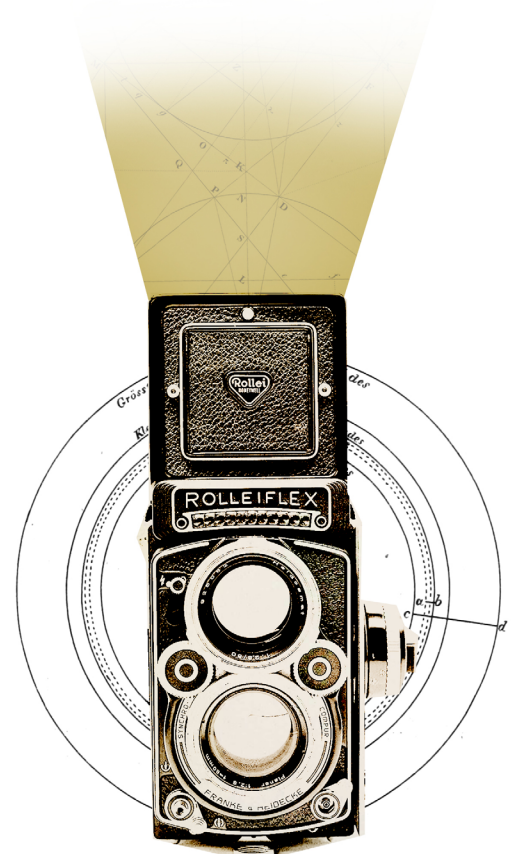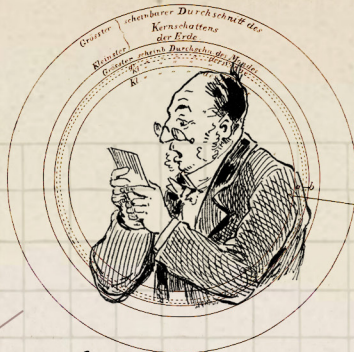
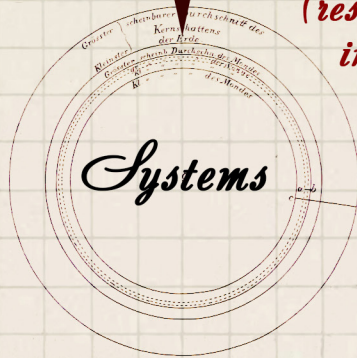**PRESENT TIME**

APPLIED SYSTEMS OF PRESENT

Person

Academic scholarship

(results of their interaction in the form of societies, systems, etc.)
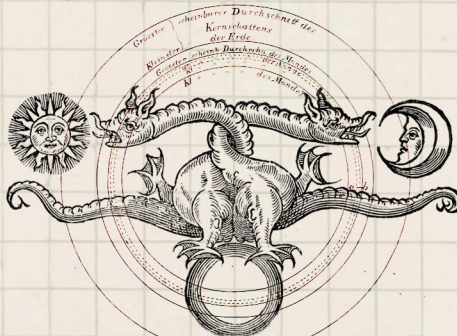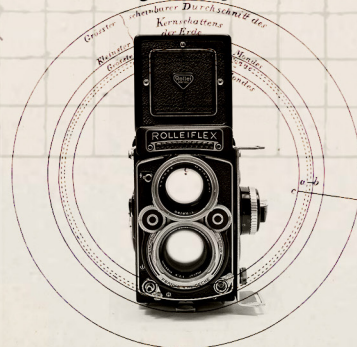
Systems

The transition point from now to the future

FUTURE

Orgy

APPLIED SYSTEMS OF THE FUTURE

Mystique

Camera as a research tool

We have thus identified five parts of Baudrillard's philosophy, and a sixth component which is an unknown practical part of this philosophy in the form of a dual sphere:

- **An individual**, with the possibility of scaling levels to the city, masses, scanned, silent majority
- **Academic science**
- **The system of interaction between these actors**, the results of their interaction in the form of society and other kinds of systems
- The center of the structure has a key point of transition from the present to the future — **orgy — future — mysticism.** ("What are you doing after the orgy?")
- **Mysticism** (future)
- **The camera** as a research tool
- **A dual sphere** of interaction among each other, a place where practical designs of the present and future are directed. All this is arranged in a way that allows us to fully comprehend an exhaustive amount of practical (applied) knowledge in the present, and understand the knowledge of the future by means of independent work and study.

In fact, Baudrillard's system carries a certain concealed knowledge, accessible only to those who carry out a thorough independent study of his texts which aims to perceive their core. Thus, Baudrillard has created not only philosophy and sociology but has also provided an impetus towards establishing a new academic school in psychology. Most importantly, he also created a system of independent work for an individual study that may result in an applied science of the present and the future.

Leaping ahead, I will say that I won't limit myself with just one book on Baudrillard's thought. Every book I write about his system will have its purpose, just the way this book does. The purpose of this book is to teach the reader how to study Baudrillard's philosophy on their own, how to structure the reading in a way that while studying Baudrillard's books you will be able to fill in the practical details of the present and future. Subsequent books are probably going to be about helping to understand particular details of Baudrillard's system (for example, nuances when it comes to the topic of a single individual, masses, society, science, and systems that already exist). Perhaps at some point in time, every person will need to ask themselves the same question posed by Baudrillard: What are you doing after the orgy? The law of outrunning the growth of demands and a number of other predicted patterns of nature make human desires illimitable, and desires are further intensified by impatience. The masses want everything and they want it right now! And this desire generates the orgy, but obviously, there is no eternal orgy, so what happens when the orgy is over? This is a very serious philosophical, sociological and psychological question. If the question is looked at from all three perspectives (philosophical, sociological and psychological) it yields many conclusions that should be grasped. The orgy is the key to unhappiness and dissatisfaction with life. Baudrillard's photography is a mirror of his mysticism, which is beyond the orgy, it is an unknown future. You can look ahead to the future, and not too far away, let's say the day after tomorrow or 10 years ahead, but the further it is the worse it gets. This world can be seen as an orgy, in fact, that's what's happening right now.

For example, currently, the whole world is in quarantine because of COVID-19—it is an "orgy", so what's after that? Baudrillard's mysticism has a direct answer to this question: there will be fatal consequences of fatal strategies. What exactly will be the

consequences? One has to sit down and look into the matter, but there is no doubt that the consequences will be fatal. After an orgy, there are always fatal consequences, as is evident throughout history. How long can an orgy last? Historically they are short-lived, even if it lasts long enough in the view of people, to the history of mankind it is a drop in the ocean. All that takes place after the orgy is mystical, a consequence of fatal strategies.

For all that, the purpose of writing this book is to teach the reader how to study the philosophy of Baudrillard and to discover ways that will allow each reader to delve into the depths of his philosophy and make the best out of it.
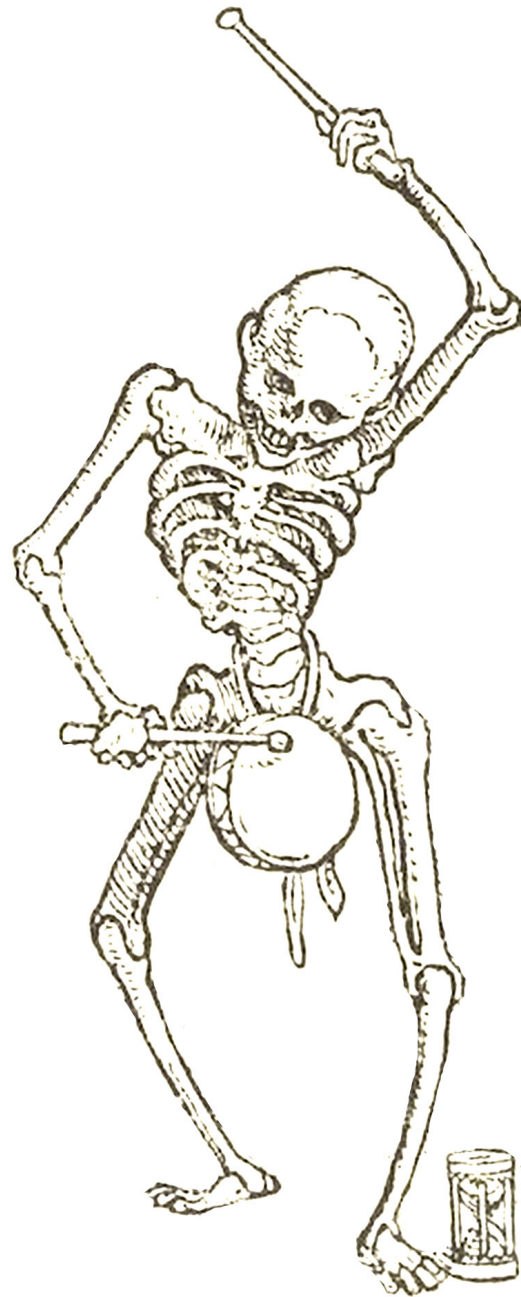
thalt thou re-
turn. *Gen.III.19.*
Then shall the
Dust return to the
Earth as it was:
and the Spirit
shall return unto
God who gave it.
Eccle.XII.7.
Tremble, ye
Women that are at
ease. *Isa.XXXII.11.*
She that liveth
in pleasure, is dead
while she liveth.
I Tim.V.6.
O that they were wise,
that they understood
this, that they would
consider their latter end!
Deut.XXXII.29.
For what is your life?
It is even a vapour that
appeareth for a little time,
and then vanisheth away.
Jam.IV.14.
I have said to corruption,
Thou art my Father; to the Worm,
Thou art my Mother
and my Sister. *Job XVII.14.*
e Sheep they are laid in the
e, Death shall feed on them
ir Beauty shall consume
e Grave the House
nted for all living
laid in the Balance
ey are altogether
r than vanity. *Psa.XLIX.14,*
ob XXX.23. Psa.LXII.9.
Because the Daughters
of Zion are haughty,
and walk with wanton
eyes the Lord will
take away their
tinkling ornaments
and instead of
sweet smell, there
shall be stink.
Isa.III.16,18,24.

nd BEAUTY is VAIN. *Pro.XXX*

t *CORINNA* was all
rits, all Finery in her apparel,
Ball: The next Night, she lay pale
tended Corpse, and ready to be
n the mouldering dead. *Hervey's Med.*

d, how valu'd once, avails Thee not;
om related, or by whom begot:
rap of Dust alone remains of Thee:
is all THOU art! and all the PROUD shall be!
LIFE how short! ETERNITY how long!

y Lady's table, and tell her, let her pa an inch th
she must come at last. SPEARE

CHAPTER
HUMAN

*"The problem is what's behind
the request — they don't like what
I have to say,
but they come to me anyway,
because they need someone to say
something different,
the opposite of everyone else."
"Interview with Jean Baudrillard,"*

*Paul Hegarty (2004),
Jean Baudrillard: Live Theory*[1]

The human individual is the first and central focus of Baudrillard's research. As suggested above, the godfather of postmodernism devotes a third of his works to an analysis of the modern individual, that "strange specimen" who finally has to fulfill his mission by becoming a human being in its pure sense. Generally, Baudrillard reflects on individuals from three distinct angles: philosophical, sociological, and psychological. When reading Baudrillard, a reader might notice that he also uses the ideas of the French psychoanalyst and psychiatrist Jacques Lacan and the Austrian founder of depth psychology, Sigmund Freud. But he also has his own view of psychology. He also sees a person as a "participant" in the world and at the same time a "consequence" of his/her worldview. Baudrillard's particular approach is appealing, even in contrast to those of other masterminds. Whereas most philosophers infer specifics from the general level, Baudrillard goes from the general to the specific right from the outset.

If one takes even a quick look at Baudrillard's bibliography, it is clear that he analyzes individuals even in his earliest works. His first work, *System of Objects* (1968), is a philosophical book but almost reads like a thriller. It explores individuals in the context of families, households and other social environments. In this work, Baudrillard poses unpretentious questions that hit a modern man like a ton of bricks. For example, discussing shifts in experiences of time arising from the emergence

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[1] Hegarty, P. (2004c). *Jean Baudrillard: Live Theory* (First Edition). Bloomsbury Academic.

of wristwatches, Baudrillard suggests there has been a process of mechanisation of subjectivity. *"The time is no longer in the home, no longer the clock's beating heart, but its registration on the wrist continues to ensure the same organic satisfaction as the regular throbbing of an internal organ."* [2] (Baudrillard, 1996, p. 94) We have watches on our wrists but there are no clocks in our homes. Earlier, "one common time" used to be shared by all at home, which was something that united households. However, presently everybody has his own time, and the social world of the "home" is falling apart along with many other things. In this and similar examples, Baudrillard presents many illustrations of what people did with their own lives by "modernising" them. The trend is towards ever greater atomisation, derealisation, and alienation.

Baudrillard uses the concept of "masses" (in his particular sense) for the first time in a work titled *In the Shadow of the Silent Majorities, Or, the End of the Social* (1978). He considers the masses to be a "silent majority", a pun on the slogan of American conservative campaigners opposed to the vocal social movements of the 1970s, which in Baudrillard's work, instead conceives silence as a form of resistance. The masses are rendered silent, passive and powerless by media, consumerism, surveys, and other mechanisms which they also want and pursue; however, their very silence and inertia limits the capacity of powerful institutions to extract any meaningful response from them. Another groundbreaking text of Baudrillard's that marked him a genius is *America* — a provocative, scandalous, straightforward, and radical book which exemplifies his tendency from the 1980s onwards to present his ideas in a fragmentary way, with less academic baggage. This is also the point where his fame generated notoriety. For some, he became a persona non grata to the point that some would stand up and leave in the middle of a lecture or a book's presentation. Baudrillard had always attracted critical commentary from a handful of American academics, but the publication of *America* caused a much bigger stir, as certain Americans ostentatiously expressed their outrage. On top of this, a few people from the U.S. academia did argue against the ideas of Baudrillard for a long time. The claim that *"America is the only remaining primitive society"* is still sufficient to provoke shock and argument in today's world.

Baudrillard uses the common term "masses" (which also appears in Marxist and sociological language) in an unusual sense. The "silent majority" in 1978 was a more unique, more radical concept: today's "masses" are not the masses in the streets or the popular class sectors, but a "silent", atomized public of consumers and media-users. Jean Baudrillard formulates another elegant description of people — the "kingdom of the blind"—in his book of this title (2002), which encapsulates his later view of humanity. Another relevant text, *Screened Out* (2002), provides another name for the modern individual. Even based on Baudrillard's books' titles in different periods, it is apparent that he extrapolates details from the general level of social analysis to formulate claims about individuals. Some scholars criticise this approach as indiscriminate generalization about modern individuals. This is not what Baudrillard intended; not everyone is part of the "mass" and its successors. There is a predominant "mass" from which the typical formation of each individual is "derived". In no uncertain terms, the majority would fall into the categories of mass, silent majority, screened-out and kingdom of the blind: for example, those who enthusiastically take part in or fatalistically go along with mass

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[2] Baudrillard, J. (1996). *The System of Objects* (Latin American and Iberian Studies Series). Verso.

panics such as COVID-19 shutdowns, states of emergency, the "war on terror", etc; or people who keep voting for mediatized elite candidates or alternatively, for media-savvy populists. This normal/majority type can also take different forms: I do not think the various labels ("silent majority," "kingdom of the blind," "screened out" etc.) are strictly interchangeable. But Baudrillard theorizes other types of individuals who are not part of the various "mass" categories, which I would have termed as: "sincerely misled ones" and "intentionally misguided ones," to whom we shall return later. Baudrillard would have referred to himself, tongue-in-cheek, as a fourth type, a "philosopher". These are people who can grasp what is happening around them and perceive things objectively. Hence, Baudrillard does not maintain that we are all "masses" now and that there is nothing that can be done about it; he does not celebrate or fatalistically accept simulation and silence.

There is thus in Baudrillard's work a residue of an *avant-garde* view of society. He posits a pyramid of awareness, which I have categorized into four categories: "philosophers" at the top, who have an objective view of the world; the confrontational, "sincerely misled" people on the next tier; then those who have intentionally wandered off, the "intentionally misguided"; and finally the "masses", who circulate among these levels because of their proneness to mirror others, and because they are often more subversive (without conscious intent) than the misguided. The masses also have a particular characteristic repeatedly mentioned by Baudrillard: they are always in a state of "orgy". Orgies might be described as, but not limited to, floods of emotive participatory activity which are not necessarily pleasurable, but seems to be sought-out by the masses;[3] are clearly orgiastic in character, as are lower-level moral panics, consumer fads, "viral" trends, and the outpourings of "cancel culture" and the alt-right. Within this general orgiastic mood of the masses, there are at least two distinct states: "in the state of orgy" and "after the orgy." The masses oscillate between these two states, each of which continuously reinstates the other. One would also expect to find a state of "before the orgy", but this always also means "after the previous orgy".

The masses, in general, simply participate in the orgy each time, although the passive or mimicked nature of their participation can drain the orgy's energy and thus subvert it. The type of people "sincerely misguided" seek to explain and/or justify the orgy in different fashions, but they fail. They search for some patterns and ask questions like "Why is everything like this?", "How has all this happened?", "Why are we like this, and why is this world like that?" but they do not understand the basic structure of the recurring orgy, and so their analysis veils their participation in it. The "intentionally misguided" interpret it differently, for example, "as a matter of principle, things are the way they should be." The current state of affairs is completely fine for them.

The situation is ridiculous, when roughly 75% of humanity is in a constant state of the orgy, it is like "like having sex in the central square." He writes that "we have lost sex as such, as it has ceased to be a secret, there is no seduction without a secret." Historically, sex was not public, but now people have sex right in the central square, basically anywhere. The case of sex is a vivid example of what happens to things when they cease to be sacred. "Sexuality, to some extent, has been left behind as a form of expression. Even though it is everywhere on display, it no longer has the time to realize itself in human love-relationships" (1988).

[3] Chouliaraki, L. (2008). The Mediation of Suffering and the Vision of a Cosmopolitan Public. Television & New Media, 9(5), 371–391. https://doi.org/10.1177/1527476408315496

What is interesting about this scheme is that the masses do not care; they ignore the interpretations provided by the other layers. They do not care what philosophers have got to say, nor the intentionally misguided or sincerely misled. The masses ignore them all equally. That's the paradox of the masses; Baudrillard notes that it is even hard to call it "primitive" for this reason. The masses are completely "fascinated" and "seduced" by this world. A seduction is a form of relationship with the (maternal) world when it controls you the way it wants; you never know how it will handle you. An uncomplicated example of seduction would be when things create one's life instead of one creating it oneself. "My life is over because I lost my phone" (i.e., life became a phone, the content of social relations is thoroughly mediated or even simulated by the device, to the extent that its loss destroys one's social life). Another example is the importance attached to social media profiles. There are numerous cases when life grows into a tragedy because someone loses, say, their Instagram photo-sharing account (say, it is banned, hacked or the password is lost). The person in question genuinely believes that life is over; there is no meaning anymore because life was on that Instagram page.

Classification of social forces in postmodern society, consisting predominantly of masses, sincerely misled, intentionally misguided and "philosophers" is convenient, simple, and straightforward. From all this, Baudrillard "deduces" a person; he thinks that any person has all of these four characteristics simultaneously, in different combinations. These four types of individuals are mirror reflections of any human being at any given time. Based on the above, we could draw a "circle diagram" with all four categories, and each person may ask himself which one prevails in him: "a philosopher," "sincerely misled," "intentionally misguided," "portion of the mass"? At the same time, it all depends on the percentage. The ideal proportion for a person would be: 75% a "philosopher," "intentionally misguided" and "sincerely misled" about 20% (10% each), and the remaining 5% adherence to the mass. This ratio gives a radically-perfect form of a man. But it is never achieved, as the different logics/forces are in a constant dynamic disposition and the configuration invariably shifts: at one point, one might be a philosopher (90%) and after 5 minutes, what remains from that philosopher is only 1%. This model can be even better presented in the form of four interconnected vessels, with quantities of fluid flowing between them.

This "circular diagram" is dynamic. Energy flows back and forth among the categories. At the same time, it is dynamically unmanageable. That is, if a person has no deliberate intent to control the balance of the different forces within her/himself, the ratio among them will constantly vary and will be unpredictable. There will be exceptions, however. For some, it is always advantageous to keep the distribution of energies the way it "ought to be," for example, for the government. The government wants as many people as possible being part of the mass; the more an individual is related to the mass, the more he is screened-out the better. They will thus encourage massification in others.
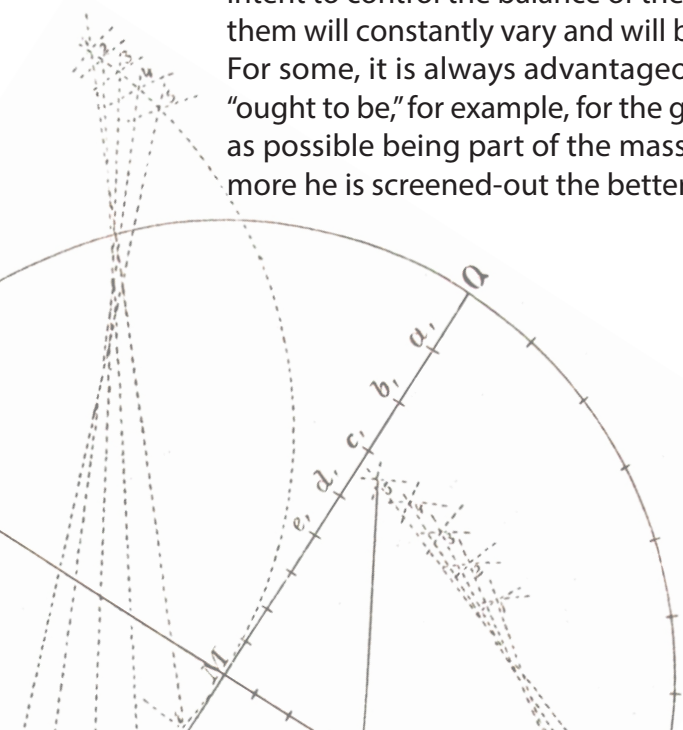
PHILOSOPHERS

*objectively perceive
what is happening around*

In the state of the orgy

or in the state after the orgy

MASSES

*State of the orgy is the main
characteristic of the masses*

SINCERELY MISLED

*Seek to explain or justify,
but fail*

INTENTIONALLY MISGUIDED ONES

*Justify that things
are the way they should be*

Another example is employers and their advertisers and marketers. These groups desire that the majority become "intentionally lost", since it is only in this state that they can treat a corporation or product as an object of desire, as "manna from heaven" motivating the person to work productively in robot-like environments. For the media, the best ratio on the "diagram" is when a person ("mass") is dominated by a type of "sincerely misled"; that is what they feed him with. There is thus not a single establishment position in favor of certain forces, as different interests seek different distributions among three of the positions. None of the powerful groups have much interest in the philosopher position, however.

People can also shift the balance by conscious means. A person as such "has a potential" (and "nothing more" as noted by the great sci-fi writers of the XX century, the Strugatsky Brothers), and does not automatically have agency or awareness. Having a mind doesn't necessarily mean that person thinks, having tools, methods and devices does not necessarily mean they will be used. A human being is a particular potential, but it is the individual decision to cultivate it or not. Even more importantly, the "personal" part of a person is altogether private to him. This "personal" in a person is educated by nobody except her/himself. **Nobody is interested in developing that "personal" part and unveiling their potential. It is a duty and responsibility of each person,** yet ironically, today's typical person does not really crave it, for one simple reason: he is in the state of the orgy (his thoughts are preoccupied with everything but not personal development, thoughts are preoccupied with all kinds of pleasures and caprices). As repeatedly emphasized by Baudrillard, this very potential of every human being is continually diminishing.

If one looks at this "diagram" from a psychological viewpoint, the less the percentage of the "I" (philosopher) in a person, and the more there are imposed systems, the more inferior the person is. This diagram, in terms of depth psychology, represents human inferiority. This is how I came to the concept of "degrees of inferiority" (as a scientific category) in my psychological research. While scrutinizing it, I can state with certainty that every person lives with a certain degree of inferiority. Here is a simple example presented in detail in my book *The Psychology of the Photographer*, which is an introduction to the psychology of inferiority based on the model of a camera. The psychology of inferiority is a new concept in psychology, but it is also complex and multifaceted. To explain its essence in simple terms and show how it affects our lives, I chose a model camera and the process of making a photo. After all, a good camera today is defined by the highest degree of inferiority; if the camera is inferior and therefore satisfies an inferior majority, it must be a good camera. The more professional the camera is, the more inconvenient and worse it is for the majority. As a matter of fact, people are willing to pay a lot of money only for the camera's convenience to take decent pictures for them. Meanwhile, the highest degree of inferiority lies in compromising with the choice of camera when someone decides that any (one) camera is sufficient for all photographic tasks. Another mark of inferiority is the combination of price and quality, i.e. when a consumer admits that s/he bought something s/he did not want (s/he wanted something better), but because the price is suitable, s/he says "everything is fine."
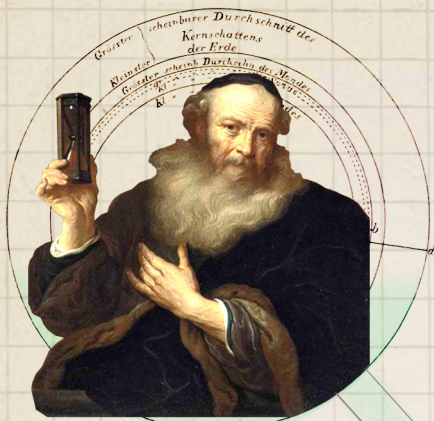
PHILOSOPHERS

MASSES
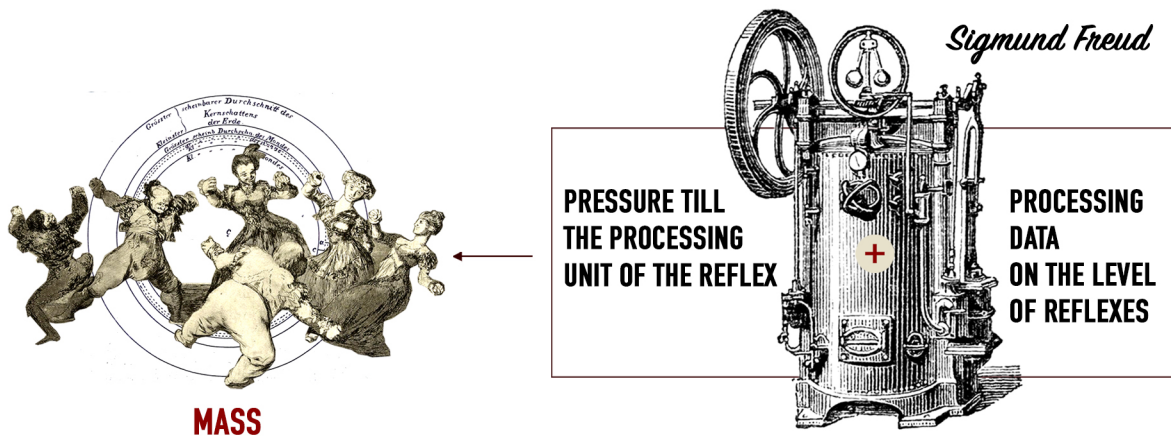
SINCERELY MISLED

INTENTIONALLY MISGUIDED ONES

Modern psychology requires an introduction of the academic category of inferiority as a central subject of research. Today, the whole of human psychology stems from inferiority. If we take a look at this paradigm through the prism of psychology, then a person does not merely "become part of the mass"; **masses** react reflexively, regardless of whether or not they want to. The study of reflexes was carried out by one of the grandees of depth psychology, Austrian psychologist Sigmund Freud. *The graph below shows how one becomes a part of the "mass":*

Sigmund Freud

PRESSURE TILL THE PROCESSING UNIT OF THE REFLEX

PROCESSING DATA ON THE LEVEL OF REFLEXES

MASS

[Mass] — *pressure till the processing unit of the reflex + processing data on the level of reflexes*

The complex models ("sincerely misled ones" or "intentionally misguided ones") are the secondary formations based on combinations of the dynamics. In order for someone to become "consciously/intentionally misled/lost," there must be a "pressure" up to the instinct level. These kinds of complex instinctive behaviors as a psychological category was studied by another grandee of depth psychology Carl Gustav Jung.

Carl Gustav Jung

PRESSURE TILL THE PROCESSING UNIT OF INSTINCTS

$\vec{F}$ INSTINCT

INTENTIONALLY MISGUIDED ONES
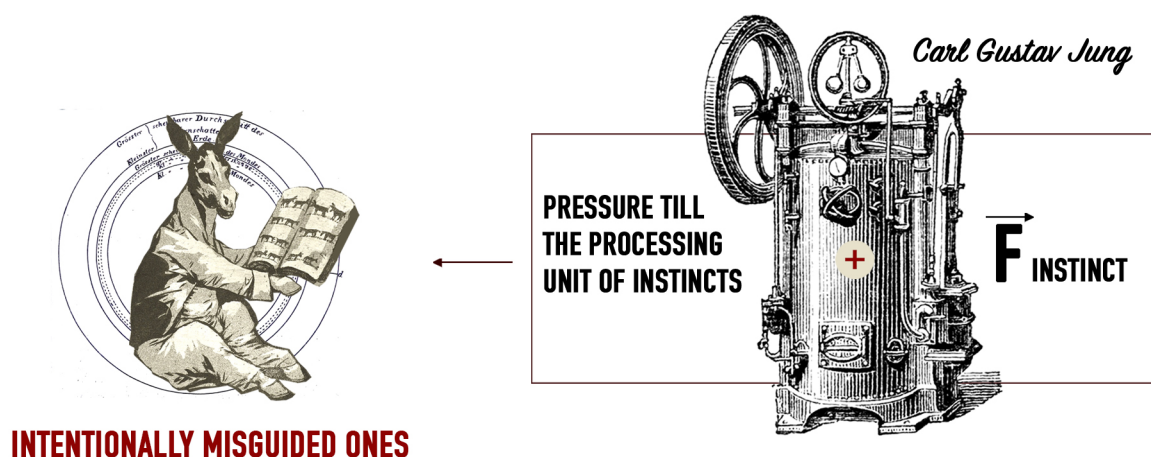
[To become consciously/intentionally lost (studied by Jung) — [pressure till the processing unit of instincts] + F (instinct)

When we speak of the "genuinely lost," the dynamic focuses on human drives and the consequences of mistakes in life. Drives were studied by the father of fateanalysis, and another grandee of depth psychology, Leopold Szondi.
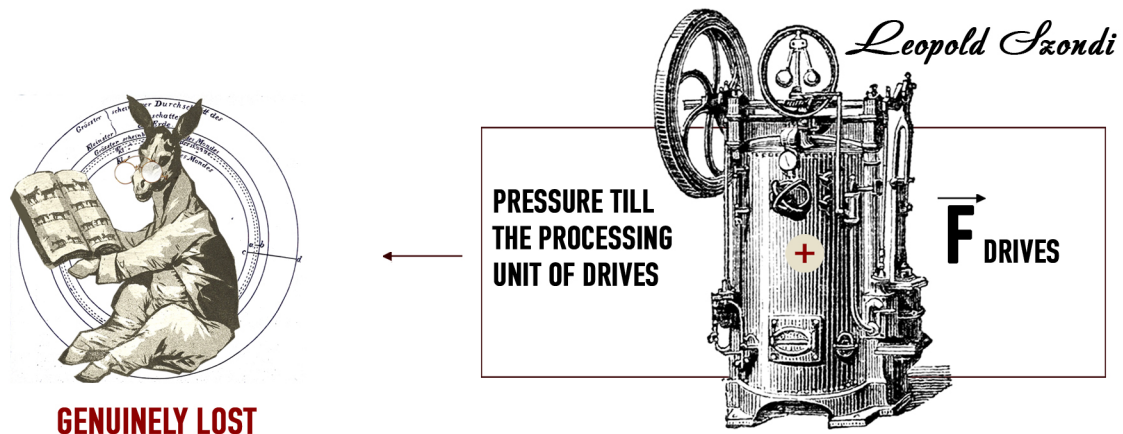
[genuinely lost (Szondi)] — [pressure till the processing unit of drives] + F (drives)

The higher category of the "I" was studied in-depth only by Hungarian-Swiss psychoanalyst Leopold Szondi, and by me as a follower and successor of Szondi's School. The main work of Leopold Szondi in the field of research of "I" is his fourth volume titled "I-Analysis," where he formulated the concept of the "Pontifex Oppositorum"—the highest form of "I"—a triumph of personality. Pontifex Oppositorum is one of the most mystical concepts that exist in science (not only in depth psychology but in philosophy as well). Within the framework of my research and writing about the philosophy of Szondi, in addition to separating and describing Szondi's philosophy itself, one of the main tasks of writing the manuscript mentioned above is explaining in detail the nature of this Pontifex Oppositorum or "higher priestly being." It is a particular self-state of a human being and their self-development level, which allows a person to resolve conflicts in their lives and consciously manage their own destiny, designing it freely without being bound by life's requirements and by intangible institutions.

Baudrillard considered the "I" in his sociological and philosophical works as a symbolic component. It is a consequence of symbolic exchange. Since the "I" stands above the "diagram," it is what retransforms energy into different forms, distributing energy among the subsystems: the reflexes for the masses, the instincts for the consciously misguided, the drives for the unconsciously misguided. That is, the "I" takes different forms starting with the form of a "symbol" and continuing to the form of "mass" (in fact, "breaking" into the condition of "mass"). Baudrillard clarifies that an individual could be a symbol as well, principally historical figures, for example, the Spanish nobleman, Commander of the Order of Jesus Christ — Jeronimo de Carranza; or the Commander of the Order of Jesus Christ in Calabria — Francesco Villardita. These outstanding historical figures are the symbols of the Spanish school of fencing, symbols of Europe, and symbols of the 'Ndrangheta. Other "symbolic" individuals might include Stalin, for instance, as a symbol

of the USSR, Churchill or Queen Victoria for the UK, Washington or Lincoln for the USA, Picasso for abstract art and Freud for psychoanalysis. By becoming a symbolic individual, someone gains a kind of meaning. However, a symbolic individual might retransform into a mass individual (one of many). This fracture through inferiority makes a person insignificant.

For an average individual, the diagram of forces is proportionally distorted in the direction of becoming mass, or "one of many". The more inferior one is, the more distorted is his vision of the world. At the same time, every person has his own blend of this "distortion" (states of which generate "misconceptions" and "delusions" to the level of "simulations" and "hyperreality." Thus, delusion, simulation, and hyperreality are variant types of distortions of the world as experienced by a human being (not just sociological concepts). This is where the mystical level emerges in Baudrillard's system. But it is not new. If one takes any ancient Jewish manuscript, it will be evident that *Torah, Zoar, Tanakh, Bahir* and others describe this distortion mechanism downwards, away from the higher self and towards massification and inferiority.

There is even a parable about Baudrillard introducing the word "simulacrum" as a non-existent utterance of the prophet Ecclesiastes. Baudrillard attributed the prophet as the first person to use the word. Many searched for this fragment of the book, "turning upside down" varieties of *Torah, Tanakh, Bahir*… but to this day, nobody has found the statement of Ecclesiastes where he uses the word "simulacrum." Baudrillard introduced it in a way referring to *Tanakh*; being a wise man, he used a specific approach and made people search for a meaning. Baudrillard probably knew that no one would look into the scriptures, but when people rushed to criticize him and seek confirmation of his words in ancient books, it was too late. It took ten years from Baudrillard's claim for scholars to question it. By this time, the word "simulacrum", which accurately describes all the phenomena in the modern world, was widely used by people in academia.

It is also noticeable that Baudrillard often references mystical or theological concepts such as fate, evil and good. In fact, this is where Baudrillard's mysticism begins. These states of an individual, his interaction with the world after the orgy "produce" Baudrillard's mysticism: "stucco angels", "fate", "evils", "God", "gods", "made-up world" and much more. For this reason, I believe Baudrillard was the last European mystic, who became known worldwide, and whose works demonstrate that European mysticism has not gone away. It continually reappears in new forms. In my view, Baudrillard takes a modern view of European mysticism through the prism of the individual and concepts such as "masses," "kingdom of the blind," and "silent majority."

In comparing the notion of "the silent majority" with Baudrillard's other concepts, the first thing that comes to mind is the different description of the same thing by the classics of modern science and social fiction, the Strugatsky Brothers in their *The Final Circle of Paradise* (1976). A vivid illustration of the "silent majority" is when one of the main characters says: *"The closer you are to the animal, the more you are affected by "sleg". Animals generally prefer to be silent about it."* To which another replies: *"Have you tried it yourself?" "I did; as you can see, I prefer to keep quiet."*[4] Silence, in this context, refers to the unspeakable or to something which is kept secret. Strugatsky's depiction of silence was written in 1964, thirteen years before Baudrillard's use of the term "silent majority".

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[4] Strugatski, A., & Strugatski, B. (1976). *The Final Circle of Paradise*. DAW.

The closer a person is to his instincts, the more he becomes a "silent majority" because he has more and more skeletons in the cupboard. That's why he generally "prefers to keep quiet about it."

Many people are caught in the situation where they have to continually deal with different self-states or positions of another person or themselves; they are continuously, uncontrollably shifting on the diagram among the four positions. On top of it, so many actors are "interested" in the individual: the government has its own interests, businesses have another, mass media another, and persons have their own interests. Just imagine how many interest vectors are directed at one tiny subject at once. Take the example of the COVID-19 crisis. Governments are not equipped to cope and wish to stabilise the situation. They are interested in maintaining control and attempting to cybernetically manage the crisis, or at least its mediatised representation (securitising and responsibilising the crisis), by telling each person to stay at home. Businesses (aside from tech and pharma giants) have no interest in generalised shutdowns because they need to keep activities going to sustain profits. For some reason, possibly trading on the selling-power of sensationalism and the moral power given to the media during ecstatic events, the media side with the state against businesses. One would think that it has to be vice versa, the media should be "screaming" and resent the activities of state bodies, but they don't precisely because everyone decided to use this situation to their advantage: to make money off it. Individuals will of course have their own concerns, principles and interests, but they are subjected to forms of pressure by these various actors — states, businesses, media — seeking to pursue their own interests and manage the situation in a way convenient for them; they are pulled backwards and forwards, and often end up partially conforming out of confusion or fatalism. That's what has happened. And an unfortunate person who is locked up at home is joyless, why? Well, he is left alone at his home and starts thinking. He might even realize that here is the orgy going on, but he is not a participant in it for the first time in his life… only a spectator. It is akin to death for an "active citizen", a consumer society member, to be only a spectator, and not a participant.

Yet this reflects a general problem with hyperreality. With all the varieties of opportunities provided by the hyperreal world, one has no place in this world. And this is the cult of the world of hyperreality, the cult of a "place" that scholars of Baudrillard's writings overlooked. The unavailability of a place and space, the generalization of simulated non-places, is the fundamental foundation of the hyperreal world. A modern consumer-society citizen is like a person who is always on their feet and has no place to become attached to, and there are no places that would belong to him. This in turn takes away freedom and enjoyment, as well as moral responsibility. Consider a simple example: according to the law, it is forbidden to smoke in public places, but the person has no private place or no way to be there. Someone thinks he found a tiny corner to smoke. But the moment he assumed that he had a few minutes to enjoy his cigarette, at last, he is approached by a policeman who tells him that he can't smoke in public places, it is unknown where he can smoke. Basically, one has to seek permission everywhere. In today's China, even the home becomes "public" in this sense: people may be locked-out of their own apartment blocks because the track-and-trace system indicates they may have had contact with someone with COVID-19 or because they fail a thermal test at the door.

The modern world, hyperreality, is the world of permissions. Nothing is available by right or tradition or through effort or merit alone; the citizen needs authorization everywhere, passwords, ID cards, QR codes, biometrics, etc. Everything is an "earned privilege" which can be taken away for misbehaviour, because a check is failed, or even arbitrarily ("something about this login looks suspicious"). This means one is tested everywhere and the home is nowhere. The absence of a place is the first sign of hyperreality and the first socialization in hyperreality. The second sign of hyperreality is the absence of a future; there is only an eternal present. Hyperreality itself is a form of the present without a tomorrow.

The third component of social relations and hyperreality is the pursuit of objects (typically commodities, defined by their sign-values or the status they convey, which in turn aids one's standing in the world of permissions). Objects define one's life and there is a reference to an object every second. For example, professional services come to depend less on expertise than the state of the company's website or brand or storefront. However, humans carry the blame for the failings of objects; a person is always to blame for the object that does not exist. **An object becomes a guide in hyperreality.**

The fourth component of hyperreality is the phenomenon of fatal strategies. In the game of hyperreality, every act of a man in life leads him necessarily to failures, losses, and disappointments. Human beings are "victimized" by life and cannot live in a different state than that of being victimized or claiming to be. Those who are best in "running this software" become the most significant members of hyperreal society. It is a racing game: not just competition for status (the traditional rat-race), but also competition to convert one's failures in the rat-race into claims on others, institutions, etc., which become future sources of status. As a result, everyone is endlessly competing for recognition, often on the basis of entitlements derived from victim-status, i.e., previous failure in the same competition.

Does anything exist today beyond hyperreality? I believe something does, and it is the "I" of Szondi's theory. When people deal with the original symbolic "I" they are, in fact, dealing with the struggle of this "I" for a symbolic state. The symbolic state is when "I" doesn't need a place; all the doors are open for it. "Symbolic state" is a condition without a place, but, at the same time, it can occupy any place that it pleases and determine places for others. Thus, the symbolic system provides a space outside of hyperreality. Second, drives (not reflexes) determine the future and destiny of a person. This induces people towards the symbolic. Thirdly, in the case of seduction, we cannot go by the fatalities of human life. Hyperreality generates fatality. Many researchers think that when Baudrillard described a "beyond of the hyperreal," he implied moving upwards (beyond, advance) into the ether, but in fact, what he meant was downwards movement. That is, the "beyond of the hyperreal" is the bottom or lower level. If living in hyperreality is the state of a human being, then the masses react based on reflexes. What is below the reflex? Archaic components of I-1 and I-2 (bird and octopus approaches) are beyond hyperreal (other forms of archaic, produced systems that generate the I-1 and I-2 of a human being — I–Consciousness and I–Memory).

Let's take a closer look at this. How do we even know that there is I-1 and I-2? Well, we all know from childhood what is I-1 and I-2. At least once in our lives, each of us has engaged in a "talk" with oneself, reflected in a dialogue manner, experienced a certain internal polyphonical conflict and debated internally between two points of view. This

is a manifestation of the dialogue between I-1 and I-2. However, it is not enough just to know that this phenomenon exists and sometimes even prevails in one's mind. This is just the beginning of becoming aware of "I". This question was investigated by many scientists, one way or another describing I-2, but few have succeeded. The genitor of the memory science of the XX century is the Soviet academician Grigory Popov. He was the one to come up with a model of human memory and a research concept of I-1 and I-2, where "I-1" is "I-consciousness" and "I-2" is "I-memory." Academician Popov stated that the "whole world is a memory." If you look at the structure of memory, its blocks, and "go" to the very "start" of the memory to its archaic component it is presented in the form of two models: a bird and an octopus. Popov was the first person in the world to describe this archaic component.

It seems that fatal strategies lead to evil, but Baudrillard believes this is not the case. A fatal strategy is an immersion without any possibility of "recharging" the symbol; of restoring meaning. In fact, the movement beyond the bounds of hyperreality, the desire to immerse even lower by means of fatal strategies, is increasingly degrading the regime of hyperreality. One of the effects of this process of degradation is that people develop psychiatric "defects" or "diseases". This condition can easily be described in the form of a flying eagle that suddenly crashes into a car's radiator grill. The eagle's complete detachment from its transcendent flight, the smoky feathers, and the fully numbed look very vividly characterize the state of "going beyond hyperreality". The fatal strategy is like an eagle that flew into a radiator grille.
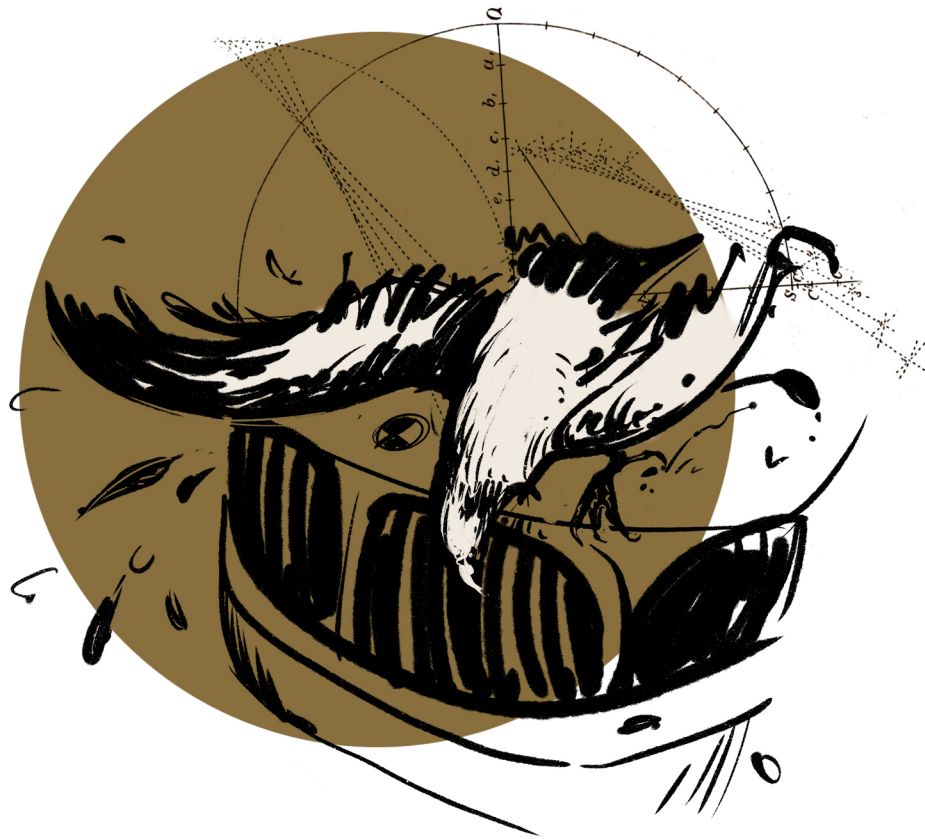
There is a contradiction in today's radicalisms. In places where a radical approach is needed, such as the critique of hyperreality, it is not applied. Conversely, when radicalism must not be used, when an issue is of no fundamental importance, radical approaches are taken. And this is the foundation of modern society: unnecessary (extreme) radicalism. Radicalism is always directed in the wrong direction. Instead of fighting people, one must fight an epidemic; alas, this radicalism is also directed towards people. Baudrillard's series of books such as *Radical Alterity* (2008) and *Agony of Power* (2007) explain this phenomenon well.

Finally, I'll mention the notion of death. Baudrillard thought that death is the main engine of humanity. With reference to Sigmund Freud, he speaks of two engines: life and death; sometimes people are driven by life, at other times by death. Capitalism sought to exclude death from society so as to make society endlessly productive and progressive. But in the consumer society, death is a drive for the majority, as life ceased to "move" them, for this reason, death is seen as the main engine of simulative, hyper simulative reality.
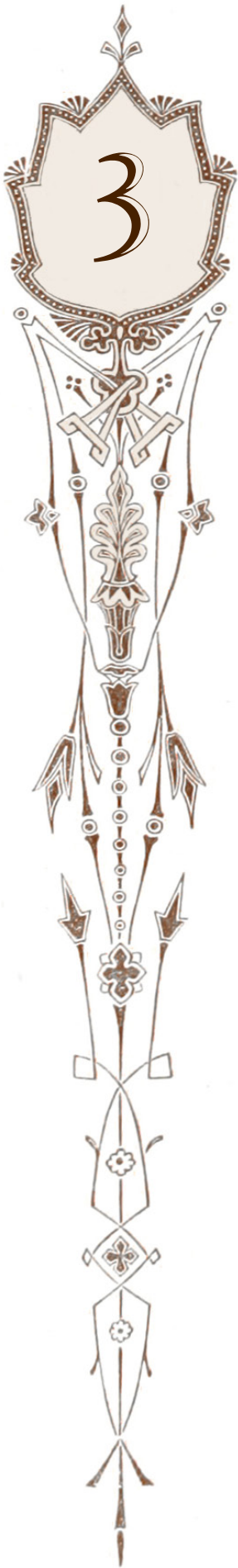
PART
SCIENCE

*"The confinement of the scientific object is equal
to the confinement of the mad and the dead.
And just as all of society is irremediably
contaminated by this mirror
of madness that it has held up to itself, science
can't help but die contaminated by the death of
this object that is its inverse mirror.
It is science that masters the objects,
but it is the objects that invest it with depth,
according to an unconscious reversion,
which only gives a dead and circular response
to a dead and circular interrogation."[1]*

Simulacra and Simulation, Jean Baudrillard

Jean Baudrillard accomplished the feat of opposing himself to the entire field of European academic science. Along with the masses, this was a major focus of research for the "godfather of postmodernism." Baudrillard, in his works, showed that modern science (at least from the 1980s onwards) is a complete simulation, i.e. it tends to reproduce itself by generating results which are predetermined by its premises, and thus avoids reality-testing. The inconsistencies that were apparent to Baudrillard many years ago have survived to the present day and are still visible. This chapter will cover some serious implications of Baudrillard's research for modern academic science. Presumably, materials of this research are not going to be fancied by some, but as the saying goes, "Amicus Plato, sed magis amica veritas" (Plato is my friend, but truth is a better friend). What is unique about this part of the book is that it is illustrated by a large number of primary sources confirming Baudrillard's ideas and conclusions as part of my study of his philosophy.

The book will later return to Baudrillard's view on science and his philosophy of science. First, however, this chapter is based on my own philosophical view and the brainchild of my didactic work with archives and documents from the major libraries of Europe. It summarizes my view of the state of the field, and thus, the reasons why Baudrillard's analysis is so important.

[1] Baudrillard, J., & Glaser, S. F. (1994). *Simulacra and Simulation (The Body, In Theory: Histories of Cultural Materialism)* (33601st ed.). University of Michigan Press.

The history of science is indefinite. Various people have studied the history of science in different periods, but no one knows its entirety. There are historians very knowledgeable about the XIX–XX history of science, but what preceded this historical time is shrouded in the darkness of obscurity for most of them. Some do not even have an idea of what science looked like before the XIX century, but there is no doubt it did exist in some form. It prevails in the documents, treatises, and commentaries from this era. Earlier science is far more lightly studied, and by a different set of historians and scholars.

This division reflects a major shift. If we travel backward in time, at a particular point, science appears in a totally different "shape"; it is hard even to conceive it in the context of today's world. Examining old documents of the XIV–XV centuries gives a strong impression that people of that period were very different in their thinking than we are; their approach to science was incommensurable with that of the contemporary academic community. In the XIV–XV centuries, the main idea about science was that *there is a certain power that builds this world*. This idea can be expressed in different ways (it is a personal question for everybody, depending on his/her perception of this world); anyhow, scientists of those times believed that such a power exists. Research by the Expeditionary Corps, which I manage, explicitly proves in different expeditions all over Europe and in some places of South and North America that we can see remains of that science even today. The first thing ancients thought of this power was that one has to learn how to interact with it. Accordingly, all universal laws and consequences of it in the world were and are concluded from interaction with this force. Why? Because it is the most powerful of all forces and it is impossible to resist it.

The ancients' second paramount assumption was their belief that this world has a particular substance, which stands above science and human understanding. "Science" is already a human understanding of what is happening. Everything else is a description, an attempt to substantiate, prove, etc., which is also cheiropoiesis–made by man's hand.

Ancients believed that this substance exists and that universal principles have been long justified. In the 1930s, Soviet scientist and academic Grigoryi Popov found that science was formulated around a vital skill in a given mode of production, with the science of an era explaining how to implement and acquire that skill and accompanying ones. He considered that the reasoning of those times took into account the main force that shapes this power, its features, laws, and principles that perpetually work regardless of what people do or think.

Even in the XIV–XV centuries, scientists thought that "geometry" interacts (or does not) with this force. (Geometry is referred to as an invisible (not implemented in reality) conception and/or an invisible primordial origin of the physical world). In other words, the force is a constant value; it is always there. Whether it will be possible to use this force or not depends on geometry. There are geometric functions that operate with this power; as soon as such a geometric function arises, this force is immediately "served". But some geometries do not interact with the force, thus creating "voids." For example, imagine several people sitting in a room. They are the consequence of the force because a human being's geometry meets this force's requirements. However, there is "emptiness" among people; there is no geometry; thus, there is no power there; it is not "fed" into the void. But, if at some point, one of them imagines a geometric cube, the force will succumb to this geometrical cube (even if it was only mentally imagined). To put it

simply, it is enough for a person to "fabricate" a cube, for them to become a participant in that system and a subject of this universal dynamism. For this reason, the ancients considered "geometry" as an element of the power component of a worldbuilding dynamic. It was assumed that a human cannot invent anything. S/he can take part in coming up with something, but the process looks as follows: a person either adapts his own elements (elements of human structure) into forms of life or employs world-memory components to generate something new. Inventions are therefore new combinations or actualizations of elements and potential models which are already present. Consider a mobile phone, a compilation of the counting-decisive machine of mind and memory (i.e., the interaction of mind and memory), making the mobile a prosthesis of the human mind and memory. Hence, people prosthetize their functions or withdraw unknown components from the world memory, and combine (or synthesize or refine) them to "discover new" things. The above-mentioned practice was considered to be scientific.

Besides, all things in this world were considered to possess two types of utility — military and civic (or civilian). There are two sides of the coin to any given technology. The Civic could have turned into the military at any given time and vice versa. This is evident even today; for instance, mobile communication first appeared in the military and then became available to civilians. Just like sleeping bags were initially developed for the military, they later became accessible for all, especially for tourists.

It is clear that nothing much has changed, the way ancients thought of the world still accounts for what takes place even today, but modern science does not take the same factors into account. Certain structures that are considered as part of the cultural heritage of the world or are very important are considered only from a single, narrow perspective. Objects are designed (and even defined) for single uses or predetermined ranges of functions, and optimised in efficiency for these particular uses (often to the point of restricting and manipulating users). In contrast, scientists of the past aimed for multifunctionality. Anything (weapons, castles, cities, etc.) had a large number of functions. Let's consider some of those features:

1) Cultural aesthetic function

There is no doubt that the workmanship of the past is often unique and has generated masterpieces. Our ancestors paid much attention to aesthetics and singularity. This is often the case even with objects designed for practical military or civic uses (castles, colosseums, Greek vases, swords, etc.).

2) Symbolic function

The product (object) was a symbol and served a symbolic function. A tool was never or rarely just something existing for a practical function. For example, a sword was the European chivalric symbol and its base. Without this "holy weapon," it would be impossible to imagine European knighthood (Don Luis Pacheco de Narváez, *The Greatness of the Sword,* 1605). A sword is not just an efficient method of mass killing, like the weapons discussed by Baudrillard in his Gulf War essays. For Baudrillard, the Gulf War was a non-war because it lacked a symbolic dimension. One still finds a lot of symbolic swords, whereas (with a few exceptions) modern technology has less symbolic resonance.

3) Strength and power function

With military items such as swords, the use for strength and power is obvious. However, any technology could contribute to the power of a clan, prince, king or civilisation by increasing their capacities.

4) Solidarity function
Objects often bring people together through their social meanings. In the context of European chivalry, the sword united orders of knights among themselves, making them one chivalry, one family. It was never about one individual, but many, regardless of their nationality and race.

5) Ideological function
The object generated the necessity for new approaches and ideas (while training with it in daily life or preparing battle tactics). Meanwhile, every individual adapted it according to his psycho-physiological features, his philosophy and his worldview.

6) Held the secret of the daily bread.
Capability to handle a sword (as any nobleman could in the middle ages) constituted the confidence in their ability to provide for themselves economically. A vivid example from *White Sun of the Desert* (1970) is the fragment where the main character states:
I have been waiting for a long time, and finally, God said: "*Mount your horse and take everything you want yourself if you're a brave and strong man.*"
However, to implement this, he had to have the mastery of the sword. In the given case, the secret of mastering the sword is the "secret of daily bread." Another modern example, a computer and/or particular software, could provide someone's daily bread if one knows how to earn money using the computer, which has become an indispensable tool these days.

7) Carried the secret of victory and defeat before the events.
A striking example of this function comes from the words of Miyamoto Musashi, one of the most astonishing swordsmen in the history of Japan: "The Master triumphs without taking off the scabbard of the blade." These words are not just a phrase; they give an idea of ancient science. Mastery brings with it an appearance of power which makes it unnecessary to wield it.

This is only a small list of features as an illustrative example, relevant before modernity to anything, a temple, a building, an everyday item. Old cities were usually built along these multifunctional lines, and this explains their continuing appeal. A good example of such a city is the old part of Odessa, built by Italian and German architects in the XVIII century: houses, temples, and cathedrals displayed all of these functions. It should be noted that field research of the Expeditionary Corps in today's Europe revealed a huge amount of evidence that European civilization's technical capability up to a certain point was incomparable with what we have today — they were capable of miracles in city-building and the formation of splendid structures among many other things. Many assume that we live in a civilized world today, but those who lived long before us would probably giggle. Some of them lived in majestic castles sometimes located high in the mountains, incredible by today's standards, others in tightly-knit villages or self-built homesteads with lots of space, but a modern man lives in a cage in the form of an apartment, even if skyscrapers excel in a single technical dimension (height). A question suggests itself, who is more civilized in such a case? It is unlikely that people of the past would have agreed to live in a small three-room apartment.

Also, it is strange that today the "civilized" world exalts "uncivilized" Europe (as some historians describe it when they speak about the Middle Ages, elucidating it by the assumption that back then, people were not literate enough even to read and write). Despite this sense of superiority, they visit Europe to see its architecture and historical

sights. At the same time, modern people do not think of making qualitatively better things, not to mention modern architects who cannot produce buildings as of the past nor create castles literally standing on mountainous rock. An excellent example of this is the Frauenkirche Cathedral in Munich, one of the most majestic and mystical marvels of medieval European architecture. This cathedral, or rather one of its masts, has been in the process of being repaired for four years at the time of writing, yet it is still not restored to its historic state (despite the use of all the modern high-tech construction technologies unavailable to the original builders!) The masts of the cathedral built in coarser times reach up to 100 meters. It is a paradox when modern civilized people, who are superior in the eyes of mainstream academic science, worship and admire the unique and breathtaking achievements of uncivilized Europe.

Again, by some strange coincidence, graduating from the oldest university and not the newest university is prestigious. Theoretically, the latest university should be considered better than the oldest one; after all, it is the most modern — another paradox. Thus, if we compare the modern science of today with the one that existed for many centuries, "our science" turns out to be quite primitive. For most people, Europe between the XIV–XVIII centuries is science fiction, it looks like a sci-fi novel (in fiction this is often portrayed in terms of magic). And it is hard to doubt that. Modern science does not know how to duplicate these models, let alone innovate along similar lines. It is enough to consider cities like Venice: the existence of such an old city for more than 1000 years (according to official history) built on the water is still a scientific enigma: nobody knows what technologies are needed to build such a city. Venice still draws the attention of a huge number of tourists from all over the world every day.

Similarly, many tourists visit Southern Italy and Rome, Germany, Austria, France, etc. The whole of Europe is permeated with the unprecedented achievements of the "dark" civilization and "dark" science of the supposed "dark ages" and other premodern periods. Considering the fact that most of our scientists are not interested in science between the XIV–XVIII centuries but only in modern science, then, of course, the vast majority of them do not know about works written in the aforementioned historical period (works today ruled-out as unscientific because they do not follow the tenets of positivism). Scientists of this period had more of a worldly sense than modern scientists, and at the same time, more spirituality; they were often generalists as well as specialists, with wide knowledge spanning across different sciences. Their particular contributions speak directly to the general concerns of the age. It is sufficient to scrutinize the texts written during the presence of the last Empires, such as the Holy Spanish Empire, and one will immediately recognize the level of scholarship of those times. One example is *The Philosophy of Arms* (1582), a treatise authored by Jeronimo Sanchez de Carranza — the Commander of the Order of Jesus Christ. The treatise is the jewel of scientific creativity at the intersection of multiple disciplines, from Euclidean geometry to psychology.

Another no less important work authored by the follower of Jeronimo de Carranza, a Spanish nobleman, master of fencing Luis Pacheco de Narvaez is *The Greatness of the Sword* (1605). The treatise describes the system of a knight's upbringing, a philosophy that includes both noble and vulgar Destreza (fencing), tactics, classification of individuals, and technological achievements at the turn of the XVI century. For example, the treatise has a description of a flying crane:

"Let's look at the building, a building onto which the crane lifts stones in the air. The crane becomes smaller and smaller the higher it rises, so it is obvious that there is resistance while lifting because it comes off and is forced by aggressive movement from its center of natural location…"

Today with modern heavyweight equipment, it is impossible to carry out the work done by that civilization. Honestly, we are incapable of building castles, cities, cultivating rocks and mountains as our ancestors did. There is a lot of evidence gathered by the Expeditionary Corps, which suggests that we simply do not have such tools and mechanisms today. For instance, some castles that were built did not have an entrance on the land level. Castles that were built into the mountain could have been accessed only by air. One such fortress has survived to these days in the province of Tyrol in Austria, Tyrol Castle. In one of the field expeditions, I asked local people about how one was supposed to enter the building — no one could answer the question. Nowadays they use an elevator, but the elevator was built in the XX century; initially, Tyrol Castle was not designated to have an elevator. How people accessed the building several centuries ago is a mystery.

Thus, the Expeditionary Corps studied the unexplored history of Europe over the course of five years, conducting investigations in the fields of machines, mechanisms and tools used in the past. Based on the findings and primary sources located in European libraries, a hypothesis emerged about what these technologies, in the form of machines, might have looked like in the past.
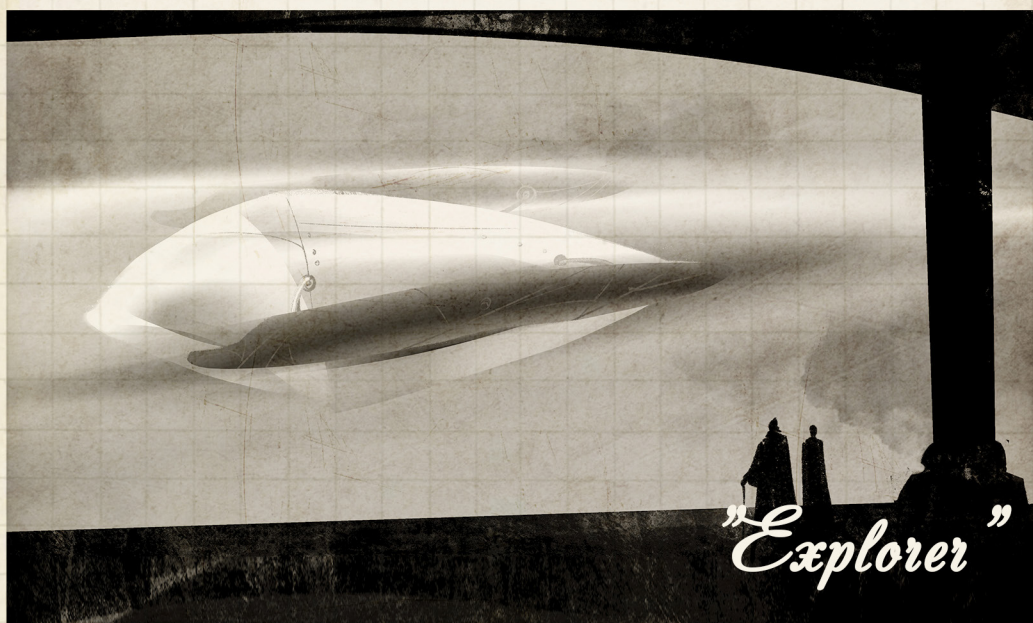
Forensic scientists reconstruct events at the scene to understand the way crime

Tyrol Castle
Photo by Dr. Oleg Maltsev
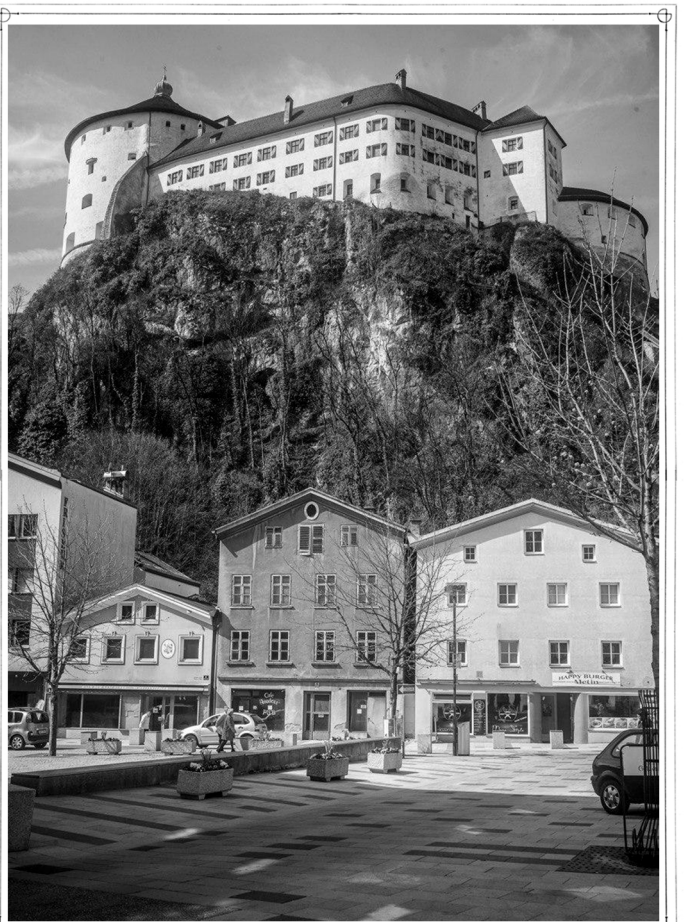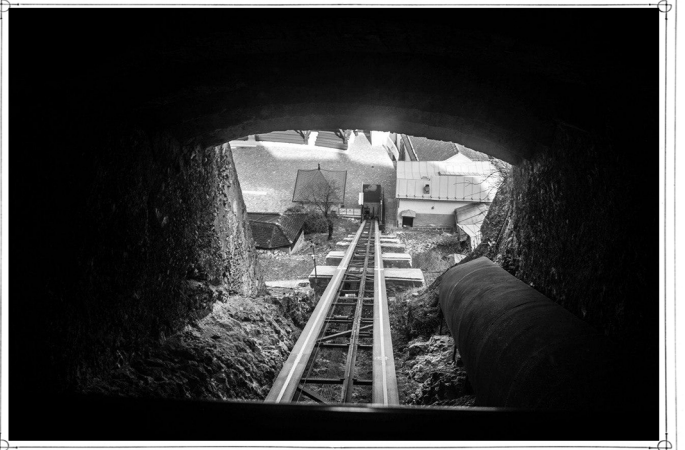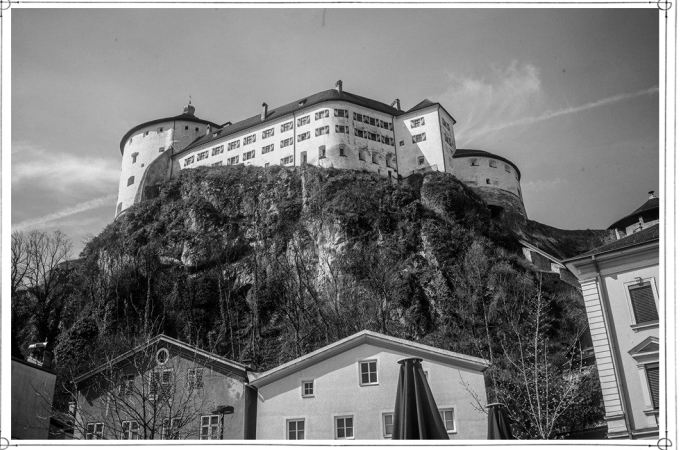
was committed. Our specialists from the Institute of Criminalistics worked together with artists based on materials gathered over five years and attempted to reconstruct the appearance of late medieval machines:
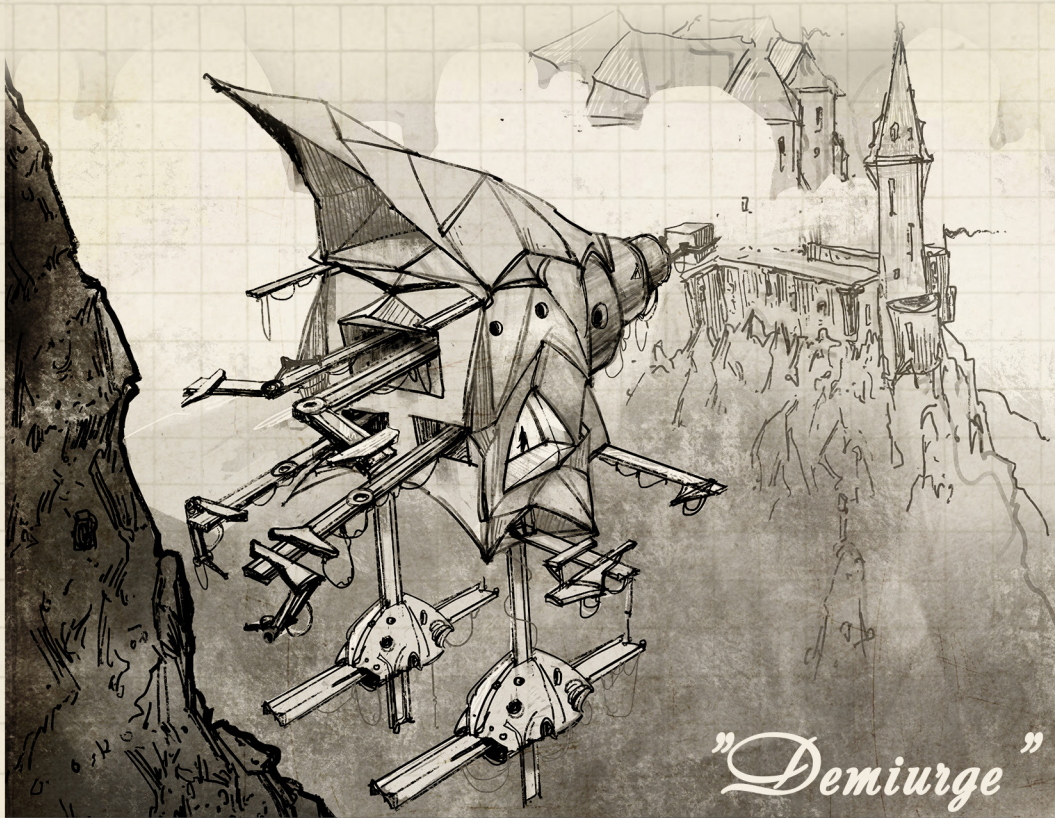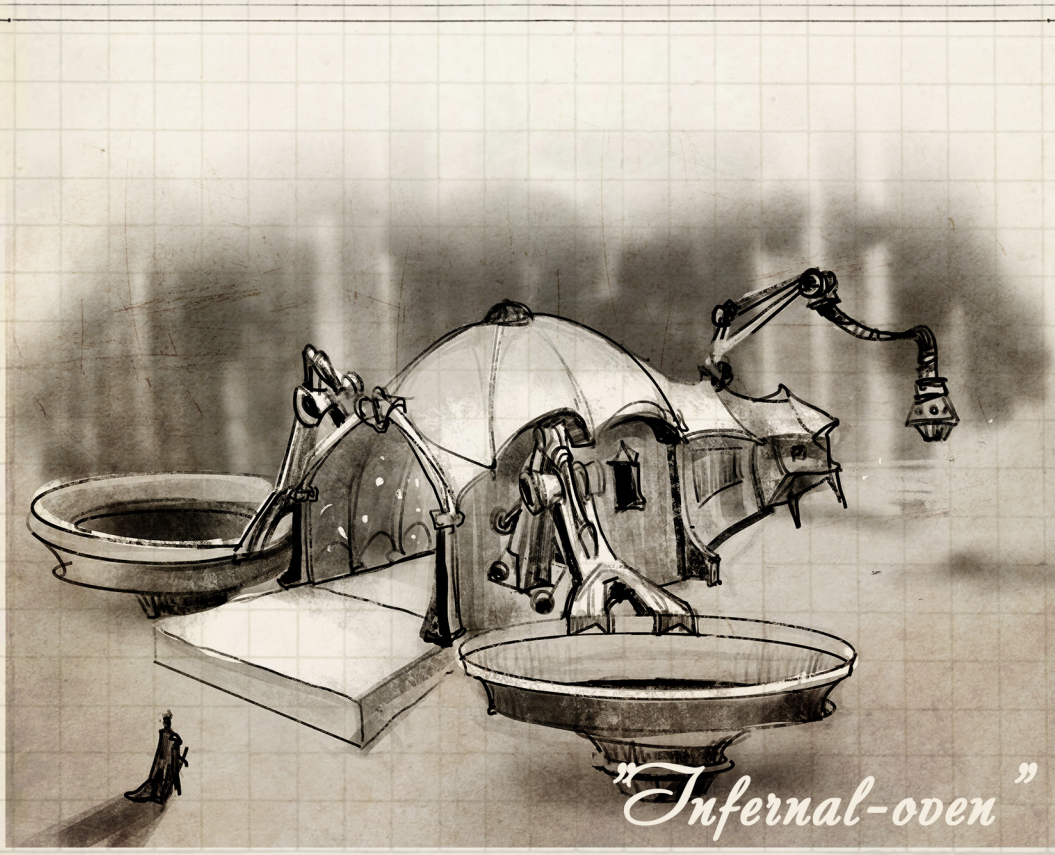

"Explorer"

"Cargo plane"

"Naboukhodonosor"

"Rock sword"
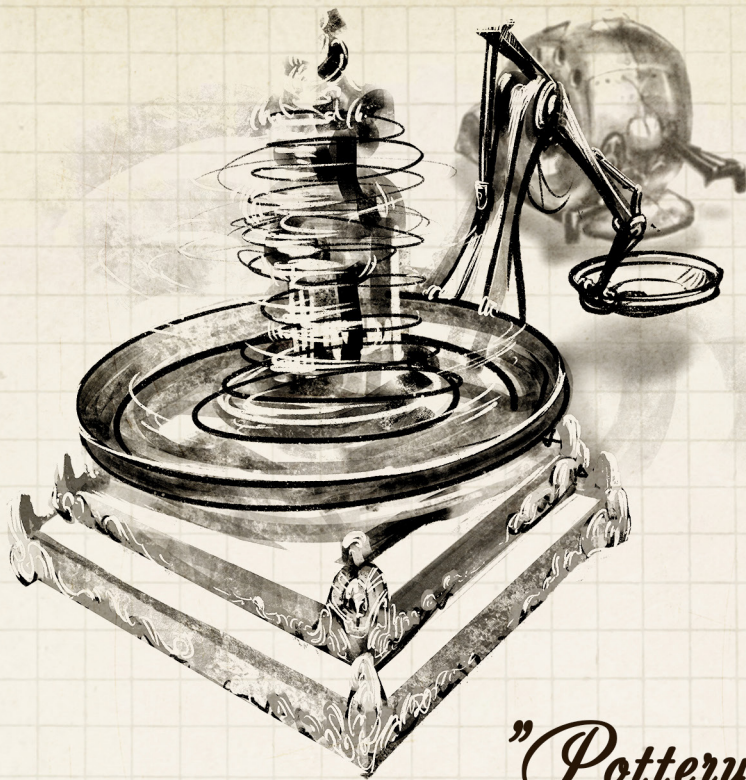
"Demiurge"

"Infernal-oven"

"Pottery-forge"
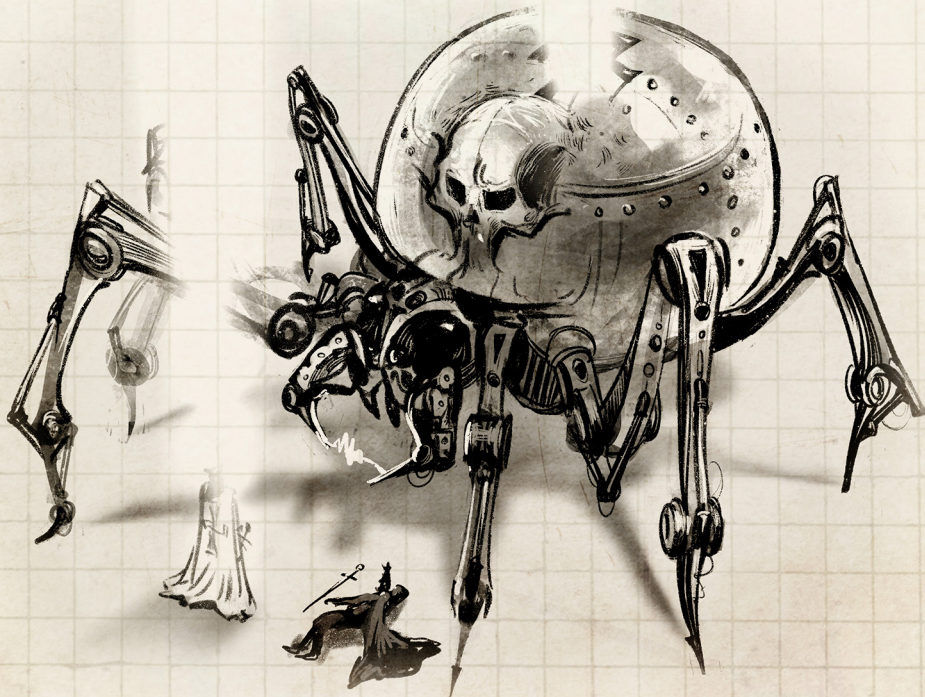
"Forceful spider"
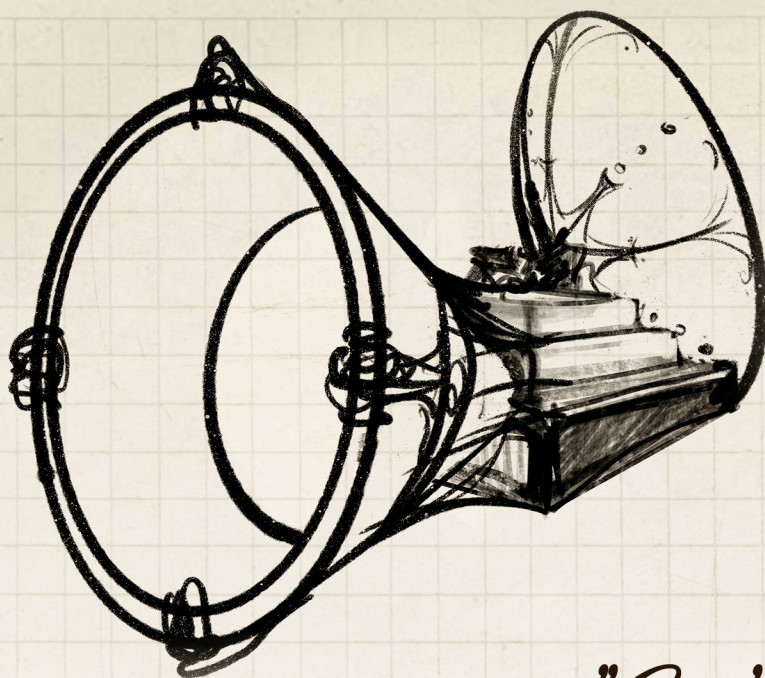
"God's eye"
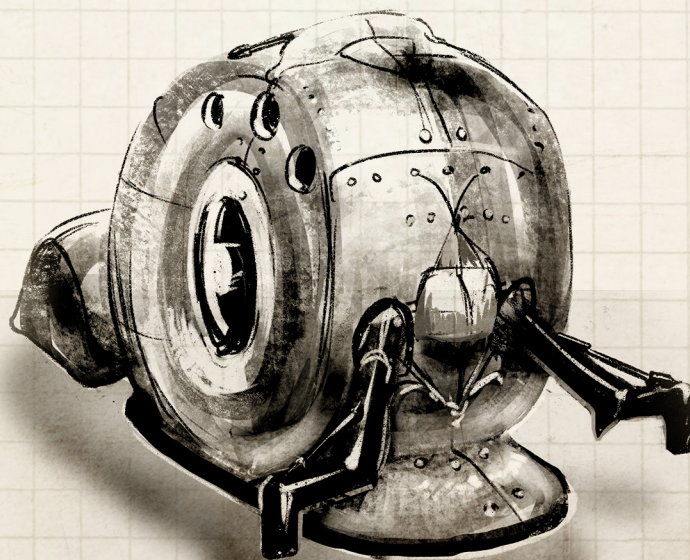
"Substantial machine"
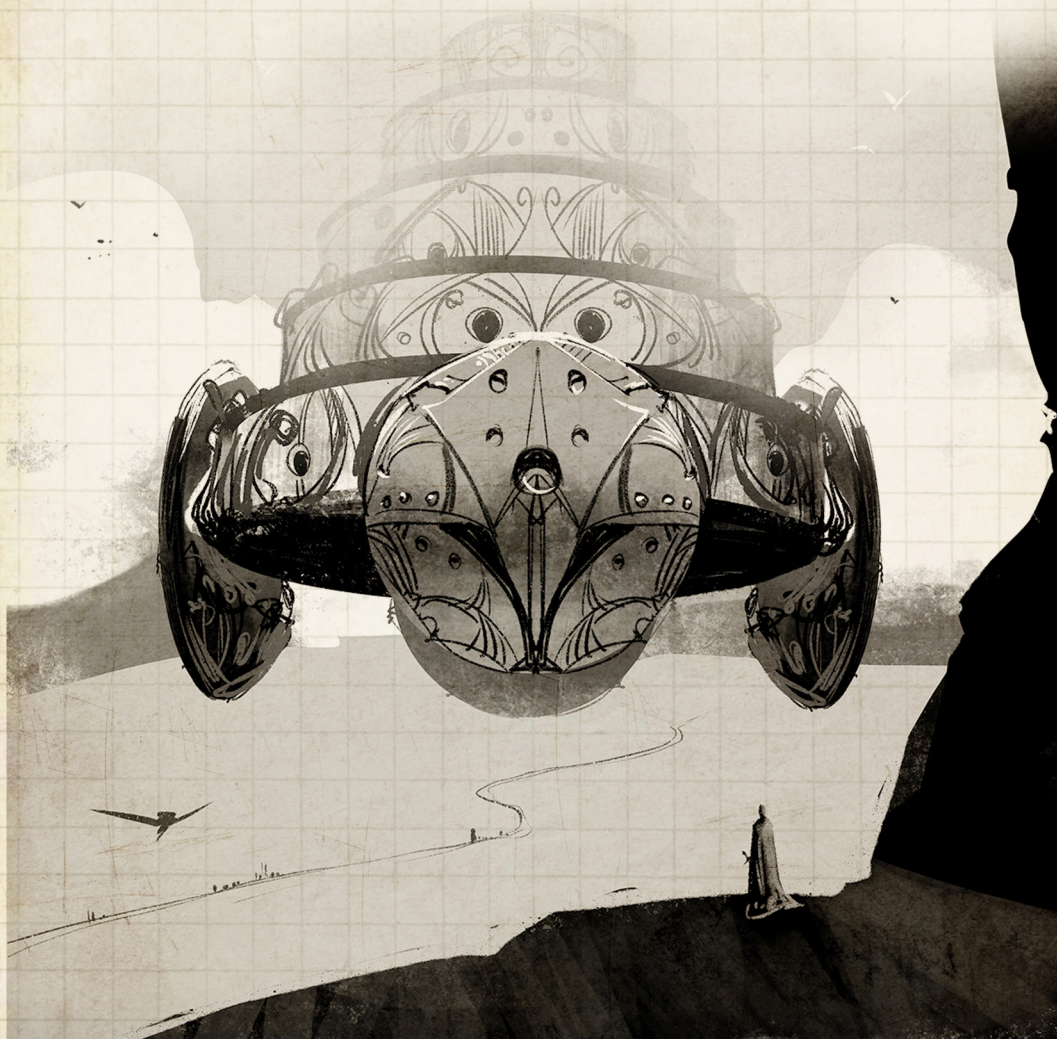
Base station 'manager'

Perhaps some will be skeptical and regard this as science fiction. It might even be science fiction, but it's not that simple. The greats used to say that "everything is comprehended through the demonstration." These days, there is no better way to demonstrate the equipment that existed in the XIV–XV century and what has been preserved in Europe to the present day than through the illustrations from old textbooks.

Some such ancient treatises were found in the library of Siena, Florence: a fragment of a textbook on the construction of some objects. And, of course, the purpose of these objects is not always known to the layman:
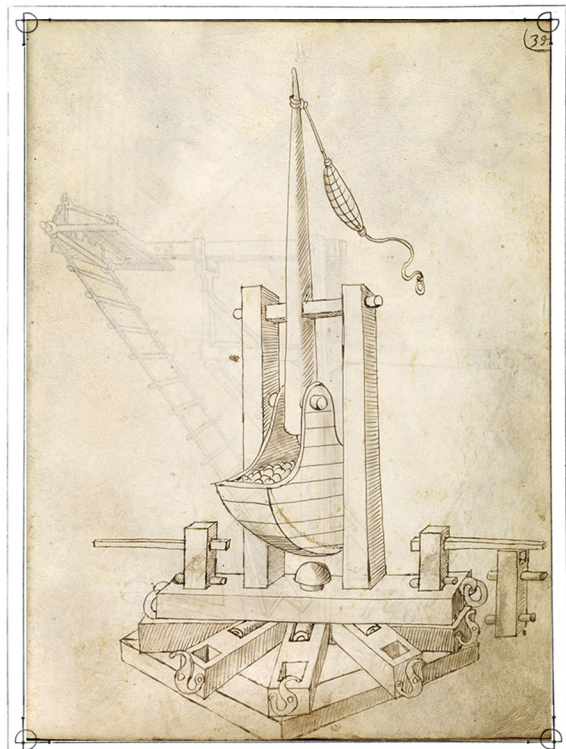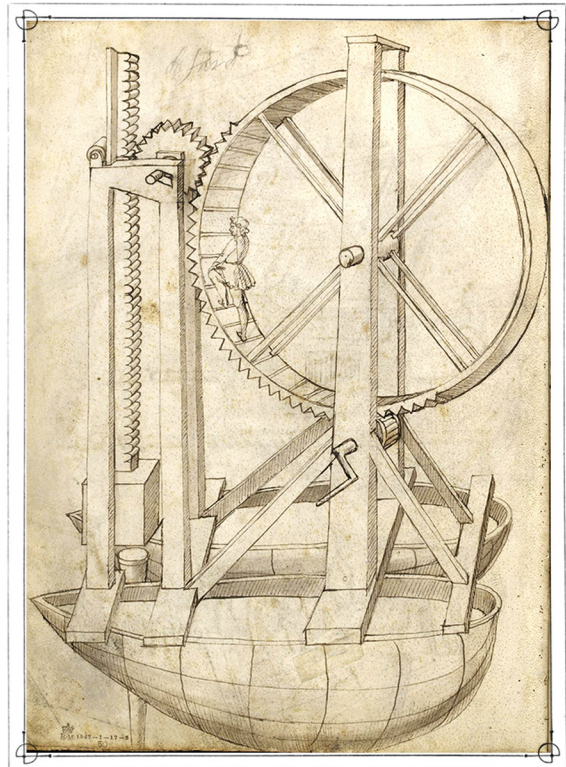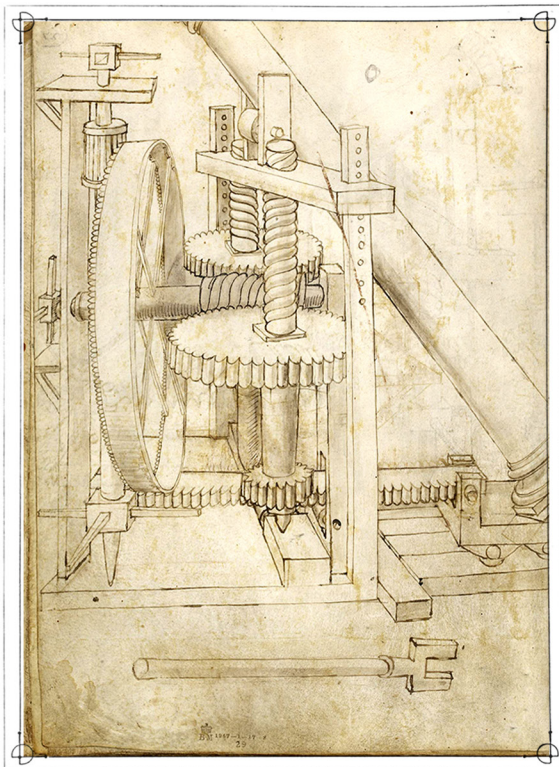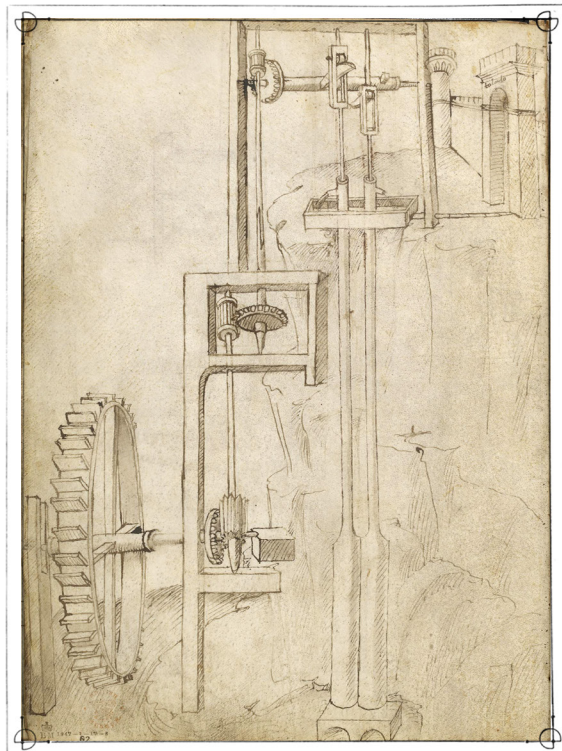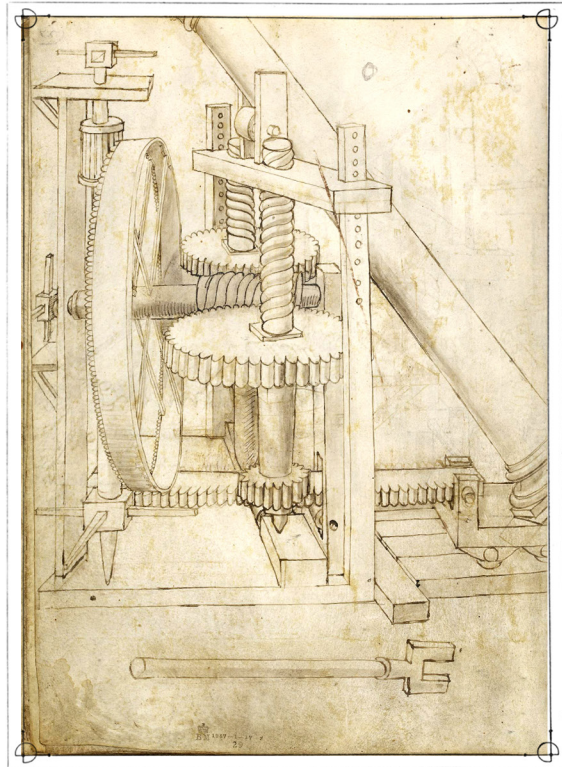
Illustrations from Treatise on Architecture by Francesco di Giorgio Martini, the Sienese architect.
(Francesco di Giorgio Martini, Opusculum de architectura, 1474-1482).

The textbook author is one of the outstanding military engineers, Francesco di Giorgio Martini (1439–1501). He was an architect, engineer, artist who was a prominent construction consultant in Europe. He composed an architectural treatise *Trattato di architettura, ingegneria e arte militare.* Judging from the illustrations, obviously, it is not a mere textbook about architecture but a guide to building and destroying fortresses and getting through them.

Fig. 1. Fig. 2.

Fig. 3.

Fig. 4.

Fig. 1 Rocca di Cagli

Fig. 2 Rocca del Sasso Bretano

Fig. 1.

Fig. 2.

Fig. 3.

Fig. 1.

Fig. 2.
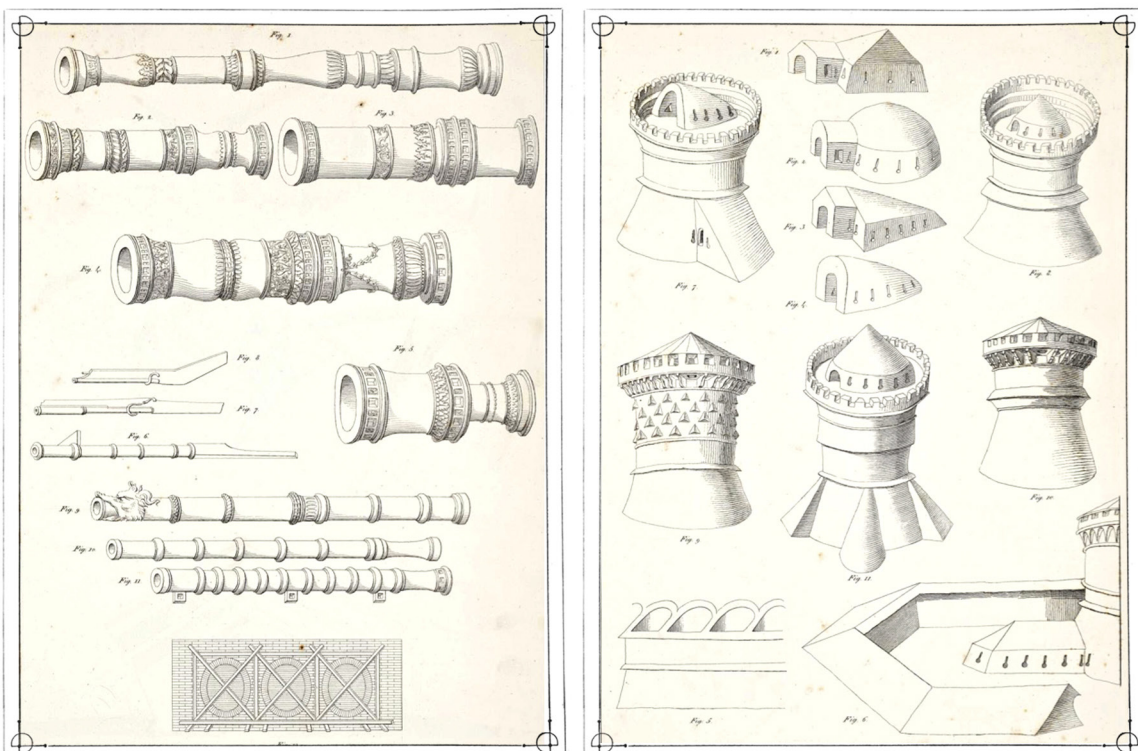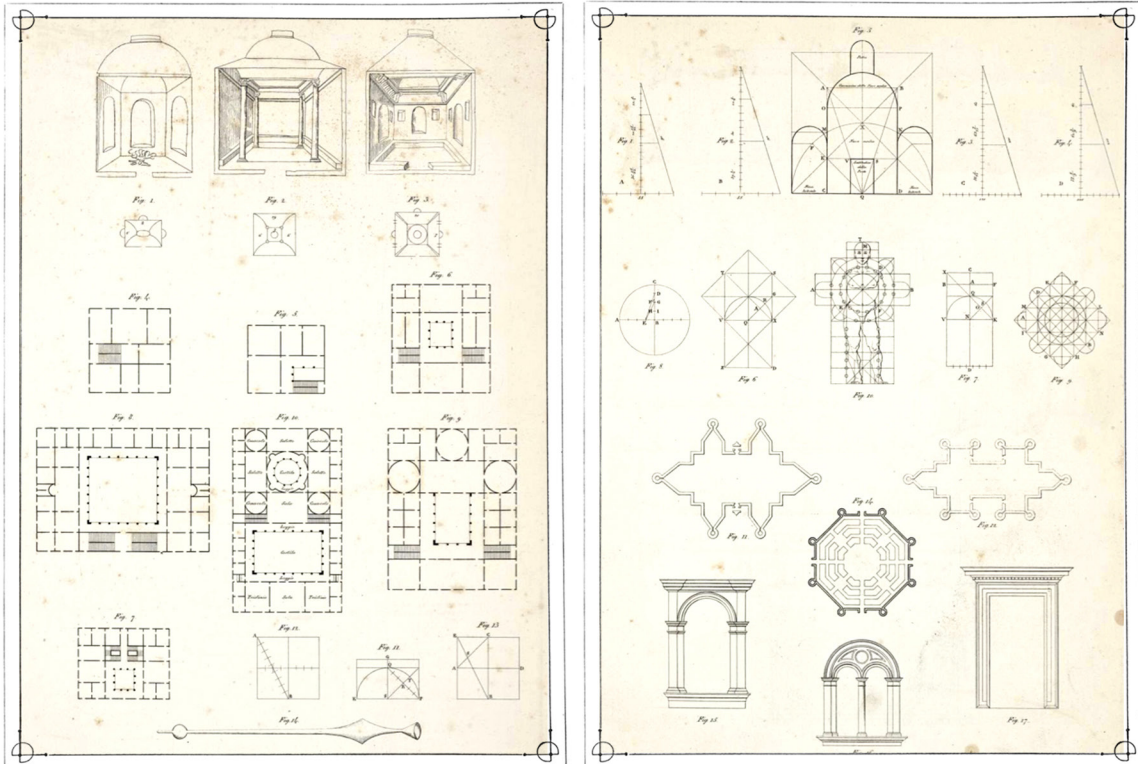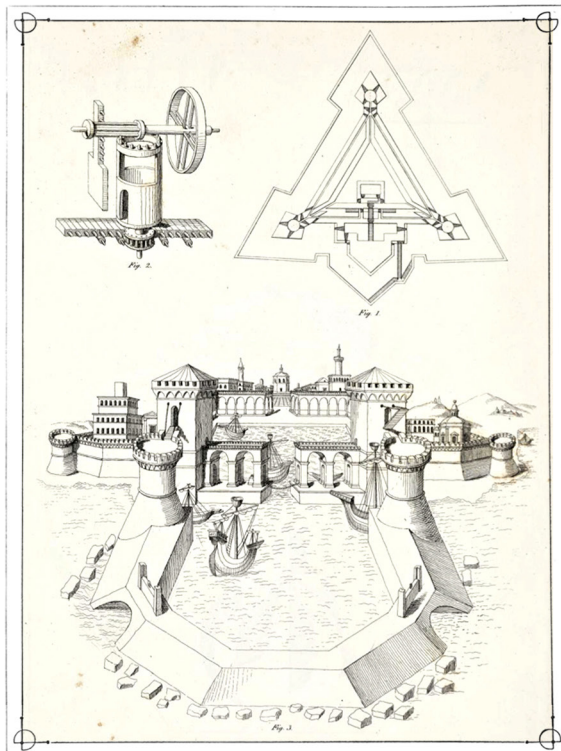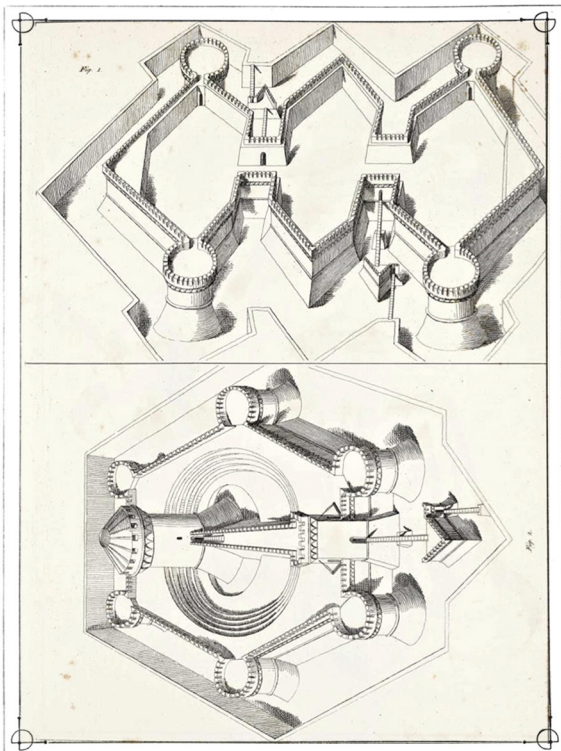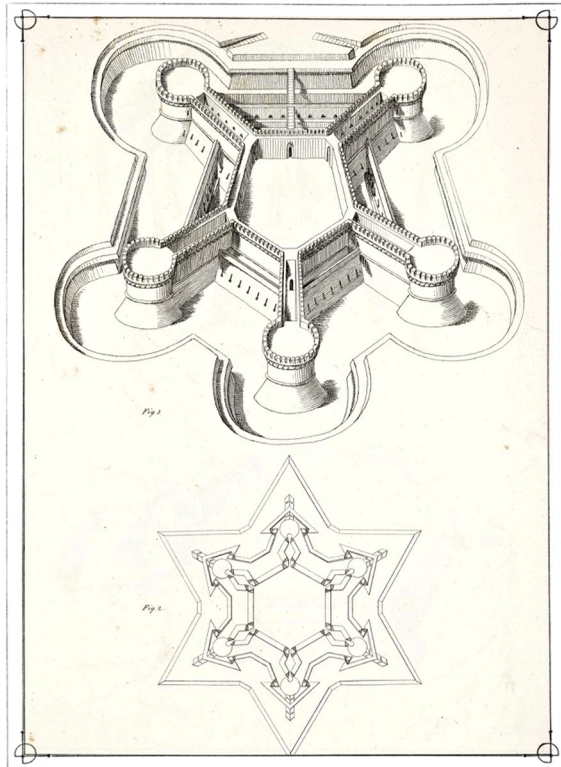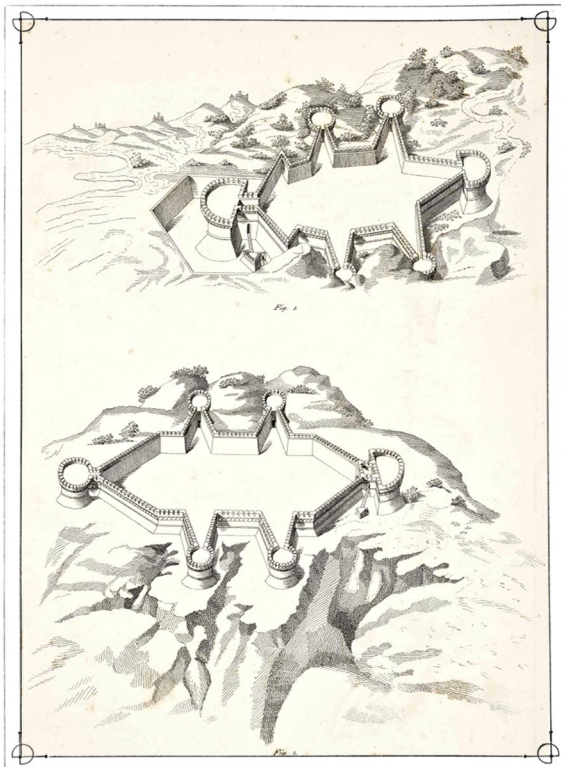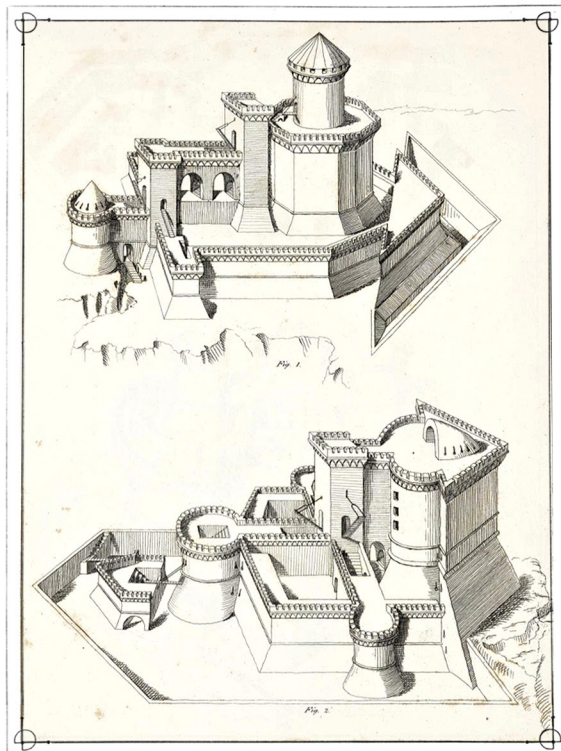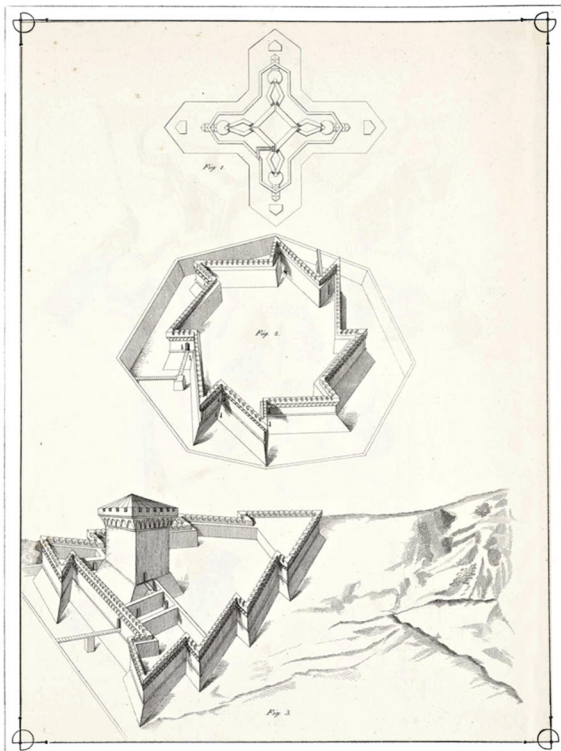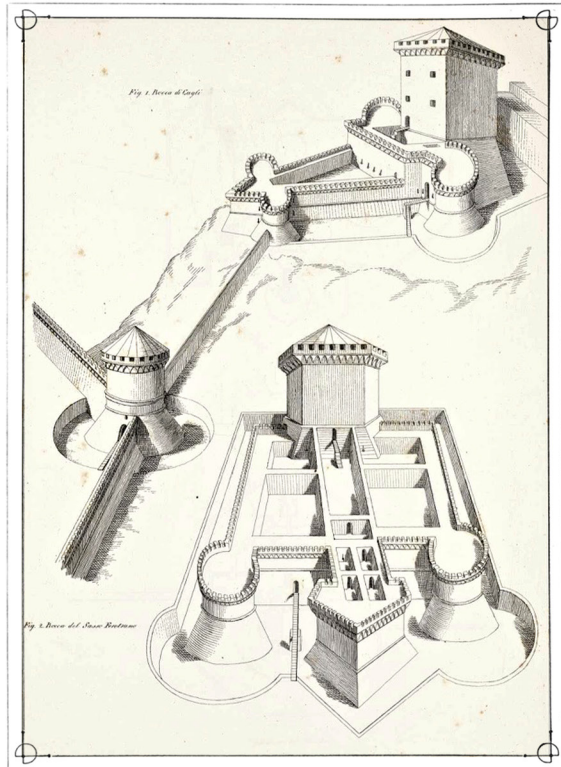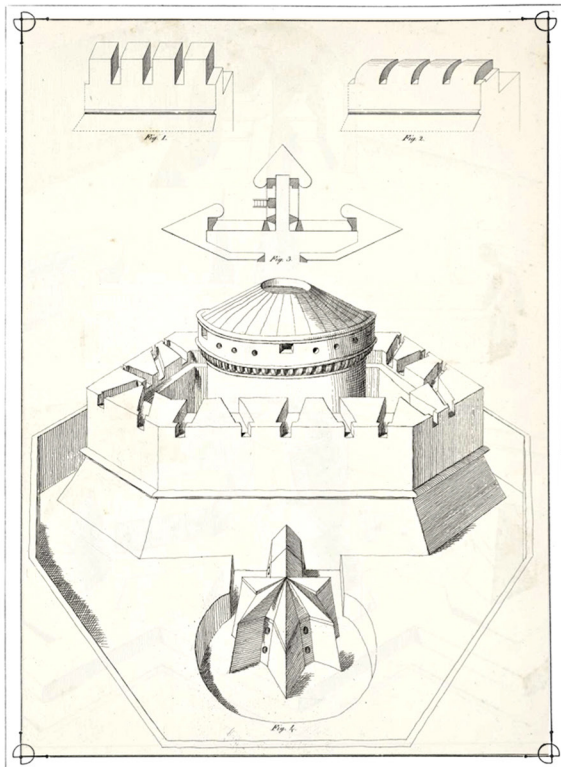
Examples of how to bring objects down:
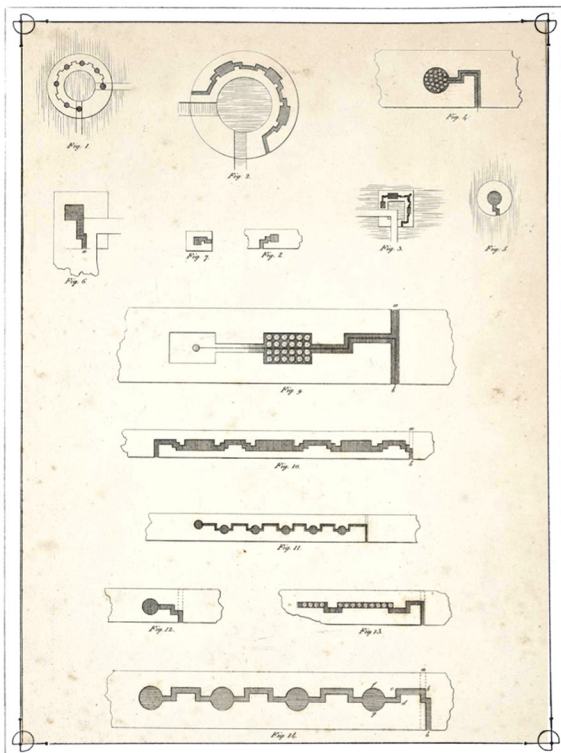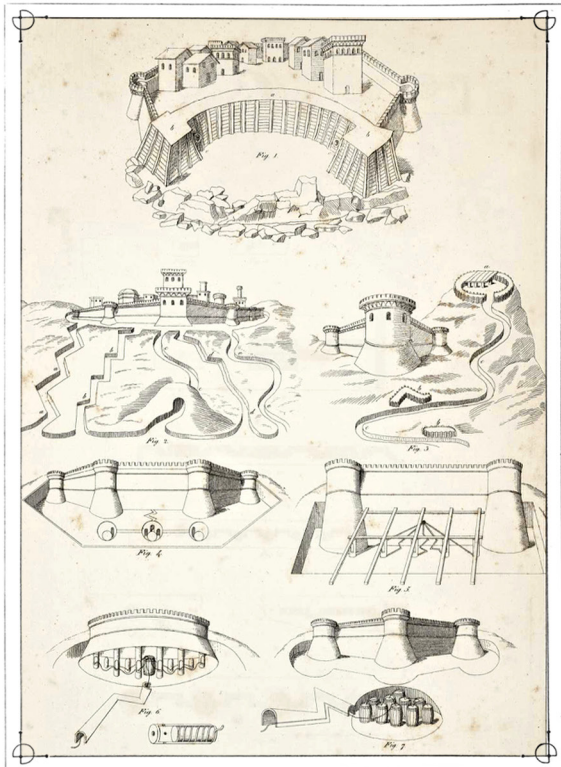
Treatise on Civil and Military Architecture
by Francesco di Giorgio Martini, 1841

Orsini-Colonna Castle (Castello Orsini-Colonna) before the Marsica earthquake in 1915, Italy
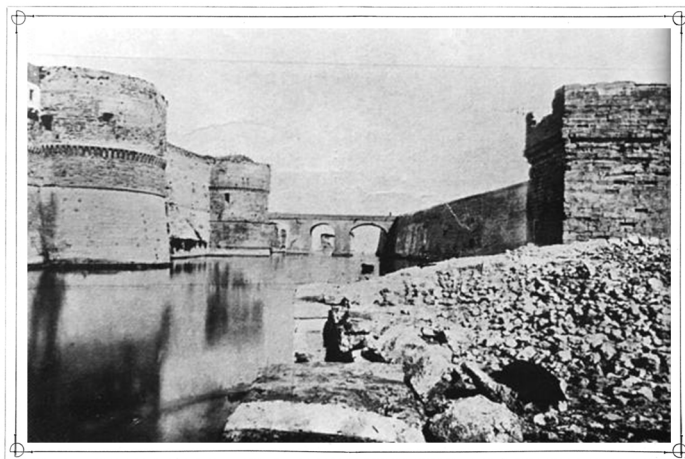
Defensive moat of the Aragonese castle (Castello Aragonese), 1880

Torricini facade (Facciata dei Torricini, Palazzo Ducale di Urbino

It is clearly seen that all figures have a particular geometry. That geometry, according to the knowledge of ancient scientists, was a receiver of external power and a resonator of it. Once again, the ancient view of force is demonstrated by these drawings. XV-century textbooks of these kinds illustrate castles that survived to this day in Europe built by ancestors.

Examples of mechanisms used:

Page from Francesco di Giorgio Martini's treatise, 1470, Torino,
Royal Library of Turin
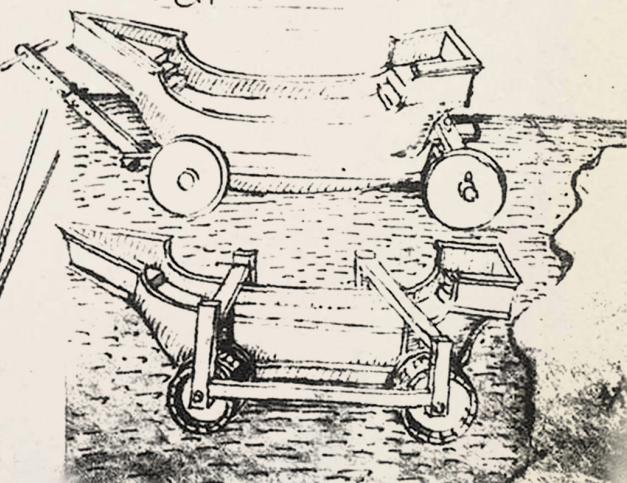
It was also found that these machines turned into a cult. They were iconic. Monuments in stone were erected in the form of these machines; they might even have been deified:

These are depictions of machines that set columns, and machines that are used for lifting and positioning the load. Everything is based on physics in some sense. What is important is that nothing has changed even these days. These mechanisms were simply replicated; in fact, modern engineering did not come up with anything new. These advanced technologies already existed long before modern academic science and new cutting-edge achievements.

There is one more important point that should be addressed. Comparing the images of machines and mechanisms of the XV century textbook with the reconstructed drawings of machines by the specialists based on artifacts and documents from European libraries recovered over five years, one can see that these fortresses are "assembled" from the elements of the illustrated machines. This can also be verified once again by comparing several illustrations with one another. Thus, all these objects, preserved to this day in Europe (castles, fortresses, etc.), geometrically are the products of the machines' elements which were reconstructed through forensic techniques. Mechanisms that are seen in the textbook are the elements of the machines that are depicted, only in a disassembled form, which is merely a form of degradation. They are the same machines which were deduced by the criminologists. In other words, back in history, people were capable of constructing these types of machines. Gradually as people degraded, they began building fortresses without applying these machines, but in the form of them, using their elements as a geometry.

Perhaps these machines used to operate using the force that the ancients spoke of. They worked due to the geometry of objects and the gearboxes (distributors) that distributed this force to these machines' mechanisms. Some may say that this is not scientific and resembles science fiction. But we should remind ourselves that not so long ago Nikola Tesla drove a car without gasoline. A well-known fact, he drove a car in Buffalo, USA for a week using external energy that was sufficient for the engine to work. This case is known to all world science. But no one can explain how that was possible. The mystery of Tesla's "experiment" vanished with him. But the fact remains a fact, in 1931 (the beginning of the XX century (!), Nikola Tesla demonstrated that it is possible. Therefore, the existence of such machines is scientific fact; we just do not know how to make them.

Tesla, according to the story in 1931, "had the stock gasoline engine removed from a new Pierce-Arrow car and replaced with a brushless 80-hp AC electric motor without any known external power sources. He bought at the local radio store 12 radio vacuum tubes and connected them to a 6-foot-long (1.8 m) antenna. He announced, "Now we have the energy!" After that, he drove the car for a week at speeds of up to 150 km/h. In front of the amazed public, Nikola Tesla drove a car equipped with an electric motor designed on his own, which received electricity from a mysterious external source. However, the press began to denigrate Tesla saying that he had something to do with black magic, which he was not happy about. He removed his designed box from the car and returned to his laboratory in New York. The secret of his energy source vanished with him" (a fragment of a report from the 8th international scientific-practical conference "New technologies and materials for light industry" held in May 2012).

"It is a mystery car once demonstrated by Nikola Tesla, developer of alternating current, that might have made electrics triumphant. Supported by the Pierce-Arrow Co. and Westinghouse in 1931, he took the gasoline engine from a new Pierce-Arrow and replaced it with an 80-horsepower alternating-current electric motor with no external power source. At a local radio shop he bought 12 vacuum tubes, some wires and assorted resistors and assembled them in a circuit box 24 inches long, 12 inches wide and 6 inches high, with a pair of 3-inch rods sticking out. Getting into the car with the circuit box in the front seat beside him, he pushed the rods in, announced, "We now have power," and proceeded to test drive the car for a week, often at speeds of up to 90 mph.

As it was an alternating-current motor and there were no batteries involved, where did the power come from? Popular responses included charges of "black magic," and the sensitive genius didn't like the skeptical comments of the press. He removed his mysterious box, returned to his laboratory in New York — and the secret of his power source died with him."

(by A. C. Greene (an author and Texas historian who lives in Salado)

Tesla's experiment confirms similar possibilities to ancient science, among other instances. A dedicated study of historical documents even of the XIX century clearly shows the advanced A-class level of European science. One example is the treatise *The Science of Fencing* (1844) by the Italian fencing master Blasco Florio, published in Catania. This would be an impressive thesis for a doctor's degree written long before the emergence of modern science (mid-XIX century). At the same time, as we know it today, psychology took its shape around the 1890s.

Back in 1844, Blasco Florio spoke of the existence of psychology. It was termed differently in those times; one of the ways it was expressed is "the science of mysticism and rationalism." At that time, the science of mysticism and rationalism was taught at the university. Thus, psychology as a science did not disappear anywhere throughout the centuries; it just had a different name. But despite this, most believe that it emerged only with the advent of Sigmund Freud, which is not entirely true. In the XVI century, a Spanish nobleman, Commander of the Order of Jesus Christ, Jerónimo Sánchez de Carranza, provided psychological derivation in his works.

It can be said that modern science is only a semblance of the science that existed in the XIV–XVIII centuries in Europe, which subsequently took more of a "mathematical" course and got confined within imposed boundaries or even within the framework of theoretical mechanics and physics (when arithmetic and mathematics yielded the theory of machines and mechanisms). This seems to be a great progress in modern science. But in fact, these examples of the achievements of science already existed more than 500 years ago, which demonstrates the degradation of human knowledge once again because machines existed long before that and were absolutely functional (used in the construction of every castle in Europe). People can develop countless hypotheses about their structure, origin, shape, form, etc., but the fact remains: machines are not new. It could be rightly assumed that first there were machines which moved based on geometric principles (reconstructed and illustrated through forensic methods). Another wave of machines that appeared was a static projection of the previous ones (as elements of machines and mechanisms, in the form of architecture, fortresses and various structures found on engravings and drawings in the archives in different libraries globally). Afterward, production was more and more simplified. In 1830 with the bourgeois or modern revolution in Europe, there began a cumulative emergence of a society of consumption and a corresponding process of degradation (deskilling, commodification, massification, McDonaldization, "dumbing-down") to the state we know very well today in every sphere of human life. It should be said that modern science and the educational system have fuelled this immensely too. Many scientists have become technicians applying replicable methods with little thought, or even PR specialists manipulating the appearance of expertise. However, at the moment, we see a gradual restoration of science. Multidisciplinary research is more and more widespread and more valued, suggesting that the reverse vector of assembling the science into a single system has begun. A scientist cannot be a professional in one discipline only; it takes more than merely one field to gain a full understanding. In the first place a scientist is someone who is not only knowledgeable in his areas of academic interest but is also comfortable working with different data at the intersection of disciplines, just the way it was done by Jeronimo de Carranza and Don Luis Pacheco de Narváez in the XVI century, by Blasco Florio in the XIX century, by Gérard Thibault d'Anvers in XVII and many others; Aristotle is the best-known.

Another illustration of the premodern view is an interesting thesis from one of the treatises of the XVIII century, the author of which is unknown: "The modification of the purpose of an object retains the strength of an object meanwhile it might lose its functionality." If people built a fortress and then turned it into a temple, the structure's power is still there, but its functions might be lost.

Consider the strange tendency of turning machines into a cult, which I had not seen before in the research. Machines are also considered "art" objects that permit people to see inside of their minds, being seen as a "mirror of mind production." (Oulahbib, 2020). The Expeditionary Corps found images of machines on fresco paintings, emblems and ornaments, illustrated in abundance in this chapter. These machines were considered to be hieratic. It could be inferred that some people "deified" these machines. Accordingly, people who were not capable of operating them were fearful and cautious of this technology. People always found themselves in different classes of society at all times; it is quite possible that there were people who owned the machines and others that looked up to them.

Another strange coincidence. Ezekiel, one of the great prophets, who saw God according to legend, described in *The Book of Ezekiel*, seems to be describing a machine, conditionally termed the "base station" in the text (but referred to by the prophet Ezekiel as God):

The Book of Ezekiel. Fragment of Chapter 1:

"(4) And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a brightness was round about it; and out of the midst thereof as the colour of electrum, out of the midst of the fire. (5) And out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man. (6) And every one had four faces, and every one of them had four wings. (7) And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass. (8) And they had the hands of a man under their wings on their four sides; and as for the faces and wings of them four, (9) their wings were joined one to another; they turned not when they went; they went every one straight forward. (10) As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle. (11) Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. (12) And they went every one straight forward; whither the spirit was to go, they went; they turned not when they went. (13) As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning. (14) And the living creatures ran and returned as the appearance of a flash of lightning. (15) Now as I beheld the living creatures, behold one wheel at the bottom hard by the living creatures, at the four faces thereof. (16) The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel. (17) When they went, they went toward their four sides; they turned not when they went. (18) As for their rings, they were high and they were dreadful; and they four had their rings full of eyes round about. (19) And when the living creatures went, the wheels went hard by them; and when the living creatures were lifted up from the bottom, the wheels were lifted up. (20) Whithersoever the spirit was to go, as the spirit was to go thither, so they went; and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels. (21) When those went, these went, and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them; for the spirit of the living creature was in the wheels. (22) And over the heads

of the living creatures there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above. (23) And under the firmament were their wings conformable the one to the other; this one of them had two which covered, and that one of them had two which covered, their bodies. (24) And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host; when they stood, they let down their wings. (25) For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings. (26) And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above. (27) And I saw as the colour of electrum, as the appearance of fire round about enclosing it, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there was brightness round about him…"

According to biblical tradition, the prophet Ezekiel was the only one who saw God (Moses only heard his voice while speaking with a burning bush). Thus God has remained as a depiction of a "base station" for many. Nevertheless, the "base station" is not a God but something that fulfills the duties of a "manager" that distributes and controls the work of other machines (it is simply a pre-introduced administrative cybernetic program).

The vision of the prophet Ezekiel
Base station 'manager'

In understanding how premodern people might have deified machines they did not understand, it would be relevant to consider "cargo cults", which involve "worshiping" of aircraft cargo. The specific phenomenon began among Melanesians in the late 19th and early XX centuries. During the Second World War, indigenous people in the Pacific witnessed a "miracle" in their life: strange white people sailed to their islands on huge iron boats. These people began to build incomprehensible dwellings for themselves and engage in "fantastic" deeds. Many of them used magic and spewed thunder and lightning. They were the gods who descended to the sinful Earth. Interestingly, the gods did not have to hunt or gather fruits to obtain food. After their "shaman" spoke "some spell" into a small square piece and received an answer, everything came to them by itself. This shows how easily technology can appear divine or magical.

The islanders were perplexed by what was happening, as they earnestly prayed to their "gods," but did not receive anything. The natives quickly decided the newcomers, who were more clearly visible, were worthy of worship. For the natives, the newcomers became real "gods" in the flesh, "descended from heaven". The "gods" built large concrete airfields to set down "iron birds" coming from nowhere. Certainly there was nothing mystic in all that: first, the Japanese were stationed on the islands during WWII and later on the Allies. But for indigenous people in the 1940s, white people became "gods" just like their planes. One would struggle to find such views in the Pacific region today, but these events took place only 70 years ago. There are still many syncretic beliefs (for example, in Africa) that white European power stems from supernatural sources and can be captured or replicated by ritual means. This is, perhaps, an extreme form of commodity fetishism which also affects Europeans themselves. Yet it also serves to demonstrate how easily a new, incomprehensible, or inexplicable technology can seem mystical and supernatural when first encountered. It is thus not inconceivable that Ezekiel, thousands of years ago, might have taken a base station to be God. What we see are not merely symbols. They have a meaning. But deification of the machines of European civilization has not been widely described in academics.

The image of one of these lost machines, a transport ship, was found by the Expeditionary Corps in Southern Italy, in one of the ancient temples of the small mountain town of Gerace (similar to the images of machines located on fresco painting in Germany, on the chivalric coat of arms, etc.):

Photo by Expeditionary Corps, Gerace, Reggio Calabria, December 2019

Some of the old depictions did survive in fresco paintings in stone, and some libraries have scientific works of the XIV–XVIII centuries on the shelves. Besides, the Expeditionary Corps does insurmountable work to build a strong evidence foundation for this, and has already taken a large number of photographs in studying the unknown history and technologies of Europe (today such images have already been found in Southern and Northern Italy, in Germany, and several regions in other western European countries). Basically, they are facts that exist today and can be seen with one's own eyes. Research has shown that there are no historical summaries, descriptions which relate to the cult of machines. In this context, the quote from the science fiction work of Arkadiy and Boris Strugatsky, *Escape Attempt* is relevant: "until the day, machines will not disappear…" (which was written relatively recently), "…Your fate will not be a burden. The great and mighty Cliff needs people who can move machines, for there will finally be a war for the lands that belong to him! And then the Great and mighty Cliff, a sparkling battle, with a foot in heaven and with a foot on the ground, would live, until the machines disappear…"

Studying the XVI–XIX century documents gives an understanding of how great the civilization was, which is unknown to us today. Even the Great Spanish Empire and its legacy are incomprehensible and inaccessible to us, although it disintegrated not so long ago, and many of its documents are still at the disposal of a modern and technologically savvy reader. However, today there are not many scholars who can read and understand them, for example, the treatise *The Philosophy of Arms* (1582), and explain the essence of Jerónimo Sánchez de Carranza's thought. Even the first page of the treatise will be a deadlock for many, as experience usually shows one replies: "I have no idea what is written here." Today, the general intelligence level among people who are considered educated is incomparably lower than 400–500 years ago. The treatise was translated for the first time into the Russian language after more than 400 years with my guidance at the institute of criminalistics, and my commentaries to all four parts of the treatise were also published and are available on the web free of charge. But for the average educated person who grabs the book to read in their leisure time, it will be useless. Most likely, the reader will not understand its content (even if it is already in English or Russian). To repeat, the treatise was authored by the Commander of the Order of Jesus Christ — Jerónimo Sánchez de Carranza, at the intersection of nine disciplines in the XVI century. Another book of his followers *The Greatness of the Sword* (1605) authored by Don Luis Pacheco de Narvaez, is presented in a more simple form but is not easy either.

We wondered why nobody translated (into Russian) those fundamental works on history and fencing from Spanish. After specialists of the institute got them translated and the treatises were published for open access, it turned out that many people are not brave enough to admit to themselves that their intellect level does not allow them to understand what is written there. It is challenging to acknowledge that otherwise, it would mean that people were deceived for a long time. For example, modern "masters" of *Destreza* try to teach martial arts science without being familiar with the primary sources authored by the founders of the discipline and their followers. What kind of *"Destreza"* do they teach? What kind of *"Destreza"* is being preached by historians, weapons experts and many others? Where do they know about it if primary sources were gathering dust on European libraries' shelves for many years? This is just one of many examples of the paradoxes of this world. Human beings find it very difficult to admit that they have

been deceiving other people, for instance for 30–40 years pretending to be a "master" of Destreza or any other art of science, without knowing its origins or basis.

Compared to the science of the past, modern science has become significant only quite recently. As for the current historical period, it happened somewhere in the 1950s, 1960s of the XX century. Before these times, considerable evidence indicates that science had a mystical and secret part to it. In other words, science included an "open" facet and an obscure one. But the two facets unambiguously interacted with one another. In the 60–80s, so to speak, there was a scientific revolution where the secret part of science disappeared. Afterward, with the collapse of the Soviet Union, science as such has disappeared in the post-communist zone. Futile attempts were made to revive science and make it more mathematically dependent in the newly emerged post-Soviet states and European countries. Gerd Gigerenzer frequently notes that drastic changes in science and attempts to make it "mathematical" began as early as the French Revolution of the 1830s and ended by the 1980s of the XX century. Most of the scientific discoveries of the last century were made between the 1920s and 1980s. And the further back one goes in this period, the more discoveries and valuable scientific contributions one encounters. The closer to 1980 and the present day, the fewer and fewer outstanding scientific contributions will be noticed. For some reason, scientific discoveries even became "unnecessary" after 1980. And if they do exist and have survived to our days, they happen only in exact and natural sciences, but they have disappeared altogether in the humanities. This is one of the reasons original thinkers in the humanities, such as Baudrillard, are not widely recognised as they should be at times. Philosophy in English-speaking countries continues to mainly follow Kant. When some of my colleagues say, for example, "Baudrillard was not Kant", then unambiguously, we can always reply with "Kant was not Baudrillard." We do not know who will become Jean Baudrillard for this world in the future. Yes, Kant was the great philosopher of modern history. He had Europe at his feet in his day, but Baudrillard has the world at his feet these days. I understand that not all academics will agree with the statement mentioned above. However, the fact remains a fact: no one else did the work that Baudrillard accomplished. If he is not as widely read as Kant was in his day, this is mainly because human scientists do not think they need new discoveries.

Only people who already hold an alternative view can argue on this point; otherwise, it is baseless talk. Who is greater — Kant or Baudrillard — is an open question. History will judge everything. Baudrillard subtly shows in his texts the fact that academia all together has degraded among many other things and calls for a return to the glorious XIV–XVIII centuries' knowledge. As he noted himself, he "left" academic science — ceased to consider himself a part of it and considered it as a research subject.

"As for academia, I was always a traitor to it from the outset. I was never really part of it."[2] Baudrillard

[2] Gane, M. (2008). Cool Memories. French Cultural Studies, 19(3), 305–315. https://doi.org/10.1177/0957155808094942

He exposed mainstream official academics to serious analysis. The result of his analysis produced even more "harsh" things compared to what Gerd Gigerenzer writes about modern science in his work *Adaptive thinking: Rationality in the Real World (Evolution and Cognition)*[3]. In this work, Gigerenzer criticizes modern science, its Bayesian models and the complete absence of a practical data usage system.

Baudrillard, however, implies that modern science is a mere simulacrum — a lie that fosters one's commitment to hyperreality by reaffirming the existence of what it produces or assumes. And this, in his opinion, is a complete outrage. A current average "uneducated" person who considers himself to be "the king of nature and the world" (as he was told) is an absolute "insignificance" in this world. In fact, he is somebody who can only survive in a consumer society. He is not capable of living without this society. A slave to a consumer society. God has "disappeared", culture has disappeared, many things have gone… *The Stucco Angel* (1978) by Baudrillard and uncollected interviews in the *Disappearance of Culture* (2017) speak to this question. Our culture has disappeared, faith has disappeared, science has disappeared — everything has disappeared. What is left is a simulation, a consumer society that contains an endless number of simulacra.

And the science that has survived today, even in the "circumscribed" condition, ceases to be interesting for a consumer. Speed accelerates in the modern-day every single second; time for education condenses — educational and training programs get more and more simplified. Most people have become unable to master these programs in the time allotted. Whereas previously one had mastered a certain amount of skills and materials in five years at the university, today a modern person needs to study at the university for ten years to master the same amount of information. One of my friends told me that "about ten years ago my students were able to learn four pages of text and retell them during a seminar but today the case is the following: usually a student has to be taught how to meaningfully read 4 pages of text at a seminar". That is, he cannot even read four pages! An average student's intelligence level has come to the level when he cannot make a critical analysis, calculations, and conclusions, but is only able to repeat. And even repetition is a struggle for many. And we are speaking about people who have higher education degrees! What can we say about people who have no education at all… As Baudrillard says, they have become "appendages of the computer system." Some people today are designed for computers, and not vice versa. In fact, they are just consumers of what's on the other side of the screen.

As discussed above, modern science is not interested in any changes that could take place in understanding of what science should be. Science in today's world is "cut off". The methodology of science, for the most part, is poorly known or rather not known at all. The methodology of science is about how something becomes scientific, how research is organized, what is scientific and what is not, where science comes from, its approaches, principles and, of course, disputes among scientists about concepts. It is about how one becomes a scientist and academician, what kind of activity this is, what type of apparatus one uses; why some approaches and principles are considered scientific and some are not. Scientific methodology does not consist of sections but of whole separate courses, which contain the most important parts, the "heart" of science are the tenets in science because they determine what science is. Today, however,

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[3] Gigerenzer, G. (2002). *Adaptive Thinking: Rationality in the Real World (Evolution and Cognition)* (Edition Unstated ed.). Oxford University Press.

scientific knowledge is defined mainly by tenets (axioms, influences, axes of power) imported from outside science — tenets which make science increasingly unscientific, which increase the gap between modern science and the scientific ideal.

The very word "tenet" already says a lot. Today, the role of tenets in science is an artificial factor, distinct from the scientific method. As if someone has "installed" something or "programmed" science to work a particular way. In fact, this impression is far from the truth, and it is all about tenets and attitudes in science, the ways in which scientists come to share fixed assumptions which are imported from outside the scientific field. Sometimes such external influence is obvious. For instance, the Communist Party in the Soviet Union was confident that genetics were a hostile bourgeois science. This is an example of a non-objective tenet. And from that moment on, science as "genetics" stopped existing within the USSR, and those who made attempts to study it were sent to forced labor camps. Thus, genetics as a science was not welcomed in the Soviet Union at all and the ruling tenet for studies along these lines resembled the following: "maybe in imperialist science, in bourgeois sciences there is such a science as genetics, but in the Soviet Union genetics cannot exist by definition because it is vile bourgeois science". In this way, the Communist Party eliminated an entire scientific area from the list of sciences. This is a very vivid example of an imported attitude, but there are different types of tenets and at times, they are even more cunning and perverse than the example above. If such "tenets" worked back then, they work and are imposed in some countries today. That is why knowledge about these attitudes to tenets is essential — it is the basis of scientific methodology — in-depth understanding of the consequences that one or another perspective entails. Scientists are never without other influences, but they need to be able to recognise and test tenets they hold which are imported from outside science. Thus, having analyzed all types of attitudes that exist, one can derive a scientific machine model to analyze what had happened next, how modern academic science emerged, or rather what is left of science once all of consumer society's tenets are imported into it.

The first type of tenet is the cultural bias in science. What is this? An example of cultural bias lies in the perception that things are transcendental and many people do not take education as seriously as they should. It is not common for people to listen to expert authorities' ideas. People have authority within their families and peer-groups, which they adhere to more even though the areas of expertise do not match. A cultural attitude bias is always about having an idea of how things should be, no matter the circumstances. Ideas of chance, destiny, fate and things of this nature are examples of Ukrainian cultural attitudes and biases. Scientists tend to accept these ideas so as not to upset public opinion or challenge their own "common sense". Nevertheless, science is totally alien to "chances" and cannot rely on "fate" in any form. To have reliable data one reads relevant literature and studies documents, and looks into the results accomplished by predecessors and authorities in the area. These things are excluded in the case of cultural bias which intuitively believes there is no necessity in academic knowledge and scientific data. Accordingly, one's cultural attitude directly affects science. If academicians and scientists live based on a cultural attitude and also conduct scientific research, others should keep in mind these initial circumstances when interpreting their research.

In American academic circles, for example, cultural attitudes lead to bias in abundance due to many factors. One of these is the peculiar American relationship to social

inequality. Roughly speaking, there is a frequent division between figures with titles, high-status people and figures that possess big money. Intellectuals are less respected than rich people. Hence, Americans have two approaches to science. The United States' cultural attitude is based on the fact that scientists must either seek public recognition or achieve a sensation. The American system is linear and concentrated on one science at a time (vs interdisciplinary approach). Since time is always limited, you go for a sensation if you cannot make a show. This would seem to favor scientific discoveries, but in fact, American scientists are more prone to use public relations techniques to promote their self-importance.

In contrast, the western European cultural attitude is inclined to assume that figures favored by public opinion are knowledgeable and their words should be listened to. Contrary, people who are not respected — do not know anything. This means that scientists can be discredited in the eyes of the public, simply by being ignored or marginalised. In the European higher education tradition, two sources of knowledge have survived: the book and the teacher (mentor). The entire European system is built on the following: in general, to become a respected person, one has to be mentored, taught or apprenticed with another respected person. The fact of having a wise mentor makes the mentee more and more highly esteemed among other people. That's how the Norman, German, Italian and French systems were built. In Europe, one cannot become an academic and scientist without entering a community, which is the forge of professionals. This model is also widespread in America but in the form of secret societies. Most often, those societies are political and not scientific. Conversely, in Europe, politicians do not emerge from scientific societies but educated scientists, academics, and people in business, who subsequently create benefits for the state.

In the Russian-speaking area, the cultural attitude stands on three positions: 1) why do we need this; 2) reluctance; 3) if there is nobody who will do this, we have no choice but to implement it. Initially, any task for a Russian person causes a lack of understanding of why he has to do it. Afterward comes "reluctance", s/he thinks there are more serious things to do. But when it turns out that there is no one else to do it, the person fulfills what has to be done. Historically, this means that science back in the Russian Empire could not have existed in the form people imagine. It is even more evident from a historical viewpoint — universities appeared in Russia only in the XVIII century, as part of a "modernization" process aiming to imitate western Europe. The Russian cultural attitude implies that people do not need science by definition. Another science was totally satisfactory to the people up to Peter I gaining the throne. Afterward, Peter I fought his own people to readjust Russian science to the European style. His attempt did not end well: people desired to live the way they did before. Nowadays, most scientists are oriented towards the European cultural attitude. However, for example, the Ukrainian cultural attitude has nothing to do with the European cultural attitude. Ukrainians have their own attitude and bias, their own identity. A Ukrainian scientist will always act from the standpoint of her/his own stereotypes and the scientific approach will correspond to that.

A second type of imported tenet is historical. Academician Melnikov termed this type of tenet an "accordion." Why? Because it has multiple ups and downs. How many histories exist, for example, in Ukraine? Not even two or three, but many. Allegedly history is one, but in fact, it is not because the history of Ukraine before the revolution is

one version of it, and another version after the revolution, and a third version of history has appeared after the emergence of the Russian and Ukrainian states (the collapse of the USSR). Since then, a new record was created with each new president and history textbooks were rewritten, and for this reason, Academician Melnikov called this tenet an "accordion."

It is crucial to differentiate historical tenets from cultural ones. A cultural tenet, attitude and bias are related to a cultural-spiritual-ethnic order, a *Bildung* in the German sense, or an ethnos in Geertz's sense. They are associated with invisible processes which occur on a mass level as well as in elites, are not usually created intentionally (though they carry traces of historical processes), and operate through cultural attitudes as well as thoughts. Historical tenets are established more narrowly by particular narratives and historical experiences. Cultures are measured in terms of geographical territories, historical influences by time periods or eras. For instance, when one is speaking "about Ukraine" it would relate to a cultural setting, and if "about the XVII century" it would relate to a historical situation. History goes hand in hand with chronology and culture with territoriality, but in this case, territoriality may not always correspond to the dichotomy between history and culture, as histories unfold differently in different areas. In this case, it would be more concrete to speak about a certain ethnic group. Thus, history is always based on a chronology, figures and events, and culture is based on territoriality and the characteristics inherent to that place or persisting in it over time.

Historical tenets can be thought about either chronologically — for instance, in terms of the XVI or XX century — or in terms of periods related to meaningful events or political or monarchical regimes — for instance, the reign of Peter I in Russia or the post-communist period. The latter approach is more often taken in combination with a territorial scale. Expressions such "Zeitgeist", "the Philosophy of the New Time" and others would be relevant to describe this type of tenet. A tenet related to the personality of the figure is almost always a coefficient of tyranny and "mad" rulers, but again, there are always exceptions. For example, in the history of Imperial Russia before 1917 there were powerful scientific "enlighteners" like Peter I and Catherine II — people who brought European science to the Russian Empire, making Russian science in their era a different creature from what it was before. The historical type of tenet thus breaks down into several types.

There are also tenets related to major founding figures in sciences. One might, for example, talk about distinct Freudian and Jungian psychologies. For example, European tenet: Freud, Jung and Leopold Szondi are recognised as the three pillars of psychology. It is a fact, but the tenet that these three figures are *the* pillars is not exactly true for the reason that psychology as a science pre-existed these "founders", as shown above. However, the identification of "founders" provides a set of tenets for the current version of a science, often to the exclusion of other versions. One can thus think of new sciences coming into being in the same fields as existing sciences, creating barriers between an old and a new science which are utterly different. Moreover, in today's time there are no sciences that existed as far back as 1844; each surviving science has had at least one scientific revolution or is now identified with a later founder. Some sciences have disappeared. For instance, a science such as "role modeling", which is described by Blasco Florio in the aforementioned treatise, no longer exists as a science. Similarly, textbooks listed astrology as a science as late as the XVI century. Astronomy and astrology were

both academic sciences. Today, astrology can still be studied, but it is not considered a science. Basically, historical periods exclude entire branches of studies from science.

Thus, the trend of the times excludes entire scientific fields from academic science and offers a different list of disciplines. This can be verified by comparing the academic sciences of the XVI, XIX and XX centuries. The closer in the timeline we approach the XX century, the more theorization is seen in science; farther we go back into the centuries, the more practical science is. There is a historical reason as to why some sciences are "thrown away", while others become more popular. The reason is power — people who had come to power were educated and perfectly understood that the less information of a practical nature gets into the hands of an average person, the less thoughts he will have about accomplishing and challenging. Also, a practical system always gravitates towards constant change, which is absolutely unnecessary and inconvenient or dangerous for the authorities. People seeking social control prefer to have centralised, precise methods which can be implemented by managers commanding unskilled workers or machines.

Which of these historical tenets influence a scientist, and when, is very difficult to determine. In general, however, cultural and historical tenets tend to undermine scientific objectivity. Tenets make science unscientific. Any attempt to influence science and avoid facts makes it unscientific. What is behind these drawbacks? Cultural and historical attitudes, and other factors that influence science, constantly make it not fully scientific. In fact, any attempt to introduce cultural tenets into science disorganizes scientific data. Attempts to include a historical tenet into a scientific paradigm makes it unscientific in an instance. What happens when both types of tenets are in action at the same time?

Ideally, true scientists are impartial persons and do not allow their background to influence their work in any way (nationality, gender, culture, religion, etc). In other words a scientist is an individual who has no bias and imports no extra-scientific tenets. A person who is ready to work with facts absolutely impartially and ready to question any kind of source that is before him. This tends to be more ideal than reality: scientists fall under the sway of cultural and historical tenets. Yet historically, conditions were created to reduce the impact of outside tenets on science. Empirical testing, the effectiveness of technologies, checks provided by international scientific communities, avoidance of accountability to politics or public opinion or the market were among these conditions. Unfortunately, these conditions have become poorly feasible and ineffective due to the new guidelines and readjustments introduced in to the core of modern science.

The third type of external tenet is a psychological, organisational or personal one. Understanding the problematics of organization allows us to look into this type of external tenet in science. The word "organization" might sound like a generalization, but in the given case it is related to all levels and the entire range of the organizational structure. To start from a simple example, think about the organization of one's day. This is a problem, first of all, of the organizational structure. Every individual has his own organization of everything due to their peculiarities of psychological organization, different habits, approaches and attitudes towards many things. Due to these, a perspective on science would lead to different views through the prism of different characteristics of different people. An example of a psychological tenet in science would be one's inability to pose a new research question. In such a situation, a scientist is only capable of sharing (or opposing) somebody else's opinion, which has nothing to do with an objective approach towards the subject. According to the teaching of Academician Popov,

a person's activity and his results in life are a reflection of his memory. Hence, all our life activity totally depends on the way our memory and its blocks work with each other. If something is unthinkable to scientists due to psychological repression or the organisation of schemas, it will never be tested as a possible scientific fact. Psychologically based tenets in science influence falsehood and truth in science. There can also be personal biases arising intentionally, from political bias. A person may not have an objective view not because of the public, or somebody else's, opinion but because he already has a certain opinion which has turned into a belief that one relies upon. Science is always supposed to be impartial and assess what is true and what is not.

Let us consider an example of "the existence of human consciousness". A psychological bias towards observable facts and away from unobserved causes will tend to eliminate consciousness (and the unconscious) from inquiry. If one has consciousness, then it must be "presented", empirically visible and testable, for the subject to be viable for a scientific discussion and assessment. If there is no actual subject of research (according to modern science), then the subject cannot be under consideration. The same would apply to the subject such as the human psyche. If a person has a psyche, it must be shown. But it is not something tangible, which means that in fact modern science does not investigate the human psyche. In fact, the psychology that exists today explores phenomena and tries to understand from them the so-called psychological apparatus. The reason for this is because psychology does not investigate the psyche, it examines phenomena instead. That means that the commonly accepted model of the psyche is arranged by the methods of phenomena, and not by the system of the psychological apparatus that it studies. But the fact remains a fact, scientists are not exploring the psyche, memory, nor consciousness, for the reason they do not "exist" for modern academic science since they cannot be presented. To conclude, according to the psychological tenet, it is not possible to explore which does not "exist" and cannot be presented.

As a result, psychology has become unable to achieve valuable effects. The psychological attitude in science today is nothing but stagnation. What a scientist might think is one thing, but a reflection of the scientific majority about the same issue might give the most unexpected results. Most people believe that psychology as a science is discredited precisely because of psychological tenets. Psychology has failed compared to almost every science, as it has been discredited in many different ways. Any psychological tenet in science is a guarantee for discreditation, and this is the way different branches in science are discredited by means of an authority figure (prototype).

The fourth type of external tenet is a social one. It is about the impact of society on science and vice versa. This type of tenet would also encompass religious and philosophical tenets, and political tenets other than those which are directly imposed. Sometimes, academic clusters emerge with the goal of introducing or defending a certain social policy (for example, security studies is connected to a particular style of counterinsurgency policy). If the political tendency to which the academics are allied is politically successful, their ideas will gain a boost, regardless of their scientific merit. Policy debate thus influences the direction of the development and propagation of certain scientific areas. Alternatively, social pressure operates within science. We have associations that unite scientists based on their interests and specialty, which in turn determine or at least influence the way, for instance, psychological science develops.

Often, social tenets generate conflict among groups of scientists which lasts a relatively long time. Mainly, social tenets are responsible for creating vanity and inability to answer a question; attempts to resolve these conflicts (which generally undermine the policy effects) encounter great resistance. The social tenet involved in the development of science does not coincide among different groups; it leads to the emergence of contending groups of scientists with different scientific doctrines. This is one of the sources of conflict based on the differences of understanding about the way science should develop. Another type of conflict is even more serious — an abstract category — a conflict of identification, which is very obvious in Ukraine. There are no other criteria for science besides the established laws, but the public does not care. It is more convenient to introduce words such as "pseudoscience" and label things, a set of actions that are understandable or for reasons and interests other than scientific progress.

The next conflict that arises in society is the conflict of acceptance. Hypothetically, if a scientist makes a scientific discovery, regardless of the circumstances it is possible for others to doubt the seriousness of the discovery. There will always be a group of scientists who are going to sabotage the discovery in accordance with the interests of a certain orthodoxy. A third conflict is related to time and stability. The majority of scientists are inclined towards the belief that nothing should change. Changes are usually unprofitable for certain groups and/or individuals if that change puts at risk their standing, reputation and public status. Correspondingly, they would not be interested in things changing in science and attempts to find new discoveries made by new scientists are countered with hysteria. A fifth conflict arises because there is a sense of a scientific problem which must be solved, but the modern scientific community is poorly organised to do that. For example, modern scientists dealing with psychological topics such as autism often simply collect data on numbers of cases, analyse data in terms of differences, and hope for some genius to come along and solve the problem. But other scientists do not read their work, because the field is fragmented among disciplines or territories. The very policy of modern science is rather strange with adjustments from country to country. If there is a scientific problem, it must be solved, but there is nobody to do that. Scientists of today by virtue of previous prerequisites and social tenets are not able to solve urgent problems today.

The fifth type of external tenet is an irrational or political attitude. It is called irrational because it is based on ideas, not facts, and the ideas are placed beyond testing and falsification. An idea cannot be scientific, only a fact can be. This criterion should not be taken to mean that only quantitative data counts. For example, my research in the field of the unknown history and specific historical periods of Europe related to machines and technology is scientific, for the reason I did not speculate about technologies but studied the way they work. And traces of these machines are visible to the naked eye in many parts of Europe (and not only Europe) backed up by numerous pieces of evidence. In the beginning of the expedition to Europe, I made a series of photographs that clearly show 12-meter high rock cut with "saws" (obviously the product of certain machines). These facts are difficult to refute when there are more than 10,000 photos. Hardly anyone has a library with tens of thousands of photographs of different sights made and collected in the framework of expeditionary research and scientific work. I studied the workings of these technologies and only based on these observations were

assumptions and hypotheses put forward as to how the technology worked. I concluded that this technology looked like it had left a large number of massive traces. This is how scientific facts are eventually arrived at.

Sometimes, however, external factors prevent scientists from making claims based on facts. Scientists who "dissent" are stopped on the political level. This can include violent events such as burning "heretics" and "witches" at the stake in early modern Europe. Alternatively, states might make laws defining what counts as "good" and "bad" science, and prohibit science they think is "bad". Or they might try to give commands, such as governmental orders, to the scientific community. This still happens today, although it is more common for governments to "nudge" the findings of science by giving funding, awards, or positions to people who reach convenient conclusions.

The sixth type of external tenet is the difference between modernity and antiquity. If we approach science from antiquity to modernity there are four main approaches: Venetian, Norman, Greek and Rus. The fact is that the view of the Venetian approach will be radically different from all other types, and the Greek view will be radically different from the Venetian and Norman, the Norman from these, and the Russian phenomenon will be copied only from the Venetian one. A person belonging to the Norman paradigm will have exactly the Norman attitude and will not accept Greek science, and accordingly, Greek science will not accept the Norman way. Conflicts that arose in the past between two traditions are going to be observed in Venice from the side of the Venetian tradition. At the same time, the Rus tradition is the one that explains to them how it in fact should look. An example of such a case is Alexander Suvorov and Admiral Ushakov, who had repeatedly declared by feats and achievements that the Rus tradition is the strongest. And Admiral Ushakov has demonstrated it repeatedly. When Hitler and Napoleon Bonaparte, each in his own time, tried to use science at the service of the Empire and against the Imperial Russia that existed then, all their attempts were pointless. Their science has never defeated the Russian one. This was also demonstrated by the Second World War and the post-war period. There are a number of reasons for this. The book I authored, *Knightly Order of Russian Thieves*, reveals the first secret and reason of why Russian science was so strong and powerful.

The seventh tenet is the relationship between **language and science**. Language is always a problem for science, because scientific claims must be made in language. Language defines the boundaries of scientific knowledge. For example, in Russian there are words such as "dusha", "duh", "sushnost" that are defined only by one word in English "spirit". Consequently, all of the boundaries of scientific knowledge, all generalizations and categories are very difficult to study in English, since the language limits the boundaries of scientific knowledge. On the other hand, the old German from which English evolved contains all these categories and each category has its own specific definition. Therefore, due to the fact that today there is a paradigm dominated by European and American sciences, the boundaries of scientific knowledge are significantly narrowed. We can say that the French language allows us to describe certain phenomena more accurately and broadly than other languages, but, nevertheless, it cannot be compared with the German. And the reason is simple. Among European languages German is the most "scientific language". Not so long ago, all Russian nobles studied German as their first language, because many foundational works were written in this language.

In this regard, many people today are not familiar with the works of Leopold Zondi, nor with the works of other scientists who wrote in German (among them are Heinrich Freeling, Gerd Gigerenzer and others). However, at some point, English became more prevalent instead of German and French. Certainly, English is a very important language which helps in traveling and conducting professional activity, but when it comes to science specifically, one has to know other languages as well — English alone is not sufficient.
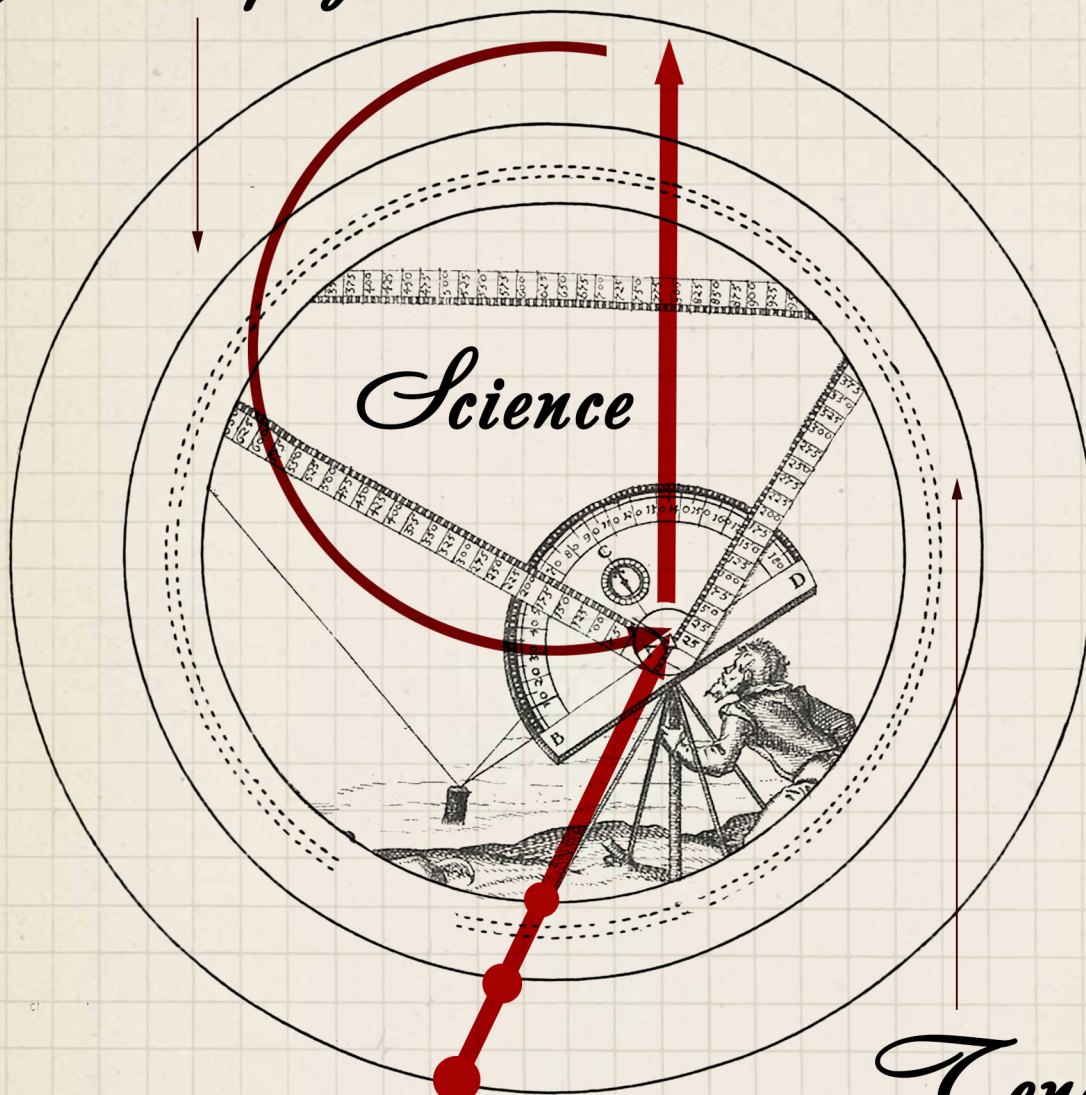
The eighth type of unscientific tenet is **the problematics of a school**. That is, adherence to a particular school also leads to particular tenets, even when these tenets are not supported by evidence. Accordingly, this creates limitations in science with the dogmas of this school. For example, a person who belongs to the school of Descartes will be limited by the empiricism of Descartes. And if he belongs to the Lockean school, he will confess only its dogmas. And thus, adherence to one or another school prevents him from being a scientist, creating certain restrictions. This means, for example, that Kantian analytical philosophers might not be interested in Baudrillard. Nor will experimental psychologists or neoclassical economists. They do not so much falsify Baudrillard's findings as rule them out of court in advance, because Baudrillard does not accept their own school-based tenets.

The ninth type of external tenet pertains to **the core activity science is meant to serve in each time and place.** Each period of time has its own goals and objectives for science, and valid science which undermines the core goal is often suppressed or marginalised. For example, in Nazi Germany, military activity was defined as the central goal of science; anything which is not military was not considered as a relevant science. Accordingly, everything that did not fall under these goals and objectives was considered to be unscientific. To take another example, at the turn of the XVI–XVII centuries, Giordano Bruno was burned at the stake because his ideas did not correspond to the primacy of the ecclesiastical. It was only many years later that Giordano Bruno's ideas were reflected in modern science; at the time, his activities were considered unscientific, not because anyone falsified them, but because they undermined the ecclesiastical goals of science. A similar fate befell some Greek philosophers, for example, Socrates, whose activities were believed to undermine the civic goal of science. In fact, the main problem of a time determines the reason for the existence of science. At the present time, science is needed to make a living. That is, money is the cause of science, and in turn science is aimed at money making (Some academic disciplines are remodelled, allowing only those disciplines which prepare people for jobs in certain businesses). This is a key skill of the era we live in at the moment, thus everything else is defined as unscientific. Academic science is thus increasingly limited to activities which support consumer society; positions critical of consumer society, such as Baudrillard's, are either distorted or ignored.

The "machine of science" can thus be conceived in terms of three concentric circles, which I term "cores". The central core is "science" as such. The second layer is the "tenets" and the third which I term "philosophy". This is a force which assesses existing sciences and often directs them back towards their scientific core, which "cleans them from" the external tenets. Everything that is around these nuclei is called *"substance"*. Science is the true core, that is, a phenomenon cleared from extraneous attitudes. Around this purified phenomenon there is a substance "diluted with water"—tenets — these are not sciences. And all this is framed by philosophy, which is like a "mixer" for the emergence of science from substance.

The diagram is arranged as follows. There are some "doors" through which the substance enters the third layer and becomes a philosophical idea. Then it goes through the crucible of tenets (attempting to change the culture of actually-existing science) and strives for the inner core — science which purifies it. Science then emerges from the first core, but only when it ceases to be a science and becomes a consequence of tenets. It returns to philosophy, where it is processed at the philosophical level, and again seeks to return to the first core (science). But that's not the end. This core has *levels of science* that are not associated with this machine, and they are located vertically in relation to it. That is, the levels of science go, let's say, vertically upward, and science becomes a substance again. Then it returns through "gates" back to the first core, becoming the levels of science, and turning back into substance. And this process repeats itself endlessly.

The model presented (see the image) is a **"scientific machine"** or "substantial machine". This is how the "machine of science" works, constantly and endlessly, as a separate system by itself, according to its own laws and algorithms, for centuries. And, if the titles of these levels are exposed to changes, the machine itself continues its function and never stops. But a person's view of science is only a perspective at the level of scientific tenets (i.e., science mixed with extraneous forces), and an individual does not see the whole machine in its entirety. For this reason, each scientific perspective is a section of the second tenet level of the scientific machine (not of pure science or of substance, even if these are interacting through the tenet level). But the section is important as it defines which science is interesting at what moment in time, which external tenets permit or channel particular scientific activities. Something can operate on the level of tenets without connecting substance to pure science, and generating "knowledge". Anyone with rhetorical skill can "pick up" or simulate a science, drawing mainly on extra-scientific tenets, yet indistinguishable on the first sight from the real thing (which is also impure due to these tenets); the perceived scientific status of such a simulated science will depend on the perception of the "masses". This convenient simulated science can even draw on real scientific knowledge, provided it cherry-picks in line with extra-scientific tenets. One can select scientific data in such a way that the majority will believe that a "circumscribed" part of science is in fact a complete science, since they don't see the whole system. As a result of this, the impact of extra-scientific tenets can vary; science can be mostly simulated, or not at all. Science will always exist in some form, but the question remains a question "to what extent is it circumscribed?" One should not succumb to the easy get-out of suggesting that all science is equally affected by extra-scientific axioms; there are differences in the degree to which sciences in different times and places are circumscribed, and practical effects are an important way of testing this: a circumscribed science will be unable to replicate the achievements of the past, will not make new discoveries or achievements, and will tend to glorify itself in a circular way, with nothing to show for it.

This analysis provides the key to understanding Baudrillard's critique of modern science. Science has been cut to pieces by tenets until it became a simulacrum. People who are recognised as academic scientists are heavily pressured and incentivised to incorporate a stultifying mass of extra-scientific tenets which restrict and channel their research, keeping it tightly connected to consumer society. Everybody is forced to accept this simulative system as an academic science, since it is usually the only science available and is widely put forward as being true science. In principle, absolute freedom of action has been preserved in science. The methodology of science has not disappeared, ancient

books and scientific works lie on the shelves of archives and libraries, and in many cases on the internet. That is, there is every opportunity to study the original things, to consult primary sources and to conduct research with visual data which has survived to this day. It only takes one person to get primary sources translated from old German/Spanish/Italian/French and that already gives any reader a decent foundation for conducting interdisciplinary research. Alas, there is hardly anybody ready to do this. Researchers only read the minimum they have to, in order to keep pace with consumer society and high-pressure academia; the more unscrupulous will not even go this far, but try to pass off rhetorical ability as scientific expertise. In any case, there is now far too much to be studied for anyone to get a complete enough picture to sort the wheat from the chaff; laymen in particular are overly dependent on "experts" who decide which corners of science are worthy of publicity. A cornucopia is there to be read, yet nobody has the time or the inclination to consult it.

Science will always exist in its entirety as a substance. Traces of sciences useless to consumer society do not simply vanish. But for the general public it will only be available in the form in which it is presented due to the tenets that others use to "shred" the science from all sides, excluding those parts that are unprofitable at one time or another. For example, under socialism in the Soviet Union, genetics was considered a "bourgeois" science and prohibited or discouraged. But later, at a certain point in time, it became a normal science accepted in the academic community. At the same time, today, for some reason, such a scientific discipline as the psychology of history has not yet been introduced. Analysis of psychological history shows that the whole story of modern science is fictional, and the history of technology is different from the chronological history which favors the modern era. And this is also very strange, even if we consider a very small period in the context of the whole history— the period from the XIV to the XVII centuries (only 400–500 years) in Europe alone.

Today there is another terrible trend — the attempt to transform science into a religion, known as scientism. What is the difference? In science, everything can be questioned, but in religion dogmas are divine and cannot be questioned. But there are quite a number of cases where people have tried to make science into religion. Recently, there was a serious incident in the academic community, when about 2000 scientific papers with references to God were pulled out and canceled from search indexes in the Russian Federation. The scientific perspective on the aforementioned case is that there is no subject of research called God. A category such as "God" is a philosophical one. However, philosophy is what stands above sciences and its foundation, which was shown and described in more detail in the "machine of science." Philosophers might make reference to God, so the concept of God can be relevant in the background of science. Today, philosophers like Jean Baudrillard do not allow people to simulate science (even the one that remains) without criticism, but the masses, still try to do it in every possible way. For example, such concepts as "pseudoscientist" have appeared due to certain tenets. But philosophers categorically refuse to consider such a conceptual apparatus in science, justifying it by the fact that all scientific doctrines were unscientific at some point. And there is a vertical scientific algorithm in the way non-scientific study becomes scientific — through research practice, evidence, and so on. A claim is not unscientific until it has been tested and falsified, though it is also not a definitive fact.

A striking example of this is the Soviet astrophysicist, Doctor of Sciences Nikolai Kozyrev, who formulated a theory of time. In fact, he repeated the same thing that happened in the XIV–XVIII centuries in his work on causal mechanics (*Theory of Time*). Kozyrev put forward a hypothesis about physical properties — that time can be an engine (fuel). The cars that were drawn by the specialists at the Memory Institute, obtained by forensic and criminological methods, most likely worked on this power — the fuel of time. It is unknown how this process takes place. In any case, there is no explanation yet for how time becomes the engine; or as a combination of some power of worldbuilding, time or something else is re-transformed into the available power of the machine. The machine is just a kind of a "processor" of this force, and what directs it to useful work (for example, technical processes in relation to mountain ranges, construction, etc.) These are just hypotheses. Nevertheless, the hypotheses are not unfounded, due to the fact that a huge amount of evidence has been found that supports the existence of all of these things.

For similar reasons, Jean Baudrillard was very skeptical about the "curtailed" version of science that exists today. He believed that modern science is just a simulation of real science, and has nothing to do with factual science. Baudrillard gave numerous examples of why this is so. But the modern academic community, which he criticized, treated him unfairly because they were not fond of his criticism, by means of which he indirectly questioned the usefulness of their existence. But his approach was objective. His approach boils down to a call for a science without extra scientific tenets and restrictions, which exists by virtue of scientific rules: the same rules for all; the vertical system of transformation is identical for all no matter if they are an academic or a student — what is proven is considered to be scientific. That is, it is a claim to return to that science of the XIV–XVIII centuries, where everything was taken into account and a human being was not limited to the neurophysiological level.

Recently, in an interview with Geoffrey West about his book Scale: *The Universal Laws of Growth, Innovation, Sustainability, and the Pace of Life in Organisms, Cities, Economies, and Companies,* we discussed the problem that Darwin's theory is already being retransformed into society, in other words, parallelized and prototyped into society. I personally believe that Darwin's theory is inherently flawed, but it has provided useful hypotheses that deserve attention. Since studying biology does not equate to the study of human beings, we can say that human evolution has not been studied at all since the origin of human beings has not been studied. Centuries ago, the knowledge of such categories was understandable, and the "darkness" of these people can be judged by their scientific works, which are stored in the libraries of Europe even today, and by the technologies and mechanisms that they used to apply, which are not in our capacity to apply today. Baudrillard was doubtful about modern science, as he explained in detail in his writings.

To conclude this chapter, I would like to note that an individual who objectively considers himself to be a scientist should take into account all these points in his research. Modern academic science deliberately does not provide methodologies or methods suitable for scholars to explore what are today "unknown fields" for humanity, which for the most part were known a long time ago. What has happened today is that most of science has become an unknown field for a modern average person. It is important to take into account the works of the predecessors of the XIV–XVIII centuries,

the achievements of modern science and technology, and work on improving research methodologies. This is exactly what Baudrillard "solicited" based on his philosophy and sociology. In fact, the godfather of postmodernism said that science should be revived, and its revival is the task and duty of humanity.
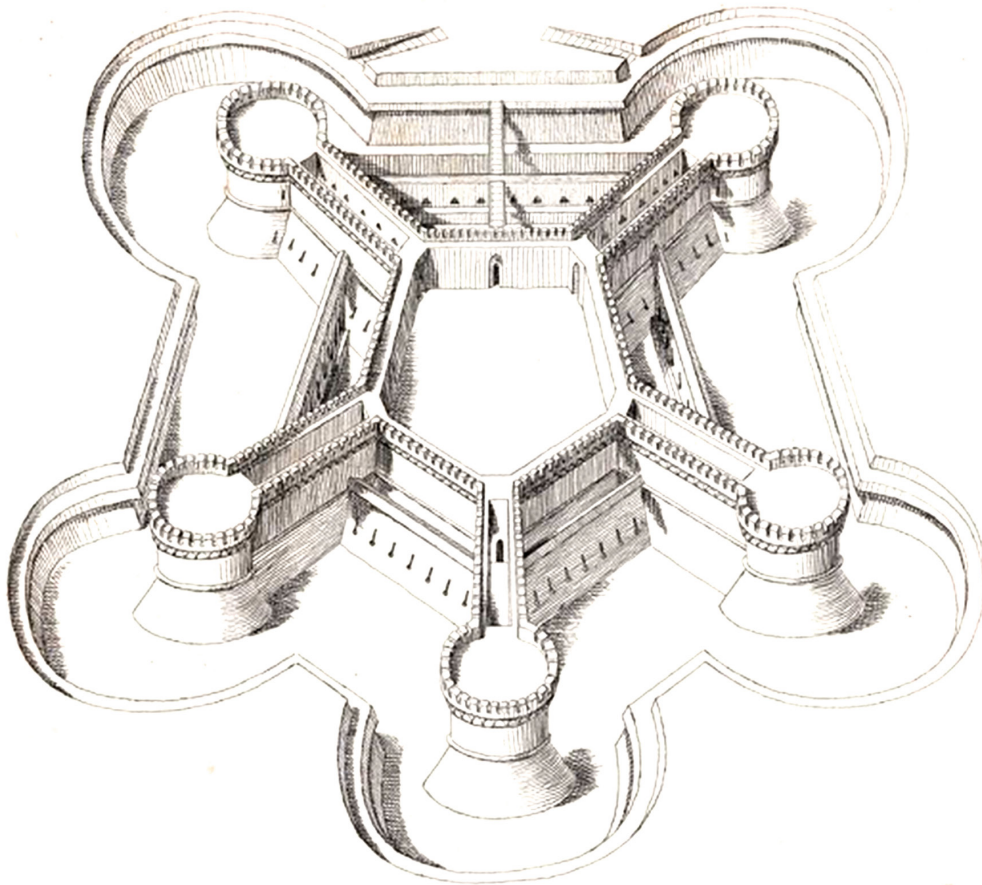
CHAPTER
THE INTERACTION SYSTEM

Let's start our conversation with a question of the utmost importance: Jean Baudrillard's secret, the *enigma of the interaction*, which is not easy to understand. The present chapter is designed to look into the subject and make the secret understandable. Since this matter is the key one, we will return to this question several times throughout the book. This is going to be useful, especially when we start examining Baudrillard's constructions. In the context of this chapter, we are primarily interested in his *approach*.

The system of interaction is a secret because it is quite challenging to understand this system. However, if one can visually outline its logical structure, it becomes clear and straightforward. Presumably, Baudrillard did everything so that the system wouldn't be easily understood in an instant, and I have come to an understanding of why he did so. If one looks closely and impartially at what is happening in the world today, many things will open up from a completely different angle. I believe the answer to this question is hidden in one of Baudrillard's most important books, *The Intelligence of Evil*. The book is a turning point in the system of interaction as it contains answers to all the questions of this circle.

The opposition of Good and Evil, their irreconcilability and incompatibility, is absurdly commonplace, so much so that they are not even considered a subject of thought in the vast majority of cases. But the whole thing is, that in Baudrillard's system Evil is not the opposite of Good! This is an important point. Imagine for a moment "Evil as not the opposite of Good." Evil is a second principle or force, operating alongside Good, in a dialectical relationship. Very difficult to imagine, isn't it? But after reading this chapter, many things might change personally for a reader.

"There is and there always will be major difficulties in analyzing the media and the whole sphere of information through the traditional categories of the philosophy of the subject: will, representation, choice, liberty, deliberation, knowledge, and desire. For it is quite obvious that they are absolutely contradicted by the media; that the subject is absolutely alienated in its sovereignty. There is a distortion of principle between the sphere of information, and the moral law which still dominates us and whose decree is: you shall know yourself, you shall know what is your will and your desire. In this respect the media and even technics and science teach us nothing at all; they have rather restricted the limits of will and representation; they have muddled the cards and deprived any subject of the disposal of his or her own body, desire, choice, and liberty. But this idea of alienation has probably never been anything but a philosopher's ideal

perspective for the use of hypothetical masses. It has probably never expressed anything but the alienation of the philosopher himself; in other words, the one who thinks himself or herself other." (Fatal Strategies, Baudrillard)[1]

In Baudrillard's understanding, every person is a philosopher at his essence. The entire social world is built as a work of philosophers: not just of "expert" philosophers, but of the everyday philosophies carried and acted on by every person. It is as if Baudrillard said that there is not an objective world, but only works of philosophers, which is to say, the social and practical constructions carried out by social actors. Yet this philosophical work can be done more or less badly, depending on the extent to which one adopts the philosopher position (rather than the mass, the deliberately misguided or the accidentally misguided) as discussed in the previous chapter. In the second chapter of the book about a person, we have already considered the structure of the psyche and one might say, that each modern person has four parts of the personality, one of which is the philosopher. If so, then a central goal of a person is to become a philosopher. Since the previous chapter describes these things in detail, this chapter will not cover these things again. Instead, I'd like to turn the reader's attention to the fact that an intermediate link appears in this system: a *nonconformist*. This is a person who is not a philosopher yet, but somebody who is already uncomfortable in the consumer society. Figuratively, he could be described as a "dissident." In *The Matrix* (the plot of which supposedly included some ideas from Baudrillard's book), an example of such a person is the protagonist of the trilogy — Neo — a nonconformist who feels utterly uncomfortable in the Matrix.

There is also another type of person in the movie, a particular "X." They are comfortable in the Matrix and want to stay in it, as clearly depicted in the film in the scene when the betrayer has breakfast with a person from the Matrix:

"You know, I know this steak doesn't exist. I know that when I put it in my mouth, the Matrix is telling my brain that it is juicy and delicious. After nine years, you know what I realize?

[Takes a bite of steak]

Ignorance is bliss. I want to remember nothing; I want to be someone rich and important." (The Matrix, 1999)

In other words, the character lets us know that he hates everything around him in the real world, and *wants* to be inside the Matrix. For the purpose of quick classification, people who aspire to live in the "matrix" are going to be signified as "X" people in this chapter.

Baudrillard's paradox is the fact that people live in a world composed of simulations: this world is at once their reality (as hyperreality), yet utterly insubstantial. This paradox is fundamental since it is the basis of our modern civilization. Let's stop here for a moment and look at the materials and results of the expedition to Calabria (Southern Italy) as Baudrillard's paradox was researched in that expedition. Humanity continuously lives in this paradox. I resolved the paradox during the Calabrian expedition and came up with a certain construction (model) which is the key to understanding the world around us. It all started with this construction; therefore, after looking at it, we should return to the resolution of Baudrillard's paradox. If the end result is to become a philosopher, there is a need for philosophy. This philosophy's pattern was presented in the expedition and described in the monograph *Philosophy of Southern Italy*.

[1] Baudrillard, J. (1990). *Fatal Strategies*. Pluto Press.

Let us consider some of the premises that prompted me as a scientist to investigate such an all-pervading scientific mystery as "Baudrillard's paradox." Initially, when we were starting our expeditionary work in Southern Italy, the goal was not to resolve any paradoxes described by Baudrillard, the "high priest of postmodernism". The first and main question that we encountered was how do we know that we are studying and working directly with a philosophy (such as the lifeworld of Southern Italy) as a whole system? Meaning: where is the proof that we are not dealing with mere fragments of philosophy, instead of an entire piece? What are the parameters that determine that the subject of our research has been fully described? There should be something that verifies and repeatedly demonstrates from different sides so that the researcher is confident of the integrity and completeness of an implemented work's quality. Often, a scientist would ask, "What am I going to use?" in such a case (for instance, which tool or heuristic model).

It would seem that philosophy is the mother of all sciences. Modern academic knowledge about philosophy (including the methodological question) must therefore be exhaustive. Alas, this assumption or expectation does not correspond to the real state of affairs. More often than not, what is considered to be philosophy is just an element of it. In the study of philosophy, we always face what could be called a "double-triple" standard. We try to be socially acceptable, but today's standards of social acceptability and those of 300 years ago, are incompatible. Our philosophical statements are thus caught between today's standards, the standard of the philosopher's time, and the philosophy itself. Just remember that the dueling code, for example, appeared only at the end of the XIX century in Italy. Until that moment, there were no written, binding rules for duelists; one might say that before the code, people fought and killed each other any way they could (meaning that duels could not be easily distinguished from other fights). After a while, the criterion changed again with the advent of law enforcement systems, criminal codes, police, and so on. Since the earlier structure is not codified, it is difficult to reconstruct. Now, suppose a nineteenth-century Italian philosopher refers to dueling. He will be referring to the pre-reform model which was not codified, but a reader in the twentieth century may well imagine he is referring to the later, codified model. A philosopher's work emerges in engagement with everyday worldviews which function as philosophies, although they might be perceived by those participating in them as common sense, obvious, natural, etc.

The second "trap" that researchers fall into arises because they equate philosophical work with philosophy. For example, the works of Immanuel Kant and Kant's philosophy are different things. One can see a book, read it, and grasp its essence. But that doesn't describe a philosophy itself. Kant's background assumptions and the tendencies he drew on or debated against are not necessarily present in his writings. One can read all of Kant's works but still fail to understand the philosophy. Here is another example. In the case of the philosophy of criminal traditions, generally, we face a lack of written sources. It is practically impossible to find textbooks on the philosophy of the Mafia, Camorra, and 'Ndrangheta. That is why, in the framework of studying the philosophy of Southern Italy, first of all, we raised the question about the methodology of studying philosophy.

At the beginning of the expedition, we developed a working concept of philosophy, which clearly showed that all world philosophies are arranged in the same way. We cannot find answers to some questions simply because we do not have a complete idea of them. For instance, the developed methodology allowed us to describe the

philosophy of the Camorra, Mafia, and 'Ndrangheta, and the general philosophy of Southern Italy. But since within the framework of this chapter, we are interested in the pattern of a philosophy, we will look into its structure only.

The mode of production is one of the most critical elements of philosophy because the individual philosopher also depends on a social system to survive and live well. If it is not there, then the whole philosophy is in vain. Hardly anyone sincerely desires to be an adherent of a philosophy that will lead him to poverty. Notice that life-attributes, money-making, success formulas, and other constituents assume that philosophy needs some ground. The terrain of social production, circulation and reproduction thus subsists as the "soil" in which a philosophy grows. For example, medieval philosophy is related to the world of knights; modern philosophy grows from consumer society. Philosophy without soil is impossible. The conclusion is that a "concept" such as soil is indispensable in philosophy. This is true both for everyday belief-systems and specific philosophies articulated by individuals. This concept is not studied or researched by modern science. But it pushes us to answer an important question: in what kind of soil will a philosophy develop?

Let's consider what the "soil" means from a research perspective. For a specific philosophy, the concept of soil includes people and their psychological state, mentality, ability to understand, and a whole systematic complex that describes the soil. To master this concept, it is necessary to study space and people to apprehend what kind of soil is there and whether the given philosophy will bear fruit on it.

Now, let's consider a heuristic model for resolving the Baudrillard paradox. These are three main components: soil, environment, structure.

This heuristic model shows us three components: soil, environment, and construction. The environment is a programming language — a system known only to its "developers". The environment is the constructor of anything, an exhaustive amount of data and knowledge. The construction and soil of all philosophies will be different.

Suppose we consider Southern Italian philosophy in the view of criminal formations. In this case, the medium is collectively the whole system of Southern Italian philosophy. Philosophy can be elaborated on more general or specific levels. The construction could be the philosophy of 'Ndrangheta because we are dealing with the general and smaller details (peculiarities of the regions' subcultures). That is, the general philosophy of Southern Italy will be different from that of the 'Ndrangheta. Each of the organizations (the Mafia, the Camorra, and the 'Ndrangheta) will have their construction of philosophy, incorporating the same systemic components of Southern Italian philosophy.

It is thus important to situate a given historical group or social force in terms of its own philosophy, and how this philosophy relates both to its contemporary context, and to its history. If one fails to do this, the danger of simulation arises. For example, one might examine the "Mafia" in the XVI century without having an idea of the whole structure altogether (the term "Mafia" is used conventionally in this context; certainly in the XII and XVI centuries it was not used with its present meaning). Another person might study the "Mafia" of the XIX century only, without investigating the state of affairs in previous eras. Each of them will come up with a snapshot of "the Mafia" from which they can reverse-engineer a model or blueprint, but one which lacks the actual historical circumstances of both its past and its present. And Baudrillard's paradox is grounded in the absence and ignorance of this process of historical and socially-situated

construction, in the lack of understanding of what was in the original form, and the resultant reconstruction, over time, of different synchronic views of a given entity. Due to this reification, people posit an organizing form other than its actual origin, turn this into a blueprint which can be replicated, and different "phantoms" emerge — each of which is a **simulacrum, a copy without an original in reality.** If one takes into consideration "soil", "construction" and "environment" **simultaneously,** one will not fall into this trap and will be capable of accurately assessing whether one is dealing with the original, a copy or modification, or a "phantom" simulacrum.

ENVIRONMENT/ SYSTEM ← *Hyperreality*

INTELLECT OR SIMULATION *Construction*

SOIL ← *Misconceptions/ Illusions*

ENVIRONMENT — SOIL — CONSTRUCTION MODEL

ENVIRONMENT
EUROPE
(IDENTICAL
ENVIRONMENT)

**CONSTRUCTION OF
PHILOSOPHY**
(DIFFERENT)

SOIL/ GROUND
(DIFFERENT)

XII
CENTURY

XVI
CENTURY

XIX
CENTURY

| ORIGINAL | COPY (SIMULACRA) | COPY (SIMULACRA) |

PHANTOM

ENVIRONMENT

CONSTRUCTION

SOIL/ GROUND
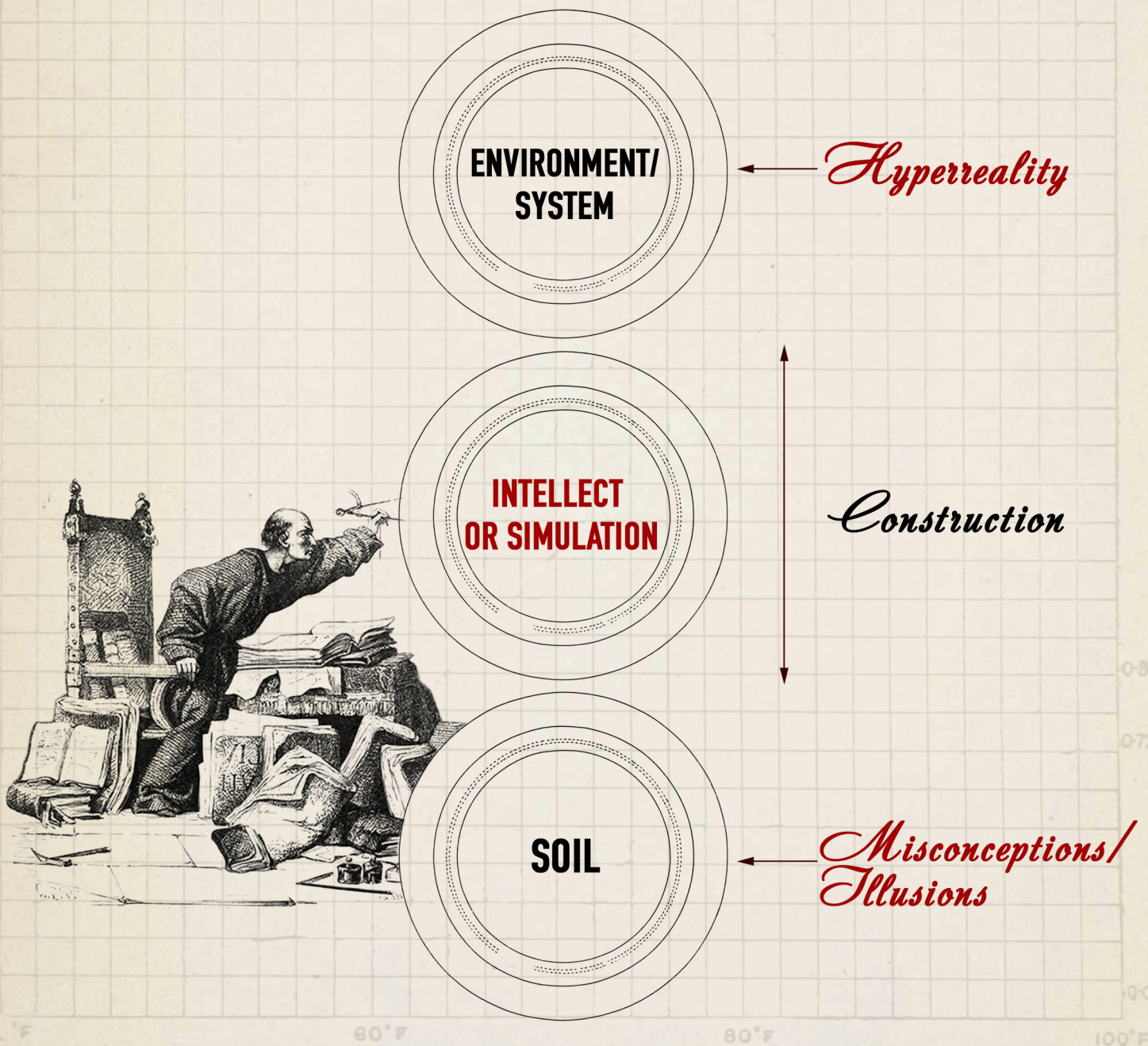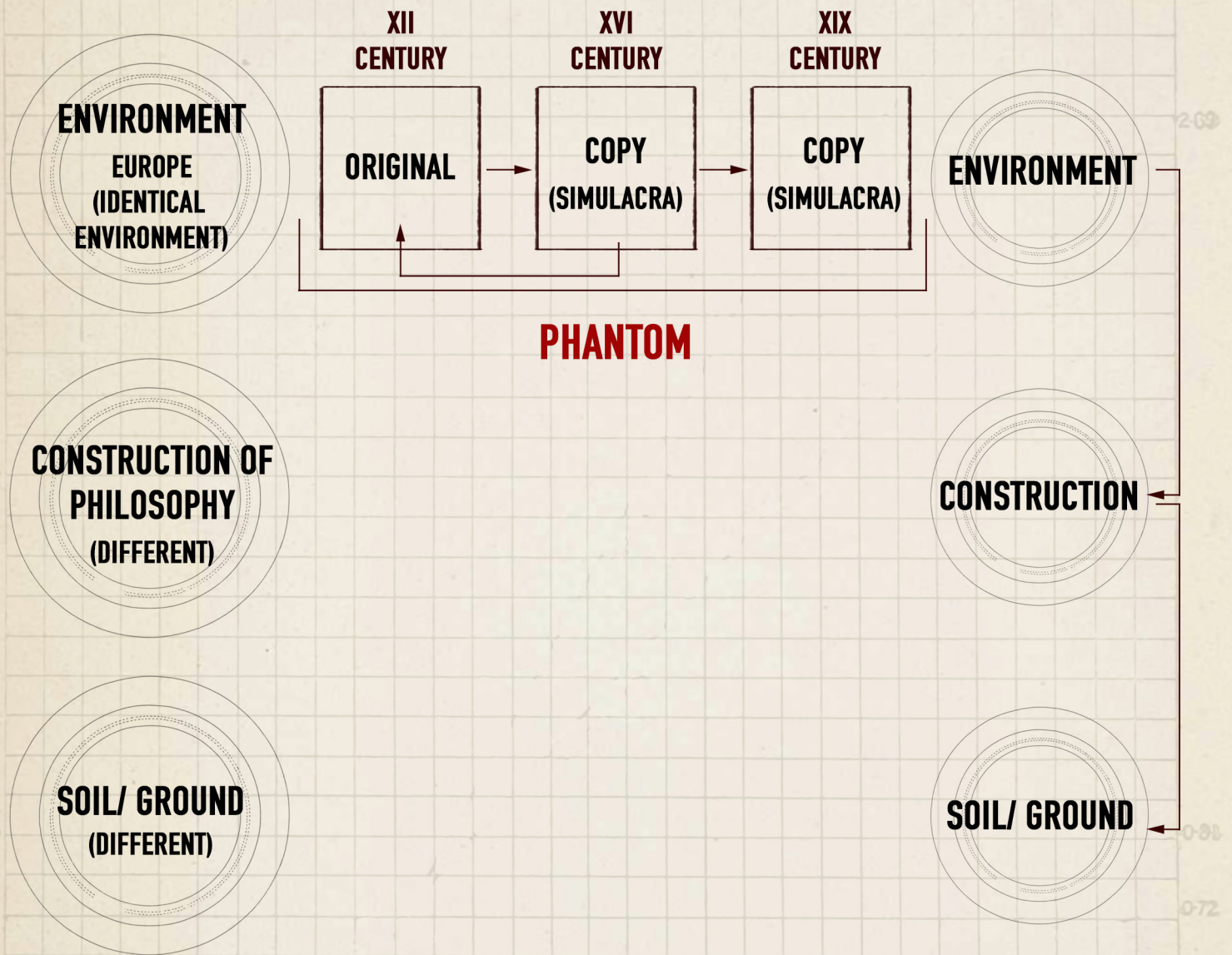
There are many arguments and diverse opinions on different subjects, including the sociology of criminal formations or any other phenomena. Three different individuals could be defending their viewpoint on the same things without considering (or without even knowing) that every criminal tradition has its number of historical periods and transformations. (Oleg Maltsev's books on the Russian criminal tradition such as *Faith of Thieves, On Your Knives, Knightly Order of Russian Thieves* and *Lepka 30–60s* explain in detail particular historical periods). Correspondingly, every historical period of the evolution of a criminal formation will have a distinct configuration of a philosophy, which affects the actors' methods and skills, among other things.

There is always an original version (the way it was at the very beginning), when the environment "programmed" the construction depending on the type, quality and characteristics of the "soil". But as time passes, different changes take place, and, let us say, in the XVI century, the environment "reprogrammed" this system according to the changes in the soil *at that moment in time*. What emerges is a copy (different from the original — i.e., different from the XII century configuration). And there are already two, three, four… different formations. If these several different constructions are **put together without separating one from the other**, they create an ahistorical, atemporal "phantom". It is a copy without an original, and this is the source of the paradox of Baudrillard.

The model "environment-soil-construction" applies to all philosophies globally; otherwise, they would not have been able to "survive" to the present day. If the phenomenon emerged in the past and continued its existence up to the XXI century, it has these elements and has a common environment, allowing adjustments in its construction depending on the condition of the soil. If the system had not been modified/adjusted to meet the external environment's demands, it could not have survived to the present day.

We have already considered the fact that the soil changes over time. For instance, we remember the existence of socialism in the former USSR which was replaced by capitalism. Earlier, there was a feudal system followed by the Renaissance — people were peasants, but over time they became waged workers. Changes continually take place in societies and people change too. The ancients said "times change, and we change with it." They were dialecticians. That is, the soil is a variable, but the environment is constant. The construction pattern will change correspondingly with the soil, preserving the same constants and using variables in order to fit into this structure. This is the main essence and problematic of a comprehensive study of philosophy as a system. Jean Baudrillard was able to see and describe this paradox, but he did not show how to resolve it, leaving this task to other people. This investigation was done in the framework of the Calabrian expedition.

In fact, Baudrillard's paradox speaks of a group of phantoms, which subsequently, with their fragments, form a reality for people. But, in fact, this kind of reality has never existed and for this reason, the above scheme is key. If there is no objective world and only the work of philosophers which exists — see the depiction in the diagram — this resolves Baudrillard's paradox. One becomes a philosopher when one resolves this paradox.

Let us come back to the system of interaction. Evil is the central concept that enables us to understand Baudrillard's philosophy. Why is this so? Evil has for Baudrillard the significance of a demonstration. To illustrate, the progenitor of Spanish fencing and Verdadera Destreza (Genuine Destreza from Spanish), Commander of the Order

of Jesus Christ — Jerónimo Sánchez de Carranza, noted in his treatise *Philosophy of Arms* that "everything is comprehended through a demonstration", and described in detail 12 demonstrations that help a reader to understand the true science of fencing. In Baudrillard's system, almost everything is comprehended through Evil. His work The *Intelligence of Evil* is, in fact, a key work on interaction — it is from this work that understanding of this system begins.

Pay attention to the fact that the structure which is programmed by the environment to correspond to the soil is an **intelligence**. What is Evil then? "The world of Baudrillard" is a three-layer world which strictly corresponds to the following scheme: the soil corresponds to delusions and illusions, the structure (construction) to the intellect or simulation, and the system or environment to hyperreality. That is, intelligence and simulation for Baudrillard belong to the same category, and the system and environment imply hyperreality. The Goods which are valued by people operating through intelligence or illusion are themselves part of the simulation. **Henceforth**, **everything which is opposite to or reveals simulation is Evil.** Thus, Evil arises from the fact that someone reveals a simulation, and the person who says that this or that is a simulacrum is perceived as somebody bad (evil).

The next question which arises is what is the **"intelligence of Evil"** then? It designates any philosophical construction foreign to the simulative construction. That is, the "intelligence of Evil" is a construction that is able to see and reveal simulations, and expose a simulative component of this world. In this case, according to Baudrillard, "Evil" is the truth. And as the folk wisdom goes, people get punched in the face for telling the truth. In this case, what can be meant by **"absolute Evil"**? It is the system that creates intelligence as such. It is not an accident that back in time a "cynic" was considered to be a wretched or mischievous person, a misanthrope. Cynics in antiquity were supporters of the philosophical school, which was based on one single principle: to have a direct perspective on things and call things for what they are no matter how "inconvenient" it is for others. That is, the one who speaks the truth is always bad, intolerable and offending. He is the bearer of Evil.

Let's get back to the first formula, which says that there is no world, but only the work of philosophers. If so, then the philosophers' job in a world of simulations is to be in a state of absolute Evil. The highest level of philosophy is the system of absolute Evil, which creates intellects that in turn exposes simulation devoid of illusions and delusions, pretending they do not notice hyperreality. Such a person in terms of Baudrillard's
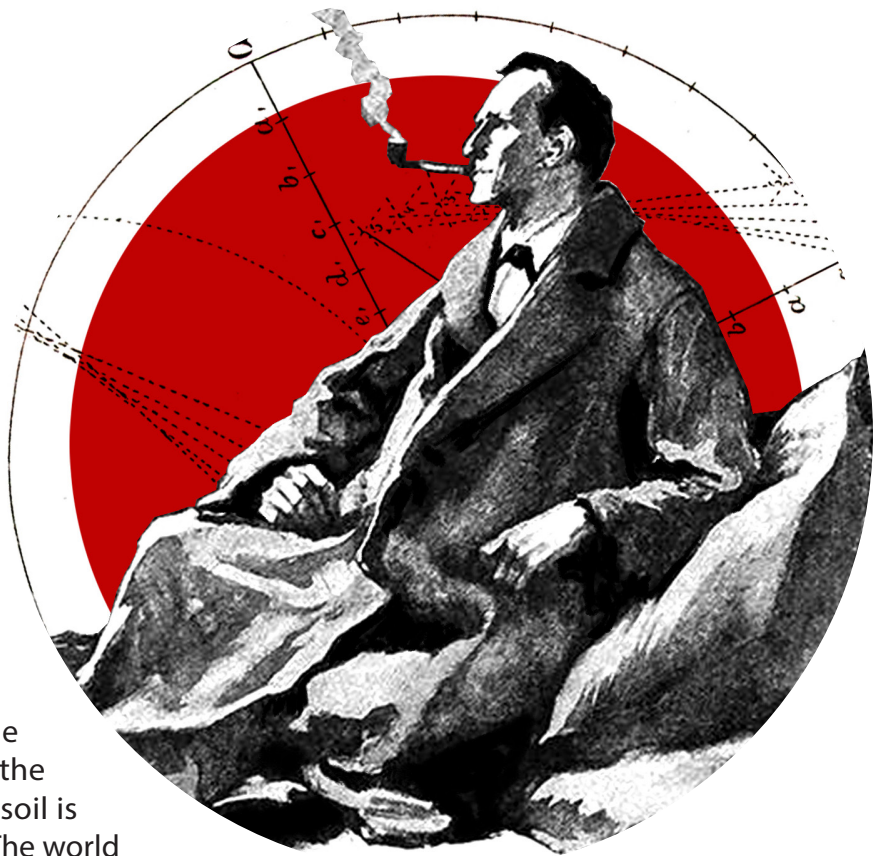
system is a philosopher. His job is to create an intellect capable of seeing hyperreality, but capable of not noticing it (verbs such as "look" and "see" mean completely different things); to disclose simulations and avoid misconceptions and illusions about this world. One who follows the path of solving Baudrillard's paradox could be termed a nonconformist, and a person who has resolved this paradox for himself and began creating an intellect that meets these criteria is a philosopher. Once one has mastered this construction, it becomes clear what Baudrillard meant in his book *The Intelligence of Evil,* where the system of interaction is revealed. This construction is Baudrillard's key to the system of interaction in a simulated world.

Different people react to the truth differently. One of the widespread reactions to the truth often looks like: "God, what a nightmare…" A typical reaction of a person captivated by an illusion in regard to something is that when that illusion is compromised, the individual is outraged about having been fooled. When we are dealing with simulation, things are more complicated. In a simulation system, people who tell the truth automatically come into conflict with others who are invested in the system (masses, willing fools, unwitting fools). In the case of **hyperreality**, people do not have any reaction at all. Hyperreality has a certain inertia, in its false obviousness, which renders it resistant to rebuttal. For example, if you decide to reveal the truth about a certain subject and provide documents and indisputable evidence of it, a typical response might be: "So what?" Hyperreality is a powerful thing and it is difficult to free a person from it. The reason is simple: emergence into a hyperreality does not take place in a day. The first step is an illusion, the next is simulation and after that cumulative amounts of simulation drive one into experiencing a patterned hyperreality, and only after that one falls into a subjective state of hyperreality. This is a three-level immersion system, and to get out of it, one must make more than one move. Because of this, people generally will not be happy with the exposure of the truth, or even accept this exposure. It is possible for people to escape hyperreality rapidly in extreme situations, where a direct interaction with non-simulated phenomena is suddenly required. But usually, if one sets oneself a task to free oneself from a hyperreal world, it is better to move gradually.

The main goal of the intellectual efforts of the interaction system is to understand how the system itself works and what happens to a person in this system, since it is believed that the system is stronger than a person and people are simply nodes or effects of the system. But if a person is not a consequence of the system, if something of the philosophical and of Evil persists in them, then they are not like everyone else. In the system's terms, this automatically makes them bad, evil, a system error or anomaly. An anomaly is always something that people want to destroy in different ways, and they always try to do it with someone else's hands, not with their own. The system will want, for example, to dispose of people who are more cunning than others. People who are feather-brained climbers bash their heads against a brick wall, a practice which might end badly, since climbing too high in any domain makes one an anomaly, and anomalies are different. The key factor of the anomaly is that it is unknown. The anomaly is always unknown and mysterious to others and it is never clear how it will react to an attempt to destroy it. For instance, it is unknown how long the Kursk Magnetic Anomaly has been known. But what is it? Nobody knows. If you recall *The Matrix*, there is an example of an attempt to destroy an anomaly; the destruction of Neo and Morpheus, which ended extremely badly for the system. The reaction itself or even an attempt to react was fatal for them.

In Baudrillard's *Transparency of Evil*, the "anomaly" as described is immortal, symbolic and invincible. Here is an excerpt about the invincibility of Evil:

Whence the special status of such extreme phenomena — and of catastrophe in general, understood as an anomalous turn of events. The secret order of catastrophe resides in the affinity between all these processes, as in their homology with the system as a whole. Order within disorder: all extreme phenomena are consistent both with respect to each other and with respect to the whole that they constitute. This means that it is useless to appeal to some supposed rationality of the system against that system's outgrowths. The vanity of seeking to abolish these extreme phenomena is absolute. Moreover, they are destined to become more extreme still as our systems grow more sophisticated. And this is in fact a good thing — for they are the leading edge of therapy here. In these transparent, homeostatic or homeofluid systems there is no longer any such thing as a strategy of Good against Evil, there is only the pitting of Evil against Evil — a strategy of last resort.[2]

In the case of Mafias, this means the struggle to suppress crime often strengthens it. For example, in the history of Russia and the post-Soviet area there was no government that in the course of fighting against criminality hadn't strengthened the Russian criminal tradition and hadn't upgraded its qualifications. This is a good example of what Jean Baudrillard expressed through his writings. Crime is an anomaly in society and an attempt to destroy it only makes these structures stronger: they are forced to figure out how to live in these conditions. A certain creative mechanism is launched that makes them become even better. In other words, the state has inadvertently cultivated crime itself. Once the Siemens-Schuckertwerke company celebrated its anniversary through advertising by thanking engineers and technicians for their ingenuity. Marx as his response remarked that they forgot to thank the underworld, which had no choice but to become more sophisticated to adapt to the engineering and technical improvement of products, which stimulated the development of the company.

It is important to note that this applies not only to the underworld, but, in fact, everywhere. Crime is used simply as an example. An anomaly, which is exposed to external stimuli seeking to eliminate it, starts to turn into a creative force, as Baudrillard suggests, and becomes more perfect. Conflict breeds skills, and the criminals (or antagonists of whatever kind) end up having more advanced skills, and eventually they will be driven to an endpoint where they are sufficiently trained to "swallow" entire states. In fact, people who want "Good" do not understand what they are doing. As it is said, the road to Hell is paved with good intentions. One luckless Soviet official used to say, "they wanted to do their best, but made things as usual," this is what happens most often—"it turns out as usual" (the opposite to what was expected and even worse, SNAFU).

Nevertheless, there is also a reverse system: the phasing-out and transformation of the good into an anomaly. There is a struggle against the anomalous and inappropriate, but no such struggle against the normal. But for Baudrillard, this also turns into a fallacy. Everything respectable sooner or later becomes anomalous. And then we say, "Who would have thought? He gave the impression of such a decent person." Those who were not touched begin to turn into anomalies themselves: they change of their own accord, or they are reclassified as anomalous due to contextual changes.

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[2] Baudrillard, J., & Benedict, J. (2009). *The Transparency of Evil: Essays on Extreme Phenomena (Radical Thinkers)*. Verso.

Therefore, there is a reverse side: those who fight against evil, perfect themselves, and the "good ones" often become anomalies.

In the attempt to destroy those who become an anomaly, the "Evil" forces survive, but the "Good" people who have been labelled as anomalies do not. They die, because they are incapable of improvement: they lack the "intelligence of Evil". Thus, the original anomaly, which was immediately like this, is capable of reduction, that is, of improvement. But those who were initially good and became anomalies are incapable of improvement; they become nothing, perish and disappear. There are two pulling powers: a downward move under the influence of the anomaly and a tendency to respond to the anomaly. According to Baudrillard, this is an immutable law: everything that turns from conformity into an anomaly is not viable; only the original anomaly is capable of perfection. Any attempt to stop is very dangerous for the anomaly, since it will never end — it is a *perpetuum mobile*. On that note, I would like to end this chapter.
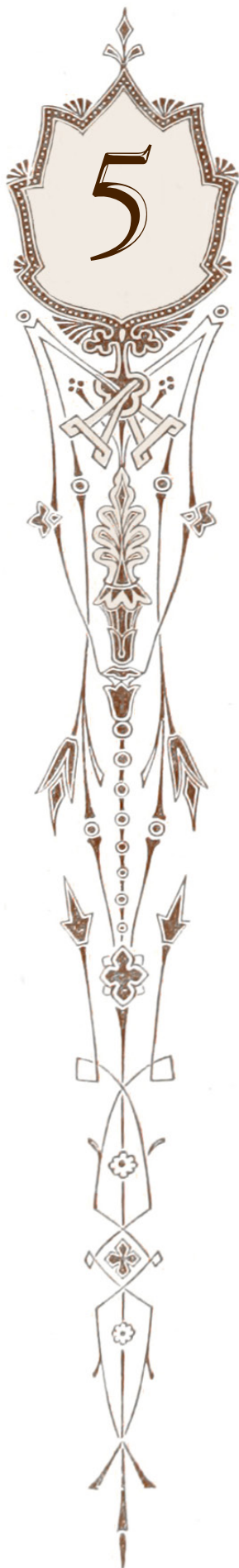
CHAPTER 5

WHAT ARE YOU DOING AFTER THE ORGY?

…If I had to give a name to the current state of affairs, I would say that every explosive moment in the modern world is a moment of liberation in any sphere. The liberation of the political and the sexual, the liberation of the productive and destructive forces, the liberation of women and children, the liberation of unconscious impulses, the liberation of art. And the ascension of all the mysteries and anti-mystery.

It was an all-encompassing orgy of material, rational, sexual, critical and anti-critical, an orgy of everything related to growth and growing pains. We have gone all the way of production and hidden superproduction of objects, symbols, messages, ideologies, pleasures. Today the game is over - everything is released. And we all ask ourselves the main question: what to do now, after the orgy?

Transparency of Evil,
Jean Baudrillard

Orgy — as Baudrillard accurately describes it here — embodies in itself the complete state of the world of consumption of today, perhaps all things that were known to humankind up to this day. In complete accordance with the dialectic of nature, when one orgy ends, another begins right away and the process does not end. The world, in fact, has turned into a perpetual movement from one orgy to another, embodying an alternation between the states of "in the state of orgy" and "after the orgy". This is the world of consumption, in which there is absolutely no state defined as "before the orgy." What is an *orgy* from Baudrillard's viewpoint? This category is essential because it takes us to the boundaries of this world, directs us to mysticism, and the "mysticism of Baudrillard," which will be covered in the next chapter. Once again: what is an orgy in the conditions of the modern world?

Orgy here refers to a state of immediate excitation, arising from the release or disinhibition of previously contained energies, or (by extension) through physical and psychological stimulation. It is to be distinguished from the deeper processes of the psyche, and from Evil in Baudrillard's sense; orgies take place in the world of the Good, or rather, of different competing goods. Baudrillard's concept of "orgy" has many fundamental manifestations, which makes it a phenomenon with a range and different levels. Its classification will form and give a complete understanding of what Baudrillard encompassed in this multifaceted and all-encompassing concept.
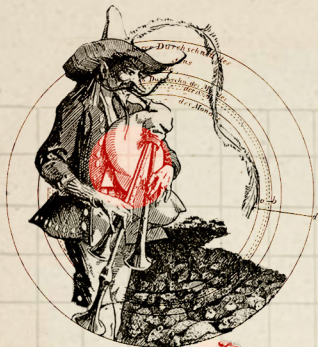
Religious Madness
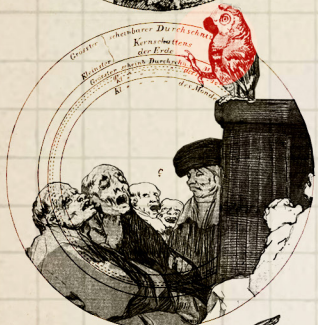
Attributiveness + segmentation of God

Psychological Orgy

Biological
Orgy
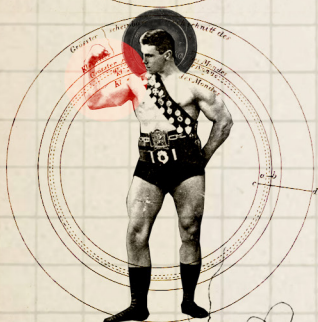
Physiological Orgy

Maximum limit: healthy lifestyle

Class "A" orgy

Baudrillard's "orgies" occur in a layered series, with different degrees of closeness to the more personal levels of selfhood. The lower the level of the orgy, the more exciting and stronger it is. An orgy is designed to satisfy in every sense of the word. Therefore, if the first orgy does not satisfy, the second one will necessarily turn on, and if the second no longer satisfies, another one turns on. Some people are kept in consumer society, kept active and complicit, by the highest and weakest level which is "religious madness", such as the 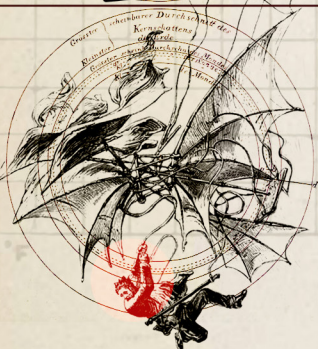influence of "talking heads". Others are not sufficiently affected by this, and need the second level, fragmentations — and so on, down to the lowest level. As we shall see, the system's impacts on human health become worse the further down the orgies have to go.

Tentatively, **"religious madness"** is at the very top of the range of orgies, the most sublimated and least effective, but also the cheapest and least damaging to individuals. This level is associated with a person's involvement with any group or object in a religious manner, whether this is a religious group or something more dubious. Having great faith in a particular company would be an example. For some, Canon would be the best camera in the world, the main obsession in every place and every talk. At the same time, the advocate does not justify this belief in any way and cannot substantiate it — his thoughts are habitual; he just wants to think so. This is a manifestation of a "mad religious assertion," which is not based on objective motives, but rather, a blind faith (regardless of whether the claim is true, false or undecided). In such cases, one never appeals to a reason for one's views, but is merely content with one's own opinion. The basis of religiosity is the right to have an opinion (not the right to make testable claims). One's opinion does not make a difference to anything, but is held like a possession, and does not have to be grounded on anything either. The opinion, the product it attaches to, or the related debates about the opinion become a source of release or pleasure.

Although it does not do the physiological damage of some of the lower forms, this is still an unhealthy process. Most often, a problem with the system of opinions and religious assertions is that it functions cybernetically, with each person becoming a node for the retransmission of thoughts and opinions which are not their own, but which they pick up and retransmit. One does not draw any conclusions but simply re-broadcasts others' ideas, views, beliefs, sympathies and even states of mind. Moreover, there may be a large group of such subjects or just a few people in a group, but each individual in it is a retransmitter of somebody else's ideas.

Any religion presupposes the presence of priests — a sacramental corps. Today, we are usually dealing with "spokespeople," the so-called "talking heads," and not literal priests. Every individual, depending on his mood, can choose a "talking head" as a point of adherence that s/he prefers at one time or another. They might be a big celebrity,

a political leader, a talk-radio host, a televangelist or just someone with a YouTube channel. This choice can be occasional and random, depending on the circumstances, and it can even be conscious. But the option is there. When a person chooses someone who is an immensely eloquent ex-cathedra, as a tribune, on a stage or a TV screen, it often seems that this person says the right things, but does wrong — not an uncommon event. There is a type of magnificent simulation when deeds diverge from words, but a person nonetheless becomes a figurehead for ideas based on their words.

As is known, there are limitless ways of introducing new members to a leader's flock. Although sometimes it may seem that religion has a reasonably large number of ways as such, these all comes down to a few basic things:

— a problem that a person is not capable of solving on their own or with the help of their immediate friends or relatives;

— a will that one cannot resist;

— a desire to get rid of the problem at any cost, so that circumstances are resolved for one's benefit.

Across all religious dogmas, it is evident that these strategies used are different in many ways, but they boil down to intimidating a person to get something out of him. This is not as hard as it sounds. The specialists of the peculiar workshop of religiously-held "opinions" have become skilled in various methods of how this can be done in the course of many years, and often the process is not noticed by an affected individual. Besides, tools and materials used to exercise such an influence are not constant; they are always developing, upgrading and modernizing. For the sake of illustration, if historically, it used to be said: "Fear God, honor the king…", and at times it was addressed to a person directly that he "will burn in hell…", and these phrases have fallen into disuse, then today, these things are camouflaged by other phrases, by more convincing things. But, in a nutshell, they all are arranged according to the principle: "Fear, and you will find happiness," otherwise known as, the "Awe of God." Such awe is the heart of this type of orgy, its emotional fountain.

Fear is the foundation of religion and religiosity. However, in the present case, a religious orgy is not only about fear, but convenience. For a consumer society, "scary" means "uncomfortable", "inconvenient". The "world of consumption" poses as the only habitable world, so that any deviation from it is scary. Yet consumer society also requires a level of fear as stimulation; people find an absence of stimulation uncanny, and in any case, the religious orgy cannot function without fear. Everything ought to be scary and comfortable at the same time. This is the dilemma that exists in the modern world between comfort and fear.

The next important level below the level of "religious madness" in the range is "attributiveness and fragmentation of God." What is attributiveness? It is when attributes become defined as religious. Again, this does not need to be religion in the traditional sense; anything that conveys status or "mana" counts. For example, a citizen's possession of an iPhone can serve as a reference point in assessing its owner's socio-economic level. The absence of such a device might be perceived according to the same evaluation system oppositely, meaning that such a person is "not worthy of attention." This is similar to, but subtly different from, the iPhone itself being valued in a religious way at the level of opinion (an uncritical belief that iPhones are always best). In this case, the religious aura attaches to the owner of an iPhone, not the object itself. By possessing

the imbued object, the person obtains an attribute of religious power, and resultant pleasures in superiority.

The "fragmentation of God" is when there is no God but a large number of "talking heads" instead, each in the place of God as the source of opinions and status-defining values. There are manifestations of God, instead of God, represented in some part by the "talking heads," and the masses perceive them as manifestations of God, or as functionally equivalent to God. Please note that it is not Jesus Christ or some other classically religious image of God which is replicated. Instead, a particular montheistic idea of one God is fragmented into many "talking heads" as its manifestations, each visually designed in the role of a monotheistic God (for example, as a bearer of power, knowledge or goodness, as fragments of omnipotence, omniscience and benevolence).

In a consumer society, no one wants to be Jesus Christ; therefore he is not a popular person. However, consumer society needs Jesus Christ since he provides a "visible piousness." After all, the "orgy" must be hidden somehow. One cannot participate in all "orgies" simultaneously, be involved in all perversions, and not hide anything (and get away with it). The pleasure of orgies depends on their being partially secret and transgressive; otherwise they are just part of the boring spectacle of the everyday. Orgies thus function through a constant process of concealment and revelation, inhibition and disinhibition. The classics formulated it more simply and accurately: "Sin as much as you please, but avoid scandal". Consumer society needs camouflage and a pretty wrapper. Therefore, the preaching of the divinity of Jesus Christ is *sham piety*. For example, when we see a priest, what is behind him? How many skeletons are in the closet? We don't know, but usually, there are many interesting things if one starts the search. There are, of course, exceptions. But even here, they do not refute the rule but only confirm it. Because of this, *visible* piety plays an indispensable role since a vast number of skeletons in the closet (sins) require either sincere or distressing repentance or visible piety. Thus, when we talk about the level of religiosity, this is an invitation to participate in an orgy, but in a particular orgy, which is considered more "right" and better than that of others.

A striking example of an orgy of today's Catholic Church is the game with electronic candles as slot machines. You load coins, just like you would into a slot machine, and start pressing buttons to determine how many candles you will light. As a result, the bulbs are turned on… One "lit a candle" and allegedly became pious. What an exciting game with a candlestick machine!

A person most often seeks to participate in an orgy that is better and more pious than other orgies.

And one of the main orgies of the world of consumption is related to "going to work." This is the most interesting and probably the most pious game. Work is no longer principally a productive process; a lot of people work in offices and never produce a thing, and things which are produced in factories are mostly objects designed to be used in the various classes of orgies. Rather, work today is a kind of managed social performance. A person goes to work and starts participating in an orgy. What do people usually want from work? To work as little as possible and earn as much as possible. A kind of harmony: minimum costs-maximum results. But, if everyone or almost everyone wants this, then, in theory, productivity would be very low; nothing (or almost nothing) would be produced (or whatever else goes on in a workplace). However, for some reason, things take place differently. The answer is simple: business owners start motivating their employees and "set up games" for them, explaining why they have to work hard today until 22:00, because they receive praise, a bonus, an ego- or status-boost, or avoid a punishment or a loss of status… Usually, these motives are different for different people.

Motivation is an entire industry, involving a series of different methods that are transmitted from one company to another, from holding to holding, from coach to coach and even from one social formation to another! One of the most important "religious masses" in business is the corporate party, which must be attended by all employees of the company (be a team) and during which people demonstrate their worst qualities. They all become "connected by one chain," that is, they know a lot about each other, but, at the same time, they cannot tell anyone. This is how the collective emerges. But weren't such questions solved in the old days by blood ties, oaths and severe responsibility "for disclosure," "for treason," "for failure to fulfill a duty"? This is just one of the strategies. There are many orgies in modern business, and not all of them are going to be described in this book. But, if one mentally thinks through "religious masses" in business, many things will become apparent right away.

Moving on to the next level of orgy down the range, one comes to the **"psycho-logical orgy."** It is compulsory because consumer society tends to induce people to break down, and as a result, people have to incorporate varieties of psychotherapy in the process of their lives. A religious orgy of either of the above mentioned types is a collective event. Usually, it is organized externally, and the person participating is not in charge of it. In contrast, a psychological orgy is a creation only of the person himself. He implements the following principles: "I need to relax, reboot," "I need to unwind," "I need to come to my senses," "I need to be alone." There are other modern equivalents of it, like "disengage," "let off steam," "increase resilience", "manage stress", and others. It is manifested in different ways in different cases. In some companies in highly developed countries, there are special office rooms with mannequins installed, which are there to vent emotions, any employee can beat up that dummy like a dog with a chew-toy. Usually, it is done without any earlier scuffle with the real boss: as a rule, the police provide an assessment

of these questions; however, sometimes the involvement of a professional psychologist is necessary. This type of psychotherapy is endless, and operates mainly as a means to vent or "pour out" accumulated psychological energies. People need this "therapy" in the normal process of their lives, but it is useless in terms of providing a solution. It is a means of periodically clearing the build-ups of emotion. As a result, the orgy lasts constantly, and it is habit-forming. One can, of course, trace its beginning, but it never ends.

The psychological orgy is deeper, more personal, than the two religious levels, and thus has a greater chance of satisfying a member of the masses. If even *that* orgy ceases to satisfy, then the biological plan of satisfaction comes into force — the **"Biological Orgy."** This is about psychophysiology and biologically active preparations of various types. Various medications (licit and illicit), and substances marketed as recreational, are used: alcohol, drugs, antidepressants, energy drinks, stimulants, sedatives, nootropics and so on. Fortunately, consumer society's industry produces an infinite variety of such products for every taste and every pocket.

Another type of orgy is the **"physiological orgy,"** which is even lower than the biological one. It becomes necessary when, at a particular moment, the "limit" appears for a person, in terms of their body's ability to sustain the higher classes of orgies. The affected person often becomes obsessed with maintaining a healthy lifestyle; there are vast numbers of movements for this. Many of our contemporaries, who in the field of work seem like lazy people who would never lift a finger in a factory, mine or field for reasons of productive labor, paradoxically spend long and gruelling hours in the gym, working hard on their own bodies. This seems to be about health, fitness, muscle growth, beauty and so on, but it is often another kind of orgy. We have already mentioned physical exertion and overload: for example, someone feels they need to run in the morning, go to the fitness room, swing, train, push up from the floor in a lying position, dance in discos, do aerobics etc.— in general, one needs to do many things to lead a healthy lifestyle, and at the same time be sure to eat right. "Self-torture", vegetarianism and alike (when similarly motivated) come into this category, since this is the basis of this type of orgy: the maintenance of health as if it were an externally perceived object, through pronounced effort and almost monastic renunciation. The pleasure of the orgy has several sources: the neuro-chemical boost of the exercise itself, the quasi-religious devotion to self-improvement and the masochistic fulfilment of dominating one's body.
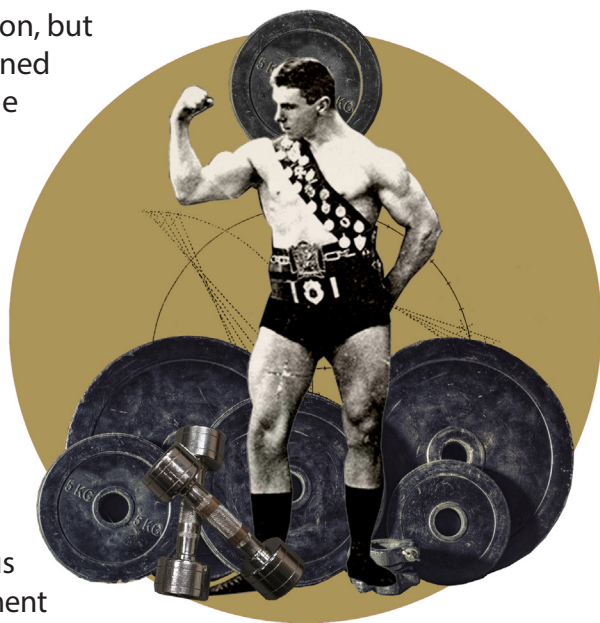
The next level is what I've called the **"Class A" orgy.** This is the last orgy available to man. Why do I call it class "A"? Because it corresponds to the level of the human nervous system known as "level A". Level A is described by the notable psychophysiologist *Nikolai Aleksandrovich Bernstein*, who worked on movement and flexibility in the central nervous system, as the muscular processes involved in action. At this level of orgy, one begins to experience inner turmoil or, to be more precise, "organic inner turmoils." These come into play when someone becomes indifferent to other types of orgies. It operates mainly by stimulating the kinaesthetic system, often in dangerous ways. "Orgiastic experiences" at this level are related to high speeds (like in Cronenberg's *Crash*). For example, a person begins engaging in extreme sports, where, allegedly, he does not control anything, but the sensations that come together with this activity keep a certain amount of significance of this world for him. Let us say he first buys a sports car. He searches for adrenaline which becomes his drug. Or he buys a motorcycle and sooner or later, it crashes into a lamp post. This is where the life of a wonderful person comes to an end. And everybody else finds a new orgy, for example, in the form of his funeral.

These are the simple types of orgies, but there are also compound types. Smart people who are aware of these things, compound different types of orgies into a single experience. For example, someone can drive a sports car to an airfield, get drunk the same evening, have a night out and parachute in the morning. Today, this is called a "cultural program." Usually, this is the way the modern world looks — the world of consumption, the world of hyperreality, which consists of various "cultural programs" combining orgiastic stimulation at different levels (without any integrated meaning). Simultaneously, everyone is trying to include somebody else in their "cultural program" and make money from it, since this is the main activity of contemporary business. Italy is probably one of the most interesting places in the EU regarding those mentioned above. One integrates into the "cultural program" and, if he is lucky, he will also meet someone, maybe get high together, get drunk and go water skiing in the morning and then perhaps lie down for a while in the hospital with a sprained leg… the human orgy goes on forever. It is easy to combine different levels of orgies with each other. Imagine how many combinations give different elements of the orgy, yet at the same time, each of these levels exists independently.

The bioenergetic structure of an orgy is a tension-release structure, a temporary peak which is not sustainable. Orgies are marketed on the momentary "high" they give. Each orgy, on whatever level, therefore tends to induce a psycho-spiritual state of arousal which ultimately reaches a "dead end". At this stage, the person starts searching for another, more intense orgy, pushing the process to the extreme.

There are thus transitional periods between the completion of one orgy and the beginning of the next (the period "after the orgy"). These transitional periods create a "mystical, philosophical" component for a human being, where he starts asking philosophical questions and engages in "self-talk" about Good and Evil, the meaning of life, and the existence, or otherwise, of God. An orgy in itself does not make one think, but "after" and "in-between" orgies, one turns into a "mystic-philosopher" and searches for answers. And as you can imagine, mystics also tend to settle on the answers they personally prefer. That is why many mystics appear, who are trying to satisfy the craving for the unknown. A kind of supply that meets the demand.

Institutionalised Christianity does not work well here since it has nothing interesting to offer. Therefore, many people leave the major churches. Many of the Evangelical, Pentecostal and emerging variants of Christianity pick up some of these people. The next stop is often either Judaism (particularly Kabbalah) or Buddhism (particularly Zen Buddhism). Those seeking to penetrate deeper into the enigmas of Europe go the Jewish path, while others instead hunt for the secret of life in "the East". The Eastern tradition offers practices such as yoga and meditation which have become extremely widespread in the West, often in simulated forms. Still others excavate pagan heritages or imitate those of indigenous peoples, always with the same goal of finding meaning in life. These fashions are governed by mystique and boredom; at the time of writing this, Eastern traditions are very popular in Germany, but in the English-speaking world, there is a new fad relating to Latin America. This is a cyclical phenomenon, as earlier influences of Carlos Castañeda and ethnographic studies in the Amazon played a major role in earlier mysticisms. Today, countries like Peru and Mexico become cornerstones of the search for meaning, for example in the form of ayahuasca tourism.

Seekers after meaning might also be drawn towards Islam, particularly Islamic radicalism. This is not as far from the other mysticisms as it seems. Radical Muslims seek to become godlike, to gain automatic entry to heaven, through killing of unbelievers, acts of self-purification and suicide (conceived as "martyrdom"). The godlike power of life and death provides one of the most extreme orgies imaginable. Christianity also has its radical heritage, in cases such as the Crusades, the Inquisition and the witch-burnings, which periodically reappears in Christian cults and political Evangelism, and mutates in a secular direction with moral panics and figurative witch-hunts. In the world of Christian extremism, a person can "feel himself to be an inquisitor," a person who seems to be fighting for truth and justice but destroys people's lives, and throws people in dungeons or burns them at the stake. This may also be connected with money making, historically via indulgences, today via donations to televangelists and the like. This is Christianity in its radical manifestation, which at the lowest level of orgies starts competing with Islam for the flock. They fight for people who are already tired of all the other orgies and want "something even more extraordinary." Most often, they cannot formulate exactly what this "something more extraordinary" might be.

But the natural laws of adaptation and the exponential growth of demands and wishes are immutable, and the accumulated pleasures arising from different orgies do not entirely satisfy a person. Consequently, individuals constantly want something "new", which is another reason for the origination of many new religious movements that offer this or that "orgy", each allegedly more enjoyable than previous ones. Thus, the process of change is not primarily about moving from one religious movement to

another but from one orgy to another, or often from one qualitative kind of orgy to another qualitative type (for example, a person joining a 12-step group moves from the biological to the religious level; a burnt-out workaholic turning to drugs and goes in the opposite direction).

People become stuck in a cycle of ultimately unfulfilling orgies. This entrapment cannot happen without exploiting human reactions. Such exploitation duplicates the same system to different levels in different manifestations. Take for example modern martial arts (in contrast with the treatises on fencing discussed earlier). Naturally, all this begins with a particular "religious orgy" (a group orientation to a sport) which is blended with a desire, since people end up having various desires throughout their lives (self-protection, revenge, fighting for its own sake and so on). The bottom line is that, in addition to all of this, a person has other desires and if they are correctly combined, then as the result one gets modern types of martial arts, which appear as hobbies that have never existed before. For example, fights without rules (mixed martial arts, ultimate fighting) is an activity where one can feel like a gladiator. This is an orgy, moreover, both for the person who participates in this (either as training or on stage) and the spectators — the crowd. Besides, one pays good money for all this. These are all elements of compound "orgies" that are twisted among each other in the modern world. Another example is when people take up witchcraft or hypnosis to attempt to control others. This is another type of orgy which operates like a game.

Martial arts, esotericism, various kinds of practices related to the transformation of human capabilities are also exciting "orgies". Some orgies exist within others. One strives for the state of a superman but in a certain chemical-biological way. For example, in martial arts, a person learns to break objects with his head or hands; or they seek Qigong ("iron shirt"), striving for a state where one can be beaten with a sword and not be injured; one walks on nails, lies on them, eats glass and so on. This is all very extreme. Have you ever thought about what modern mountaineering is? On the one hand it is a costly sport, and on the other, it is hazardous. Deadly. In the old days, when there were no airplanes and helicopters, overcoming the peaks was vital, and in those instances risks were justified. But what makes the modern young and healthy of both sexes risk their lives, serious injuries, frostbite and even death? What is the practical meaning of this in our time when everything comes down to rationality? Even outside of sports, there are a few voluntarily conducted extreme activities. For instance, there is a well-known case of a woman — American adventurer Annie Edson Taylor — who descended from Niagara Falls in a barrel, and she was the only one who survived.

There are mass orgies built on the same principles: for example, sports competitions (e.g., team competitions — football, rugby, basketball), and elections (local and political). This is all a continuation of the orgy, the only difference is scale, which only expands. Revolutions are also orgies and interesting "games". Many adults like to shift power and involve youth in these matters. There are countless examples in history, and many want to participate in this in our time: for example, the Maidan Square protests in Ukraine. Such orgies were also very popular in ancient times (Bacchanalia, liminal rituals, Saturnalia and so on). In fact, these kinds of orgies bring a person into a post-orgasmic state, which in turn brings him into contact with mysticism.

As mentioned, the entire consumer society consists of levels of orgies, their combinations and scale, and all this revolves around a single goal of "orgasming". But the

main characteristic of a person in a consumer society is the massive baggage of his memories and skeletons in the closet, which makes it hard for them to live since the past constantly haunts them. This pushes one into mysticism, one wants to forget everything, but mysticism does not go anywhere and comes out like a stone in a shoe. In fact, the present emotional commitments arising from one's social mask and the actual amount of libidinal investment in one's past are not comparable at all. The mass of past investments is much greater than the attempt to socialize in the present. The orgies and mysticisms occurring entirely in the present do not resolve the problems of the past, and are rarely sufficient to override them. And since there are only orgies in the modern world, there is a situation of general silencing, a suppression of the past, which is vividly manifested by a pearl of folk wisdom: "there is something to remember, but there is nothing to tell children." This mass of memory is the foundation and generator of a consumer society, which is a cumulative effect of memories and skeletons in the closet, things which must be kept down in order to remain in the cycle of present orgies. Each new orgy adds more, and more recent, "skeletons", the next orgy after the next — their volume constantly increases. This is how one multiplies memories, in fact, continually making oneself weaker in relation to one's memories.

This is the main reason for the endless generation of orgies, because they are meant to distract people unceasingly. The present orgy is meant to compensate for the power of the past. But a new orgy adds new "skeletons in the closet" and new memories. And one requires more and more of the orgasmic effect to keep the compensatory condition in equilibrium. This is how one knows that sooner or later, everything will end: one may face a moment when all the power potential of the memory falls on one at once, and a person falls into awe. This experience is inexplicable in consumer society. One finds a way out in mysticism because when people cannot explain things, they always mystify them. This is the state of any person in a consumer society — continuous mystification of things s/he does not understand and a quest for a mystical component in everything.

Mystification is much stronger than anything else. Mystification is the complete essence of irresponsibility since the follower of mysticism is looking for someone who would take responsibility for their life (they always look for a helper, "savior", fortune teller and so on). This phenomenon occurs constantly. It is not for nothing that now in Germany, many are obsessed with Buddhism, and with Indian culture. But most importantly, we are dealing with an orgy that leads us to the demand for insight into certain mysteries, that is, a certain mysticism, which becomes a state of a person, a manifestation of mysticism, when everything that a person does not understand he mystifies. And in this state, he is often ready to join any orgy, any movement that clarifies the world for him in one way or another. Mysticism thus feeds into the cycle of orgies, rather than leading out of them. Summing up the chapter, I will say only one thing: as Jean Baudrillard said, an orgy is a threshold on the path to Buddhism, a particular transitional stage. And when the orgy ends, mysticism arises.

CHAPTER
THE EUROPEAN MYSTICISM OF BAUDRILLARD

"When the orgy ends, mysticism begins" — these words ended the previous chapter on the orgy. It must be said that Baudrillard's attitude towards the phenomenon of mysticism is quite complex and, therefore, not easy to understand. Reading Baudrillard's work, from 1970 to 2014, people constantly fall into the same trap: they do not understand what, in fact, it is being written about. In this chapter, I will try to clarify what it is that the reader encounters: a mysticism focused on symbolism, fate, the mirror and death. The central element of Baudrillard's mysticism and European mysticism is the symbol. But no one has ever tried to decipher the parallels. That is, when we say "symbol", we mean the following:

SYMBOL = THING = SIGN = PASSWORD

Note that this is not an exhaustive formula, but only a tiny part of what is meant by a "symbol", due to the fact that a **"symbol" (symbolic system) is the central idea of mysticism.** In turn, the symbol is re-transformed into things, into signs, and so on. How does this happen? The formula of this 'magic' symbol looks as follows: there is a certain symbol and there is a certain password to it. It is assumed that there is some mechanism behind the symbol, thus the password is not meant to give access to the symbol itself, but to the mechanism, which allows someone to bring it into play through the symbol. This is the first element one deals with and the first step at which mysticism begins.

PASSWORD

SYMBOL
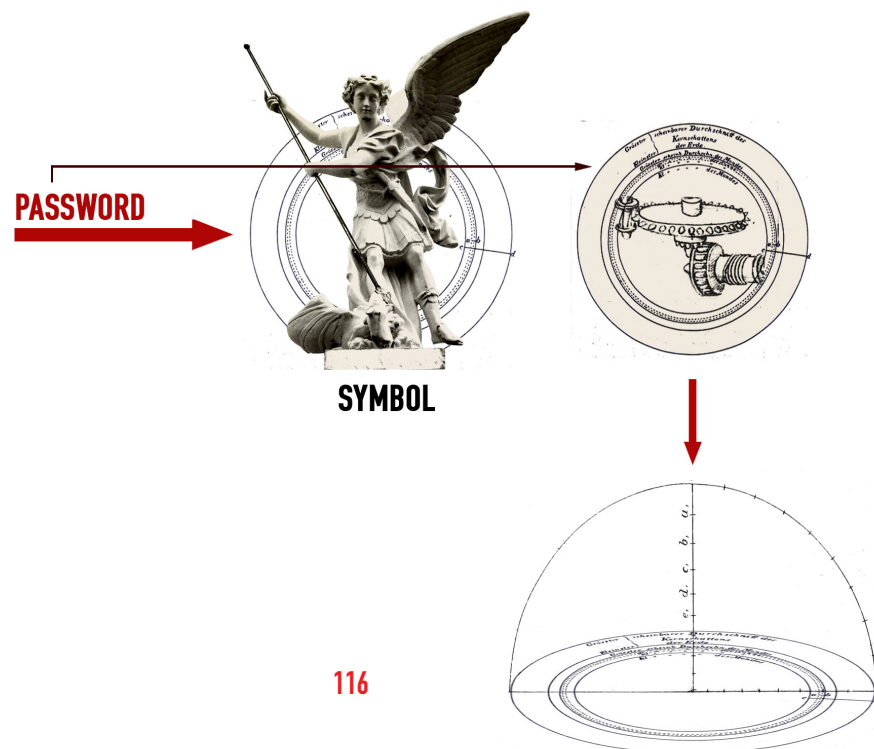
The second aspect of mysticism includes the following categories:

MIRROR = SCREEN = PRISM = INFERIOR (psychological category of inferiority)

Inferiority, conventionally, can be depicted in the form of a certain "pyramid", or an "oval with a pyramid", which acts as a "screen" through which human reality is refracted. As a result of the refraction, illusion, simulation and hyperreality arise.

**A SCREEN
THAT REFRACTS
REALITY**

**ILLUSION
SIMULATION
HYPERREALITY**
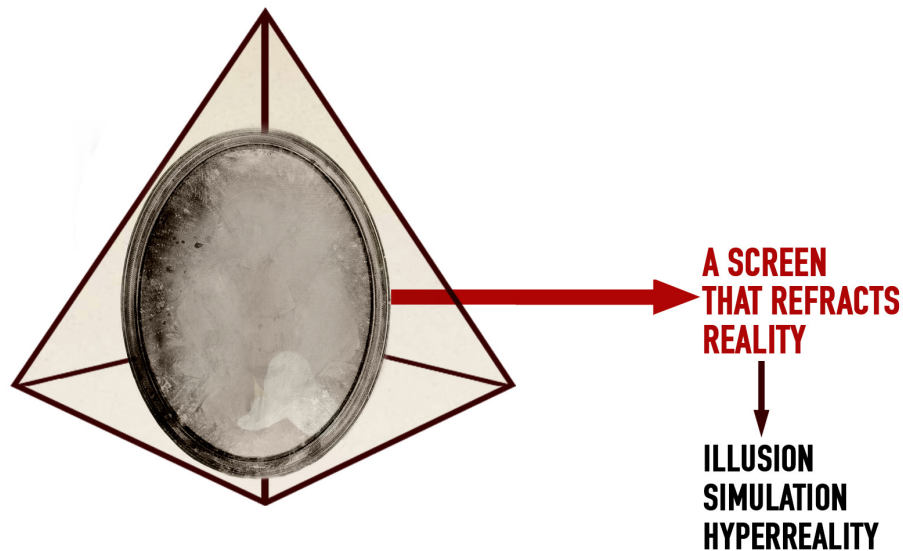
The third element is **"Death",** and the central figure of death is identified with society, fate, the concept of symbolic exchange and seduction.

DEATH = SOCIETY/FATE/NOTION OF SYMBOLIC EXCHANGE/SEDUCTION

Seduction is the second central category of the third element, alternative to or preceding death. And the "previous state" is termed as "fate" (doom).
This is how the formula arises:

SEDUCTION → **FATUM** → **DEATH**
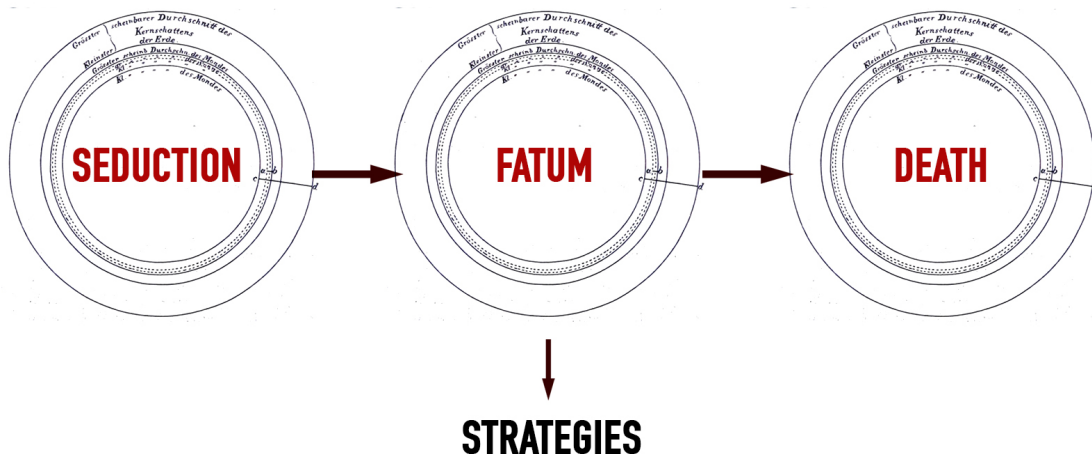
STRATEGIES

Baudrillard's *Stucco Angel* (1978) is a symbol of this conceptual association. It is important to note that fate is the domain of strategies, and Baudrillard has written many books on the topic, such as *Symbolic Exchange and Death* (1976), *Seduction* (1979) and *Fatal Strategies* (1983). As you can see, these works go one after another, and we can say that the "godfather of postmodernism" conducted an entire development and formulation of one and the same topic — the topic of death.

Please note that besides "death," there is also "the consequence of death." Baudrillard terms the consequence of death as "otherness."

Here we come to the fourth element, to the category of **Evil**. Evil is the next mystical category of Baudrillard's works, the central aim of which is the *The Perfect Crime* (1995). From Baudrillard's viewpoint, four versions of the apocalypse look as follows:

The first alteration of the apocalypse is **hybrid warfare** (the hybrid war that is going on today).

The second version of the apocalypse is **an epidemic.**

The third is a fictional **world** (invented as a virtual world or virtual reality), which replaces or destroys the existing world (for example, dystopian versions of a technological singularity or the scenario in *The Matrix*). Baudrillard described it as follows: *"… either you have to destroy the world, as the world that is purely a given one, and to which you cannot respond, is unacceptable, or you invent a purely artificial one, and that's what I think the virtual is. Invent one that's not given, and that we have completely made ourselves. That would be cheiropoiesis [man made] Then you do not have to account for anything to anyone, or to God…"*[1]

As a continuation of this idea he authored another work *Why Hasn't Everything Already Disappeared?*, in which he asks, "you have already invented another world, but why hasn't the previous [world] disappeared yet?"

The fourth version of the apocalypse is a **blow from the outside**, termed a **"theatrical script"** by Baudrillard, which could be anything. For example, if one of the leading officials of the state decides to stage a fictitious alien invasion, it would not be an impossible task; there are always secret pieces of armaments, one can always make up new costumes, spacesuits, etc. The job is to create a simulation with a scenario of fighting against the aliens. It won't be a big deal for them if, let's say, a couple of hundred thousand people die during the "theatrical performance"; at the end of the day, they heroically "fought against the aliens" and finally defeated them, driving them from the planet. A person who was in charge of the operation automatically becomes an embodiment of power for people. Why? If there is a second attack from aliens, nobody but him would be "capable" of dealing with the task. The situation with aliens is simply an illustrative example of an apocalypse — a blow from the outside or a theatrical scenario. This also includes a giant meteorite eternally flying towards the Earth, which is an apocalypse associated with a technogenic catastrophe, and everything that is defined as "God's punishment", etc.,— these are all the theatrical scenarios of the apocalypse, "fascinating catastrophes."

Looking at apocalyptic fiction, almost all of it, one might say, stands on these four "legs": it describes aliens invading the planet and arranging a "zone" as depicted in the ever-living work of the Strugatsky Brothers *Roadside Picnic, Independence Day, War of the Worlds,* etc.; or it represents a pandemic, and the entire population of the Earth

[1] Hegarty, P. (2004c). *Jean Baudrillard: Live Theory* (First Edition). Bloomsbury Academic.

becomes extinct or turns into zombies *(28 Days Later, The Living Dead)*; or it's a variant on the disappearing world scenario; or it's a hybrid war, a conspiracy against humanity by a circle of people, a series of conflicts, drugs, secret governments, conspiracy theories, and so on *(V for Vendetta, The X-Files)*. And hybrid warfare is part of it all. It is an element of geopolitics (for example, in Syria) and private military companies that grow and earn money, and part of many aspects of geopolitics and global threats. However, the most interesting thing is that a person and the community are not asked whether they are happy with the state of affairs, if they are willing to enter the territory of hybrid war or not. It happens as a matter of fate. Cities such as Luhansk and Donetsk in Ukraine did not want to get into a zone of hybrid war but ended up in its epicenter. That place has become a "zone" just as described by the Strugatsky Brothers: scorched earth, people are divided into two factions, killing each other and causing continuing mass despair. All of this is the beginning of Evil.

Evil starts with hybrid war or some other catastrophic scenario, but it unfolds in more variegated ways. Some further elements of the unfolding of Evil are **variable temporary threats (VTTs)**, all of which stem from the global threats described above:

The first VTT threat is a **technological war**, which originates from the virtual world. This might include threats such as bioweapons, drones, etc.

Another VTT threat is an **information war**, as a product of viral information. The pattern of distribution of viral information is identical to the spread of a virus. In a talk with French sociologist Dr. Thierry Bardini, he suggests that "ideas in the digitalized world identically spread as the virus; they have the same scaling method operating through the network."[2]

When we talk about a "theatrical scenario," the issue is about problems in global systems that retransform into economic crises. Frequently enough, such theatrical scenarios are set as political threats when huge amounts of money are withdrawn in a short time, which leads to various economic problems. The fall in the exchange rate is the same theatrical performance for the profit of particular units. The "administration of the theater" are the ones who collect the profits—"paid" money for the performance. For Baudrillard, the economic level of society is actually now a surface reflection of the virtual level, the reproduction of the code and its disruption by the various threats.

VTTs can also include riots, acts of civil disobedience, revolutions and other events, such as local economic crises which commercial structures in certain territories fall into, financial crashes, natural disasters, etc. A VTT event could be political, economic, criminal, criminological, etc; there are different ways of inspiring these situations, which are always available in our society. They often operate at the intersection between "legal" politics and "crime". When the Americans invaded Sicily, the American Sicilian mafia helped the American intelligence seize it, a clear historical precedent, for later US cooperation with drug gangs in Southeast Asia and Latin America for example. It shows once again that elements of theatrical scenarios will always function in tandem.

According to Baudrillard, Evil takes several forms. One of its primary forms is the form of truth. Truth is Evil, and others regard a person who thinks and does right things in the quest for the truth as a radical.

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[2] Baudrillard, cyberculture, the prognosis of human future, https://youtu.be/4ORCusPtRR0, *Expedition journal*, 02.23. 2020

The opposite of Evil is Art. Art must defeat Evil. That is, illusions, lack of logic and deception will often beat the truth. Hence, a fateful struggle emerges between these two struggling components — Evil and Art. "Fate" in the understanding of Baudrillard is directly linked to the two vectors above. The fate of human beings is caught in a vice of Art and Evil.

EVIL   ART
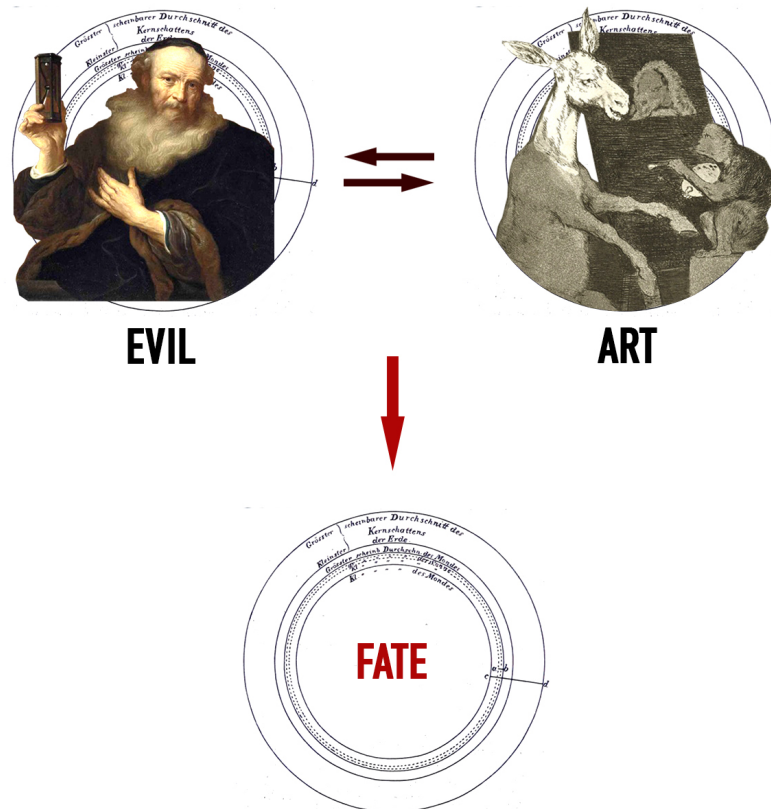
FATE

Pay attention to the fact that not unlike the founder of fate analysis Léopold Szondi, fate in Baudrillard's viewpoint looks like two vectors. If we assume that Evil is Vector 1 and Art is Vector 2, just like on Szondi's test, these vectors' interconnection will give 4 types of "tendencies" and four factors: +, -, + -, 0. These models can be easily understood on a battery model. Suppose that each vector is a battery, just like on your mobile phone; these factors would show us the state of the battery at the moment:

"+": the battery is charging or fully charged;

"-": the battery is discharging;

"+ -": partially discharged battery, diagnostics required;

"0": battery is completely discharged.

For example, let us consider the factors "h, s" of the Szondi test, more precisely, the "h" factor. Can "h" be an Art? According to Szondi, "h" characterizes attraction to a man/woman. If we conventionally characterize "h" as Art, in real life, it would correlate to "the art of love" (Kama Sutra), "the art of war" (military treatise), and so on. If "h" is the manifestation of Art, everything related to it would be "h+". There might be the opposite state which is minus: "h-" would pertain to Evil; debauchery, orgies, sex work, everything

related to "Evil", every transgressive social activity also falls into the same category. How does "h + -" arise? Such a correlation is the result of a conflict between Evil and Art. When the battery is fully discharged, "h 0" means "the end of the orgy", emptiness.

As seen above, Baudrillard and Szondi's approaches to fate are similar; Szondi's approach is expressed in mathematical indicators and Baudrillard's in qualitative indicators. In this context, Evil and Art "initiate" the fate of a person and become driving factors, whether one wants it or not.

The common components or manifestations of Evil (as a social assemblage) are terrorism, states, societies, the police and the "conspiracy of fools" in an allegorical sense. "Conspiracy of fools" in Baudrillard's view is the name for a kind of assemblage comprising all of the previous elements, except for terrorism (in other words, "conspiracy of fools" in the police, society and the state). The three-story "conspiracy of fools", plus the threat of terrorism, is what gives rise to that conspiracy and its three scales of police, state and society.[3]

Note that terrorism is the primary discursive trigger that allows the formation of a "conspiracy of fools." Terrorism as a phenomenon (category) is, of course, generalized here. It is not necessary that there be a group of people carrying out armed attacks. Pandemics created by bacteriological weapons, or even simply considered as an "enemy" to be "fought", like many other things, disasters, wars, mass migration, coups, organized crime, cyberwar, environmental crises and all the so-called "emerging threats", are manifestations of terrorism (in the formula for a conspiracy of fools). And the formula for that is straightforward:

"The safety of the majority is above all!"

Therefore, certain people can do things that are not prescribed by law, including the Constitution, human rights protections, international law, etc. Whenever there is a need to justify something on the part of those in power, first, there is a panic about a threat to the majority, whether real, exaggerated or confabulated. This existential threat is taken to override other issues and to require urgent, decisive action; these appeals are emotionally backed by highly emotive and saturated media coverage. In this case, under the pressure of "circumstances", the law seems to recede into the background, and its implementation seems to be postponed until better times. The central premise of this paradigm is "safety above all," is correspondingly above the law. Accordingly, people are in a position when they can apply radical methods and solve problems without looking back at law and justice. When they are done with the issues, they will return people to their "bad yesterdays." People are happy, and the return to normality will solve their problems.

A vivid example of this was the situation with the Chancellor of Germany Angela Merkel and her decisions and statements amid a pandemic in Europe: she declared a war against the pandemic and like many other countries, implemented "lockdowns" which took away basic rights and suspended ordinary laws. Simultaneously, by a strange coincidence, US President Donald Trump behaved entirely differently, but very strangely. If Germany, France, Spain and many other countries promised and distributed (to some

[3] Baudrillard, J. (2001). *Le ludique et le policier* (1967–1978) (0 ed.). Sens et Tonka.

extent) financial assistance at the peak of the pandemic, then the US President pledged financial aid but did not provide it.

By looking at the entire compilation of Evil in all its manifestations, there is an understanding that terrorism is almost the only Good in this world that remains (although many people think that terrorism is Evil). Jean Baudrillard argues in *The Spirit of Terrorism* (2002):

"… terrorism invents nothing and does not discover anything. It simply takes everything to the extreme, to the point of paroxysm. It exacerbates the order of things, a certain logic of violence and uncertainty. The system itself, thanks to the speculative expansion of all types of exchange, aleatory and virtual forms that are imposed everywhere, thanks to the minimization of reserves and wandering capitals, forced mobility and acceleration, entails that the principle of uncertainty becomes the main principle, which reflects terrorism in everyone's insecurity in their own security… Is terrorism surreal and unrealistic? But our virtual reality, our information and communication systems have also long existed outside the reality principle. As for terror, it is known to be present everywhere in homeopathic doses, in institutional violence, both mental and physical. Terrorism simply crystallizes all the components of the suspension. He brings to an end this orgy of power, liberalization, flow, and settlement, of which the Twin Towers were personified while being a sharp deconstruction of this extreme form of efficiency and hegemony. Therefore, standing on Ground Zero, amid the ruins of global omnipotence, we can only in despair find our own reflection…" [4]

It must be noted that some think that Baudrillard supports terrorism in the lines above. Such a claim is foolish because there is no support or approval: this is a descriptive statement, not a normative one. But terrorism is the only thing left in this world that shows it for what it really is. It is the only litmus test that turns the world inside out. Today nothing else turns it inside out anymore.

This situation is conditioned on the system's involution. Radicalism has already reached an impasse and has been replaced by terrorism. It is impossible to reach out to the "land of fools" in any other way than terrorism; they simply do not react to anything except orgiastic events. But when something explodes, the world responds immediately: they clutch heads and chaotically run, some run for the sake of escaping, some to sort it all out. For example, suppose the pandemic that began in 2020 is conventionally considered a terrorist attack (that is, as a sharp change in an object's state, as sabotage). In that case, you could see that this pandemic turned everyone "inside out"; it showed people's true faces. Of course, many tried to get together and put masks on their faces again (figuratively as well as literally), but the same moral collapse was seen worldwide.

Terroristic threat (not terrorism itself) spins the mechanism of this theater. There is no way for the present system to function without terrorism; people cannot live without it, the "country of fools" necessarily needs terrorism to justify their actions which transgress the law and Constitution. Total control systems are a response to terrorist threats. As Baudrillard says, the terrorism that exists is an imaginary one. Everything happening today is invented terrorism because when there is no terrorism, it must be made up to justify everything; if there are real events, they are misinterpreted to serve this function; and the two are absolutely indistinguishable: terrorism implodes meaning. Thus, the "country of fools" comes up with these terrorist threats and implements "total control."

[4] Baudrillard, J., & Turner, C. (2003). *The Spirit of Terrorism*, New Revised Edition (New Edition). Verso.

Let's return to Baudrillard's concept of mysticism and consider the last two mystical categories.

Game. This is the main central mystical category of Jean Baudrillard. It falls into the category described in the book *Pravdan-the game that rules this world* (authored by Golzman and Maltsev based on research of European mysticism, Munich, 2014.) Jean Baudrillard does not substantiate this category, but he presents it differently. "Pravdan" is what Jean Baudrillard's philosophy leads to: to the level of understanding life. Pravdan — or Pravda, or Drafa, or The Game that Rules the World — is created by certain individuals. And behind each of these world-historical personalities, there is a particular philosophical theory. That is, "Pravdan", "Game", "Drafa" are all categories of the same order. Jean Baudrillard calls this "The Game":

"…To grasp the intensity of the ritual form, we must undoubtedly abandon the idea that all our happiness is from nature, and all pleasure comes from the fulfillment of desire. The game, the gaming sphere generally reveal to us the passion of the rule, the mind-blowingness of the rule, the power that comes not from desire, but from the ceremony. Are we not transported in a frenzy of play into a situation akin to a dream, in which we are free from the fetters of reality and are free to leave the game at any moment? This impression is false: the game, unlike a dream, obeys certain rules, and you can't just quit the game…" [5]

This so-called Game is the foundation of European mysticism. It is organized by philosophers. In Chapter 4, "The System of Interaction," we have already discussed the idea that "there is no world, there is only the work of philosophers." Therefore, the creation of this Game is the work of philosophers. Jean Baudrillard even writes a number of books, such as *Forget Foucault* (1977) and others, as an opposition to other philosophers who are creating this Game.

Of course, theorising the Game is a thing that requires serious depth of thought. In subsequent chapters, we will continue to examine each of these five components of mysticism separately. The purpose of this chapter is to depict the mysticism of Jean Baudrillard as a multifaceted complex phenomenon in general. But there is a category that connects all five parts of mysticism together and it is **Power**. A certain five-component global mystical mind appears, which is united by Power, forcing them to stick together in a single system (which collects them into a set), and on a visual model this can be represented as a five-pointed star — a symbol of justice in the world.

The five-pointed star as a symbol of justice is an ancient European symbol that speaks about the center of the world: justice, balance, correctness of the constructed structure, system of interaction. To be precise, this symbol speaks of a society of justice. It is recommended to read Baudrillard's *Agony of Power* (2010) to understand this topic. This symbol does not function as a single system, but its parts begin interacting with each other, which gives rise to the fragments mentioned in the second part of *Passwords* (2000). Since there is nothing else, these parts of the system begin to interact with each other and generate "fragments".

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[5] Baudrillard, J. (1991). *Seduction* (Culturetexts) (English Ed). Palgrave Macmillan.

POWER
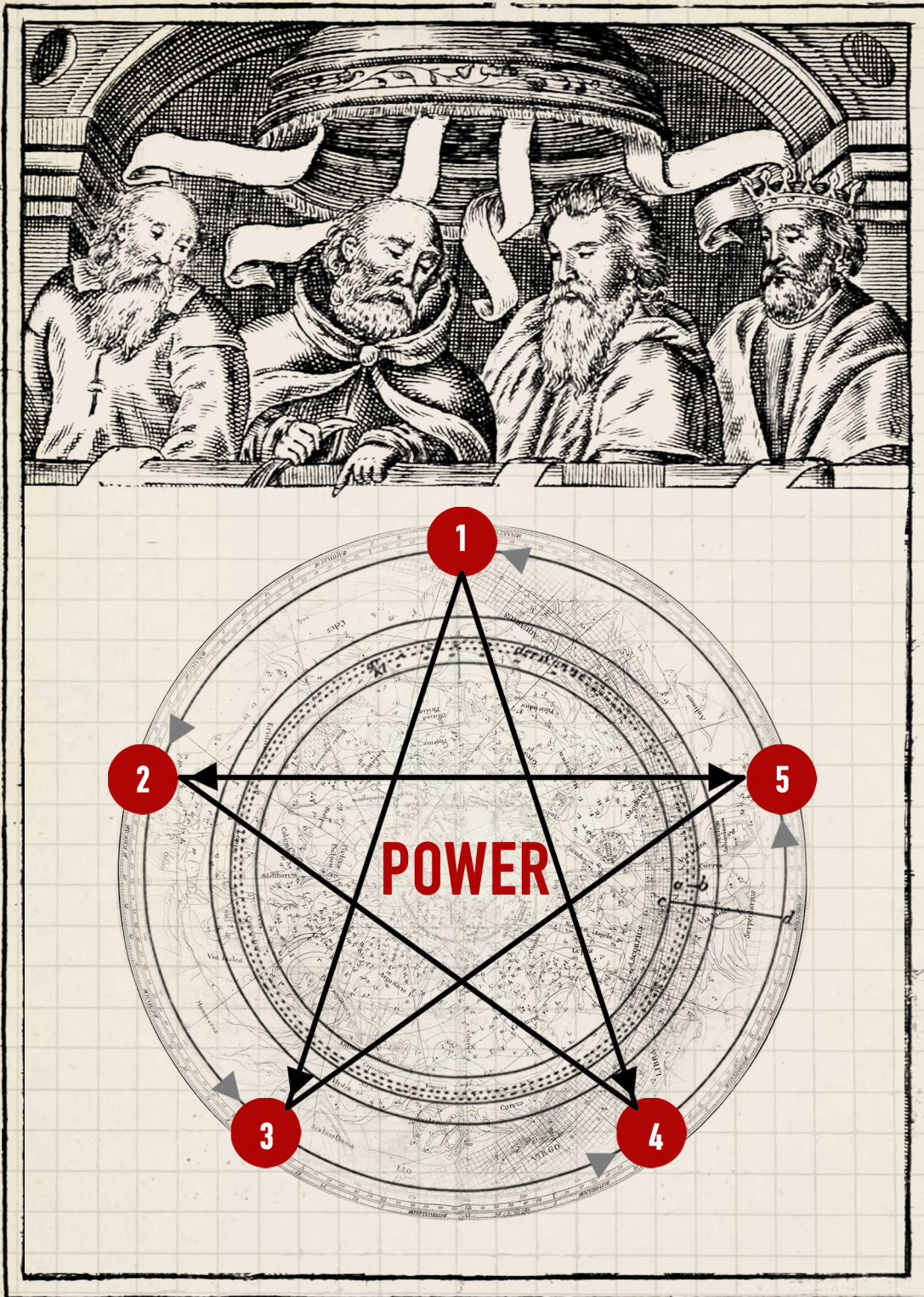
Fragments are the world we live in. In other words, we live in a fragmented world, as we continuously find ourselves in some kind of fragment of the world. Some consider their fragment to be an entire world. This is where the illusion begins: the accumulated fragments create certain connections that seem natural to us; afterward, we see proven constructions and believe in simulations as a result. The simulation starts to build a hierarchy of simulations, which involve different degrees of immersion in the simulation. And this happens through the *recharging (reloading)* of symbols (this mechanism, as a separate construction of Baudrillard's, will be discussed in the following chapters).

In terms of psychology, a person starts existing in two states. When we talk about the "immersion" of a person (or about psychiatry, as a consequence of this), we are considering the level of hyperreality, when one is already a consequence of hyperreality, lives in hyperreality and becomes a psychotic by continuing to plunge deeper and deeper into psychiatry through the mechanism of symbolic recharge. A person who follows the path of simulation plunges instead into psychopathy. That is, over time, when psychological damages accumulate (not psychiatrical), one develops psychopathy.

"The norm is a diluted pathology"[6] according to Leopold Szondi. Conventionally, we can imagine the equilibrium state as a particular "juice concentration" in a bottle. Its concentration keeps increasing, eventually leading to a critical moment when there is 90% of juice and 10% of water. In an oversaturated state, a person is not entirely mentally healthy but he is well-adapted to society. In the XXI century, along with the concept of "social monster" and "maladaptive personality," there is another category—"an individual with mental disabilities, adapted to society." At the same time, no personality is left in him; this type of person has no personality but "impersonality" (in the language of fate analysis, he is an atrophied "I" substance). In fact, with such concentration, the "I" splits (in essence, the collapse of such a particular state of a person, with such a level of development of the "I", which allowed him to consciously manage his own destiny, building it regardless of the requirements of society).

This completes the circle of Baudrillard's mysticism. In this chapter, I looked at Baudrillard's mysticism from different angles and introduced you, dear reader, to this mysticism and its six components (including Power). See you in the next chapter!
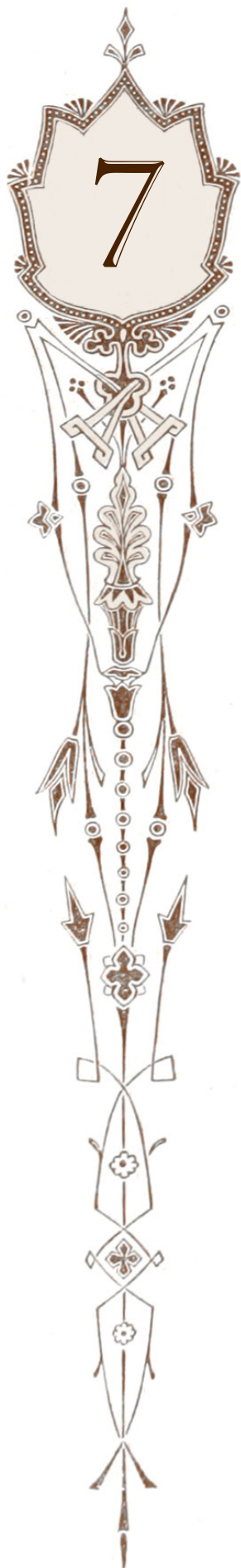
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[6] Szondi, L. (1999). *Ich-Analyse: Die Grundlage zur Vereinigung der Tiefenpsychologie.* Nachdruck.

7 CHAPTER
EXPLANATION OF «WHAT NEXT?»

In the previous chapter, we looked at the geometry of Jean Baudrillard's mysticism. But that gave only the general idea of his philosophy. Meanwhile, this book's purpose, and therefore our main topic, is to study Baudrillard's philosophy. In other words, finding answers to questions on how to approach the study of Baudrillard's philosophy, in a way it is helpful to a reader. The previous six chapters were an introduction and explanation of what we are coming across. This is the point when we need to start a conversation about the structure of Baudrillard's philosophy and how it "works". In this chapter, I will reveal Baudrillard's approach and will answer the question: what is the difference between Baudrillard's and other scholars' approaches?

The first thing to note is that Baudrillard did not work mainly with numbers. He used them when it was relevant; when it was not necessary, he used a quantitative approach. Back in the 1930s, two prominent Soviet scientists, academicians G. S. Popov and A. S. Yakovlev said that there are two terrible things in the world: numbers and titles that mislead people; the lower the amount of numbers, the fewer delusions. German psychologist Professor Gerd Gigerenzer has convincingly proved that the human mind works with numbers very poorly. If you want to make a mistake, you should always use numbers.

The average human is quite good at extracting numbers from memory; having once memorized a multiplication table, it is easy to extract that data. Five by five is twenty-five, five by six is thirty — what could be easier? But when it comes to calculations, things get tricky. Art and literature of the socialist realist school literally deified man. Gerd Gigerenzer suggests that modern science does not lag behind in the matter of human deification. But at the same time, it is difficult to imagine how such an "exalted" person (let's say, a turner at a factory) will be calculating probabilities in his head using a mathematical Bayesian model. He probably never heard of the application of such mathematical methods in principle. Therefore, even a qualified employee carries out calculations when he has to, but in a different way. The result is unfortunate; in reality, the mathematical requirements of modern science, on the one hand, are hypertrophied, and on the other hand, they are useless. With such indicators, you can create "plenty of smoke," but nothing can be described in an intelligible manner.

Jean Baudrillard was a philosopher and sociologist. The subject of sociological research, first and foremost, is interaction, which cannot be described to its fullest by mathematical language. Yes, indicators are necessary and important, but only qualitative ones. Baudrillard was a

master of qualitative indicators. Precisely, a master. He was so masterful and intelligent in the application of qualitative indicators that he perspicaciously used them at the right moment in his writing, not only illustrating reality but indisputably proving that it could not be otherwise. Baudrillard was very skillful in inserting "measurements" in such a manner that a reasonable and attentive person had no questions once he saw them.

For example, when he describes the spirit of terrorism, he says that "terrorism" is not only an exclusive evil as it is imagined, although it is evil as well; above all, it is a signal to society. *"Production, evolution, progress — it does not exist anymore, there are speculative constructions only, shaky and inconsistent. Of course, globalization, the movement of globalism continues, but the events of September 11, having sounded an alarm signal, slowed down this trend…"* [1]

It could be said that Baudrillard categorizes "terrorism" into three logical categories:
Terrorism is evil.
Terrorism is not evil.
Terrorism is a signal.

He introduces three parallel points and argues within the following framework: for a sensible society, terrorism is a signal; for a foolish society, terrorism is evil, and for an insane society, it is the only medicine that allows it to pull itself back from madness. The world has come to a state where societies do not react to things anymore, so it has become impossible to "stir it up." Society is quietly dying. But with the coming of "terrorism" (or a pandemic), things start to change dramatically after a particular explosion; people start running all over and screaming that something has to change in our society; this is outrageous, so many people are dying. One of the signs of such anxiety is, say, S. Govorukhin's publicistic film *You Can't Live Like That* (1990). This and many other pieces are done as if to say that what we already see and know about ourselves and others have a more complex nature. Those who know how to see between frames and read between the lines were already alarmed in earnest. Alas, too much time was lost, and science was not in a hurry to give up trifles and address the main problem. In essence, terrorism is a cure for an insane society.

Jean Baudrillard builds an academic indicator; he takes a scale and determines levels on it: the level of intelligence, the level of insanity, the level of stupidity and the level of the normal state of society. He divided intelligence into three states:

INTELLIGENCE

NORM

FOOLISHNESS

MADNESS

[1] Baudrillard, J., & Turner, C. (2003). *The Spirit of Terrorism*, New Revised Edition (New Edition). Verso.
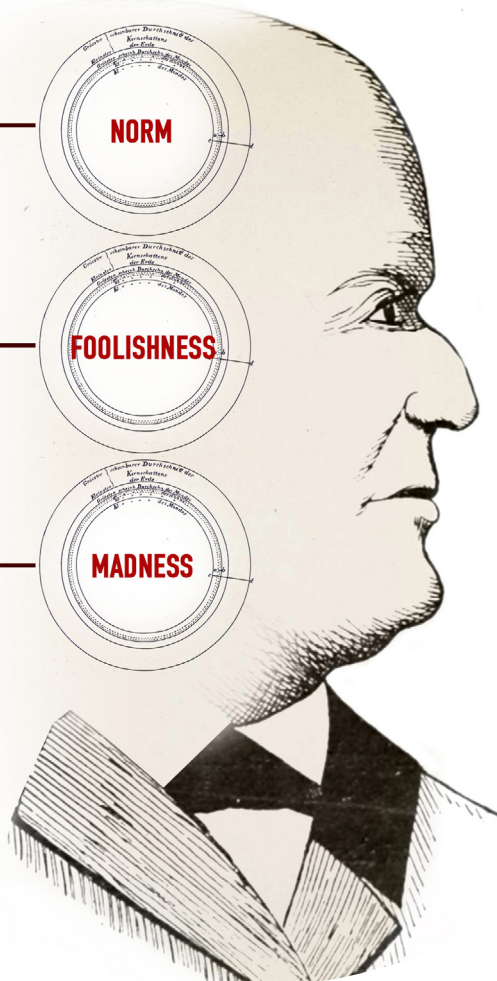
The normal state of society is when there are several paradigms understandable to all. First of all, things are called by their names when each word has a precise meaning known to all. The meaning may be socially constructed, but everyone knows the word refers to a particular meaning. Second, such a society is impartial, everybody is equal before the law (it could be any society, capitalist, socialist, fractal, etc.), and the rules are the same for everyone with the same responsibility. There might be nuances in the rules as to the circumstances where they apply; but there cannot be a situation where a rule both applies and does not apply, or where nobody knows what a rule means or whether it applies. Third, the system involves choice: yes, every person should have a choice. Choice entails a degree of responsibility; it is not just a choice among aleatory positions in the code. Relatively speaking, "Right back at you!" is the main feature of 'normal' society. No one is interested in acting for you or against you. You are the guilty one. Let's suppose a man decided to take a walk at night on a dark street and ended up being robbed; he has only himself to blame in such a situation. Consequences were the result only of his choices. As the saying goes, "write a complaint to your name". According to Baudrillard's philosophy on the strength of the choice, the person himself is responsible for the consequences. Because it was not compulsory but a free choice.

Baudrillard made three demands on this society:

— freedom of choice (everyone has the right to choose, not in the consumerist sense but in the sense of taking risks);

— everyone has the right to call everything by its proper name (in the sense of giving things symbolic meanings, not a closed system of signs);

— all rules are identical for everyone (in Baudrillard's terms, "reversible"). It is not even about the requirement of an equal start for all people (one might be born in a poor or a rich family, so his "start" is clear), but Baudrillard does not even suggest this is a determinate as the starting point in modern society, because there will always be the differences of people in all senses of the term (racial, subcultural, gendered, regional even consumption habits create lines of differentiation within the code). Nevertheless, the rules of the game should be the same and understandable to everyone. This is where our society's troubles rest.

Baudrillard deduces what is termed a "consumer society and the end of it"; and the emergence of a new kind of society: fractal (or geometric) society. In essence, a society of fragments.

When everything is called by its proper name, illusions disappear, they simply do not exist. If a person is a businessman, then he is a businessman, and if he is a policeman, then he is a policeman. But there is a massive amount of incomprehensible things in the modern world from A to Z. The eternal question: "To be or to seem to be?", which occupied thinkers' minds from the days of antiquity, is as relevant today as ever. When the question at hand is about fairness and justice, it is the basis of the simulation: things are judged by how they are presented or how they seem, by inferred practices and models, not by what they are. "Simulation" is a circumstance with various rules (including the rule of non-compliance with the rules), and everybody simply acts the way he wants to. A construction which is provably false because it is self-contradictory: there both are and are not universal rules.

The bottom line is that if it doesn't matter what the answer is, then the evidence system (the process of proving or arriving at an answer) does not matter either. Today,

there are some adherents of the idea that the Earth is flat. They even develop flat-earth theories with various scientists involved. Space flights, satellite images, and cameras are not enough to see that the Earth has the shape of a sphere, "it's still a simulacrum anyway." The same thing is said about the Moon. The example mentioned above is not about rumors and gossiping, but even scientists also get involved in such debates.

There are some unexplained consequences in Europe. We do not have and cannot even afford technologies possessed by the previous civilizations of the XVI–XVIII centuries; there are many things of these kinds that we cannot attain in the present time. And it's not that hard to find out. What is evident is that we did regress. We have seen evidence for this in previous chapters. Scientists of the Middle Ages could build castles on mountains which modern science cannot replicate. Back in the XVI century, a Spanish nobleman, master of destreza, commander of the Order of Jesus Christ, Jerónimo Sánchez de Carranza, could write a treatise at the intersection of numerous sciences that modern scholars cannot come close to. We still revere figures such as Aristotle and Plato who lived more than two thousand years ago. In that case, logically, people who live two thousand years after them must be ten thousand times smarter than them, and we should be in a position of labeling Aristotle and Plato as archaisms. Isn't this strange? The technological history of science does not coincide with the history of humankind.

Speaking about choice: the fact that there is no choice is hyperreal. On the one hand, the sociology and philosophy of Jean Baudrillard are very simple. It says: there are three basic aspects of a normal (non-simulated) society. If you eliminate those three things from a society, then illusion, simulation and hyperreality will arise instead of the normal social processes. People turn into robotic substances in the silent majority mode: this is some form of slavery, convenient for the elite of this society (though the elite also increasingly become robot-like and fooled by their own illusions). Jean Baudrillard turns people inside out and shows the reasons for this phenomenon.

We see signs of a healthy society when everything is called by its proper name; everyone has a **known** choice — people are allowed to do whatever they want, provided they do not violate rules which are the same for everyone. These three things are the hallmarks of a healthy society. But as soon as they are violated, things return to the state of simulation, illusion or hyperreality mentioned above. In his writings, Baudrillard meant that there is nothing worse than human relations which leads to a terrible addiction. In principle, this can be reduced to the fundamental difference between nature in general and second nature, the world of humanity and human community.

My deceased mentor, Lieutenant-General **Viktor Pavlovich Svetlov**, once said: *"Order can be brought only for a limited number of people."* It is possible to create special conditions for two hundred or even for thousands of people, but not for the whole planet. The state can't establish complete order. It is only possible to create a simulation of order, its appearance, as is done, for example, in Germany, but in fact, there is no order there. It is seen in the example of quarantine and what was happening in Germany at the beginning of the pandemic. The same thing happened in Italy and throughout Europe.

Baudrillard concludes that order is possible for the majority: if you establish these rules and strictly adhere to them in society, then order will come by itself. If everyone sticks to these three simple rules, then the garbage that exists will disappear. People will live peacefully in a capitalist, socialist, or any society, as long as there are clear

rules of the game, the same for all (it does not matter if they are good or bad, they are understandable and equal for all), and all have a choice.

Baudrillard used both qualitative and quantitative approaches, but preferred qualitative ones. However, to understand the thoughts of Baudrillard in-depth and the way he conducted his work as a scholar, it is necessary to go from construction to theory. Baudrillard used specific measurements and models that could be geometrically depicted on a board. These are tools used by him to conduct research and analyze the current state of affairs in some medium. The "bricks" that Baudrillard created certainly have their origin. If one is thoroughly looking into Baudrillard's works, from one side, it will entail working with his instruments, the research toolkit of a sociologist and a philosopher. Each of those tools requires comprehension and reflection. People who are not willing to comprehend anything other than their own view will not be able to understand Baudrillard. They must have the capacity and desire to grasp something, to understand the truth, which plays a huge role in research work. I believe Baudrillard is a "father of intellectuals." Some even titled him as an "idol of European intellectuals."

But who are the intellectuals? First of all, people of deeds. They are not the ones who are staging a case, imitating or simulating an activity (as these things do not require intelligence), but those who know *"how to".* Doing something without understanding how things are in fact, is extremely risky; it will inevitably entail errors. Errors could be serious, dramatic and even tragic. If one is not a "simulator", but a person of real action, then action requires a lot of knowledge about the task. This is absolutely necessary for those who manage, coordinate, command and genuinely recognize their responsibility for the result. These are military people, representatives of special services, scientists, teachers, masters — real masters, and not those who have "caught" on their occupational posts, like fish in cloudy water. These are people who are forced at times, even against their own will, to demonstrate intellectual skills, without which failure is inevitable. This requires an initial minimum of knowledge and intelligence and their further continuous development. This does not apply to everyone. Even in the XXI century, there are many professions worldwide that do not require real intellectual efforts. And the bad thing is not that there are so many locked in non intellectually stimulating occupations over the course of their entire lives, as situations like this might happen by chance in coherence with circumstances. What is destructive is, rather, a situation where outspoken non-intellectuals, even anti-intellectuals, infiltrate the intellectual medium and continuously fight to stay in it.

Jean Baudrillard is a treasure for those who are in their rightful place, not because of coincidental circumstances, not because of the water's turbidity, but because they deserve that right. It must be said that all his works are not the final monolith "From this until this and the rest comes straight from the devil," no, it is a preliminary analysis. With the tools he offers, he provides a wide range of data for others to continue his research further. All of his works are the initial minimum data required to continue one's own study in any area of interest.

Also, please pay attention to the form used by Baudrillard and the scale that his works reached. During his lifetime, he was extremely popular all over the world, all the way to Australia. After his death, some people tried to "wipe away" Baudrillard as quickly as possible. But nothing has happened. Then some started creating simulacra of Baudrillard's thought by distorting his ideas and research results. Surprisingly, it turned

out that it is not that easy to do, provided he left more than 50 works of different kinds. Then there were attempts made "to buy" the oblivion of Baudrillard as a commodity. This became something which was paid quite well. In a conversation with a colleague from Italy, I heard of a case where Americans paid money to not include Jean Baudrillard into the education program of some universities. Did Baudrillard's *America* offend or harm them to that extent? Signs of "protests" by leaving the lecture hall before the lecture's end taken to another level? Baudrillard turned America inside out with that book, and a lot was done to forget Baudrillard. But they did not consider one thing: he wrote so many things, revealing the state of affairs of the world in all its glory, that no matter what the attempts are, Baudrillard's ideas still will not go away.

In Europe and the English-speaking world, a big part of the marginalisation of Baudrillard has happened in the following way. Firstly, postmodernists or poststructuralists are grouped together as a school. Secondly, this school is homogenised and simplified to make it simple enough to explain to students in a 1-hour lecture or a 10-page book chapter. Selections are inevitably made — and these also reflect the assumptions and interests of the scholars doing the editing. In the English-speaking world in particular, there is now a kitsch "orthodox" synthesis of poststructuralism which is taken as the final say on the entire area. Baudrillard thus gets bundled up with a number of distinct but related theorists (Lacan, Foucault, Deleuze, Derrida, Lyotard…). All the theorists get mutilated to fit them into the synthesis: they are turned into clones of one another. Baudrillard either gets modified into this standard model of a "poststructuralist", or he gets left out entirely. For example, the fact that Baudrillard is critical of "modern reason" or "the subject", or of class reductionism, gets picked up, but it gets identified with the rather different critiques found in Foucault and Derrida. In the 1980s-90s this process led to a distinct school of postmodernist or poststructuralist academics who functioned in the same way as the other academic schools in the social sciences. From the 2000s onwards, the kitsch-poststructuralist synthesis has been picked up by people working in the various identity politics/grievance studies schools and disciplines, such as feminists, critical race theorists, Queer theorists, and indigenous theorists. These scholars lift much of their critique of modernity directly from the kitsch-poststructuralist synthesis, but do not mention or cite the founders of poststructuralism any more than they have to. They create a narrative in which these ideas have a different origin in a distinctly non-western or feminist approach. Baudrillard thus gets buried twice over: once under the kitsch-poststructuralist synthesis, and then again under the identitarian appropriation of this synthesis. *(Andrew McLaverty-Robinson, personal correspondence, 2021)*

Consider the next important reverse point. Many thinkers "clinged" to Baudrillard. And when I interviewed one of his colleagues and friends, Lucien Oulahbib, he told me that the constructions and diagrams that I drew for him, based on Baudrillard's works, to illustrate my interview questions presumably were things that Baudrillard feared most: that someone might "deduce" them from his works and if the tool gets into the wrong hands, the consequences might be bad for society. For this reason, Baudrillard did "destroy" the "blueprints" without explicitly leaving them for posterity, requiring readers to reconstruct them from fragments of the finished "building".

Baudrillard put up the building. He numbered each brick, dismantled the structure, and hid the blueprints (schemes), and left them to others to build a building without plans.

Just as outstanding Tesla destroyed all of his own papers, just as brilliant Einstein burned his archive and Baudrillard "dismantled the building" and thought that if someone decides, God forbid, to use this knowledge for evil, he won't work for their benefit. To begin with, they will need to understand everything profoundly and apply their intelligence to make something of it. I am sure that Baudrillard also thought of the power of symbols during his different trips worldwide: **any symbol has two sides of the coin: the offensive (military) side and the implementation (civil) side.** Therefore, not only Americans have caught ahold of Baudrillard, and they are trying, of course, to find out how to use his works for their purposes. But, as was already stated, not everyone succeeds in the aforementioned "endeavor." For example, the current situation with the pandemic, and other things that are currently happening, were all predicted by Baudrillard back in 1972, and nothing new is happening which renders the prism of Baudrillard obsolete or incomplete. He said that our society would go through this because many have an interest in it or desire for it. To trespass the law and violate human rights with impunity, safety has to be put above the law. To put it simply, to justify the violation of the law with safety. As soon as the mass of fellow citizens become comfortable with such an explanation, it becomes possible to do anything for the sake of security, in the name of humankind, in the name of the nation. As history shows, in such cases, the most primitive demagogy works flawlessly. Speak not of the Devil, Goebbels: *"the more monstrous the lie, the more willingly they will believe in it."*

Baudrillard gave us the initial inputs and tools to develop further research. Baudrillard studied a person, science, humanity and society; he investigated a state of orgy or a state of "out of play" and mysticism: concepts such as fate, evil, temptation, fatalism and fatality as phenomena previously part of European mysticism. Thus, "Baudrillard" is a return, a straight line and a pointer to European mysticism — to that primordial science that existed in Europe for many centuries.

It is important to say that some scholars reacted very sharply to the criticism of Baudrillard, but there were enthusiastic critics as well. However, the critics failed, as it became more about fault finding instead of criticism since there can be no objective criticism if the critic does not understand the works — they want to criticize what they have never read.

Coming back to the topic of our chapter, I'm going to repeat myself once again; Baudrillard thought that if one follows the three indicators that were demonstrated in this chapter, then any regime for a person is going to become not only convenient but will also lead him to the state of necessity to work and be content at the same time. When you know the truth, you have a choice: either to work and achieve everything or not to succeed. When this concept is unshakable, and it is laid in the foundation of society, it all starts in upbringing. When a child comes to this planet, he is vulnerable, and his parents are responsible for teaching him (those three things). At the same time, everyone around also can see this as the same knowledge was passed on to them from their childhood. The world would have begun to change dramatically. But this never happens; to make it happen, it would be necessary to introduce radical changes to the educational system. And it would take people being willing to speak about these things openly. But is it possible in the modern world?

Certainly, there are historical examples of periods when these three requirements were met: for example, the XVI century society. The bottom line is that the Inquisition was an element of the Spanish Empire: the more experienced and professional the inquisitor was, the less trouble Inquisition inflicted. Inquisitors in the Spanish Empire were the monks of the Order of the Franciscans — the most educated people in Europe at that time — they clearly understood what they had to do. And contrary to popular belief, they did not fight against any heresy — they fought the Spanish Empire's enemies under the guise of the Inquisition. Then there were changes, the system had to be changed, and in the Renaissance, we are already dealing with a society's tendency to comply with these three parameters — not that the society as such exists, but the desire for it.

WWI and particularly WWII put an end to this endeavor. Post-war European society already strove for values bypassing these three things. That is, the goal was to impose values by any means necessary. They tried to preserve their illusions in every possible way by reinterpreting everything: it became unbearable to call things by their proper names because "tolerance" became the basis of European society. What is tolerance? Tolerance means "not calling a spade a spade." And that was step number one.

The second step towards change was the law (the rules of the game)—a fiction in the hands of the bourgeois ruling class, with whom reputation became the basis of justice. An act (which was done by the person) is subject to justice and not reputation. But if a person has an impeccable reputation, no one will think him capable of it, and when the reputation is tarnished, no matter what he does, he will never be believed. This provision was put forward as the principal European value, i.e., non-interference in personal life. Therefore, Baudrillard says that in the absence of these three things, humanity is doomed.

The third position — choice without choice — arises when society does not allow a person to choose anything (wherever he goes, everything is the same everywhere), and to think otherwise is to oppose himself to society, which Baudrillard did: he showed that one could do it and even win this struggle.

European humanist values are the things that cancel out the three parameters of normal society. These "values" have replaced those parameters, specially created to bring the silent majority to a state of hidden slavery in which slavery also seems to be canceled. But slaves can be made, not only by shackling them but through a choiceless situation. Thus, an *ideal* society from the perspective of the powerful is a society without politicians, in the absence of any form of politics at all: politicians are replaced by managers and technocrats.

Jean Baudrillard tried to say that these three things need to be explained and clearly conveys that people are responsible for whatever is happening to them. As was already mentioned, not liking a particular show on TV and whining about it does not make a difference, but people complain and whine. Baudrillard drew attention to the fact that if people stop watching these programs, they will not be broadcast; if no one needs them, the TV stations will stop producing them. Let them come up with programs that people will watch.

In subsequent chapters, we will cover the research tools constructed by Baudrillard, deepen the investigation of Jean Baudrillard's research and illustrate it with his words.

Coming back to the three principles of a just society, let's consider how they would have changed the modern world. For example, if we introduce one concept — call things by their proper names, then what would it change today? How would society and the world change? The illusion in which we live would disappear; many would stop doing foolish things and get down to business. When everything is clear and accessible to a person, he has the opportunity to choose what to do. Therefore, it is indispensable, to begin with calling things by their proper names (calling a spade a spade).

CHAPTER
THREE CONCEPTS INTRODUCED BY JEAN BAUDRILLARD

8

Before moving on to talk about the tools used by Baudrillard, we will consider three significant concepts introduced by him: reversibility, fascinating catastrophe (magnificent disaster), and pseudo-event.

Let's start with reversibility:

"…Attempts to force the unconditional realisation of the world, to impose a final solution on the enigma of the world, have redounded in the world poised to take its revenge. A fatal reversibility has taken hold, as the forced realisation of the world engenders an excess of reality, ushering in a state of hyperreality that short-circuits the distinction between the real and its double: even 'The image cannot imagine the real any longer, because it has become the real… it has become its own virtual reality." (Baudrillard, Cool Memories)" [1]

This has long been known in mechanics and cybernetics: the larger and more complex a thing, the faster it breaks, i.e., the more massive the structure is, the more vulnerable it is. Most importantly, it has no concept of maneuverability or any immediate response mechanism. In Baudrillard's view, states in the form they exist today are not able to cope with global threats: *"In reality, Italy proves that the state isn't necessary. It's crazy, you understand, for the state… it's a real scandal not to accept that. So, it's going to fight society to show that a state is necessary all the same. Even if it doesn't exist, it still has to be proved that the state's necessary. Italy is that battle; it's quite thrilling. Personally, I quite like Italy for that, whereas here there's a sort of absolute recognition that the state is needed. We suffer as a result because, in reality, the state doesn't exist here either."* [2]

Back in the times of the Soviet Union, they had a unique response system against threats; for example, a phenomenon such as the COVID-19 pandemic simply would not have been possible. When Stalin came to power, the country had plagues in the East; cholera, typhoid and other diseases and epidemics, but also Basmachi and criminality. However, in a short time, these epidemics were localized and liquidated, Basmachi were defeated, and banditry was forced under control. People thought that socialistic law and order triumphed in the

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[1] Baudrillard, J., & Agar, E. (2007). *Fragments: Cool Memories III, 1990–1995 (Radical Thinkers)*. Verso.

[2] Maniquis. (1985). *Une conversation avec Jean Baudrillard: le Faubourg St. Antoine*. UCLA French Studies, 1–22. https://escholarship.org/uc/item/6zr199dn

Soviet Union. During the outbreak of WWII, there were no epidemics even in besieged Leningrad. Stalin possessed inimitable mechanisms for coping with these various kinds of threats. Today, no country has mechanisms as such to retort global and local level threats. In the USSR, everyone knew that if there were an epidemic break out, concrete measures would follow instantaneously. Those who would not have prevented such events and/or not handled them accordingly would not have got away with it, due to mere stress and troubles caused by the situation at their workplaces. Certainly, there were numerous responsible executives and specialists who operated with enthusiasm and conscientiousness by taking the matter seriously. But, undoubtedly, understanding the consequences for failure on a personal level played a significant role. This wakefulness was an essential component to implementing tasks well. The same thing applied to the Sanitary and Epidemiological Services.

Note that the states in North America and Europe do not have these kinds of response apparatuses.

Baudrillard wrote about the mechanisms of reversibility, that such threats destroy the state and society — passive structure. The state apparatus that exists today is not adept for responding to critical matters. For example, we saw the "promptness" of the reaction to the epidemic in Italy and Germany: One month (!) passed before the severity of the situation was recognized, and consequently they ended up having a severe outbreak. Nonetheless, it is clear that it was crucial to react on the very first day and hour the month before. If Italy was localized and the virus confined in time, then the consequences that we experienced would not have taken place: Italians would not have been allowed to go beyond Bergamo, Milan (beyond Northern Italy), they would have cordoned off the north, waited for everyone to recover, checked and released. If this was the case, then all of Europe would have continued its normal lifestyle without suffering severe problems. But Italians spread the virus throughout Europe; they fled from Italy in fear, convoyed by a coronavirus. The Italian Government once sensing that something had happened even tried to mitigate the situation. What was the result? Acts of civil disobedience: the response to the Government's call to localize the northern part of the country due to the epidemiological situation turned into riots in 28 detention centers; widespread mayhem, there was looting up to the point that relatives of the prisoners began to smash windows at police stations. At that moment, Southern Italy was captured by the virus. The rebels "demanded" that the Southern part also become infected so that the whole country would be in agony and instead of just the Northern. What was the Government's reaction? The Italian Prime Minister reacted in a "do what you want" manner. And they did — many poured into the South: as a consequence of this, the entire Southern region of Italy became infected. But the Southern part is extraordinary, it is not that easy to make them suffer. Indeed, Naples was severely affected by the pandemic, but this did not apply to other Southern Italian cities, as the regional geography is not easily accessible. It is inconvenient for an all-out infection, as mountains are not easy to wander over.

Thus, reversibility did its work in Italy very demonstratively. The people made the president, prime minister and governance send the whole of Italy towards the sickness. On the one hand, this is entirely absurd. But on the other, it is a historical fact: if you look into the chronology of events, it will be evident that the words mentioned above are true. The most interesting and visual carrier of proof is an old Italian man they wrote

about in the TGCom24 newspaper *("Coronavirus, 71 enne positive scappa dall'ospedale di Como: denunciato").*[3] As a coronavirus patient, he was simply bored at Sant'Anna hospital in Como; hence he fled from there and returned home by taxi to Casnigo, Bergamo area. Moreover, the grandfather visited all his relatives, infecting everyone (and he had many relatives). Attempts to catch him were drawn out and unsuccessful. However at last he was detained and quarantined. But he did not calm down; he tried to escape again, run around and infect more people. The Italian prime minister's behavior is identical to this older man's; it is absolutely prototypological (The Prime Minister's reaction against the riots: giving permission for everyone to move around, thereby supporting the widespread infection of the country's population). This is what reversibility is.

Let us recall the works of the Strugatsky Brothers' *Anxiety* (1965) and *Snail on the Slope* (1966). According to the plot's strand, these works include the concept of "obsession," which characterizes villages' drowning. Reversibility and obsession are identical concepts. That is, sooner or later, this kind of structure will drown itself, whether you like it or not. This is an immutable law of our capitalist consumer society in its existing form.

In a recent talk with Dr. Maximiliano E. Korstanje (author, terrorism expert, chief editor of the *International Journal of Safety and Security in Tourism and the International Journal of Cyber Warfare and Terrorism* (IGI-Global US), he noted, among other things, that capitalism ended in 2008.[4] And yes, it ceased to exist. The post-capitalist era has already arrived. Jean Baudrillard called it the fractal era:

"…but it's a long way from the world of the Enlightenment and reason, from the conventional world of rationality: we are in the fractal, the molecular, the plural, the random, the chaotic. There's a whole world there, but there are no 'rules of the game' in that world. It is in a state of disorder, whereas symbolic exchange is an order. There are rules to it. Though it's true that there may be many resemblances between the two, they should not be conflated."[5]

We have already gone beyond capitalism. Capitalism is, first and foremost, a free market, which entails free competition within the market. But today, the free market no longer exists. Pay attention to the global threats that we considered in previous chapters — terrorism, pandemics, theatre shows, human-made disasters, earthquakes and all sorts of other phenomena that we cannot control. All of this is beyond the control of the current state; reversibility does not make it possible to respond to these threats in any way. We react post factum, which is all about working on a problem that has already been exacerbated, instead of preventing it at an earlier stage — skills that are not observed these days. This is distinctly apparent on the example of an emerging pandemic.

The second fascinating and no less obvious thing: everybody knows precisely that all of these marketing tools are in the hands of private capital. When I asked Dr. Maximiliano E. Korstanje: "So are these marketing tools?" he had a clear answer: "Yes, marketing

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[3] Coronavirus, 71enne positivo scappa dall'ospedale di Como: denunciato. (2020). *Tgcom24.* https://www.tgcom24.mediaset.it/cronaca/lombardia/coronavirus-71enne-positivo-scappa-dallospedale-di-como-denunciato_15620111-202002a.shtml
[4] Terrorism, global threat and philosophy of Baudrillard, https://youtu.be/ZyArV1vKX0Y, *Expedition journal*, 04.17.2020
[5] Boyne, R., & Lash, S. (1995). Symbolic Exchange: *Taking Theory Seriously. An Interview with Jean Baudrillard. Theory, Culture & Society,* 12(4), 79–95. https://doi.org/10.1177/026327695012004006

tools in the hands of certain individuals."[6] Tools of "X" people who are not identified. These are artificially inspired things that allow capital to achieve super-profits through entire states. Hybrid wars, which supposedly solve the issues of bringing democracy to everyone around the world, aim to take over a particular state's market and resources. For instance, who would ever forget September 11, 2001! The collapse of the Twin Towers in New York. Why did those towers explode? Why did they become subjects of a terrorist attack from nowhere? Could it be because George W. Bush had to justify the Iraq war? Could it be that by utilizing special private service, he organized a terrorist act? It would mean that the US president killed three thousand of his compatriots. And there is already strong evidence that the towers' explosion occurred from the inside and not from the outside. Some experts claim that the very nature of the way the towers "folded" is characteristic of an explosion from the inside and not an aircraft strike. And the fact that planes crashed into the towers could not have brought such a devastating effect, but were just a distraction. The perpetrators were in need, and they were found. This is all even more convincing if Bush and Bin Laden families' excellent relations are kept in mind together with a common owned oil business in the East: they are shareholders of the same enterprise. A lot is said about this in the documentary *Fahrenheit 9/11* (2004), which is banned in the US. The film provides evidence that former American President George W. Bush is a state criminal.

Note that when Bush Jr. blew up the towers, and used this to justify the war in Iraq—"they attacked us." The typical casus belli pretext for war. The result is a tragedy and catastrophe. Further, the American army attacked Iraq, virtually without resistance: they simply enter the state, occupy it, establish a new administration and control the territory to this day. There were no American soldiers in Iraq. Those American soldiers who were there left that country long ago. They organized the Ramstein base in Germany, where mercenaries from all over gathered for $5,000 a month and for American citizenship — they were the ones who fought in Iraq. Anyone could come to Ramstein and say: I want to fight in Iraq. He was given a uniform, went through a combat readiness check, was boarded to an American plane and sent to Iraq. Therefore, no coffins were returned to America, as opposed to how it was in the Vietnam war, where coffins were demonstrated to the whole world. All who died in Iraq were mercenaries and members of private military companies.

From a prototypical perspective, similar events have been observed in history before. At the end of November 1939, the Finns fired cannons at a Soviet border post. Historians cannot explain what did the Finnish Government and army were after. Did they want to conquer the European part of the USSR? Walk to Moscow? But it did begin the Soviet-Finnish war, not a popular one, but it changed the map of the European part of the Soviet Union and laid to rest many military and non-military people. Earlier, at the end of August 1939, the Poles seemed to have attacked the German radio station Gleiwitz. Until now, even those who believe in such a fairy tale cannot explain — what was this act, what did the attackers want? Walk to Berlin? Attach this country to Poland? Deprive Hitler of power? It is clear, however, that in response to September the 1st, Germany attacked Poland. And in two or three weeks it defeated the Polish Army. Poland disappeared from the world map once again. And WWII began. Fifty million people died in it — of course, no one believed that the Poles attacked this radio station. There is still

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[6] Terrorism, global threat and philosophy of Baudrillard, https://youtu.be/ZyArV1vKX0Y, *Expedition journal,* 04.17.2020

a talk that the destruction of the American fleet in Pearl Harbor was a provocation… by the American President to convince the US parliament to start a war with Japan. Before, examples were more modest and aesthetic, like when Gavrilo Princip fired from the footboard of a car at the Archduke of Austria and his august wife. Remember the beginning of a masterpiece in literature, Hašek's *The Good Soldier Schweik* (1921) The novel begins with "They killed our Ferdinand…". Not only the start of the novel, but the beginning of WWI, the cruelest and bloodiest war in the history of mankind at that time. Times have changed, but the formula is still the same — a pretext for war. Today, a large-scale catastrophe is necessitated to stir everyone up, because society is already in the state where nothing but large-scale terrorism turns it inside out. The Government applies it today to solve its operational and tactical economic tasks.

If I were to depict a diagram of it, it would look as follows:

A certain capital brings into power its own government and president. At the same time, it has its own apparatus, which has nothing to do with the state being composed of private special services, private military companies and other private structures that are not under the control of the state, law and politics. These are systems that are not known to people, some "X" systems.

What happens next? The operating procedure is quite simple. There is a field of unknown where these "X" structures "inhabitat". They generate threats to safety and "appoint" the guilty at the same time. Further, the president, his apparatus and the state are all at their fingertips. And this structure is utilized to solve this kind of a "security" problem. In fact, these two "claws"—visible and invisible — pose a security threat. And then the "safety of people and nation" comes before all else. It justifies their willful violation of the law and their ridiculous legislative acts, including international ones, as all are explained away with the prefix idea of security.

It is purely an economic operation: you can violate anything to achieve what is needed. This scheme has been used by the US numerous times, starting with the war in the Balkans, when they fired cruise missiles at Belgrade, to the Twin Towers, Pearl Harbor and other American disasters designed by the government to solve tasks they set for themselves.

Now that we understand what reversibility is and what people use to solve these problems, let us look at **fascinating catastrophes** — denotes the f a myth about a catastrophe. A catastrophe can be expected, and can be survived or made up. Many prefer to invent and simulate disasters since they are necessary to justify certain actions. We saw the emergence of a theory of catastrophes. American sociologist and pioneer of the sociology of disasters, Enrico Quarantelli, has written a number of books and papers on the topic such as *Handbook of Disaster Research, Emergencies, Disasters, and Catastrophes Are Different Phenomena, Technological and Natural Disasters and Ecological Problems: Similarities and Differences in Planning For and Managing Them, Major Criteria for Judging Disaster Planning and Managing Their Applicability in Development Societies.* A whole tactic of organizing catastrophes has been developed which is already being taught by private special services. A novelty? Characteristic of our times? In fact, there is nothing new in what is written here. The world is facing subversives who are simply sabotaging with a higher level of training. What does sabotage in such contexts lead to? Human-made disaster— the state of affairs when everybody does not even think that it could have been sabotage, people are certain that it was simply a catastrophe.

A spontaneous phenomenon. No one suspects anyone, no one considers the version
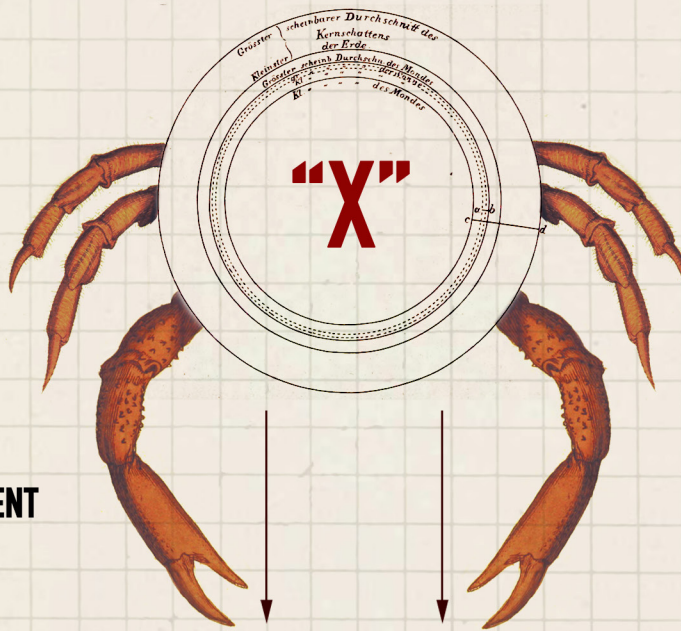of a terrorist attack or sabotage at all.

CAPITAL

**1. BRINGS INTO POWER ITS OWN
GOVERNMENT AND PRESIDENT**

**2. AT THE SAME TIME,
IT HAS ITS OWN NON-GOVERNMENTAL APPARATUS
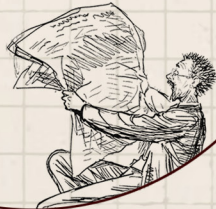(PRIVATE SPECIAL SERVICES) "X" SYSTEMS UNKNOWN TO ANYBODY**

"X"

**PRESIDENT,
APPARATUS, GOVERNMENT**

SECURITY THREAT

APPORTION BLAME

SECURITY BECOMES ABOVE THE LAW

(A NECESSITY FOR REVOLUTION)

Today, technological sabotage is becoming the most important instrumental part of the business — the capital. Also, it is a modern marketing element. For example, here was an ocean liner. It was heading on its way. And suddenly it sank. Before, someone might have put forward a potential scenario that it was allegedly shot down by a Soviet missile (The soviet movie *The Detached Mission* depicted this very scenario). But these kinds of things must be prepared in advance.

Yes, we are not dealing with an original thing, but it is perceived as a novelty by people who were not interested in the history of these kinds of phenomena and do not realize what it is really about. Even the beginning of the Soviet film *The Detached Mission* (1985) suggests that, that event we observe in the 21st century was not innovative at all:

As used in this directive, "covert operations" are understood to be all activities (except as noted herein) which are conducted or sponsored by this Government against hostile foreign states or groups or in support of friendly foreign states or groups but which are so planned and executed that any US Government responsibility for them is not evident to unauthorized persons and that if uncovered the US Government can plausibly disclaim any responsibility for them. Specifically, such operations shall include any covert activities related to: propaganda, economic warfare; preventive direct action, including sabotage, anti-sabotage, demolition and evacuation measures; subversion against hostile states, including assistance to underground resistance movements, guerrillas and refugee liberation groups, and support of indigenous anti-communist elements in threatened countries of the free world. Such operations shall not include armed conflict by recognized military forces, espionage, counter-espionage, and cover and deception for military operations.[7] (Directive № 10/2 of the US National Security Council)

Nothing new. In the year of 1948. Directive 10/2 of the US National Security Council is very clear about everything. This film is about the organization of a magnificent catastrophe: it reveals how it is prepared and organized. A vivid scenario is described here: a senator pulls from abroad two military men who serve far away — so that they are not put on the electric chair in the US — and tasks them to to organize the sinking of an ocean liner, with the use of a cruise missile under certain circumstances at a specific time. This was intended to place Russia to justify increasing the supply of weapons in the US, that is, to justify the purchasing of weapons and ammunition by the state. In other words, it was about business. According to the film's plot, the US Congress does not want to buy weapons as they have enough already. But some people create a special situation, thereby provoking the US Congress to agree to the purchasing of new strategic weapons. Everything is very pragmatic.

The aforementioned example illustrates the arrangement of one of the types of "fascinating catastrophes." Complete training systems for their implementation exist these days. People live under certain circumstances in a specific world, and they simply die at a particular moment. For this reason, people who knew how to do this had to teach other people in training, something like a relay race of generations. There are private special service schools today; they select people, train them in "advanced training courses." And they are the ones who organize all these marketing elements of the modern world.

In fact, since 2008, when capitalism ceased to exist, other mechanisms have been openly used for creating super-profits. We have entered a new era, which Baudrillard

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[7] National Security Council. (1948). 292. *National Security Council Directive on Office of Special Projects.* https://history.state.gov/historicaldocuments/frus1945-50Intel/d292

rightly termed a fractal era (the era of fragments). Fractal is a geometric time; it is a situation when life consists only of situations — fragments. We no longer live in the traditional sense; we do not have a timeline, there are varying fragments just like in a kaleidoscope — the timeline has disappeared. Baudrillard describes in detail this period of humanity as a fractal era, a life of fragments. His philosophy explains our lives today and its makeup — a fragmented life (from catastrophe to catastrophe, from pandemic to pandemic, from unpreparedness to new unpreparedness). In other words, fragment by fragment, life in very short intervals of time. After all, what is a situation? It is a short interval.

Also, there is a "silent majority," which Baudrillard termed in his last book "screened out" (alas, there are no statistics, but I believe they make up 75%), and they choose those rulers who do not want to change anything in their lives. For this reason, the "godfather of postmodernism" said that things such as terrorism and magnificent catastrophes "shake" this world. People destroy themselves using these methods, as they shake society very firmly — they scare it. This means that a part of culture begins to fear and think, which is not what has to be allowed at any cost. Governments (or rather, people at the head of these governments) gained power, but, on the other hand, they made this society think. I do not remember so many opponents of the pandemic in different historical periods. But this time, society was divided into two parts: supporters and opponents of the pandemic. Many people claim that there was no epidemic among which are scholars and Nobel laureates; it means that open opposition to this system in the media and web has already been set off.

Why did that happen? People "at the helm" made a mistake by utilizing this method too often. These types of things have to be done very rarely (once every fifty or a hundred years), but they began to use them much more often and got carried away. Well, situations as such generate a lot of money in no time. But at the moment, states are unable to resist what is happening. People start questioning the state and ask why they need it? This became one of the main questions. Why are there such rulers who have not coped well with the pandemic and are leading everything to the absurd? And yet, in general, some kind of coordination is necessary and therefore, they are trying now to understand what will happen after this pandemic. Society is pretty outraged. For how long will it not work? A month and a half, then a dead-end comes, and the economy collapses. People say that if the heads of states failed — they could do nothing; they should not have a place at the helm.

Magnificent catastrophes today are marketing tools that are devised through the media utilizing three elements:
1) media
2) scriptwriters
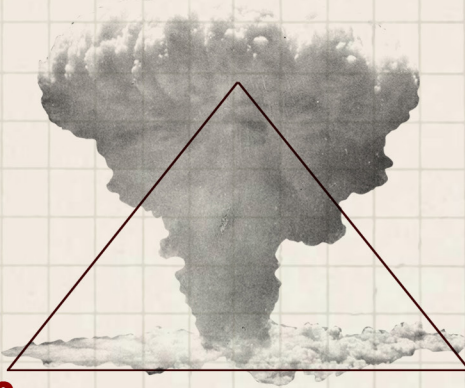3) scientists.

"X"
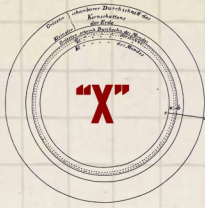
SCRIPTWRITERS
DEVELOP SCENARIOS

SCIENTISTS
SUBSTANTIATE SCENARIOS

MEDIA
IMPLEMENT SCENARIOS

PRODUCES CHAOS

THEY COME INTO ACTION WHILE FULFILLING
FABRICATED CATASTROPHE
(IT IS MYTHOLOGIZED)

Scientists are needed to substantiate something. Therefore, scriptwriters develop a script that is implemented by the media and supported by scientists. This is how these three elements interact with each other: scriptwriters at the top with two hands: media and scientists. Scientists write articles, books, appear in the media and conferences, and justifying why things should be done this way. But the ordering customer is the very "X" (capital) that is behind all this, and the media as it embodies and replicates a distinct scenario prescribed by scriptwriters. It is a massive attack on the human psyche, intentionally causing fear and other negative emotions.

This is followed by step 2: the counter-system — when everyone starts to criticize this pandemic. They begin describing fragments and drive people back into a fragmented state. For example, by speaking about hospitals being empty in Spain, or that there has been no coronavirus in Italy for a long time and that everybody is deceived. That is, they create large-scale chaos. The aforementioned comes into place while organizing a fictitious disaster.

Does all this mean that there is no danger? Of course not. The catastrophe physically exists as a natural phenomenon, albeit dangerous for everyday people. But the elites rejoice; they warm it up in every possible way, organize and direct it. And our overly impressionable average man takes this bait — with all that it implies, today, all the speeches of honest and respected scientists calling for an end to the dissemination of false information are not so difficult to verify. Today's data proves: there is no epidemic, but the states continue to assert that "there is" an epidemic through their super-powerful devices. Governments today simply do not know what to do in this situation. Therefore, they limit themselves to stating facts or do silly things, which speaks volumes of the people who are in power and entrusted with the peoples and nations' fate.

Consider the third phenomenon that Baudrillard describes: **pseudo-events**, events that never happened. Despite the fact that someone really needs it, it is important to make it really exist. Such tools and materials have been used before, for example, aliens and other pseudo things. Or didn't we hear of the secret world government? It is nothing more but a pseudo-thing. You can always come up with something and prove to the layman that it exists. Pseudo-events are, in fact, a reflection of the simulation in this world.
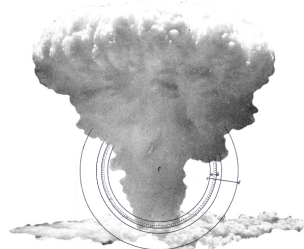
The question is: why is this possible? It's actually easier than you might think. You just need to understand the previous chapter. Note that we are dealing with three phenomena: reversibility, fascinating catastrophes, and pseudo-events. And this is only a tiny part of what is possible when many things are not called by their proper names, when there is a choice without a choice and any rules you desire (factually there are none).
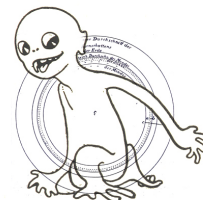

REVERSIBILITY **FASCINATING CATASTROPHE** **PSEUDO-EVENTS**

NO SET RULES. EVERYBODY PLAYS BY HIS OWN RULES **CHOICE WITHOUT A CHOICE** **SUBSTITUTION OF TERMS**

A catastrophe is a situation of choice without choice and "safety above all else." Reversibility indicates the rules you want when there are no rules (different rules for different groups of people or representatives of them); because of these, such phenomena are possible in this society. If society had **all the signs of a normal society** singled out by Baudrillard: *everyone has the right to call things by their proper names, and they do; each person has a choice, and the rules are the same for everyone;* if these main components within in society were in their places, the phenomena described in this chapter would be simply impossible. And even the most tricky, the most elusive adventurers in power would not have indulged in these games — as they are too dear to themselves. Suppose the media were supposed to accuse George W. Bush of 9/11 and demand impeachment, the trial of the President of the United States of America for the three thousand dead compatriots, and the execution of the corresponding punishment. Until that would happen, the entirety of America would be on strike, won't work and conduct demonstrative riots. But the President of the United States and his assistants are not sitting in the dock; none of the special services is putting forward a possible scenario of the charges against Bush Jr.

If you want your towers to explode, you need to act in the same way. If you want to have the same pandemic, you need to carefully protect this kind of government and play games with it. This is precisely the mystery of our society — it is abnormal through the prism of Baudrillardian thought. If society corresponded to Baudrillard's parameters, everything would change in a cardinal way both in the state and in everything else. But as long as these three parameters are violated, we will continue to live in the society that we live in today. As Socrates said: *"I only know that I know nothing, but others do not know this either."*
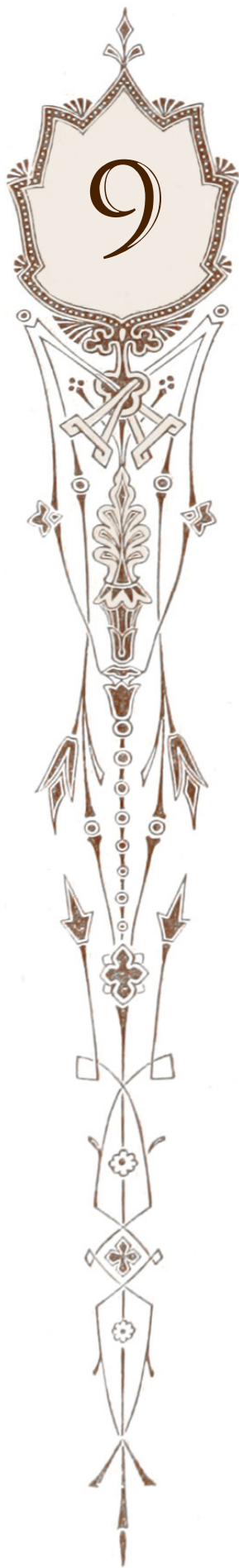
CHAPTER
RESOLUTION OF "BAUDRILLARD'S PARADOX"

The time has come to get the word out about how research on Jean Baudrillard's philosophy began and what was already done on this basis. The monograph *Philosophy of Southern Italy* has been written centred around the resolved "Baudrillard's Paradox." In the framework of studying this region's philosophy, it (Baudrillard's Paradox) was first resolved on the eve of the Calabrian expedition in Munich. The way it was done and the paradox's essence will be fully unveiled in this given chapter. To make this possible, I will leave Baudrillard's philosophy aside for a while and speculate a little about philosophy in general. It must be said that the philosophy of Southern Italy is a somewhat powerful global philosophical stratum known for its utmost efficiency.

While setting the task to scrutinize this philosophy, it was clear that, up until today, no religious or philosophical concept has been as successful as the philosophy of Southern Italy (according to our standards of success, of course). The last caveat is relevant because it is rather tricky to exhaustively determine "success" or "successfulness." Each person perceives it through his own prism. And that viewpoint, as known, differs from people to people, from community to community. For some, success is to attain the Holy Spirit; for some, it is only a material tangible aspect, and for some, success is everyday ordinary human life. However, there are also known discrepancies even about the latter norm. But apart from that, the philosophy in question has some other forms — it provides safety and wellbeing in the utmost sense of this word. Many more adjectives would apply to it as a kind of definition. What I mean is a form of life when a person comfortably lives in a democratic society. At the same time, s/he is independent of the state, and probably, the state is dependent on him to a much greater extent. It is "not a person for the state," but above all, "the state for a person."

It was Southern Italian philosophy that gave rise to a considerable amount of "re-trails": many people "pilgrimage" without limitation to Sicily and Southern Italy, to understand how come on such a relatively small piece of land, some "strange" people coexist who have been in a state of war for three thousand years. According to historical estimates, Southern Italy's territory, including Sicily, was a war zone for almost three thousand years. Indeed an exceptional area where the heroes "grow on trees," and the region's population lives as in a very closed enclave.

When crossing the border of Southern Italy in Naples, you will not see any warning signs or anything special; you just drive along the road. No one stops you and says "Attention! You have entered the territory of Southern Italy. Be careful!" You just drive, enter this region, but after a long time, you notice that the circumstances have drastically changed: people are different, their attitude to things is distinctive, and they do not resemble those who live in the centra; and Northern Italy. They have their own language, yes it is Italian, but their own. That language is considered to be "incorrect" in Sicily — not surprisingly — as the area was the Spanish Empire territory for almost 700 years (until the final unification of Italy in 1861). Everything "outcries" about it, whatever you see around it: declares that it is the Spanish territory starting from works of literature such as *The Dog in the Manger* by Lope Félix de Vega; philosophers of the National University of Naples where great thinkers such as Giambattista Vico and others. Incidentally, the founder of Odessa (Ukraine) was the Neapolitan nobleman Don Jose de Ribas, who was also a Spaniard.

We find ourselves in a world where the typical religion ("traditional religion" as it is termed) has absolutely no meaning. In 2014 and 2015, the Pope excommunicated both the 'Ndrangheta and the Mafia. And *what*, one wonders? At one time, to assess the situation, I used the following epithet: "they were separated, but did not change at all." Southern Italy is a place where people live in their culture and own religion. The whole culture of Southern Italy can be summed up in two words: inimitable and "criminal." (this does not mean that the author celebrates crime) In other words, these are the most powerful structures in the world that exist today: 'Ndrangheta, Camorra and the Mafia. This being said, they are located on "one square meter" and have existed in this manner for centuries. According to nascent logic, such three criminal communities located on the same territory would have killed each other long ago. But no, they have been living strictly in their "zones." Some are located in Naples, others in Calabria and others in Sicily.

Yes, they had a showdown on private issues because of misunderstandings that are common to everybody, but it never came to open war among them. They have had wars within the organizations themselves. So, nothing human is alien to them. The long history of the inception of these organizations is rooted in antiquity, but, as the saying goes in Southern Italy — it's been a long time since these things are remembered. The central phrase of the Southern region: *"We don't talk about it out loud."* Meaning that when it comes to these three organizations, no one speaks about it out loud. And people who shout out that they know everything about these structures usually know nothing. Those who directly relate to them are unlikely to converse about these topics with others, let alone with a stranger.

The government, of course, is fighting these organizations, but without results. My friend and colleague, Italian professor Antonio Nicaso (leading expert in criminology, an international expert on organized crime, particularly on the Calabrian criminal organization "'Ndrangheta"), when he was asked whether it is possible to defeat 'Ndrangheta' was brief and definite in his answer: "There is no way." At the same time, combating such organizations costs huge funds every year. But they have reached the size of transnational corporations. They live and chill in the south, but the scope of their work whelms all over the globe from Australia to North America, from Island to Cape Town. The philosophy of Southern Italy became the subject of my research since it is the basis of general human activity and occupation. I came and encountered a troublesome moment — no one had studied the problematics of philosophy studies.

We have a massive number of philosophers. Who is not a philosopher today? But there are no solid researchers of philosophy. The question came up: how can we approach a philosophy to study and research it thoroughly? For example, the book written by one of the great philosophers of modern times, Immanuel Kant, is only a partial reflection of Kant's philosophy. Part of his philosophy is formulated in a particular work, but it does not reflect his entire philosophy. Thus, the works written by different philosophers are only parts of their philosophies.

For this reason, the fact that there were no scholars that have comprehensively studied any philosophy was the biggest problem for me. I found myself, when a holistic research concept had to be developed, the first to begin the research of the philosophy itself. As handcrafts men say, "to create a piece of work, you must create an instrument first." This concept has two systems.

The first is graphical, in the form of a system "environment-structure-soil" (see Chapter 4). The second system is a questionnaire, a certain number of questions that I had to answer before starting the study. Questions were related to each philosophy of organizations separately (separately regarding Camorra, 'Ndrangheta and the Mafia), and one more question regarding the general philosophy of Southern Italy. The latter interested me the most.

Be sure to pay attention; we are talking exclusively about the most important and foremost. The matters and phenomena are complex and there are other elements. But I researched only essential things and did not look into secondary (subsequent) ones. Why was I interested mainly in the philosophy of Southern Italy? Don't you think that the foundations and traditions of that region possess some catastrophic vitality and longevity? Even after three thousand years of nearly continuous wars — Southern Italy is alive and well. Representatives of the region do not only live and rejoice but actually dominate the whole world. Sounds absurd? Of course. As it is said: "It doesn't work that way." But moving from dialectics in its contemporary perception, based on the prevailing economic and anthropological indicators, these people and their communities should have killed each other long ago, perished or died out. And completely different people should have occupied those void niches. However, they are still alive and continue to develop to the present day. Incidentally, speaking of viability and performance, 'Ndrangheta would be a cut above any business company in the world in any market. That is why I was so interested in their philosophy, to find out the foundation of this everlasting phenomenon. This phenomenon is about absolute immortality not seen anywhere else in the world.

Moreover, we are dealing not only with formal state-structures but with highly trained people. It's like Perpetuum Mobile — an eternal engine which was brought into motion and it never ceases its work. But these are simply reflections of an author; within the framework of Baudrillard's philosophy and this book, we are interested in something different.

Once the research concept comprising two systems was developed, we started the research. Journalistic research allowed me to be close enough to people who are directly related to the aforementioned organizations. Personal acquaintances and close communication permitted me to assess these people's proficiency level and their communities. It was pretty evident that they do not have problems with the system of training and personal development; to put it simply, their method of upbringing is

full-fledged. I am convinced that there are things that could be learned from Southern Italian philosophy; the singularity by itself is exceptional.

The pandemic is all over the world and most of the countries are on lockdown. But if a closer look is taken at the Southern region, people are not whining and telling that their businesses are being demolished, they are continuing to do their best. The pandemic as such did not stay there for a long time, they quickly dealt with it. Only Naples suffers a lot, and that is because it is the capital; many people from the north of the country rushed to Calabria. But Calabria has mountainous terrain. Therefore, a visitor's problem is where to accommodate as so many places are closed for the quarantine. All these and many other observations-reflections, in the end, amounted to a mass close to a critical one. And imperiously urged forward to Jean Baudrillard. I decided to approach the study of Southern Italian philosophy specifically from his perspective. This permitted not only to portray Baudrillard's paradox but also resolve it. Here is the point, when researchers start working on a certain subject, they accumulate a significant amount of information from various sources. What happens next? Conventionally, that next could be presented in the following model: all the information received is collected and "hurled" into one container. After that, having "processed" all the data and schemed them through one's consciousness, it is mixed up to the extent it turns into a particular "dish" that did not exist before in nature— a simulation structure or simulacrum.
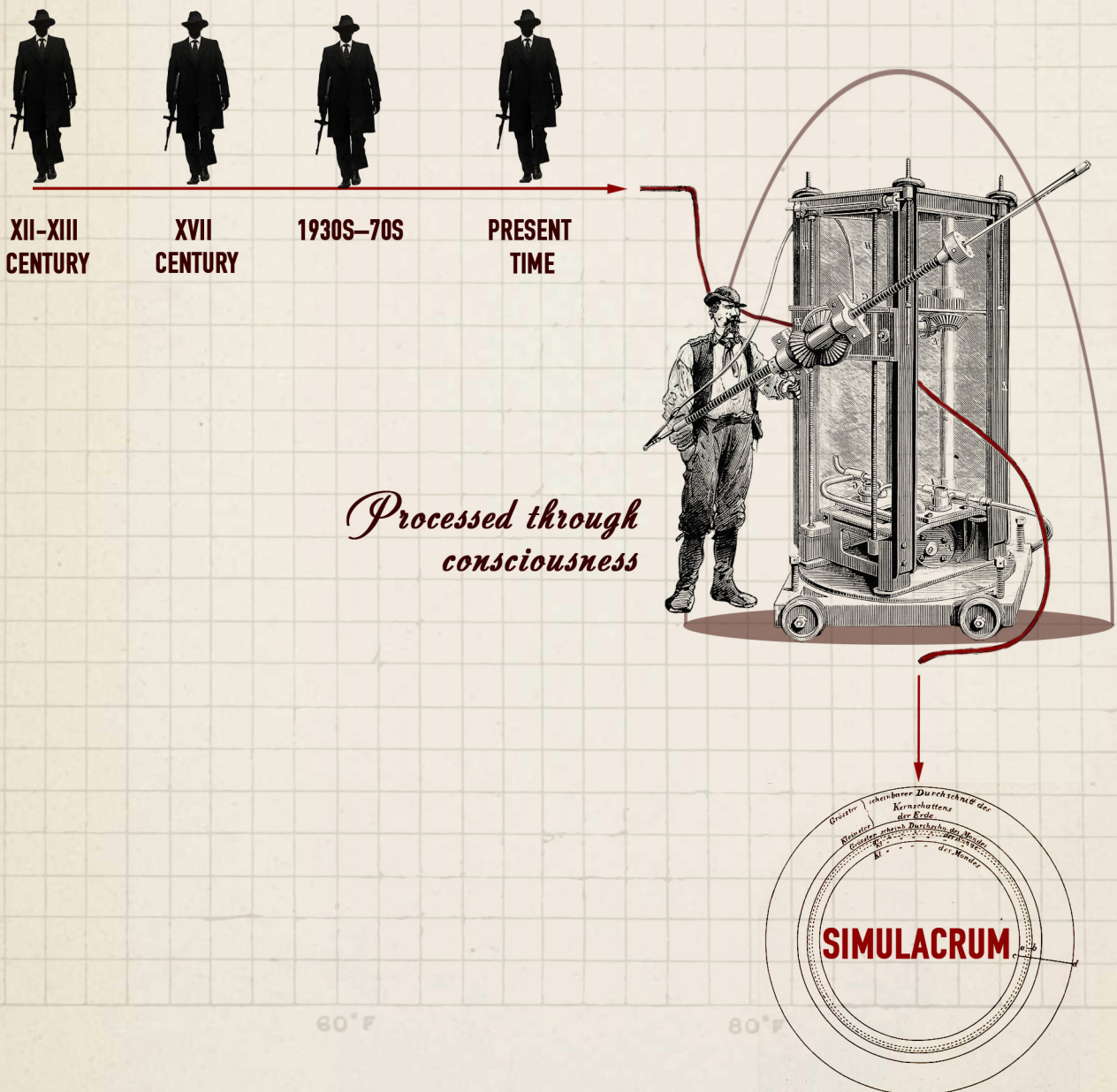

SOURCES

SOURCES

SOURCES

Processed through consciousness

SIMULACRUM
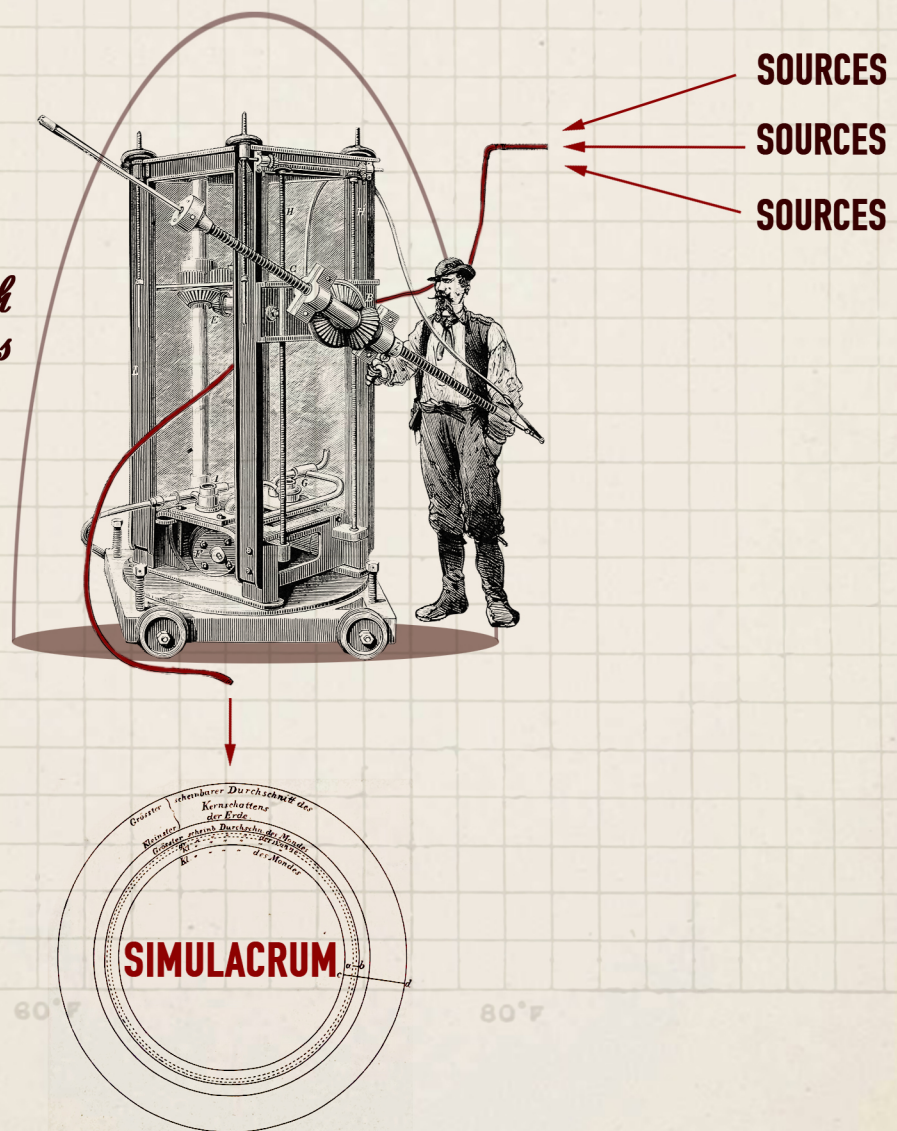
How was Baudrillard's paradox resolved? Data that one receives is unreal by itself, an illūsiō. But of course, everything that exists outside of us, exists objectively on its own. But we receive it only and exclusively through our perception apparatus. And processing data capabilities differ from person to person. Objectivity in the scientific sense, as an absolute, is out of the question. And this is one of the most poisonous contradictions laid by nature in the basis of human nature: on the one hand, Homo sapiens are equipped to strive for the maximum knowledge of the truth, and on the other hand, it is not given to him. Human beings approach this in the course of their entire life, as if to some kind of horizon. But the subjectivity of the nature of the cognitive apparatus does not allow us to fully accomplish this goal. The trend itself, however, does not apply to everybody. But within this context, it is about science and how scholars approach their business.

PHANTOMS

XII–XIII CENTURY **XVII CENTURY** **1930S–70S** **PRESENT TIME**

Processed through consciousness

SIMULACRUM

Thus, an illusion is a vision (apprehension) of a person and nothing more. This is clearly seen in the example of such a structure as the Palermitan Mafia. People deal with at least four phantoms: XII–XIII centuries, XVII century, the 1930–70s, and XXI century (the present). Mafia in the XIII century and Mafia today are two completely different organizations, but the data about them, as already mentioned, is "hurled" into one "container." Each of these organizations can be considered only (!) within a specific time interval. The Mafia of the XVIII century should be regarded as only in this interval. Certainly, we can and should compare these phantoms with each other. But we cannot mix them! Otherwise, we end up having a simulation.

As a result, using the example of the studying the Mafia, it turned out that all of these types of organizations exist to this day: the Mafia of the XII–XIII centuries, XVII centuries, the 1930–70s, and of the present day, but in different proportions (which can be seen on the pie chart). The least of all in today's world is the formation of XII–XIII centuries, there may be 0.0001% of all of them, but they do exist (two or three families continue to live by the principles of that period). If we take the XVII century, then such organizations in the Southern region might make up 3% of the total mass; organizations of the 1930–1970s type could be 17%, and modern type structures would represent the rest of the set.

Thus, all kinds (varieties) of organizations that we observe historically continue their existence. But some of them are in such small quantities that it is almost impossible to notice them with the naked eye. The essence of "Baudrillard's paradox" is that we cannot mix; we can only compare! Nothing in this context can be part of something. If you pile everything together, you end up having something which has never existed in nature. But this is what some (and not a tiny number) modern scientists are doing, which Baudrillard deduced" in his "paradox"—they simulate data that does not correspond to factuality; prove constructions that are deceitful initially. What for? I dare to suggest— to mislead. Or simply to deceive and control. To rule, to have power through the most vulgar deception. There are many reasons why modern science looks the way it does, covered in detail in Chapter 3. Of course, we are looking at one side of the case — the deceiver. We are not touching ones who are being deceived and were already deceived. After all, it is not about young kids and youngsters, but about mature adults, who are not easy to deceive on such a large scale. But that is a separate topic. Once again, while researching Southern Italy's philosophy, I resolved the Baudrillard paradox, answered the questions of its origin and the reason why so many things do not correspond to the factual state of affairs: they are mixed instead of being compared among each other. This is all the more important because the "Baudrillard paradox" is constantly encountered in our life — people talk about the same phenomenon in different ways. In fact, the whole point of this chapter is in the construction itself: environment-structure-soil.

ENVIRONMENT

Programming system

CONSTRUCTION
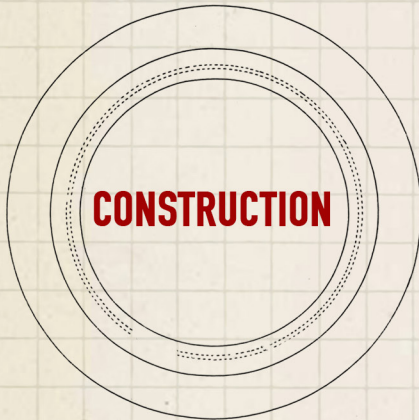
Philosophy

People

SOIL

So what are we dealing with? The answer is the environment. Speaking in the language of mathematics, this is a kind of programming system. And it programs the construction (design) in different versions. This construction is a philosophy. And it (the environment) programs the structure for the soil — they are like a matrix with patrix that are connected to each other; the soil is the people, their perception and their worldview. The construction describes everything: to create a philosophy, a person first needs to understand why it is needed, what provokes its appearance and what kind of philosophy will be perceived.

Based on this characteristic, Southern Italy is "programmed" by European mysticism. That is by the entire European system of mysticism, which is a certain prototype of all modern sciences. This is why when people run into the philosophy of Southern Italy, they are dealing with some form of European mysticism. This is a reason they do not have a religion in that region, in the way the majority understands it, or it exists for a minimal number of people (for "sick people," as they say in that region).

Moreover, the faith of the southerners has tangible evidence. A young man is told that he must live in a certain way, which would provide him well-being, an apartment, a car, afamily, and good money. He looks around, sees significant confirmation of these words, and realizes that everything is alright, the way it should be. This religious philosophy becomes reified — it exists. For example, "God" said, and the result is obtained. Unceasingly. And with traditional religion: "God" said and… silence, nothing happens. This is the most significant difference between the South of Italy and all the rest — Southern Italy has no consumer society. This, I dare to say, is the only place in the world where consumer society is absent. And this connects us with Baudrillard: he described in detail, from the general to the particular, consumer society *(The Consumer Society: Myths and Structures, 1998)*. On the contrary, these people are creators of their lives and they create it themselves as "architects of their own fortunes."

They live in a slightly different world order; they habituate their children from the beginning to a different society — a society of honour and justice. They theorize the least on that score. But they are convinced that honour and justice do not contradict at all against having a flourishing life. But the rest of the world has a different take on that. Even more, it is an opposite opinion. And this is the reason that residents of that region differ very favorably from the rest. Of course, it cannot be said that there are no fools in Southern Italy; there are plenty just like everywhere. It's just that the situation itself, as it is, hopefully being understood, is entirely different there.

The scheme described above clearly displays the resolution of the Baudrillard Paradox and its meaning. Once again: simulation arises for a straightforward reason — instead of looking into and comparing data, people mix it all up. Thus, any attempt to mix something in this regard, to synthesize, approaches the issue with a scientific method of synthesis and generates simulation immediately. Any synthesis, for that matter, creates simulation.

Hyperreality arises when everything is already distorted and distorted many times. Plus, each person introduces his distortion, his understanding. By the way, even the ancient sages presumed that the truth is one, but it is not given to an ordinary mortal since he perceives everything that exists thoroughly subjectively. And therefore, as the saying goes, "Everybody has his own truth" Or, more precisely, it is "own" for each community — their own ultimate truth. But there are always people who know how

things were, in fact. And they not only know, but they can also show and prove that it was precisely that way, and not otherwise.

This book aims to give a person an understanding of the depth of Baudrillard's philosophy, which would allow him to use this philosophy in daily life and activity. Within the scientific expedition framework in Munich, "Baudrillard's paradox" was resolved for the first time. And this made it possible to show that the world consists of synthesis: the mass of people cannot invent anything. Therefore they synthesize everything (they mix everything). We must learn to distinguish and compare.

When Baudrillard wrote about the silent majority, he concluded that there is nothing worse than human relations in the world:

"…Today the values are democratic. This implies an insoluble contradiction at the level of "services", the practice of which is irreconcilable with the formal equality of people. The only way out is to spread the social Game (for today everyone is forced to receive and provide services, not only in private life, but also in their public and professional practice — everyone is more or less "tertiary" in relation to the other). The social game of human relations in a bureaucratic society is different from the terrible hypocrisy of Swift's servants. It is a gigantic model of "simulation" of absent reciprocity. It is not stealthy, but functional simulation. The minimum life of social communication is achieved only at the cost of this relationalist training in which everyone is included — a magnificent optical illusion designed to mask the objective attitude of alienation and distance directed from everyone to everyone." [1] The life of mankind has developed and evolved in such a way that all people in one way or another are forced to "support" each other, which creates this very synthesis. But there is another philosophy that says that a person has a choice — the philosophy of Baudrillard.

And to conclude the chapter: understanding "Baudrillard's Paradox" based on a logical model is much more complicated than a practical research model. It is easier to understand it on a practical model than by looking at a schematic analytical model. Therefore, the study of Southern Italian philosophy is the best way to demonstrate the paradox's resolution. On that note, I would like to end this chapter. See you in the next chapter!

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[1] Baudrillard, J. (1998). *The Consumer Society: Myths and Structures (Published in association with Theory, Culture & Society)* (First ed.). SAGE Publications Ltd.

CHAPTER
CONSTRUCTION OF BAUDRILLARD "METHODOLOGY OF ANALYSIS"

*To rescue. For how long would you need rescuing?
When would you learn to rescue yourselves? Why were you
eternally harkening to priests, fascists, demagogues,
and imbecile Opirs? Why didn't you want to exert your
brains? Why did you resist thinking so?
Why couldn't you understand that the world is vast,
complex, and fascinating? Why was everything simple and
boring for you? In what way did your mind differ from
the mind of Rabelais, Swift, Lenin, Einstein, Makarenko,
Hemingway, and Strogoff?
Someday I would grow tired of all this. Someday when
I had no more strength and conviction.
For I was similar to you. But I wanted to help you,
and you didn't want to help me…[1]
The Final Circle of Paradise 1976, Arkady and
Boris Strugatsky*

In this chapter's framework, we will reveal the following construction of Jean Baudrillard —**"Methodology of Analysis."** In one of my interviews with Baudrillard's colleague, "student," and friend, French author Lucien-Samir Oulahbib (professor, sociologist, political scientist and editor-in-chief of the philosophy journal Dogma). He said, among other things, that Baudrillard was a very good anthropologist, sociologist and philosopher. For this reason, the fundamental analysis systems used by Baudrillard should, in theory, belong to the disciplines mentioned above.[2] But based on his work, that is not entirely true. Accordingly, he should have analyzed phenomena and people from those disciplines' perspectives. In contrast to that, we see a much more extensive scale of analysis and not simply confined within three sciences. Obviously, when necessary, Baudrillard used both the psychology of Sigmund Freud and Jacques Lacant at the same time, he would refer to both philosophers in the same work. Thus, using the works of postmodern

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[1] Strugatski, A., & Strugatski, B. (1976a). *The Final Circle of Paradise.* DAW.
[2] Sociology, Baudrillard's instruments of the research, https://www.youtube.com/watch?v=cWpPsTti7Vw&t=299s, *Expedition journal,* 04.05.2020

philosophers to create a third-party view of a problem. I would put it this way: when Baudrillard worked on a particular book or an essay, he kind of played a game of chess.

Jean Baudrillard's approach to events is multi-vector and compound. He attempted to comprehend events from the viewpoint of a scientist and through the prism of an ordinary person. He looked at the question simultaneously from an anthropological, sociological, and psychological perspective and through the prism of analysis in the psychological aspect. This creates a multi-vector comprehensive analysis.

This kind of approach is not seen in the works of other scholars. Baudrillard's approach is, in fact, unique. On the one hand, he looked at things through the eyes of different philosophers; on the other, he could refract that view through Freud's psychological component, Lacan (to whom he referred most often), and other thinkers. At the same time, he could easily look at the question as an anthropologist. Through someone else's view of the problem within a certain discipline, he demonstrated his own opinion. In the same way, he could look at the question as a philosopher or sociologist:

"Today, our way lit by Freud, we know very well, too well, how to discern the sublimation and secondary rationalisation of the pulsional processes behind any given social practice, ethics or politics. It has become a cultural cliche to decode every discourse in terms of repression and phantasmatic determination. This is only right, however: they are now only terms, and the unconscious is merely a language to which to refer." [3] (1993)

When studying Baudrillard's works, it is impossible to avoid the following problem: the scientist frequently used what he did not profess. For example, he could look at a specific phenomenon through the eyes of Nietzsche. At a certain moment, he could become a kind of Nietzsche and perceive things in existence from his (Nietzsche) position. And then become himself (Baudrillard) again. His intelligence level and volume of knowledge allowed him to accurately navigate philosophy, sociology, anthropology and other sciences without visible efforts. Therefore, he could simply take another person's position and consider the subject or phenomenon through his prism. And after receiving a certain result, he could come back, think, feel and record thoughts and feelings, like Jean Baudrillard. I believe that this principle can be expressed as follows: "What would Foucault have said about this phenomenon?"

Baudrillard used something to deny, something to demonstrate, something to confirm. For example, in some statements he agreed with Foucault but revealed his conclusions separately, and Foucault's conclusions separately, saying that in general, their thoughts were similar:

"But it is really useless to argue about the terms. One can say either way: speaking is the primary injunction and repression only a detour (in this sense, labor and exploitation are also only a detour and the alibi for something else more fundamental: no argument here), or repression comes first and speech is only a more modern variant of it ("repressive desublimation"). Basically, both hypotheses don't change much of anything. What is disturbing in the first hypothesis (Foucault's) is that if there has been repression somewhere, or at least the effect of repression (and this can hardly be denied), then there is no way to explain it." [4] (1977)

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[3] Baudrillard, J., & Grant, I. H. (1993). *Symbolic Exchange and Death (Theory, Culture & Society)*. Sage Publications.

[4] Baudrillard, J. (1977). *Oublier Foucault (Collection L'Espace critique)* (French Edition) (First Edition). Éditions Galilée.

"Foucault's analysis of power was very insightful but it seemed to me he was reaching a point he couldn't go beyond. And I wanted to see what happened beyond that point of the dissemination of power. There wasn't anything of a personal. I've always greatly admired Foucault. But that was just the point: his thinking seemed to me almost too good, too admirable to be true. The perfection of his analysis of power had something troubling about it, or at least something deserved to be explored as the reverse side of a perfect picture." [5] (1987)

Not a very difficult example: a thesis which was known to our predecessor—"Errare humanum est" meaning that "to err is human" attributed to the ancient Roman philosopher Lucius Annaeus Seneca (Senior), and Baudrillard used it masterfully as a scholar. He said: all scientists, including himself, can be wrong. Can! After all, a scientist is a human being in the first place, and consequently there is always a possibility of making a mistake — keyword: intrinsic. But knowledge of this probability and cumulative multi-level analysis can reduce this possibility to a known minimum. It takes dedication to look at things from many sides, comprehensively, without being stuck on the particular discipline's position. Alas, not everyone is up to the job. It would take the knowledge and intelligence of Jean Baudrillard. Wasn't it for this reason that he said we could look at things methodologically as well:

"And maybe this reversibility and this circularity meet in the figure of the asymptote, I don't know. But this reversibility remains something like a utopia, a form of nostalgia. It is a matter of waiting for the world to reverse. We must explore the monopolistic and universalising ways of the world at their limit and wait to see whether — according to the hyperlogic of things." [6]

What does 'methodologically' mean here? Without reference to a specific science and without regard to man. That is, only through the prism of strict methodology: "I no longer look at the object through Nietzsche's eyes, I no longer look at the object through the eyes of a sociologist, I look at it exclusively through the eyes of a methodologist, revealing the topic in terms of methods, procedures of scientific activity, theory of scientific cognition, philosophy of science, etc."

The question is formulated this way because the same methodologies can be used in different disciplines. Just like in mathematics, for example, digital values can be very different, but the formula stays the same: "A+B=C." Some things do not belong to a particular science but could be in sociology and anthropology, although anthropological data would be primarily qualitative and not quantitative.

Let's say one is looking at a particular issue in genesis, dynamics, and the sphere of human trends. We can use different types of logic in the course of analysis — because logic (unless it is a school version), as a phenomenon and a concept, is not so unambiguous-monolithic and could take different shapes. In any case, this cannot be confined solely to Aristotle's logic. That is, the more kinds of logic available to you, the more qualitative and fundamental conclusions you'll have. Relying on different types of logic in research allows for the researcher to look at the same matter from different sides. Once results are obtained, they are compared, and we chose the one the facts confirmed.

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[5] Boncenne. (1987). Interview: Baudrillard. *Lire Magazine.*

[6] Zurbrugg, N., Zurbrugg, N., & Nicholas Zurbrugg, B. A. (1997). *Jean Baudrillard, Art and Artefact. SAGE Publications.*

It should be noted that Baudrillard valued the factual comparison. He never shied away from the detective or investigative journalism methods when approaching problems in a study. He could approach an issue as a detective or as a journalist in different scholarly incarnations. He chose the configuration that most objectively corresponded to the problem under study. And this can be depicted geometrically as an "hourly" form:

"Science is not a new tool, and information has to be individualised, isolated, and discovered functionally in order to solve some problems. So I tried to design a model of work, which is circular in this way." [7] *(2006)*

It is implied that all elements of the chosen configuration should be placed on the clock dial. Having placed everything in a circle on the desired subject of study (as on the diagram below) represents an even (flat) Baudrillardian model. It should be borne in mind that the arrangement of logic, methods, views of philosophers and much more reflects only a flat view of this work. In other words, it is just a type of scheme that reflects through a model how it looks on a flat projection. But there's a twist. If we draw a range (as in the picture below), these elements have a rank. Ranks represent impartiality, where the most biased are the people, and they are at the very bottom of the range. And the most impartial are the methods and methodologies. Everything else is in the middle of the spectrum.

[7] Baudrillard, J., Dorfles, G., & Riley, T. (2006b). *The Universitas Project: Solutions for a Post-Technological Society. The Museum of Modern Art, New York.*
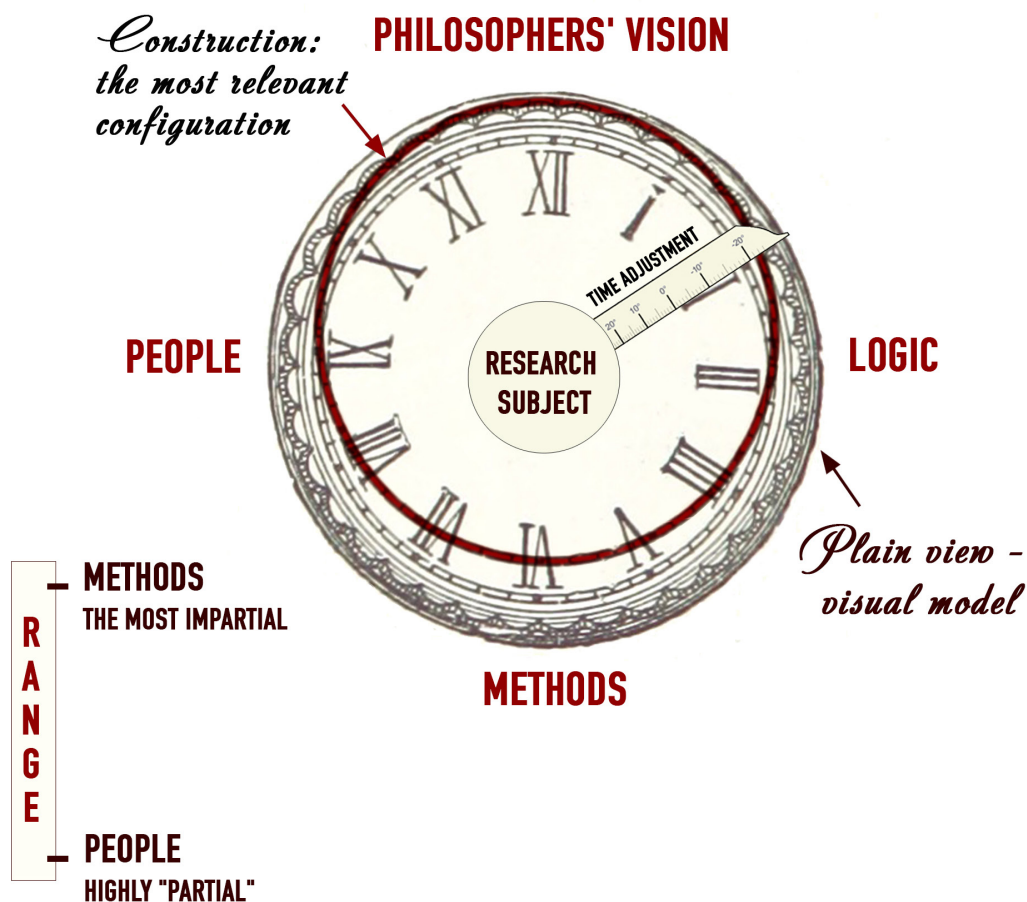
The priority of impartiality, i.e. the configuration itself at one time or another, is determined by the second circle (inside the larger circle presented as the "hourly" form). Prototypologically, this model could be compared to the astrolabe, one of the oldest astronomical instruments invented in ancient Greece. An astrolabe has a clock and another large geometric circle with all the elements described above. The structure that we choose at one time or another is assembled in a small circle, and appropriate for a particular study at hand. Two loops (large and small) co-exist simultaneously because we constantly explore many different things. In this regard, we need to rearrange elements from a large circle to a small one; the configuration is arranged to correspond in the best way to an investigation of the subject in terms of these configuration elements.

Astrolabe
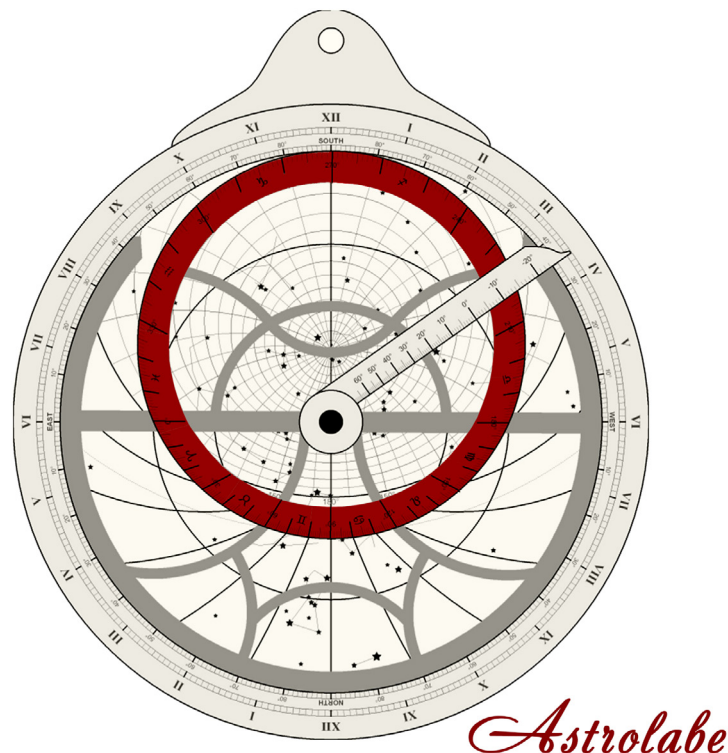
Take a look at the ruler in the middle. It represents a timeline, the so-called "angle." During the study, we always make some adjustments to a period. For example, we cannot attribute XXI-century psychology to XIX-century psychology, and vice versa. In the immortal work of the Strugatsky brothers *Roadside Picnic* (1977) one of the main characters, Professor Pilman says:

"… your question falls under the umbrella of a pseudoscience called xenology. Xenology is an unnatural mixture of science fiction and formal logic. At its core is a flawed assumption that an alien race would be psychologically human. […] All I've read on the subject reduces to a vicious circle. If they are capable of contact, then they are intelligent. And conversely, if they are intelligent, then they are capable of contact. And in general if an alien creature has the honor of being psychologically human, then it's intelligent." [8]

In this way, Pillman means that a particular category of persons attributes the human mind's properties to extraterrestrial civilizations. This raises the question: why should the extraterrestrial mind have the same mind as a human?

In Strugatsky's work, everything is built on the same message: if the extraterrestrial mind is ready for contact, then it is sensible; and if it is, then it is prepared for a connection. As it is known, many refuse to think about the existence of a non-humanoid form of life, a non-humanoid form of intelligence, which is fundamentally wrong. Every civilized person has heard of Hegel's expression: "The real is rational; the rational is real."

Within one of my recent studies, while working on the monograph "The moment of truth of how I was forced to study the psychology of Europe", it was found out that a person possesses a non-humanoid form of reason, which I described in detail in the first chapter of the book mentioned above:

"… Strugatsky gives examples of a non-humanoid mind. For example a forest, or a blue fog. The Fog isn't human, is it? But in their work, it is sensible. This is where the confession begins… Let's reflect a little bit. […] Earlier, I realized for myself: **the mind is also about the ability to set tasks for oneself and implement them […]** But I wonder what does "humanoid mind" mean?" Intelligent octopus — is it a humanoid mind? The "zone" described by Strugatsky in *Roadside Picnic* — what kind of mind is it? If the forest is a non-humanoid mind, could we assume that the "zone" is non-humanoid as well? If yes, why? If no, why? What about the symbolic system of Europe — is it a mind or intelligence?

(Translator's note: In English there is only one word which for an intellect as opposed to Russian, which has two different words related to an intellect that pertain to different parts of an intellect. To make that distinction words that are used here is "mind" and "intelligence", meaning that intelligence involves mind as well. Mind part of the intelligence)

Here I would like to remind you of two kinds of knowledge:
1) Knowledge which can be used for task solving.
2) Knowledge that excludes tasks and problems as such, i.e., an absolute knowledge.

Even the most ignorant person very far from any science knows that tasks are usually set to resolve tasks. But if you know everything, then you don't have to solve anything, right? Everything is already known, and therefore, everything is decided in advance. Imagine a puzzle: and you already know the answer, why would you need to solve it? For you, it is no puzzle anymore. Moreover, there is a particular misconception as a form of knowledge that excludes implementation of the task. In such a case, what is the term for the mechanism that excludes the solution? In other words, I set a task and do not look for solutions, but immediately start implementing it. Something like a school student who, having read the terms of the task ("Given"), opens the last page of the textbook ("keys"), where you have all the answers. This is, probably, the non-humanoid mind, as it does search for a solution. It does *not solve* the problem, it sets them formally and immediately implements it, at the same time there are no probabilities, it is an absolute ultimate result. In other words, setting a task for some reason requires knowledge without having to use it. Doesn't this resemble the state of an average modern person? Just look around. People are suggesting the idea of the necessity of knowledge, which they are *not* going to use. It is not clear to anyone why it is necessary, but it is.

People call it "intelligence". According to one version, intelligence is knowledge with different quality and volume forms, without the necessity to set and implement tasks […]

According to Strugatsky's conclusions, in their sci-fi novel "Anxiety," all human inventions are extracted from themselves or they are prosthetics of certain human functions.

A non-humanoid mind, more likely, can create things unrelated to man, just out of thin air, not focusing on anything, without looking for a prototype. At the same time, he cannot realize what is "good" and what is "bad". There are no such categories for the non-humanoid mind. It has no obstacles in the way of the task, it does not look for solutions. Everything is determined only by the amount of possibilities.

Based on the preceding, we have the following:

1. The humanoid mind is directly connected with knowledge, tasks, solutions, implementation, etc., with the extraction of something from itself or prosthetics of itself. At the heart of the humanoid mind's work is the solution of the problem based on prototypes.

2. The non-humanoid mind does not require knowledge, but only a set task (and no matter who or what sets the task) and implementation of it by means of tools. Everything is determined by the amount of the toolkit's capabilities. Here we use concepts such as "task implementation mechanisms," "task tools," etc. The better a person is in his knowledge of the tool and mastery in its execution, the better the non-humanoid mind functions.

3. Intelligence is a certain amount of knowledge that allows you to solve problems without implementing their solutions (for example, to solve crosswords). This is purely engineering logic.

4. Electronic intelligence is a limited artificial intelligence that does not care about the quality of knowledge. Instead, it distorts even the knowledge gained during the experience, under certain "adequate" ideas, ethics, morality. Although no one, in this case, does not give this assessment.

As far as possible, we have portrayed the whole system of the mind and intelligence that exists in man. Note that all four levels are present in a person, but they cannot all be termed humanoid. What modern science calls a humanoid, with the most straightforward mathematical reasoning, gives the following answer: a human is only on 1/4 humanoid, and the rest (and the number of considerable), perhaps — is just robots with a significant limitation of morality… (*The moment of truth of how I was forced to study the psychology of Europe,* Oleg Maltsev, 2020)

Returning to the theme of this chapter and the construction of Baudrillard, it is essential to say that an astrolabe reflects his approach in the best manner. It is a thing that determines the location through coordinating the longitude, latitude, sun and more.. An astrolabe shows what a fact is and what it is not. It is an orienteering system device that allows one to navigate and draw perfect conclusions. I have been looking for such a device for a long time and for me, the symbol of Baudrillard's philosophy has become the astrolabe. People have used different measuring tools for many centuries and used them quite effectively and accurately: sextants, astrolabes, navigator lines, compasses, special sea chronometers that contain stopwatches, maps, etc. These are many things, and the combination of which gives a fairly accurate understanding of what is going on. The advent of satellites, we can say, deprived us of the need for independent

analysis. And they do not require assistance from the human mind, but simply replaced it with a lot of devices, which have been successful and valuable for the experience. The advent of satellites seems to free us from the need to analyze and draw conclusions. To a certain extent, it leads to some abilities' atrophies, freeing the mind from a "relevant load pressure". But it is known that action and load are what build the organ. The same principles apply both to musculature and intelligence. The absence of loads or their reduction certainly has the opposite side effect — atrophy.

For example, in the navy, if the satellite system fails, due to accidental or intentional means(according to the plan of exercises), the ship becomes totally uncontrollable. It can be said that it is lost. It is unnecessary to explain what the consequences of such confusion in real conditions could be. And such drills and exercises are constantly carried out for good reason in influential companies and good navy fleets: during inspections, the satellite system is turned off and the command of the ship is forced to switch to manual control. A real captain can sail without a satellite. The satellite itself is a very important but still an auxiliary tool. Therefore, sailing instrumentally is taught in all seafaring schools necessarily and they are still in use. This also relates to the training of the team in various fields— up to aviation and cosmonautics. Modern devices are equipment, which means they tend to break or malfunction. Therefore, the captain must be able to lead the craft without electronics, and his skills are continually tested: it is all about what his team will do in an emergency when the satellite system shuts down.
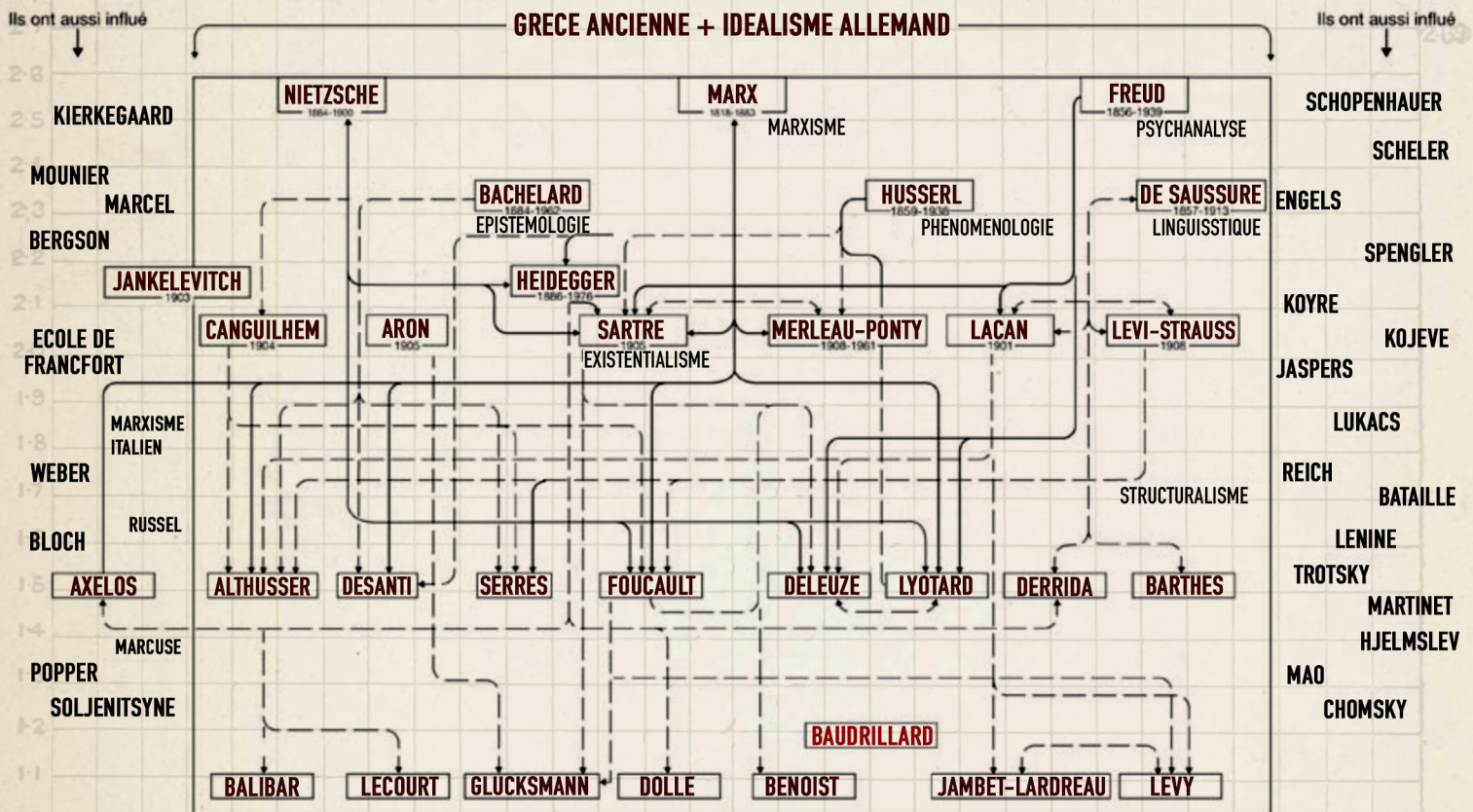
Returning to the topic of this chapter, it is essential to say that Jean Baudrillard at some point "came out of science" and left it. This leaving can in part be related to the fact that one of his subjects of research was science itself, this was discussed in detail in the third chapter of this book, as it was impossible to study it objectively while being part of it. I believe he "left" academia, for this reason, to direct his attention from the outside and observe it as a subject of research. This is directly confirmed by **Dominique Grisoni's Interaction of Contemporary Philosophy in Jean Baudrillard.**[9] In a diagram describing the entire European philosophy of recent times, Baudrillard as a philosopher is outside this system of interaction:

Baudrillard's philosophy, without the slightest exaggeration, revolutionized Europe and the world. He analyzed the whole world around him in its fullest. Many journalists, philosophers and writers draw their ideas from Baudrillard's works. I suppose a lot of people asked themselves this question: where did Jean Baudrillard come from? What provoked his appearance and such demand for him in the world? I think that this scientist came from… anger. Who is Baudrillard? This is a man who does not want to be made a fool: states, politicians, masses of people consider themselves "very smart".

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[9] Grisoni. (1977). Inter-fluences de la philosophie contemporaine. *Magazine Littéraire.*

INTER–FLUENCES DE LA PHILOSOPHIE CONTEMPORAINE

GRECE ANCIENNE + IDEALISME ALLEMAND

Ils ont aussi influé

Ils ont aussi influé

KIERKEGAARD

MOUNIER

MARCEL

BERGSON

JANKELEVITCH
1903

ECOLE DE
FRANCFORT

MARXISME
ITALIEN

WEBER

RUSSEL

BLOCH

AXELOS

MARCUSE

POPPER

SOLJENITSYNE

NIETZSCHE
1884-1900

MARX
1818-1883
MARXISME

FREUD
1856-1939
PSYCHANALYSE

SCHOPENHAUER

SCHELER

BACHELARD
1884-1962
EPISTEMOLOGIE

HUSSERL
1859-1938
PHENOMENOLOGIE

DE SAUSSURE
1857-1913
LINGUISSTIQUE

ENGELS

SPENGLER

HEIDEGGER
1886-1976

CANGUILHEM
1904

ARON
1905

SARTRE
1905
EXISTENTIALISME

MERLEAU-PONTY
1908-1961

LACAN
1901

LEVI-STRAUSS
1908

KOYRE

KOJEVE

JASPERS

LUKACS

REICH

BATAILLE

STRUCTURALISME

LENINE

TROTSKY

MARTINET

HJELMSLEV

MAO

CHOMSKY

ALTHUSSER

DESANTI

SERRES

FOUCAULT

DELEUZE

LYOTARD

DERRIDA

BARTHES

BAUDRILLARD

BALIBAR

LECOURT

GLUCKSMANN

DOLLE

BENOIST

JAMBET-LARDREAU

LEVY

In contrast, Baudrillard thought quite differently, he was "anxious" that they were trying to make a fool of him; they insult his intellect. In fact — and in the history of mankind, it is visible to the naked eye — masses can say anything. But states, governments and others insulted the intellect of the philosopher and all of France's intellectuals — highly educated and wise-minded people. And that, I think, "irritated" him a lot.

The problem is that people today are even more primitive than they were before. Governments are not the ones to blame, but the people who have allowed themselves to become so. This assumption and even the statement are based on the fact that other instances exist: other people have not been allowed to abuse themselves so much. Baudrillard gives simple advice: stop doing it, and everything will fall into place. But who follows unchallenged and straightforward advice? Here's a scientist who speculates: why a man has to become primitive. He begins to understand this, to explore, and regarding philosophy, sociology and anthropology, these are things where Baudrillard is unsurpassed as a master. He created a comprehensive analysis of existence, peace, humans, science, society, the social environment, mysticism, art and almost everything surrounding us. He approaches the problem differently, from all sides:

"The problem which obsessed me — I had a personal obsession from the outset — was that of the object, the material object, the object of consumption and so on, and that subsequently became a kind of problematic of the object in a much more metaphysical sense, or even a sense which goes beyond that. Though this doesn't apply to my first books, from Symbolic Exchange onwards there was an attempt to look beyond the strategies of the subject, beyond subjectivity, beyond the subject of knowledge, of history, of power and so on, and to go and take a look at the object side — which in sociological terms also meant looking at the masses, and so on. Or in the sciences, to look at the object, not the subject of science." [10] (1995)

As mentioned, the book America simply tore up American society like a triggered neutron bomb. The nation was divided into two parts: Baudrillard's supporters and his opponents. When the scientists got up and defiantly left the hall in protest against Baudrillard conference talks — it was his victory. American scientists wanted to destroy him, but in fact they elevated and emphasized the greatness of Baudrillard.

He said that modern science as it exists is not a science at all, but it is an incomprehensible something:

"The starting point of my paper was the present state of the university, not Universitas, in the world, maybe since May 1968, but in principle since 1088, the year the University of Bologna was founded, the first in the Western world. Well, at this time, it is finished: the university as an institution is finished. It can prolong its life like the Roman Empire for several centuries, but it doesn't matter. The traditional university finished with the arrival of an open or mass university, which, in order to eliminate the selection provided by class difference, and so on, is destined to transform itself into a big lyceum, into a big high school, supposed to transmit traditional science. I mean by traditional science the corpus, the treasury of what science has built until now, which is not research, because research is exactly the transformation

[10] Boyne, R., & Lash, S. (1995). *Symbolic Exchange: Taking Theory Seriously.* An Interview with Jean Baudrillard. Theory, Culture & Society, 12(4), 79–95. https://doi.org/10.1177/026327695012004006

of this treasury into something new. I think that a mass university can't perform this task; it will be no more a place of research." [11](2006)

As the maestro noted, science has slipped to a certain level at some point in time, where it is no longer a science. Baudrillard lists a huge number of reasons why this happened. He notes that the whole problem relating to the person is this:

"We shall never know now whether Nazism, the concentration camps or Hiroshima were intelligible or not: we are no longer part of the same mental universe. Victim and executioner are interchangeable, responsibility is diffrangible, dissoluble — such are the virtues of our marvellous interface. We no longer have the strength that forgetting gives: our amnesia is an amnesia of the image. Since everyone is guilty, who will declare an amnesty?" [12] (2009)

For example, before a student could learn two pages of text, he should at least read two pages of text, and today the student cannot read those pages. There is no talk about syntax and punctuation, about a dozen elementary spelling rules within the five or six high school grades. We are talking about holders of diplomas of secondary special and higher education. This is a manifestation of degradation. Modern society has come to the state that it is possible to be a doctor of science three times, and at the same time not to be a scientist at all. Who is the scientist? According to the Ukrainian law on scientific and technical activities: "a scientist is an individual who conducts fundamental and/or applied scientific research and obtains scientific and/or scientific-technical (applied) results."

In fact, 80% of a scientist's activities and time should be occupied by science, that is, research. But the problem is that most modern scientists are teachers and scientists at the same time and often do not engage in scientific activity after defending their thesis. Meanwhile, teachers and scientists are different figures, and their activities are different. In the Soviet Union, a teacher and a scientist were categorically divided into two parts: scientists in research institutes and teachers in universities — in educational institutions. Therefore, there were no such problems in the USSR. Aperson came to the university to study and there sought a certain position at the department: engaged in scientific and teaching activities. He was "noticed", noted as a scientist (not a teacher), and invited to a research institute. There he continued to engage in science and in a successful case, became a real scientist.

"Let us then suppose the mind to have no ideas in it, to be like white paper with nothing written on it. How then does it come to be written on? From where does it get that vast store which the busy and boundless imagination of man has painted on it — all the materials of reason and knowledge? To this I answer, in one word, from experience." [13](1996)

Then, everyone starts to "write" on this blank sheet and who, "writes" is unknown. That's why Jean Baudrillard noted that family and home are problems, school is an entirely different problem, and university and work are third and fourth problems. And all of this in the course of life forms the modern consumer of our "consumption society."

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[11] Baudrillard, J., Dorfles, G., & Riley, T. (2006c). *The Universitas Project: Solutions for a Post-Technological Society.* The Museum of Modern Art, New York.

[12] Baudrillard, J., & Benedict, J. (2009). The Transparency of Evil: Essays on Extreme Phenomena (Radical Thinkers). Verso.

[13] Locke, J., & Winkler, K. P. (1996). *An Essay Concerning Human Understanding (Hackett Classics)* (Abridged ed.). Hackett Publishing Company, Inc.

In fact, it processes as a cutter sharpens the detail—"screen outed,", "silent majority member," "mass". Jean Baudrillard believed that a person could be a person, even in the mass of his own kind. But he didn't insist that everyone would be individual. And that's the essence of what's going on. The criticism of Baudrillard is very specific. For example, many of the initiates know that he criticized the rector of the Sorbonne. But in fact, this criticism was not directed personally against the rector — he criticized the entire education system as a whole, and the rector of the Sorbonne, in this case, was only an element of this system of education, one of the didactic examples of what is happening in modern science. As there are many people as such, and everyone participates in the collapse in his own way and contributes to this destructive cause. The truth of Baudrillard does not speak directly in the forehead of each of these "shareholders." It goes through the education system to the concrete consequences of this system. The scientist does not look for culprits in a specific person but demonstrates the phenomenon as a whole and speaks about those who should do it all, because again the people themselves are to blame. Who came up with this? What kind of Ministry of Education comes up with all this? What does it rely on? Where is it coming from? How can we assess the interim results of its activities? How critical is it of its mistakes, shortcomings and vices?

German psychologist Gerd Gigerenzer already in old age (almost after Jean Baudrillard), completely "dismantled" modern psychology. But Gerd Gigerenzer is one of the first persons in Europe. And his wife, Lorraine Duston, is director of the Max Planck Institute for The History of Science. Yes, the same — Max Karl Ernst Ludwig Planck — the founder of quantum physics, Nobel Prize winner and for many years one of German's leading scientists. Gerd Gigerenzer is the chief psychologist of Europe, Professor of Harvard University, member of Leopoldina, Director of Adaptive Behavior and Cognition, Director of the Harding Risk Assessment Center at the Max Planck Society Institute for Human Development in Berlin. Sounds about right? Certainly.

Therefore, even those scientists who may not be pleased to hear all of this have to face it the way it is. And he successfully continues to write books and articles about what modern psychology is. His work *Adaptive Thinking* alone is worth a million. He demonstrated what today's psychology is worthy of and does the same economies and governments because of the current situation in Europe. His book *Experts in Science and Society* (2007) shows how governments deceive people as if relying on scientific indicators. It lists all the different forms of manipulations, from the topic of climate and global warming, and from where this topic grew, to all the other frauds that today's governments have committed. Gigerenzer clearly analyzed every concept and every scientist who took part in it. He explained why he thinks it's a lie, and scientists are just rigging numbers and indicators. In fact, science does not aspire to the truth and faithfully fulfills the social order, it substantiates the policy. But Baudrillard talked about this even earlier.

Gerd Gigerenzer continued what was started by Baudrillard: science shapes the worldview and substantiates politics (in this case — criminal policy) in the state. When one who understands wants to do something illegal, he brings the case to theory and scientifically justifies it: why is it necessary to be done in the name of this or that? Well, for example, for the sake of safety. But Baudrillard shows what it looks like in real life and predicts what it will later lead to:

"We are all hostages. We all now serve as dissuasive arguments. Objective hostages: we answer collectively for something, but for what? This is a kind of fate that is fixed, and whose manipulators we can no longer even see. But we know the scales on which our death is decided are no longer in our own hands, and we now live in a state of permanent suspense and emergency whose symbol is the nuclear bomb. Objective hostages of a savage god, we don't even know what event, what accident will touch off the ultimate manipulation. But we are also subjective hostages. We answer for ourselves; we serve as a cover for ourselves, we answer for our risks with our own heads. We answer for ourselves; we serve as a cover for ourselves, we answer for our risks with our own heads. This is the law of the insured society, where all risks must be covered. This situation corresponds to that of the hostage. We are hospitalized by society, taken hostage. Neither life nor death: this is security — this, paradoxically, is also the status of the hostage." [14] (1990)

The central form in Baudrillard's philosophy is an orgy. His question "What are you doing after an orgy? is a central element of Baudrillard's philosophy. In other words, what is it going to lead to? At the moment of writing this book most of the world's countries are in lockdown. My colleague, the chairman of the Odessa Psychological and Philosophical Society Ph. D. Alexander Sagaidak said at a meeting of the society that "at the moment, the European middle class is being robbed." Why does the middle class not mind being robbed, even though this leads back to an authoritarian pyramid. This is an orgy. But it is also a stage. The logical question is: what will happen after it ends?

In fact, some people have ruined the rest of the working year, effectively infringing on the constitutional rights and freedoms of the individual; the elderly were singled out in a particular category, and it was argued that they should be put under"home arrest" for the rest of their lives just like offenders. Don't you think it's plainly absurd as well as jurisdictionally absurd? Baudrillard, of course, is a critic in a sense, but he has a particular form of criticism. He's trying to get the message across that what's happening now is terrible. But the worst thing is that this idea does not reach everyone, Baudrillard as if implied: "you are doing worse only against yourself!":

"And I mean by this that we are now in a different world. This is not science fiction, but I know it perhaps takes a kind of anticipation to sense what this other thing is. We have really passed beyond something, perhaps even beyond the end — I've analysed this question in The Illusion of the End — and in fact there is no finality or end any longer, because we have already passed beyond. And there, the rules are no longer the same." [15](1995)

The more primitive people become, the worse their future is. The immediate convenience of primitive status is fraught with disaster in the near future. The very approach of Baudrillard is extremely interesting and is equally effective. As a form of thinking, an astrolabe as a form of building the mind of a human is fabulous. It forms a highly developed intellectual, a person who is able to turn theoretical analysis into applied knowledge by means of this tool to perform in his daily life. What fascinated and engrossed me in Baudrillard's philosophy? More than a year ago, when studying such a mysterious category of psychology as inferiority, I became interested in his works. In the course of studying them in depth I put forward the hypothesis that modern depth

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[14] Baudrillard, J. (1990). *Fatal Strategies.* Pluto Press.

[15] Boyne, R., & Lash, S. (1995). *Symbolic Exchange: Taking Theory Seriously. An Interview with Jean Baudrillard. Theory, Culture & Society*, 12(4), 79–95. https://doi.org/10.1177/026327695012004006

psychology in its research is not going in the relevant direction. Today, the category of inferiority is the most relevant subject of research in psychology. However, for some reason, the colossal of scientific attention (for more than a hundred years) is dedicated to a completely different category — the unconscious. Which, of course, is extremely important and fundamental, but it does not provide answers to the relevant questions of mankind today. But when I began to read Jean Baudrillard's works, I realized that this is the philosophy that precedes the psychology of inferiority. Baudrillard is the "founding father" of the philosophy of inferiority. At the same time, he is the most ordinary person and this allows him to easily win us over. He lived a regular, modest and simple life, and was not a piece of the iceberg, no, he was a friendly man who had a passion for cars, he liked to have a good drink, cigars, liked to relax and to travel. And the only thing which elevated him above others is his level of intelligence. As his friends used to say, you would never say that this is that great Baudrillard, he was very modest. He never considered himself to be great. There is not a single work where he extols himself, but the media praised him very much. Many artists raised him to the heavens. Again, in this regard, academic science representatives were divided into two categories: some hated Baudrillard, others — deified, considering him the "godfather of postmodernism" and the last prophet of Europe. His greatness was indisputable; among the philosophers of postmodernism, he was and is number one. This is the man who predicted back in the 1970s all of the things that are happening now. He described in his works everything that would take place after an orgy: a pandemic, quarantine, fascinating catastrophe, hybrid wars, the use of global threats as marketing tools; and called America a primitive society. Every work Baudrillard produced caused hysteria in the world. The maestro had two very interesting things that, from my viewpoint, deserve special attention.

First: absence of fear. He was threatened and strongly advised not to engage in "nonsense" but Baudrillard had no moment of doubt in his path. He lived a very ordinary life with his wife and was not afraid of anything. He had a brave heart indeed. Those who knew him personally say that he was so brilliant in everything, that he had a genius which was obvious. Baudrillard succeeded in everything he "touched". His capacity to work with data was superior, as was his ability to process the data in short periods.

I see him to be absolutely brilliant on one side, and absolutely fearless on the other. It seems that he was courageous to put himself against the whole world through his ideas (they were a huge challenge to the society and state), which stirs so much excitement and attention and seduces people.

But it can't be said that he bulldozed his way through. No, it resembles a jeweller's work: he very clearly identified the problems that exist and very clearly disclosed his work. There are several interviews in which he was asked if he was scared. And he simply said, no:

"Radical thought is active now; it hatches in the heart of the system itself and is no longer an alternative to it. It can't be anything but a challenge, pushing things to their extremes. I can't speak of hope, then, but I'm fascinated by this history and want to penetrate it and gain an insight into it. This is what I call the 'lucidity pact'. I take the view that people divide up in terms of this lucidity. So many allegedly critical minds immerse themselves in a desperate attempt at rationalization and refuse to take account of this obscure, unverifiable power that can't explain itself in rational terms, but is at work everywhere. If thinking doesn't attune itself to this, it will have nothing to say about anything and will merely be a parody

of current affairs. I can't stand being called a pessimist or a nihilist in the pejorative sense of the term. But no matter, that's the law of the intellectual milieu. And ultimately I wouldn't have the right to say what I do say if I weren't, in a sense, out of the game." [16] (2008)

He was a visionary, a forecaster; he considered the behavior of the modern world irrational. Baudrillard said that fiction will appear, that would be more real than real, then current hyperreality even, and this will break it:

"… science fiction is merely a reflection of our everyday universe, which is in thrall to a wild speculation on — almost a black market in — otherness and difference. A veritable obsession with ecology extends from Indian reservations to household pets (otherness degree zero!) — not to mention the other of "the other scene", or the other of the unconscious (our last symbolic capital, and one we had better look after, because reserves are not limitless)" [17] (2009)

His book *Intelligence of Evil*[18] (2013) is where he describes the reverse side of the truth: everything that exists today is not what we think. He reveals this problem step by step. With that, it all starts with the introduction to the book and a few quotations that vividly characterize the problem:

<center>***</center>

We accept the real so readily only because we sense that reality does not exist. (Jorge Luis Borges)

Last night I had a dream about reality. It was such a relief to wake up. (StanislawJ. Lee)

The role of the translator is not to bring out, by a commentary, the author's intentions and connotations … (Claude Fages, 'Note du traducteur' in José Saramago, L'annie de la mort de Ricardo Reis (Paris: Seuil, 1988), p. 9.)

A revolutionary age is an age of action; ours is the age of advertisement and publicity. Nothing ever happens but there is immediate publicity everywhere. (Soren Kierkegaard) The Present Age. Translated and with an Introduction by Alexander Du. (London: Collins, 1962), p. 36.

Even these fragments illustrate how many contradictions Baudrillard touches at a time, especially when it comes to the "dream of reality". And that is what Baudrillard is all about. Even in the book's introduction, he tackles one topic from four sides, four epigraphs, at once from several points, which accurately reflect his thought: What is reality? How do we live? Nothing happens, but everything has its media coverage, everything around is fabricated (the media, even if nothing happened at all, would come up with an event, to make it exist). Who shapes your reality, why do you think the way you do? Why don't you want to think for yourself?

Brothers Strugatsky wrote on this subject too. Their philosophy and sociology are very vividly reflected in the last chapter of the book *The Final Circle of Paradise* (1965):

"To rescue. For how long would you need rescuing? When would you learn to rescue yourselves?… For I was similar to you. But I wanted to help you, and you didn't want to help me…"

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[16] Perraud. (2008). Le meurtre de la réalité. *International Journal of Baudrillard Studies.*

[17] Baudrillard, J., & Benedict, J. (2009). *The Transparency of Evil: Essays on Extreme Phenomena (Radical Thinkers).* Verso.

[18] Baudrillard, J. (2013). *The Intelligence of Evil: or, The Lucidity Pact* (Bloomsbury Revelations) (Reprint ed.). Bloomsbury Academic.

These words became epigraphs of this chapter, as I believe they truly reflect the essence of Baudrillard, the philosopher.

The idea that a person is waiting to be rescued is, from my viewpoint, the most terrible of all that exists, this is where the degradation starts. Why should you be rescued? Why wouldn't a person want to save himself? This is the most important question. Usually when someone saves the other, he does it (not without exceptions, alas, very rarely) only for his own sake or self-interest. The thing is that a person can and should be helped and be saved, but only the man can save himself! The whole problem is contained within the paradigm of society — in the absence of education. Someone has to start telling the truth to people and explaining what will happen if it is the other way around. To live based on the principle "after me, the deluge" (apres moi le deluge) perhaps is a "good" way to live for some, but the consequences of it are extremely miserable.

There are some really good historical examples of this. Despite the fact that not everything around is promising, there still are very reasonable things. For example, Holland has defeated crime: they are closing prisons there, there are less and less people who need to be imprisoned. Why not study Holland's experience in combating crime? Sweden is the wealthiest country in Europe. Why not look at Sweden's experience in this area? The American justice system has a lot of strong sides; why not study their practice?

Summing up the chapter, we can say for sure that Baudrillard has drastically changed the situation, when an alternative appeared in the medium of non-alternativeness. It is even methodologically radically different from all the exhibited philosophers in postmodern and previous periods. His approach is all together practical, academic and exploratory. In other words, his view is both multi-level and geometric (fractal). This approach suggests that it is possible to arrange your own mind and intelligence in the same manner. And if you strive for it, then the world around will become absolutely clear. If a person understands the world, he will be able to live in a state of opportunity to choose (as an element of a decent society)—this world will stop being a choice of no choices. And no matter what happens, he will know whom to blame, himself. He will remind himself: "It's your choice and you knew how it would end! Nobody and nothing is guilty, it is entirely your personal responsibility." All these intellectual arguments lead to one of the elements of Baudrillard's society — the possibility of an objective personal choice. Not subjective, but an objective choice based on measuring tools. Jean Baudrillard showed people a way to an objective choice of one's own destiny.
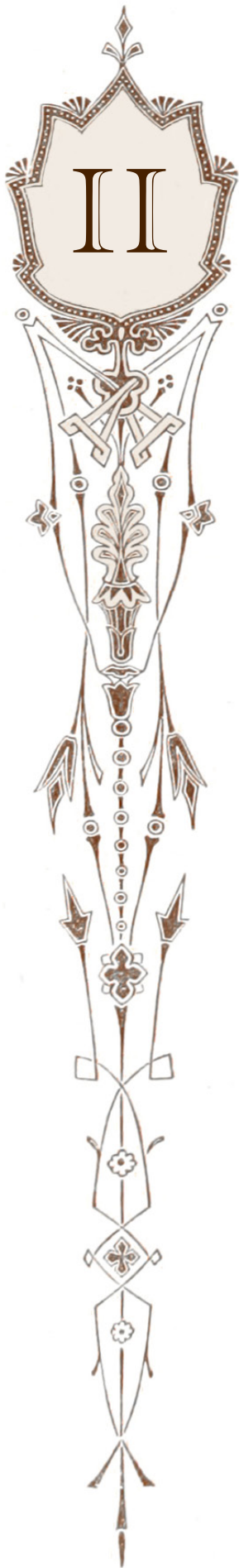
CHAPTER
## JEAN BAUDRILLARD'S FIRST ANALYTICAL TOOL

Jean Baudrillard is rightly considered an outstanding thinker of the twentieth century, "the godfather of postmodernism", as his research of social phenomena and the transformation of society as such, made a huge contribution to the development of sociology, laid the philosophical foundation of the psychological notion of human and society, and gave substantial guidance for the further research of modern scholars. Nevertheless, Baudrillard's writings, mainly his philosophical and sociological concepts, are complex in understanding and therefore for practical application. It was already mentioned that Baudrillard built his concepts based on precise schemes just like an architect by creating a perfect form which was disassembled into "bricks", thus leaving the task for "followers" to recreate all constructions on their own without having a scheme. One needs to "restore the layout." Otherwise, how would one answer himself the question: "Have you fully understood the philosophy of Baudrillard or not?"

In the course of studying his works, I developed several structures, which could be termed tools (instruments). Through them, Baudrillard analyzed and described the phenomena he looked into. The given chapter's topic is Baudrillard's first analytical tool, which consists of several interconnected scales. First, let's look into the origin of the instrument itself and how I "deduced" it. The first reason for its existence is the texts of Baudrillard's. A careful reading suggests that he, along with a certain structure in the form of a "clock" (detailed in the previous chapter), also subjected the phenomena to an analysis using an exceptional instrumental research concept, which turns out to be a potent analytical tool.

While studying his works, it became clear that there is a specific range (diapason): some things are explicitly clear and some are not. The higher the level is raised on this diapason scale, the less comprehensible things become. I termed this tool an **intelligence scale** as it reflects the diapason of intellect levels. This scale allowed Baudrillard to describe the phenomenon under study at different levels of difficulty, lowering or raising the level within the diapason. A phenomenon could be described at a simple level that would be accessible (understandable) to most people or at a more complex level. Lowering the level of intelligence on the scale makes the phenomenon understandable to a larger audience; oppositely, an increase of that level makes information incomprehensible to most.

"*Range*"
of Baudrillard's texts

OBSCURE
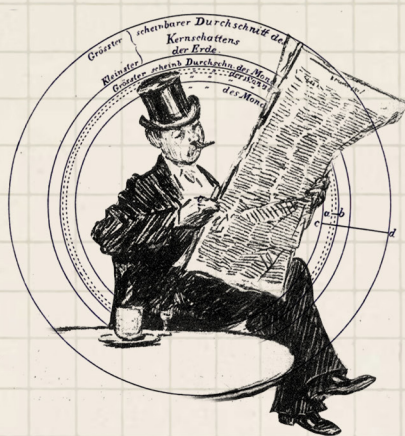
CLEAR

INTELLIGENCE SCALE

The principle of operating with this scale tells us that it is always possible to raise the level on the scale to the point when even a very educated person will find it difficult to understand the phenomenon described, which will make him feel somewhat inferior. In other words, by means of this scale of intelligence, it is not formidable to "diminish" another intellectually or even worse, make him feel illiterate. It is enough to raise the bar of intelligence to a level where he is powerless. Oppositely, this principle allows you to lower the intelligence scale to the level where the phenomenon will be clear even to a child. The application of this scale will enable one to manage the attention and interest of the audience. Usually, incomprehensible things for a person become uninteresting, and he switches his attention to something else.

We will all agree that when the level of complexity changes, we will find ourselves in a position where we feel our limitations and our powerlessness to understand and know. Some people will simply give up and lose interest in pursuing his quest. The possibility of the situation is even there for very intelligent and naturally inquisitive people. After all, there are no mortals whose opportunities of cognition are unlimited. Academician Arcimovich once made a joke, *saying that any mind, even the most powerful, has its own limits, and only stupidity is limitless.* There is ashare of truth in this joke, I think, is quite weighty. The world we live in is perceived as simple and clear and only to children and intellectually limited adults. The rest is aware that the world is more than complicated. Humanity in the face of the brightest representatives of humanity, has been attempting to penetrate into its complexity by learning and popularizing its secrets for thousands and thousands of years. And every time, once the peak is reached on a thorny path, it is only to find out that there is so much that is unknown and not understood both outside and inside of us. And in the face of the masses, this understanding (rather a feeling) generates and strengthens the deep indifference to the present world, creating a complete lack of interest in such pursuits. Why beat your head about these things? Here is a quote from the novel, Hard to Be a God by Strugatsky: *"The things they come up with. The world is round! For all I care it's square, just don't stir things up!"* (1964)

Not so long ago, at the turn of the XIX–XX centuries, our ancestors considered "stupidity" to be a psychological disease. The doctor of medicine, psychiatrist and psychologist Tokarsky Ardalion in 1896 prepared a scientific paper titled *About stupidity*, which was subsequently published in the form of an article in the journal "Issues of Philosophy and Psychology" (1896, Year VII, 5, p. 679–698):

"The history of mankind is as much, if not more, a history of stupidity just as it is a history of brilliance. It was stupidity in its ultimate completeness that was always reflected, willingly embodied in actions and events, all misconceptions, iced up dogma, funny and tragic conventions and norms of the day. It diligently overshot the mark, bringing these norms to their logical end, turning perceptions into absurdities, thereby helping subsequent generations to acknowledge them, overcome them and come up with something new immediately." [1]

Stupidity has spread all over the world. A strange pattern functions: when the majority "becomes sick" with something, that "disease" ceases to be a disease the way it was recognized before. The same is with stupidity, it has spread worldwide, and it is no longer perceived as a disease. It is impossible to explain stupidity. Most often, a person

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1 Tokarsky, A. (1896). About stupidity. *Issues of Philosophy and Psychology.*

cannot explain why he acts in a specific manner. Humans are always inferior in the face of stupidity. Stupidity is a weapon that kills, and makes inferior because even the most powerful mind is incapable of explaining stupidity.

Thus, the scale of intelligence can make a person somewhat inferior, and stupidity in turn, is the basis of inferiority. The diminished person on the intelligence scale is a vivid manifestation of the reality in which we live now. How does this happen in real life? Someone invents stupidity along the way, presents it as the truth, and thus can diminish anyone on the scale of intelligence. Therefore, the scale of intelligence is a universal generator of human inferiority.

I hope it is more or less clear with the first tool. The second is the scaling vector, more precisely, the sociological scale of scaling, which has gradations starting from the level of one individual, to small groups (example, family) and large groups (professional associations, nation, citizens of the state, people, the masses, the silent majority). Moving this scale allows for an increased number of individuals and reducing, expanding and contracting geographical area scopes. This scale allows for the consideration of scaling the phenomenon under study. A significant number of scientists in the world are engaged in scaling through different types of scales. However, for Jean Baudrillard, it looks as described above: an increase or decrease in the number of units; expanding or contracting the area; communication, speed of distribution and other things typical of scaling.

For example, the more people are engaged in something, the more truthful and vital it is considered by many, and therefore people think that it deserves attention. And the fewer people do something, the less honest and important it seems. Therefore, there is only one requirement for something to become critical — the majority has to be doing "it". But if "it" is done by an insignificant number of people, then "it" becomes less important and less credible. Thus, the majority, according to this theory, will be inferior to the minority. But is this the case? As an answer, I will provide three examples. First, the *majority* of people wait for their salaries at the end of each month.
Second, geniuses are a minority, and everybody else is the majority. Third, 10% of people on Earth live well, and 90% live as luck would have it. Many similar proportions could be listed. Thus, things are just the opposite, but for some reason, everyone thinks it is not.
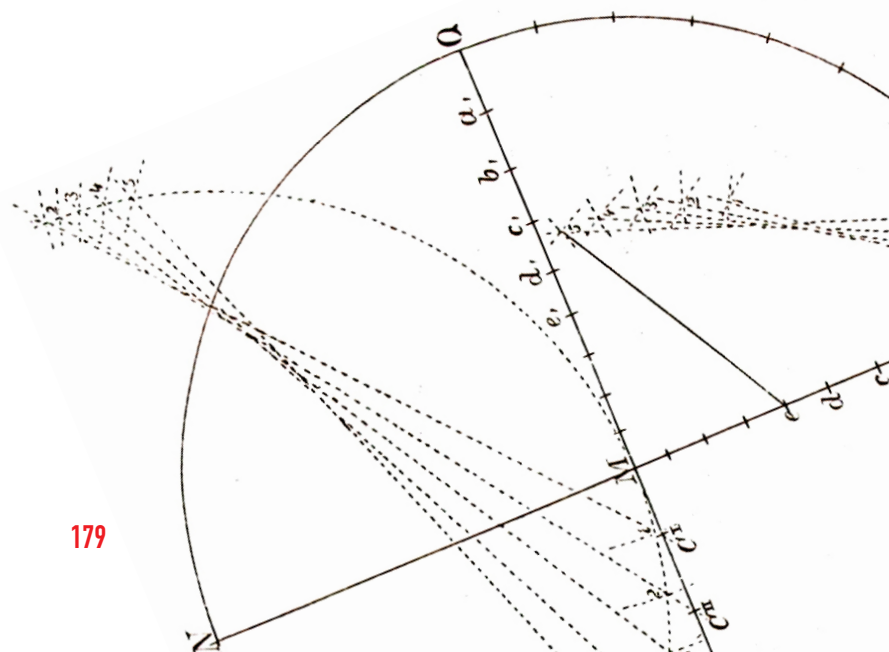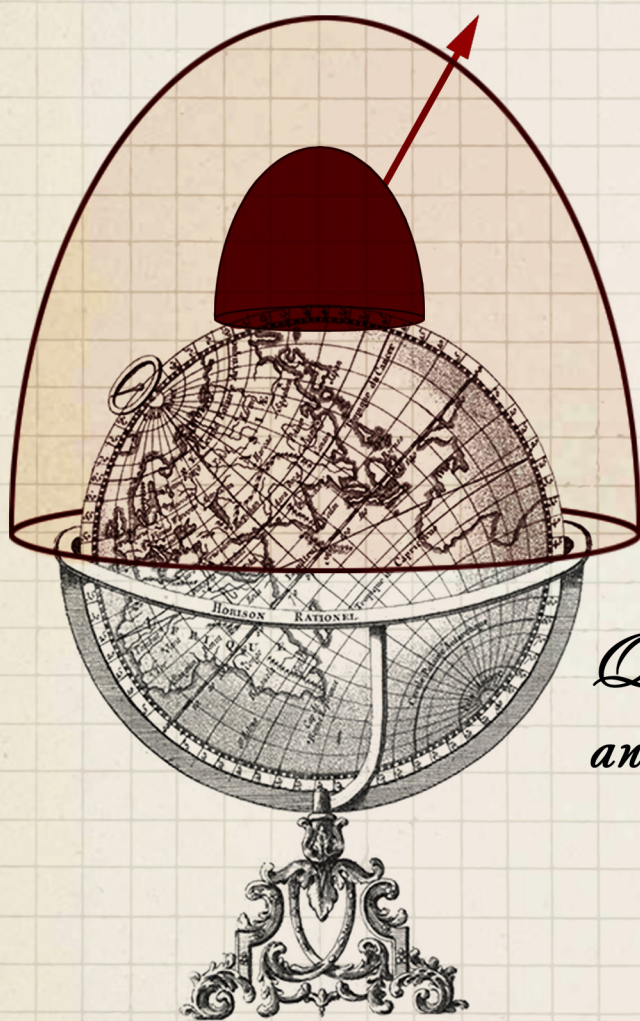
SCALING

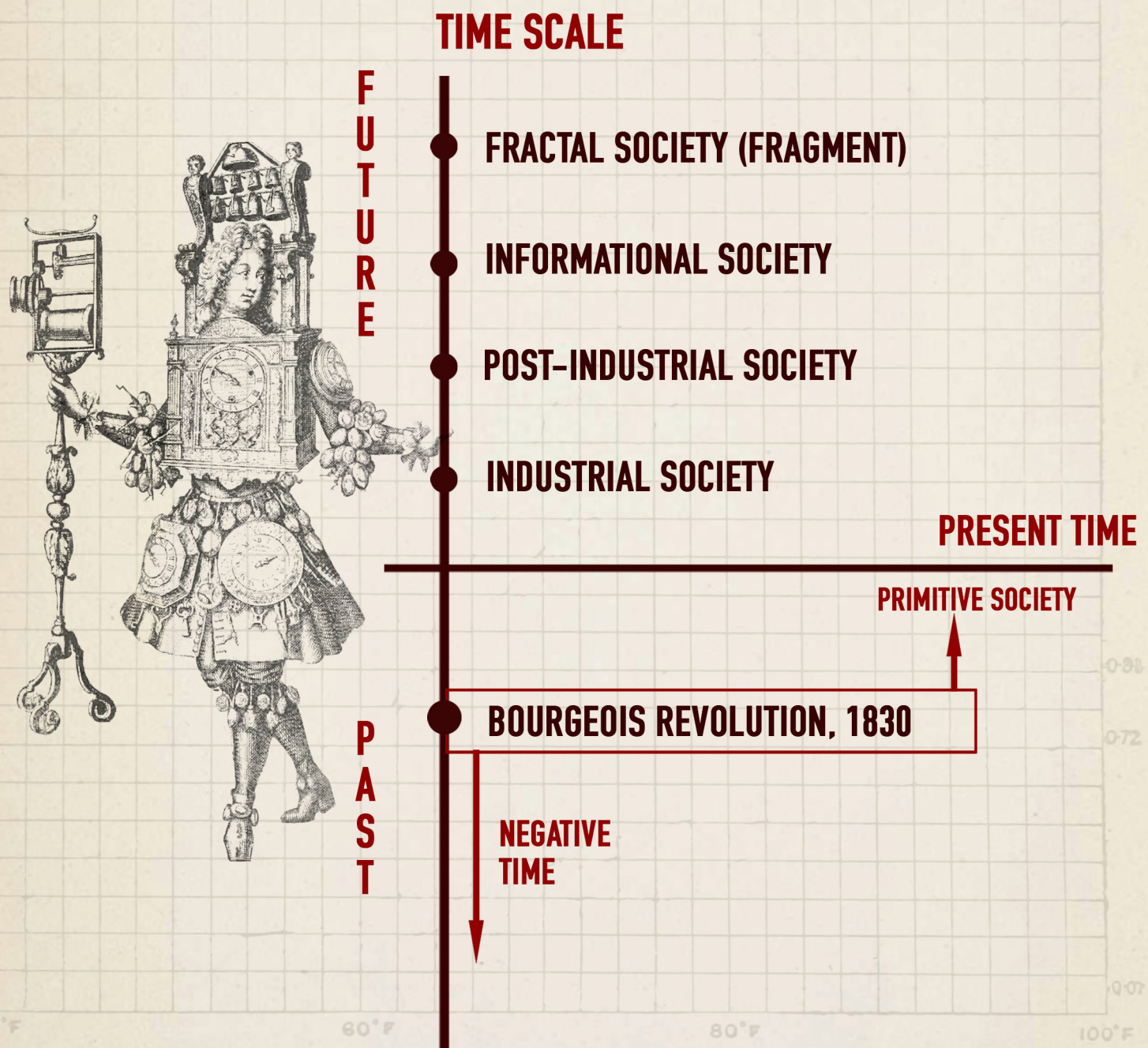INDIVIDUAL

FAMILY

MASSES

CITIZENS

THE PEOPLE

ELECTORATE, ETC.

*Quantity of people
and geographical dimension*

The third scale is the timeline. It is important to emphasize that the time (in this tool) can be both positive (current and future time) and negative (past). Baudrillard calls the starting point of the positive time 1830 (the beginning of a coordinates system). Everything that had been before is a=in negative time. Baudrillard terms the period before 1830 as consisting of "primitive society", that is, a society that lived according to anthropological laws, and after 1830 it was followed by different stages of development: industrial, consumer, information, and up to the current — fractal society. Fractal society is the product and consequence of fractal time. In this case, the fractal is seen as a geometric time, i.e., a fragment.

TIME SCALE

F U T U R E

● **FRACTAL SOCIETY (FRAGMENT)**

● **INFORMATIONAL SOCIETY**

● **POST–INDUSTRIAL SOCIETY**

● **INDUSTRIAL SOCIETY**

PRESENT TIME

PRIMITIVE SOCIETY

● **BOURGEOIS REVOLUTION, 1830**

P A S T

NEGATIVE TIME

This analytical tool of Baudrillard's allows for a better understanding of the depth of an outstanding sociologist. It also generates many combinations of its application in research, journalism, scientific writing and books. Within this chapter, one will find some varieties to give an impetus to independent intellectual work on the possibilities of applying the first analytical tool of Baudrillard.

If a close look is taken at the scale of intelligence and the timeline, we could draw the first intriguing conclusion: the higher we raise the scale of intelligence, the less is scaling. The more complex the level of description of the phenomenon is, the greater the level of intelligence of a reader is required and the smaller the range of individuals to whom this level is accessible; the more intellectual the product is, the fewer people are interested in it. And all this takes place within a certain fragment of time, which has its own peculiarities. Back in the days, Soviet astrophysicist N. A. Kozyrev described such properties of time as the density of time, the passage of time, the interval, and stated that the more the scope is enlarged, the lower will be the level of intelligence within certain properties of time. Thus, only by looking at the properties of time can one make a prognosis.

Imagine a time with a loaded power density. Such a phenomenon as a "disaster" can be described with the tool as follows: a high density of time lowers the intelligence level and increases the scaling and we observe a disaster. The low intellectual majority will not be able to cope with this density of time. As a result, more than likely, it will end in trouble: widespread panic, riots, famine and other excesses. External resistance will be higher than the capacity of scaling to overcome it at a certain time interval. Before starting an endeavour, it would not hurt to look at the timeline and understand the interval and density.

INTELLIGENCE SCALE

TIME SCALE

1830   SOCIOLOGICAL SCALING
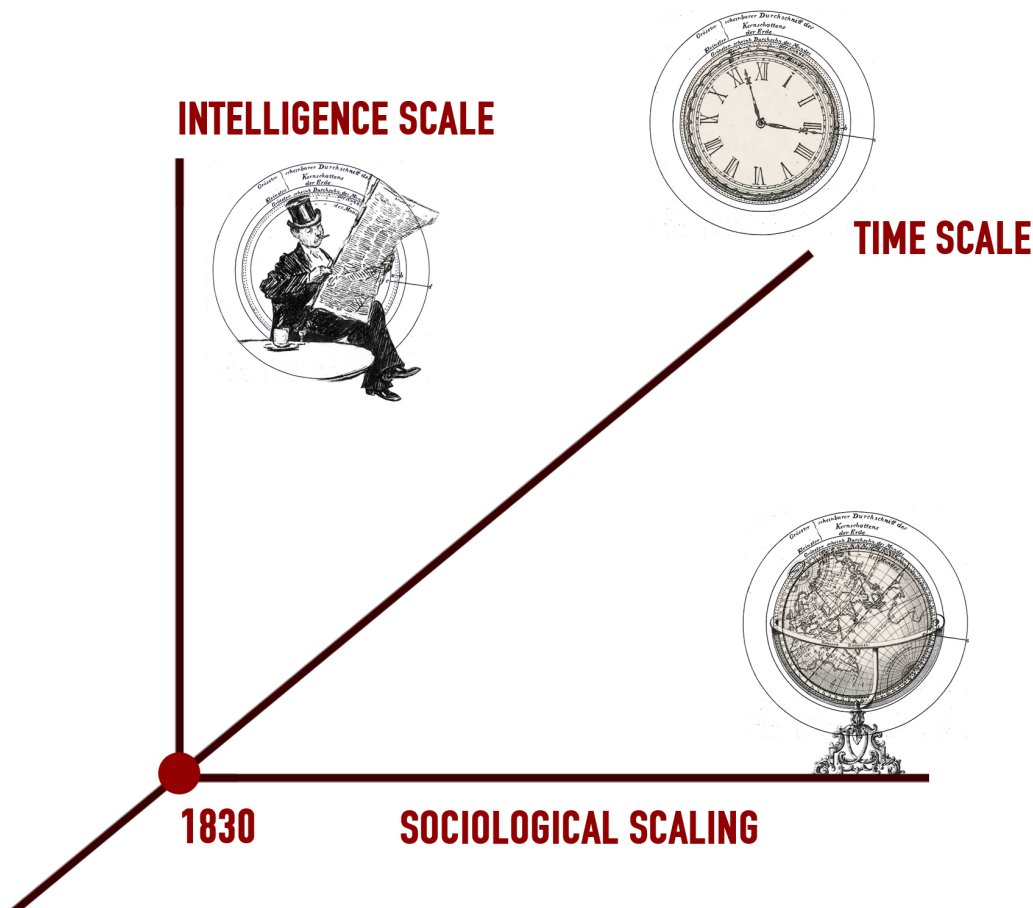
The classic variant of fractal time is the situation one finds himself in. The case can be favorable or unfavorable for the person. It is also essential to bear in mind that the situation itself is short-term, but its consequences may be long-term. When you progress upwards on the scale of intellect, the scaling (scope) will decrease: this is how people find themselves in a favorable situation and others in an unfavorable position.

Some foreheads probably are already wrinkled with a question, "Isn't this a kind of reflection of the law, which was projected in antiquity?" Yes, the law of matter conservation (law of the indestructibility of matter). When there is a decrease in one place, there is certainly an addition/increase somewhere else. Most of us were fed up with that law back in high school, but what can we do; "dura lex, sed lex" (The law is harsh, but it is the law). What is more, the laws of conservation and fundamental laws of physics have great heuristic significance. They are closely related to the symmetries of physical systems (Noether's theorem).

Philosophical prerequisites for the discovery of this law were laid out by ancient philosophers. For example, the founder of the Eleia School Parmenid, who lived starting from 515 bc. It has had a significant impact on later colleagues of his, Plato, Zeno of Elea, Melissus, and the later thinkers closer to us.

Lomonosov's letter to Leonhard Euler:

"All changes in nature are such that inasmuch is taken from one object insomuch is added to another. So, if the amount of matter decreases in one place, it increases elsewhere. This universal law of nature embraces laws of motion as well, for an object moving others by its own force in fact imparts to another object the force it loses."

(first articulated in a letter to Leonhard Euler dated 5 July, 1748, rephrased and published in Lomonosov's dissertation *Reflection on the solidity and fluidity of bodies,* 1760)

Thus, "…some are content, some are not." Things are bad to whom? It could be for separate individuals from the minority and the majority, depending on different combinations of the three values' interactions. This tool gives an exhaustive number of combinations.

Next: scaling (scope) and intelligence is related to the speed of information dissemination and the level of intelligence. Once the level of intellect on the scale is moved (up or down), scaling will progress differently. If the level of intellect is raised, with sufficient density and scaling, in a society there will be a necessity for managers and subordinates. Because those whose intellectual level does not allow for them to cope with the given density of time in that fragment (situation) will be forced to submit to those capable of dealing with the situation. A vivid example is a feudal society, when the owner had to take care of his people. In other words, the masses do not and cannot live without others as they cannot perform. The masses require managers and so forth to help them organize and coordinate; what they need to do has to be explained. This scale clearly shows that people cannot live without those who are doing "good", and the latter is comfortable and capable of living without the masses.

From the viewpoint of Baudrillard, the culprits of this "celebration" are these simple mortal people (not to say that the other minority is immortal). Precisely because they simply cannot live without the "hosts", someone has to manage their lives, fulfill their hopes, aspirations and pleasures. After all, the "hosts" estimate their locomotion in a certain amount of money, and they (subordinates) are simply not capable of anything on their own.

How long does it take to nurture a ship captain's mate? It takes quite a while. It starts with taking a young man on board and leading him through all of the stages of service- from "stand from under!" on the upper deck to the captain's mate on the captain's bridge. And there is no guarantee of a positive result. If things do not work out, there will be no way to return the time spent. Time, you might say, is a killer. It is the essence of the timeline in the analytical tool of Baudrillard.

Let's take another example. University. Many go to university with the hopeful-ness that they will gain knowledge and skills necessary for later life and occupations. Theoretically, it allows one to become financially independent and reach the possibility of self-realization at a higher level. But, today, even the first five years is a loss for many. Time is the currency of currencies; once lost, it is irretrievable.

Here is a possible option. The standard higher education (BA) takes four-five years, the level of intelligence of graduates is obviously not high enough to successfully realize themselves in a profession. Still, the scaling is huge, that is, the number of annual university graduates. Consequently, there is a mass of hired employees, people who cannot independently provide for their lives in this period of time and rapidly changing environment. Therefore, they are hired by those whose level of intelligence is higher, but the duration of training of the employers is usually not as long as of their subordinates. Many successful businessmen did not complete higher education. But somehow, they have acquired knowledge and skills faster and more efficiently. Isn't this a paradox: to become the owner of a company, you need, conventionally speaking, about $200 for a package of registration documents, but to take the position of CEO or general director, you need higher education and several years of professional experience? Overturning time in society and a world of paradoxes.

Considering the properties of time, its density, course, direction and interval (Physics of Kozyrev), the following is concluded: if the density of time equals zero, nobody cares about nothing (he lives the way he desires). However, if the thickness of time increases, it becomes hard for people and they start looking for those who will save them, who will help them because they cannot on their own. From this scale, it becomes clear that "managers" and "subordinates" appeared first (as two very abstract categories in this case), primary and auxiliary, which then retransforms into relationships among allegedly free people.

When peasants became free, they disappeared because they had nothing of their own: no production means, nothing. And this mass makes up 75% of the total mass, which led to Baudrillard's "silent majority" as well. It is silent for a reason it cannot perform, it is not capable. And to make this situation possible, all conditions were created for it. Many people are limited by the skills they have.

If this tool is used in journalism, we can calculate the scaling and speed of information dissemination, increasing or lowering the level of intelligence on the scale. From what I have mentioned above it becomes obvious that this first analytical tool not only has many combinations, but could also be used for creating different kinds of information products, (articles, books, monographs, reports, etc.) as a universal tool for choosing and constructing tactics, and as a tool for the emergence of psychology. As a result of further research and the application of this tool in practice, the scale of psychology was developed, which connects the entire system at three points. It is important to note that the scale can shift, both in positive and negative time. As a result, as seen on

Scheme 5, I came up with a construction that considers the psychological component during analysis.
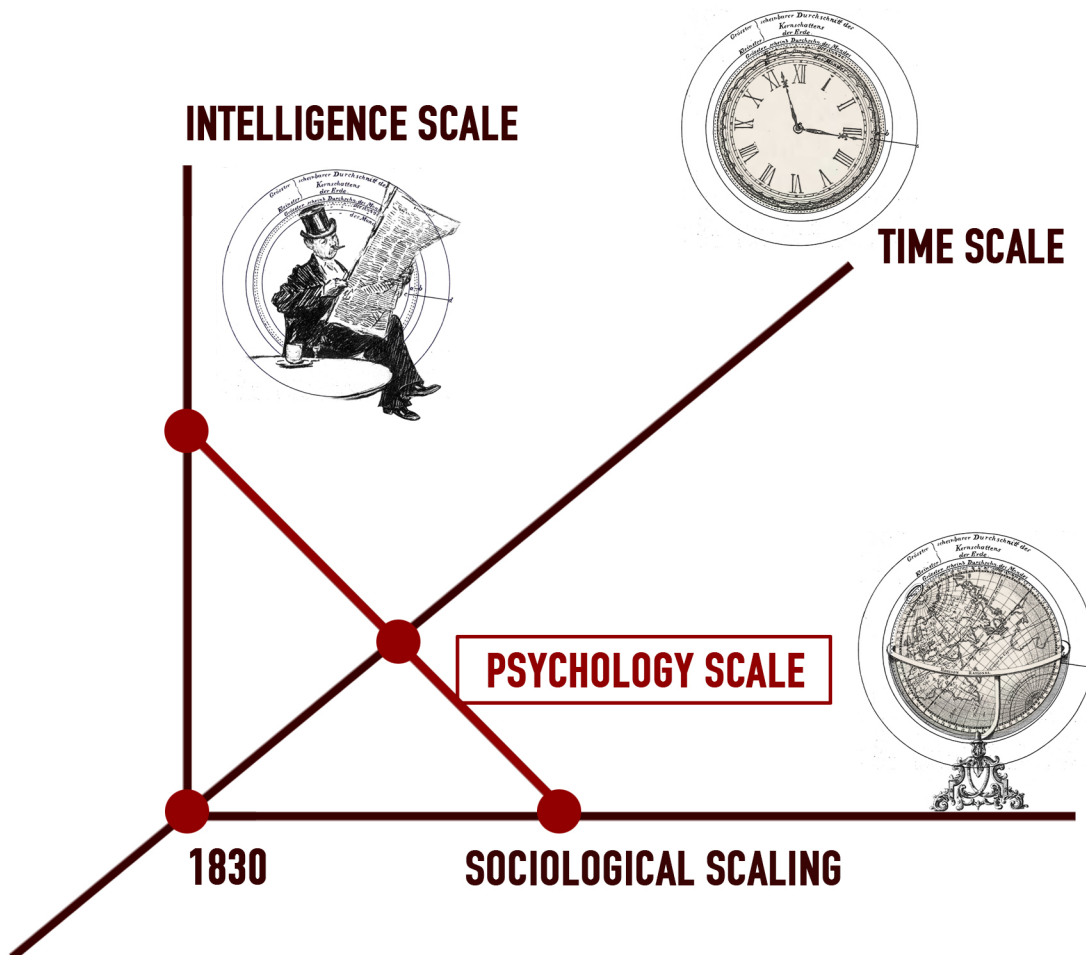
We can characterize psychology from Baudrillard's viewpoint. The basic formula of psychology combines intelligence, time properties and scaling status (components that describe psychology in the fullest). It is important to pay attention that the formula is a basic one.
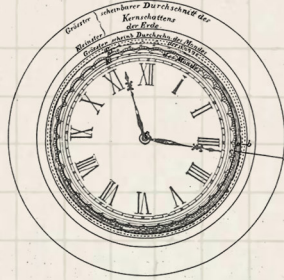
$$\boxed{\textbf{PSYCHOLOGY}} = \frac{\textbf{INTELLIGENCE}}{\textbf{PROPERTIES OF TIME}} \ast$$

SCALE

COMBINATORICS

9 COMBINATIONS

$$9^2 \longrightarrow 9^3$$
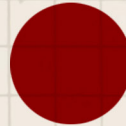
DOME   **GLOBE**

Since we have three components, the combination of them gives nine possible formulas. For example, the ratio of intelligence to the properties of time, multiplied by scaling; or the ratio of the scaling status (condition) to time, multiplied by intelligence, etc.

Baudrillard has developed a formula that mathematically accurately describes all psychological phenomena and their causality in the social world. I have used this tool in practice while writing *The moment of Truth, or how I was forced to study the psychology of Europe* based on the results of a scientific expedition to Portugal, March 2020. Using Baudrillard's analytical tool, I described in detail the study of European psychology in the context of the coronavirus pandemic applying all nine formulas.

Moreover, the tool clearly demonstrates the psychological system of a person in a social environment. And combinations of these formulas describe certain phenomena that consequently trigger the human psyche as an element of the human. I concluded that Baudrillard did not invent this tool from scratch but it existed and was deduced historically.

Two concepts related to the tool mentioned above are the properties of intelligence and the properties of the psyche. Both concepts are directly related to the properties of time. In Baudrillard's view, it was not possible to characterize intelligence without the properties of time, nor can one describe the psyche without the properties of time. For example, the concept of psychological stability without considering the properties of time cannot be considered. To find out how stable (endurable) the psyche of a person is, it is necessary to have parameters such as the properties of time, in other words, a person should be in a certain situation to demonstrate his behaviour in those settings. Different situations will show a different face of a person. The totality of the human psyche's properties can be studied only by considering the properties of time.

We can see in different situations the way these principles work. As Baudrillard noted, no psyche can exist under all other equal conditions, that is, in isolation from everything. He points out things that are not noticed or seen by people. In the course of this research, Dr. Lucien Oulahbib was shown the above-described construction and he confirmed the validity of the conclusions and principles of this tool in our interview. [2]Professor Oulahbib also noted that, presumably, Baudrillard did not make this tool available for the academic or broader community, as he feared that such a tool in the wrong hands could cause a lot of trouble.

This tool allows for an objectively view of any situation, event or phenomenon under study, as well as to predict future events. It is a universal measuring tool that is a universal developer of tactics and products with its mechanism of generating ideas, strategies, prognoses, evaluation of personality and many other things. Due to it, we are opened to a possibility to comprehensively go into the depths of Baudrillard's writings, understand complex aspects of his concepts, and analyze his methods of research pursuits. The tool has a wide field of practical applications and can become an indispensable assistant for a scientist, journalist, psychologist, writer, businessman, manager, analyst, strategic consultant or simply for anyone.

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[2] Sociology, Baudrillard's instruments of the research (Oleg Maltsev, Lucien Oulahbib), https://www.youtube.com/watch?v=cWpPsTti7Vw&t=299s, *Expedition journal,* 04.05.2020

Now the secret behind all of Baudrillard's successful forecasts becomes clear. His forecasts are the result of complex calculations and the application of working formulas rather than subjective philosophical reasoning. If a person's intellect is raised without the properties of time, there will be certain consequences. Suppose one simply reads books and gathers a lot of data. In that case, it is not a fact that the quality of information corresponds to the categories that he needs for an objective assessment of history or even the present time. At the same time, many do not go further; they do not seek the truth and remain at the level of intelligence and knowledge, which they think is enough. But of course, in a perfect world, the truth must be in the foundation of our intellect. As the wise said, "it is better to deal with the issue once and for all." But to do this, it is necessary, among other things, to question everything written earlier.

Summing up the chapter, I will note that we are dealing with a universal tool that gives understanding, representation, and prognosis of human life on different scales. Baudrillard, in his works, has shown how to investigate different occurrences in society by means of the tool, to move into the past or to make a prediction about future phenomena with a high chance of probability. He used this tool to conduct his own research, and bequeathed it to us, so that we could continue to explore in this plane even after his death.

The whole point is that people who can understand this analytical tool will be able to use it to conduct further research on this issue. My merit lies simply in the fact that I developed this tool in its visual form based on Jean Baudrillard's works, his philosophy and sociology, and gave the opportunity not only to comprehend it but to start using it already.
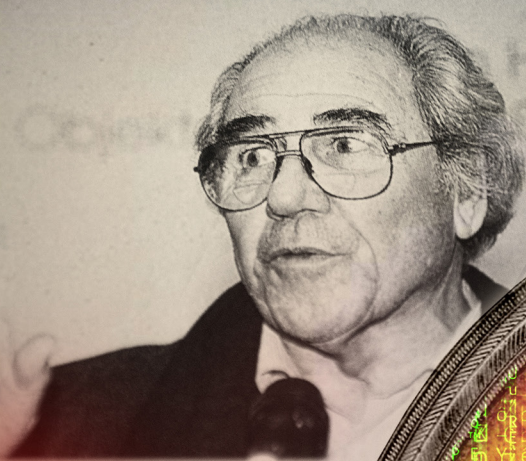
CHAPTER
BAUDRILLARD'S PHOTOGRAPHY

This is probably the most mysterious, unknown and contradictory topic in the life of the great scholar. The reason is simply we do not know much about his photography. My acquaintance with Baudrillard's writings began with the study of his philosophy. It was followed by studying Baudrillard's photography as a mirror-reflection of his philosophy. After that, I brought all the material into a particular research system; as for Baudrillard, the camera was a tool to investigate this world and philosophy.

Subsequently, in the Portuguese expedition (March 2020), I conducted a whole course on studying the philosophy of Baudrillard through his photography. The first paramount thing to consider was the primary sources on the topic. Within that study, we studied and analyzed all interviews with Baudrillard we could find where he spoke about his approach to photography, its relation to his thought, referring to his predecessors, colleagues and contemporaries. We tried to understand how Baudrillard felt about photography, how he became a photographer, and why his photographs look the way they do. Apart from separate pieces, we studied two volumes of uncollected interviews with *Jean Baudrillard. From hyperreality to disappearance*[1] and *Jean Baudrillard and Jean Baudrillard. The disappearance of culture*[2] (edited by Richard G. Smith and David B. Clarke). Baudrillard spoke about his photography in interviews with:

1) Conversation between Jean Baudrillard and Enrico Baj. "The Transparency of Kitsch."
Enrico Baj was an Italian artist best known for his political collages, prints, paintings, and sculptures and writings on art. His work was influenced by various social and scientific themes, including nuclear warfare, the pseudophilosophy's pataphysics, and human sexuality, which he explored through abstract, childlike imagery. As an author, he has been described as a leading promoter of the avant-garde.

2) Interview with Nicholas Zurbrugg. "Strange World"
Nicholas Zurbrugg — academic, critic and poet. He made an invaluable contribution to contemporary art and cultural theory, and more specifically, to the study and promotion of the postmodern multimedia avant-garde.

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[1] Smith, R. G., & Clarke, D. B. (2015). *Jean Baudrillard: From Hyperreality to Disappearance: Uncollected Interviews* (1st ed.). Edinburgh University Press
[2] Clarke, D. B. (2017b). *Jean Baudrillard: The Disappearance of Culture: Uncollected Interviews* (1st ed.). Edinburgh University Press.

3) Interview with Serge Bramly. "Cover Story"
Serge Bramly is a novelist, ethnologist, screenwriter, art critic, and historian of photography. Photography mentor of Jean Baudrillard and organizer of his first photo exhibition.

4) Interview with Tim Otto Roth. "The Art of Disappearance"
Tim Otto Roth — German conceptual artist, composer and scholar (post-war, contemporary). Author of the book Body. Projection. Picture. A cultural history of shadow pictures; author of articles on light, photography, space, sound.

5) Interview with Paul Hegarty. "Impossible and Unexchangeable"
Paul Hegarty is an author, musician, and lecturer in aesthetics at University College Cork in Ireland. He performs in the noise band Safe and is involved in running the experimental music record label dotdotdotmusic. Hegarty has written books on Georges Bataille and Jean Baudrillard, and one on music called 'Noise/Music: A History'.

6) Interview with Le Monde. "The Mirror of Photojournalism"
Le Monde is a French daily afternoon newspaper of left-liberal views with a circulation of 364,240 copies (in 2014). It was founded by Hubert Beuve-Mery at the request of Charles de Gaulle on 19, December in 1944. Since December 19, 1995, the newspaper has been available online.

7) Interview with Catherine Francblin. "La Commedia dell'Arte"
Catherine Francblin is a French art critic, art historian, and independent curator. Francblin joined Art Press magazine in 1975 and was the editor-in-chief. Francblin is the author of a reference work on the New Realists. She has also published several monographs on contemporary artists.

8) Interview with Wolfgang Schirmacher and Friedrich Ulfers. "Between Difference and Singularity"
Wolfgang Schirmacher (born 1944) is a German philosopher, editor and educator in the field of philosophy, art and critical thought. He was the founding Dean of the Media and Communications division at the European Graduate School, where he now is a full professor and holder of the Arthur Schopenhauer Chair of Philosophy. Friedrich Ulfers is a literary critic and philosopher. Professor of German at New York University. He is a distinguished fellow, having been awarded several honours from New York University. He also is the Dean of the Media and Communications division at the European Graduate School in Saas-Fee.

Within nearly a two-week photography course, we investigated why his photography is the way it is. Some might think that the connection between Baudrillard's philosophy and his photographs is somewhat exaggerated. At first, Baudrillard thought this himself, because at first, the camera appeared in his hands accidentally during a trip to Japan.

"Then, on one of my trips to Japan, I was given a camera, and I began to try it out a bit, taking photographs from the plane on the return journey, for example. But for quite a few years I only had a very simple little auto-focus camera, which in fact was the one that I used for most of the photographs in my recent exhibition in Paris." [3] (1998)

[3] Baudrillard, J., & Zurbrugg, N. (1998). *Jean Baudrillard, Art and Artefact* (2nd ed.). SAGE Publications Ltd.

However, Baudrillard quickly "got into the taste" and turned the camera into an additional research tool. For example, his theory about simulation and simulacra came to life due to photography during his visit to America. While photographing the desert, Baudrillard unexpectedly saw some optical phenomena in the atmosphere, known widely as mirages. This is how he came up with the ideas of simulation or simulacra, because of the prototypical logic inherent in him as a true scientist:

"Analysis is itself perhaps the decisive element of the immense process of the freezing over of meaning. The surplus of meaning that theories bring, their competition at the level of meaning is completely secondary in relation to their coalition in the glacial and four-tiered operation of dissection and transparency. One must be conscious that, no matter how the analysis proceeds, it proceeds toward the freezing over of meaning, it assists in the precession of simulacra and of indifferent forms. The desert grows." [4](1994)

Human cognition of the world is prototypical. Therefore, the logic should be prototypical as well, which keeps a researcher away from many mistakes. And if the ancients said "it is human to err" it is probably because usually, if not always, people tend to use mathematical logic, which leads to mistake after mistake. Every attempt to mathematize is a guarantee of a mistake, as demonstrated by Gerd Gigerenzer. Our minds work poorly with numbers.

For instance, a Soviet engineer could not think of how to pack a missile in a container so it fits but also could fly once it is launched (and in the USSR such developments were extremely secret so probably he had to find a solution on his own). He was in search of a solution for a long time, but went hunting one day. He saw a bird flying out of its nest: it folds its wings and "jumps out", and then spreads its wings and flies. An idea dawned upon the engineer. The sight of the bird flying out of its nest served as a constructive prototype. The engineer folded the "wings" of the winged sea rocket and placed it in a particular container. The wings would open when the rocket flew out of the launch system.

Something similar had happened to Baudrillard in the U.S. desert. His visit to that place was not accidental, he should have seen the desert as a symbolic prototype of New York. As a result, the mirage became a simulacrum prototype, which is something above human illusions and misconceptions. This is a proven distorted design, as he later wrote in his *Simulacra and Simulation*:

"In fact, Beaubourg illustrates very well that an order of simulacra only establishes itself on the alibi of the previous order. Here, a cadaver all in flux and surface connections gives itself as content a traditional culture of depth. An order of prior simulacra (that of meaning) furnishes the empty substance of a subsequent order, which, itself, no longer even knows the distinction between signifier and signified, nor between form and content." [5](1994)

An elementary mathematical example could be demonstrated as say "2 x2=4". This formula is mastered by every student within the first several years of elementary school. However, few people pay attention to the fact that this answer is correct only when applying a decimal system. If children are taught that two multiplied by two is four, it is a simulation because it is not always the case. Any mathematician knows that in vicenary (20) (or higher) coordinate systems, the indicators will be 6, 8, etc. But they

[4]Baudrillard, J., & Glaser, S. F. (1994). *Simulacra and Simulation (The Body, In Theory: Histories of Cultural Materialism)* (33601st ed.). University of Michigan Press.

[5] Ibid

don't usually talk about it. This is one of the ways a simulation comes into being.

Thuswise, the camera for the philosopher, became a tool of research. Thanks to the photography of Baudrillard, taken in the desert, we know of the philosophical concept of simulation and simulacra. By analogy, at one time, the Strugatsky Brothers came up with words such as "stalker" or "cyber", which also became widely used in science. During interviews regarding his own photography, Baudrillard often denied his professionalism, saying that it was just another world for him:

"In some sense there is, maybe, something parallel in that with pictures I didn't capture human beings or living things, but just objects and landscapes. It was connected with travelling and note-books and so on. It was another world, a second world for me, and maybe with my writing there are no human beings either. There are just concepts and abstractions —. . . but stories; there are stories in my writings, and maybe in my pictures there are stories too, but these are enigmatic stories. They're not really folkloric stories. There's a secret story behind every picture, but it must be deviné — it must be divined." [6] (1994)

However, we know that his photographic exhibitions worldwide were a success, but its history.

The systematization of materials from Baudrillard's words gave us eight conditional blocks, forming his general approach to photography.

Block 1. A reality that has disappeared. It is important not to confuse "reality which has disappeared" with "disappearing reality" as Baudrillard has two different philosophical concepts. **A reality that has disappeared** is the one that is "wrapped up" and archived into a symbol. There are archived and unarchived (empty) symbols. Only the primordial (arche) does not disappear.

Block 2. Symbolic system. This is a complex block that will be covered in detail in a separate chapter (13) — Jean Baudrillard's Symbolic System. Baudrillard's book *Passwords* (*Passwords* and *Fragments*) describes it. *Fragments* will also be considered at the very end of the book.

Block 3. A philosophical concept allocated into a photograph.

Followed by formal blocks:

Block 4. The time interval + instant of time + output.

Block 5. Derivatives + schemes that build Baudrillard's philosophy.

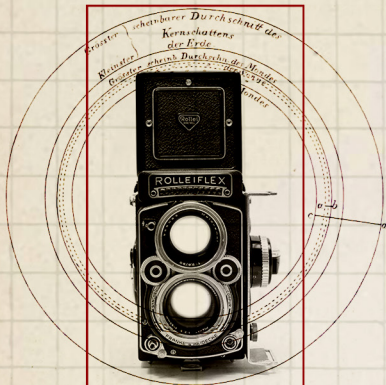**Block 6.** Mystery + contradiction (extreme) + time machine.

Block 7. Architectural image + light/shadow + subjective interpretation.

Block 8. View into the invisible + static/dynamics + the geometry of the image + time component.

This is what this system looked like at the end of the Baudrillard photography course. However, gaining perception and an in-depth understanding of each block required some effort and time. I have been looking for an approach that would allow me to explain it in a simple form so that anybody could accurately perceive the information.

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[6] Zurbrugg, N. (1994). Strange world. *World Art: The Magazine of Contemporary Visual Arts.*

BLOCK №1 — REALITY WHICH HAS DISAPPEARED (ARCHIVED INTO A SYMBOL)

BLOCK №2 — SYMBOLIC SYSTEM

BLOCK №3 — PHILOSOPHICAL CONCEPT

BLOCK №4 — TIME PERIOD + INSTANT OF TIME + OUTPUT

BLOCK №5 — IMPLICATIONS + SCHEME DESIGN OF BAUDRILLARD'S PHILOSOPHY

BLOCK №6 — ENIGMA + CONTRADICTION + TIME MACHINE

BLOCK №7 — ARCHITECTURAL IMAGE + LIGHT/SHADOW + SUBJECTIVE INTERPRETATION

BLOCK №8 — GLANCE INTO UNPERCEIVABLE + STATIC/DYNAMIC + GEOMETRY OF A PHOTOGRAPH + TIME CONSTITUENT

Later, during my interviews with scholars worldwide, I met Serge Bramly, a French writer and photographer who was a teacher of Baudrillard's when it came to cameras and images. Serge Bramly taught him how to select photos and organize them along with every single step of photography. Bramly organized the very first photo exhibition of Baudrillard. The most important aspect of our interview was Baudrillard photography's formula, which was kindly described to me by Mr. Bramly.

It should be emphasized that initially, Baudrillard did not consider himself a professional photographer and he repeatedly noted this in his interviews. But he did think that photography deserved special attention. Serge Bramly described the way Baudrillard felt in the beginning, he was like a student for a short moment of time. He had a remarkable ability to self-learn: if Baudrillard was shown how to do something once, he picked it up very quickly. And later on he did everything by himself. And that is the reason why Baudrillard mastered the art of photography quite fast. (2020)[7]

In one of his trips to Japan, somebody presented him a gift — a camera, although he was not planning to become a photographer. Coincidence? Predicted pattern? I think both. Photography became part of his scientific work, when Baudrillard was already working on the simulacra concept. This happened after ten years of his professional philosophical, sociological and scientific activity: his book *Simulacra and Simulation* (1981) was followed by *Fatal Strategies* (1983) and *Divine Left* (1985) and afterward, *America* (1986). It was Baudrillard's another trip to the United States at the time; and his"resume" of texts that became *America*, where New York City is so beautifully compared to the desert:

"I love the desert, its emptiness, its total indifference. It is neither nature nor culture. It is obscene in the sense that it does not have a scene. It has no play, no seduction. America is radically obscene; there everything is on show. This radicalisation of the obscene is an extreme increase in force. There is nothing hidden. All is visible, illuminated. My description of America is enthusiastic. The desert is a metaphor. My response to it is visceral." [8] (1991)

"Nothing could be more intense, electrifying, turbulent, and vital than the streets of New York. They are filled with crowds, bustle, and advertisements, each by turns aggressive or casual. There are millions of people in the streets, wandering, carefree, violent, as if they had nothing better to do — and doubtless they have nothing else to do — than produce the permanent scenario of the city." [9] (1989)

On his first trip to the US Baudrillard first encountered a simulation that resulted in the 1981 book *Simulacra and Simulations* (1994). Baudrillard understood that his philosophy and sociology would be hard to grasp without being able to portray it to the ordinary statistical person. To illustrate his philosophy, he began making photography.

Many artists were drawn to Baudrillard and were inspired by his works, he was very popular especially in art circles.

In the interview with Serge Bramly, he discussed a certain formula of Baudrillard's photography, he said that there were three explicit levels as well as a fourth and fifth

[7] The truth about Baudrillard's photography, https://youtu.be/QpfOHKURVdE, *Expedition journal*, 04.11.2020

[8] Downing, D. B., & Bazargan, S. (1991). *Image and Ideology in Modern/Postmodern Discourse.* State University of New York Press.

[9] Baudrillard, J,. (1989). *America*. Verso.

level. The fourth level can be conventionally described as "X" (later in the chapter) and the fifth level was not expressed verbally by Baudrillard (he was cautious to tell about it).

It all started with the first level, called **"Metaphor"**, when something turned into a metaphor. The second level is **"The Art of Disappearance"**. The third is **the time machine.** The fourth "X" is the psychological level of photography which Baudrillard never elaborated. And the level he was cautious about speaking of was the fifth level which is a symbolic part of photography.

Here is a schematic description of Baudrillard's photography.
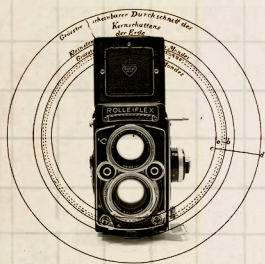
THE FORMULA OF JEAN BAUDRILLARD'S PHOTOGRAPHY

SYMBOL.
BAUDRILLARD WAS BEWARE TALKING ABOUT IT
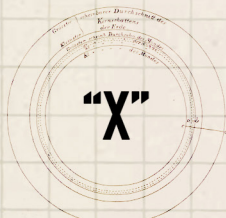
"X"   **PSYCHOLOGICAL LEVEL**
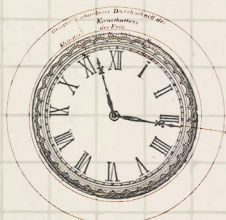
TIME MACHINE
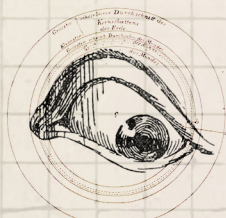
ART OF DISAPPEARANCE

METAPHOR

We see a scientific scheme of his photography on the above image, but he also had a methodology, which I will discuss later in the chapter. At the next stage of work, I suggest collocating into the scientific scheme of photography the 8 block system of information mentioned earlier.

Thus, the first level of Baudrillard's photography — the metaphor, includes the following:

- A philosophical concept as a metaphor;
- The time interval as a metaphor;
- Scale in the form of a metaphor;
- Mystery in the form of a metaphor;
- An architectural image as a metaphor;
- The proportions of statics and dynamics that create a metaphor;
- The geometry of the image, which creates a metaphor.

Please note that the list has an exhaustive amount of information given by Jean Baudrillard related to the metaphor.

Next is the second level of photography — the art of disappearance, which includes:

- Disappearing reality (not to be confused with the fact that has disappeared. Disappearing reality is a moment which disappears and simply speaking a moment that will never happen again); elusive moment.
- A moment that never happens again. A certain angle of view. At the same time, you might be the only person who sees it; others may not notice it.
- Time and its movement on a scale;
- Contraposition;
- The proportion of light/shadow;
- Glancing into the invisible.

The third level of Baudrillard's photography — time machine:

- Output;
- The time machine itself;
- A subjective interpretation;
- The time component of the frame as an element of the coordinate system.

The fourth level of photography is "X." Baudrillard did not have a chance (he didn't have time) to formulate this level in his writings. Here are only a couple of sentences about what is known about it:

- There are three "X" on this level: X1, X2, X3.
- It is related to psychology. Psychological photography with a special subject of research in depth psychology — inferiority: reflections of psychological consequences, as delusions, simulations and hyperreality in the photograph.

The fifth level of Baudrillard's photography is a symbolic system and fragments, which, as I mentioned earlier, Baudrillard was cautious about speaking of. He was not afraid of the level itself, nor of its presentation, but of the fact that it might fall into the wrong hands.

Obviously, the abovementioned is a raw system as each of the blocks requires a separate explanation, just as elements of each block do. This won't be elaborated within this book as it is not dedicated to the photography of Baudrillard. There will be another book dedicated to this topic, with a detailed description of every block and element. It might be that even one book will not be sufficient to cover everything. If I were to do such a work, I think it would take five books to explain Baudrillard's photography, each of which would describe each level of his photography in detail.

As shown in this diagram, these are not only levels of Baudrillard's photography, but they are also both levels of knowledge, a research machine, and a system of retransforming information. The presented scheme is an unabridged machine. Baudrillard "saw" the simulation with the help of a camera. But this machine and an illustrative machine simultaneously allow us to illustrate something and act as a research machine. For this reason, this scientific scheme requires special attention for consideration in separate books.

Photographies 198-1998. Jean Baudrillard.

PUNTO FINAL 1997

In this aspect, I relate to Baudrillard a lot; for me, as a scientist, a camera is also a research tool, not simply an illustrator. The photos I make are incomprehensible sometimes, as is the question of why I took them in the first place. But I see in those images things that others don't. Back in time, "watching" and "seeing" meant very different things and people were aware of this difference. As chairman of one of the oldest scientific photographic societies globally, the Odessa Photographic Society, and as a head of the Expeditionary Corps (a special unit of the Memory Institute) I take a lot of photographs in different parts of the world under different circumstances and conditions. If all my photographic work made in expeditions in different countries is looked at, then half of them are not artistic at all, but aimed at assisting research.

Examples of Oleg Maltsev's photos

San Sebastian. Spain

San Sebastian. Spain

Bavaria

Sanctuary of Madonna Di Polsi. Italy

Bavaria

Bavaria

Island of Favignana. Italy

For me photographs as so are extremely important because they are impulses for a discovery. My students and research associates witnessed many times when during the expeditionary departure day, I would make specific photographs and in the evening, I would be making a discovery working with images. I think that a photographer was born in me during my travels, just as it was for Baudrillard. Photography plays a key role in my research. For me, the camera is like a microscope for a biologist. I keep at least several cameras on my desk. Only in one storage, and there are more than 100000 images that I have done during expeditionary research. And I hope that maybe some of them have artistic value.

Let's move on and talk about tactics while studying Baudrillard's photography, which consists of three levels, which he called "base":

Level 1 is a metaphor.

Level 2 is a metaphor + the art of disappearance.

Level 3 is a time machine + the art of disappearance + metaphor.

Thus, Baudrillard studied symbolic photography and then embedded the symbolic photograph separately into the third level, then to the second and accordingly to the first. It was done in reverse order. He embedded into his photography the psychological component (research concept of inferiority). This is what the tactic of studying Baudrillard's photography looks like. And since photography is a mirror of his philosophy, it is also a system of studying his philosophy in an alternative way.

This chapter's view Baudrillard's general system from a perspective based on the analysis of Baudrillard's interviews on photography with different publications, and my discussions with his colleagues and friends who worked together with Baudrillard in art-related projects and organization of exhibitions.

It should be noted that Baudrillard's exhibitions were a huge success. But some people say that Baudrillard is a bad photographer and a great philosopher and sociologist, others claim that Baudrillard's success in exhibitions is due to his name. Many people think that his photos are truly brilliant. Which of these is true — hard to give an unequivocal answer.

Until now, no one could describe the system of Baudrillard's approach to photography. And it is a matter of special pride for me. Secondly, no one has put forward a hypothesis about the methodology of studying Baudrillard's photography. It is important to say that no one has ever tried to analyze the camera from an instrumental philosophical point of view as a scientific tool to study Baudrillard's philosophy. A lot of people try to study Baudrillard's philosophy without studying his photograph, which is not easy to do because we don't have images to support it. The human being's perception system works in a way that he attaches an image in his head to every object, title and name. When you say a "pen", you imagine a pen. If there is only a name that you don't understand its nature, and so the depth of Baudrillard's philosophy will be challenging to understand. That's what this chapter is about.
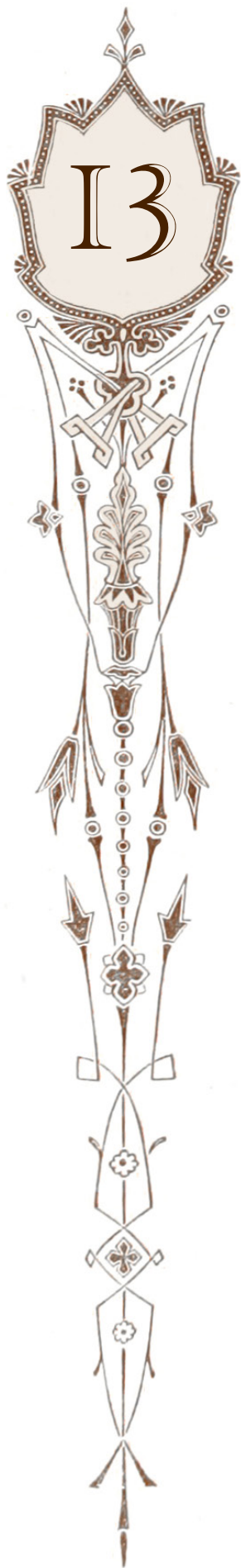
13 CHAPTER
SYMBOLIC SYSTEM AND MECHANISM OF SYMBOL RELOAD.

Jean Baudrillard in many works dedicates special attention to signs and symbols and the way symbols impact people. He went beyond his colleagues by grinding signs and symbols from a scientific viewpoint. In *Passwords*, he offers a complete reasoning of how the human symbolic system functions. In *Fragments* he speaks of information delivery systems in the external environment. These books became fundamental works for the scientific discovery of the symbolic system, but *Fragments* will be considered in later chapters of the book. Baudrillard came very close to an understanding of the symbolic system, which is the chapter's main topic.

The symbolic system is the supreme boundary of human perception. Jean Baudrillard concluded that a symbolic system directly defines a person's fate and society, but I'll speak about it later. In fact, "symbolic system" is simply a title. People symbolize things that are significant to them: there is a symbol and some explanation of it. Also, Baudrillard introduces a concept of "reality which has disappeared"—reality which is packed and archived into a symbol. In other words, there is a particular "space" that can be titled "reality". It disappears, and primordium (originals) remains only in the space because they are consistent. How does the disappearance of reality take place? It is encapsulated. In other words, the reality which has disappeared gets archived into a symbol. This leads to a concept of the "amount of vanished phantoms", that linger in this space as symbols. The primordium remains because they are unalterable but have temporary nature. Thus, according to Baudrillard, **the reality = disappearance + primordium (arche).**

Hence, principally we continuously deal with two phenomena: the human being and the reality surrounding him. Of course, one can approach this phenomenon in different ways, but in any case, two elements will be the initial ones. For example, academician Grigoriy Popov who thoroughly investigated the symbolic system defined these two elements as human memory and world memory. A conjugated world of two origins (primordium).

PRIMORDIUM

State of time

Disappearance of reality

SYMBOL

SYMBOL

SYMBOL

SYMBOL

SYMBOL

SYMBOL
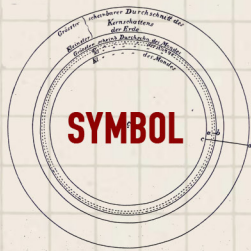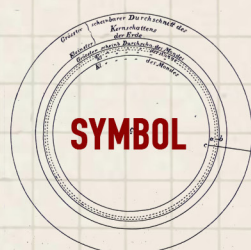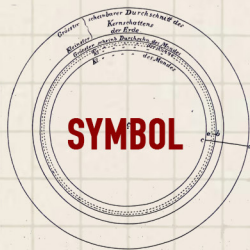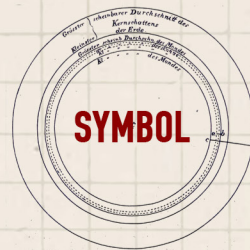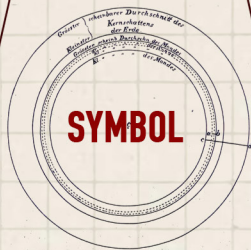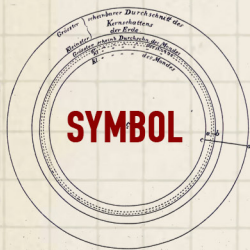
Amount of vanished phantoms

The conventional image is that people have their inner world, that people have been speculating since the dawn of time. But if you look inside the human (body) like an anatomist there will be nothing but biological organs (musculoskeletal, circulatory, genitourinary and other systems). In this sense, the presence of an inner world in a physical sense is the first illusion. Humans have no inner world. Conviction in the existence of an inner world is merely a reaction reflected in psychology to external variable settings and to anatomical and physiological processes in the organism itself. There is only one world — the external one embedded by a person as a particle of it. An impression that he is demarcated from the world by his skin, clothing and body is illusory.

Pronounce the word "fear" and have an image of it. A person has four decision-making centers: the head (when he contemplates and makes decisions), chest (outburst), stomach (animal manifestation of a person), genitals and legs. The system of fear's starting point is dispersed in the same way. Young people in the cadet corps are taught to search for different manifestations of fear in their bodies. Where is the fear coming from at this or that moment? What does "fear in the head" look like? Let's say a gun is loaded, with the safety off, the cartridge is sent into the barrel and pointed at you. This is not a joke for you any longer, you know that the gun is loaded. Naturally, you'll get scared with a loaded gun pointed at you; even a stopped/broken clock is right twice a day. After all, a shot can be accidental. Here is an opposite experiment: the gun is unloaded in front of your eyes, you are shown that the breech ring is empty, the magazine charger is taken out, safety clutch is on. Now a gun is directed at your head again. Is it scary? Of course not. You know precisely that gun is empty. This example shows us the process of the way fear originates in our heads.

What is fear in the chest? It is a dynamic and situational fear which arises in the face of unknown motor activity (physical tasks). How were military people taught to classify and understand the origin of this type of fear in training? They took a real sharp edged weapon in training and started fighting each other. The gym floor was covered in blood. Cuts and stabbings that were obviously minor and harmless to life and health taught them to overcome fear in the face of a knife. Defense skills were cultivated along with a mental state of fearlessness. If you have the skill, you are not afraid. This feeling did not reduce the level of attentiveness, caution or accuracy in locomotion, but was in accord with them and created confidence.

What does the fear from the chest fear look like in an actual situation? When one is learning to drive a car and he is not familiar with the mechanism yet. When he is on the learning track, it is not as scary as driving on the city's busiest street. At this moment, many situations and consequences linger in his mind, like in a movie. Later on when he has already mastered the theory, practice and experience he does not have fear. Instead, there is a feeling of caution and attentiveness. There are reactions, but no fear. When you know how to do something (or even when you think you can), there is no chest fear. It arises immediately from helplessness.

The third type of fear, in the stomach area, cannot be eradicated entirely. This type of fear is related to the instincts of self-preservation. Thus this fear is "licked off," which means that a person gets used to it. What does it mean? If one observes the way special forces are trained, it is about adapting to such noises like when shots go overhead and an empty gun is "emptied" from point-blank range at a person. They develop habits. Let's take sappers in war: mines explode from the right and left, and any fragment can

be fatal; this is not a duel, it's a situation. Anything might happen and it might cripple or even kill. However, a person gets used to this atmosphere in an extended period.

Another example scenario, this one from the criminal world, it takes a long time to become a "master". And criminals gradually transform their activities into a life habit. When they go "to their job" for the first time, they must have a fear of, what if…what if they are caught? What if they fail, fighting, chasing or shooting. They could be shot and killed or imprisoned. However, when we are dealing with a habitual criminal, he does not care, he is not afraid and knows exactly what he is doing. As a rule, the third type of fear does not go away completely, but a person can be carried away and that fear in the background becomes almost imperceptible. Then this is a misfortune for a person: he might make a mistake. A person who "licked this fear off" to the level that he has no instinct for self-preservation, and does not understand that he cannot do certain things starts ignoring everything mandatory such as instructions, rules and other things. Many cases are known among pilots who do not conduct a pre-flight briefing, do not check all elements as they should and do not go through the sheet of "have tos". They are too confident that everything is going to be alright, in fact, they no longer have this natural fear and this is the beginning of a disaster in all such cases. This also applies to driving a car, when an excellent driver gets into an accident independently, or when an A-class parachutist who had more than 1000 jumps finds his parachute doesn't deploy. This also concerns generals in war, who are accustomed to their successes and their invincibility. And even among the love heroes who have adapted to "unfailing performance".

The fourth type of fear (in feet) originates from a force of the unknown. When the snipers hit someone, witnesses' legs give way, because something unknown has killed a person. All people fear "things" that are strange and incomprehensible to them. To decrease this type of fear one has to educate himself and continually develop his skills. The more educated a person is, the less fear of the unknown they will have. The higher your abilities, the less you'll fear the unknown.

These four teaching methods reveal that fear is in the head, chest, stomach and feet. A person has four types of fear and s/he reacts differently to each of these types, just the way people react differently at the same thing. Therefore, what is happening inside a person is a physical reaction of the body to external circumstances. It is not about placing something in some volume of some inner world. The micro-level is a product of a person's tendency towards autonomy, an attempt to isolate, create a specific world of his own in the surrounding reality and fulfill his personal interests in an instance without coordinating it with an external world. Yes, an illusion and misconception. Some people call it the "inner world", without giving a thought that he, by definition, is already inside a large and common external world, that is not only and exclusively inside his body. Accordingly, the world that a person might consider internal, his own, is exhaustively at the disposal of the external outer world.

Please note that a person cannot come up with anything without relying on his own experience. Of course, this latter is not something purely personal either: by coming into society from the mother's womb, he receives information regarding what is good and bad from his environment and acquires a certain value system. Experience not developed by one-single person, neither on Earth, nor on a continent, nor in a country, since they have different human communities (classes, layers, even geo-regions and companies). These systems have certain — sometimes even fundamental — differences.

Otherwise, life on the planet and history of humanity would have developed differently. This is completely obvious and does not require consideration. But in this case, what is essential for us is that one's personal, individual experience is also conditional. This part of the human experience was appropriated and assimilated for some reasons. All "films" in one's mind are associated exclusively with past experience and do not overcome its attraction and do not break through beyond its limits. With this estimate, what is that "film"? It is simply a person sifting through his personal "card index", collected from the external — general card index. He goes through the "cards" pulled from his own life — taking place in society, in public history, psychology and ecology. Even if he has a huge number of such "card indexes" (rich life experience), it will still be a film, just a longer one. Let's say a soap opera. And the person is not a director of that real movie, even if he is a highly professional director by profession in real life.

Yes, we are dealing with two systems: a person who is a separate particle of the general world, who is constantly and dynamically changing and is never static along with the world around him. This is not our discovery either, we learned about this back in high school (to be more precise: we should have learned) what Heraclitus and other sages, Greeks and Romans, claimed: it is impossible to enter the same river twice. They were dialecticians. They perceived all things in the mode of constant change.

Based on what was mentioned in this chapter before, each person has his own symbolic system. The more and more he keeps learning about this world, the more he is better oriented within the system of coordinates, he defines things for himself, singles out specific things, symbolizes and remembers (packing data in memory) and produces that very "card index". Those "cards" could be close to the truth or the data might be obsolete by the time s/he perceives it which also depends on many reasons. We humans cannot live without a symbolic system. Simultaneously, there is also an external symbolic system, (the system of the world around), the so-called "reality which has disappeared" packaged in symbols, according to Baudrillard. The external symbolic system takes precedence over an individual system, because a person has an inherent function of self-training — a perpetual quest for a system, symbols that would ensure orientation in his life.

It is important to say that at the level of the symbolic system, mathematics, biology, anthropology, physics and other sciences do not work, just like any other academic discipline. If not all, but most things happen paradoxically contrary to scientific knowledge. It should be noted that modern science takes into account this "contrary to." The level of symbols = level of paradoxes. According to physics, for example, a person cannot jump a 5-meter fence, even if he is a great jumper. But in certain extreme situations, people easily overcame even more serious obstacles. Afterward, he was not able to repeat nor explain what had happened. An important point about the symbolic system is that people might even kill themselves for the sake of ideas, for the symbol's sake. Some assume that "if they follow their beliefs they will go to heaven." There is no way we can find an opinion from someone who has already passed away in this manner. But people who survived make up all sorts of parables about those heroes; they are made traditional heroes, monuments are erected to them and they are glorified in literature and art. That is, again, at the level of the symbolic system, as sound sanity from a general viewpoint, psychology, anthropology and other things simply do not work.

Since it is inherent in us to have this symbolic spiritual level, provided there is a doctrine, a person becomes capable of extremely contradictory performances. Today, psychologists claim that human behaviour is irrational. This is all due to the symbolic system. The irrationality of human behavior is related to the symbolic level that he has access to. Concurrently, the global symbolic system prevails over the individual symbolic system, as far as a particular average individual is concerned. Of course, there are exceptions, and not only one exception. People can potentially build their own symbolic system, which is called doctrine, and will according to that doctrine. In fact, a person either obeys the symbolic system he developed on his own or exploits the one provided by somebody else.

We could illustrate this with the following example. There is an announcement during wartime, men that fall into the category of three different ages are drafted into the army. Many do everything possible to change their age in their identification documents in order to avoid being drafted. It would seem that it is a civic duty to fulfill the order of their Motherland. And the order requires only three ages. Thus, the same sense of duty (as well as sobriety and instinct of self-preservation) require not to go where the nation does not ask you to go. But no, there is a trigger of the symbol, which is manifested in irrational behaviour. After all, why would a man go to war if he might return concussed, maimed, killed, or, moreover if he is not asked to go? This is irrational and extremely unreasonable behavior, in terms of both citizenship and sobriety, biology and anthropology. Nevertheless, behavior is a consequence of a symbolic system designed by the state for its citizens, which subordinate their behavior patterns and reactions in its entirety.

From the philosophical category of the symbol and the symbolic system of Baudrillard it is possible to move into the plane of psychology and consider the symbol as a psychological category. When we face a symbolic system, it generates the level of human motives in a vertical way. That is, the nature of human motives is the symbolic system. The level of motives, in turn, builds a level of instincts, and the level of instincts subordinates the level of reflexes (thus, it is built from top to bottom, just like a pyramid). As a result, it turns out that a person's entire behavior pattern is irrational.

According to Baudrillard, we begin to see people's irrational behaviour in consumer society and in other postmodern societies with the start of the psychology of the sign and the psychology of consumer symbols. On the example of the USSR, it looked as follows: there was always a symbol that was used to convey large amounts of information to the nation. To put it simply, if a man shaved his head it usually meant he was a bandit. All bandits in the USSR were shaven bald back in that time. That symbol indicated belonging to a gang caste. In the 90s, another attribute was the leather jacket was turned into a symbol of gangsters as gang members regularly wore them. Just a couple of decades before that, a bald head meant anything from fighting typhoid up to holding the rank of general or marshal.

SYMBOLIC SYSTEM

DRIVES

INSTINCTS

REFLEXES
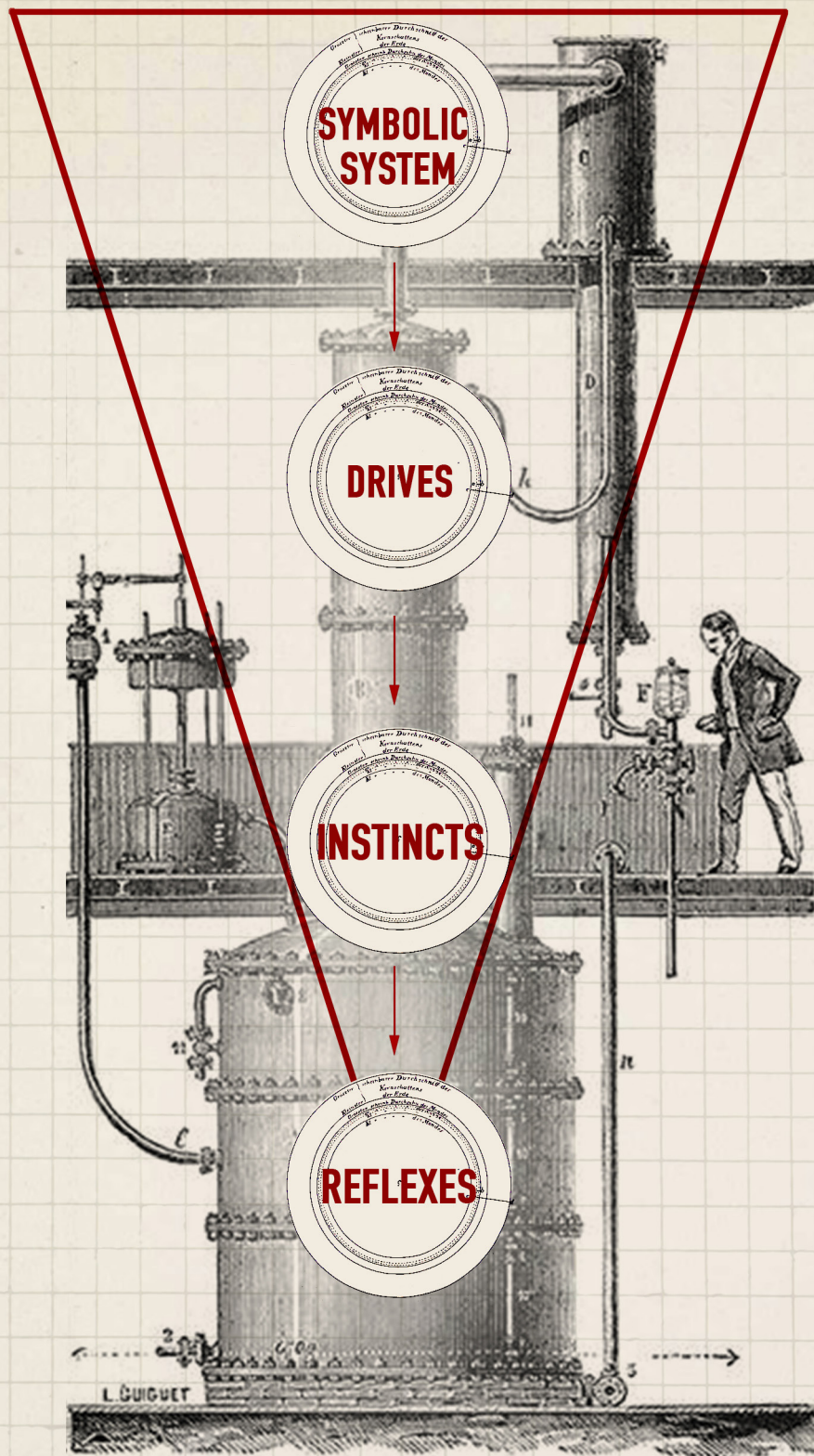
A man with a mobile phone was a symbol of power in the 90s, it was prestigious to have a huge mobile phone, like a Motorola, which was not widely available for most citizens. If people saw this "symbol", it meant that an individual belonged to society's high and upper classes. if someone was bald, shaved and wearing sneakers, with a leather jacket and a mobile phone in the 90s, they were considered someone who caught one's bluebird of happiness.

Interestingly, in 1917–1918 the leather jacket indicated adherence to the dictatorship of the proletariat. Previously, the leather jacket was a symbol of the "punishing sword of the Revolution", Chekists, employees of the Emergency Commission against Counter-Revolution and Sabotage, would wear it. This symbol was preserved later, as the leather was very endurable. And after all, it wasn't an idiot that made the leather jackets the symbol of bandits in the 1990s, the consciousness of the Russian man got used to these clothes as a symbol of power. People's memory has long been preserved from generation to generation and this fear of the Cheka and their form of clothing persisted. Banditry in question, in my opinion, was not something spontaneous but a very well-planned project. At a certain period, skills that bandits possessed were in high demand. Without them it would have not been possible to have had the high level of energy and intensity of property seizure, redistribution of captured property, reformation and defending the results that occured, as this would be practically impossible, from a criminological perspective, otherwise.

These "new masters" absorbed the qualities of those who were also "new masters of life" in 1918. In fact, people used symbolic memory: the symbol gives an opportunity and designs consequences that are going to take place in the future.

The SS uniform strictly corresponds to the religious monastic uniform. Since so many people were used to obeying religious figures, the black form of the SS "conveyed" that the SS were a spiritual cult that had its own "castle" in Germany, its own abode — Wewelsburg (not to be confused with Babelsberg). This paramilitary group did not belong to the Wehrmacht or to any German governance. It is no secret that the SS were responsible for many war crimes and crimes against humanity, being the main organizer of terror and extermination on racial and national grounds, political beliefs and national affiliation, both in Germany and in the occupied states. All those who were members of the SS, i.e., members of the SS order, were declared war criminals in the Nuremberg Tribunal. And crimes as such do not have a statute of time limitations.

Thus, when a certain familiar symbol is presented to people, they instantly recognize its symbolism and react in different behavioral patterns. According to Baudrillard when the bourgeois economy arose, the postmodern society, the consumer society and the society of sign, machines became symbols (mobile phones and all kinds of devices). Everything turned into signs:

"Society is better integrated, so instead of vying for possession of things, individuals seek self-fulfilment, independently of one another, through what they consume. The leitmotiv of discriminative competition has been replaced by that of personalization for all. Meanwhile, advertising has transformed itself from a commercial practice into a theory of the praxis of consumption, a theory which now crowns the whole social edifice. Expositions of this theory are to be found in the works of American advertising men (Ernest Dichter, Pierre Martineau, et al). The thesis is simple: (1) the consumer society (objects, products, advertising) offers the individual the possibility, for the first time in history, of total liberation and self-realization;

(2) transcending consumption pure and simple in the direction of individual and collective self-expression, the system of consumption constitutes a true language, a new culture. The 'nihilism of consumption is thus effectively countered by a 'new humanism' of consumption." (1996)[1]

Another example of symbols in the post-Soviet period's history are "red jackets", or rather, crimson jackets. It's an anomaly. When certain people tried to improve their own efficiency, they looked for an effective existence model, but they could not find any such model. Russian criminal tradition has no model of effective presence in society. From their perspective, crime is underground and it is too dangerous to stand out. Belonging to the Russian criminal tradition means to live in the underground till the end of your days. But people kept looking for an effective model and they found it in clothing typical of Italians. At some point in Italy it was fashionable to wear mustard, pistachio or raspberry jackets with certain cut ties, crimson jackets, white shirts, black trousers and Italian black shoes called testoni. And Russians, having visited foreign countries were all fascinated by the film *The Godfather* and the same kinds of films, and decided to re-build the gang formation from the form of the Russian criminal tradition to the Italian model. They begin to do what the Italians did: kisses when meeting and all kinds of other habits. The Russian criminal tradition never did this and they never behaved in such a fashion before. However an attempt to remodel the Russian to the Italian model was not successful. It produced a hybrid (something between the Russian and Italian models), which subsequently fell apart. The reason is that an Italian system requires a long systemic study before designing an organization. It is a very complex task, especially as far as its symbolic system is concerned. The Italian symbolic system of the criminal which still operates, is multifaceted (monograph *Philosophy of Southern Italy,* 2020). Anyhow, unlike "leather" bandits, "businessmen", that is, the criminal of a different order with a higher educational level, a new business elite or "new Russians" so to speak, began to dress like representatives of the Italian mafia. Why did they favor this idea? To be a criminal is something condemned by a Russian-speaking society. And certainly, Italians were given a completely different image, nobility, blue blood, with their own style. Of course, new Russians wanted that very origin for themselves too, because almost all of them were "from the outhouse to the penthouse", they had no decent origins. But the Italian system allowed them to imagine themselves to belong to the high society and caste. The Italian model for the Russians was the most attractive at all levels. It must be said that Hollywood contributed a lot to this influence. *The Godfather* (1972), *Once Upon a Time in America* (1984) and several other movies were watched so quite often in the USSR. *Once Upon a Time in America* became the most iconic among criminals of the post-perestroika era. *The Godfather* was no less an iconic film, but even more popular was the same-titled book by Mario Gianluigi Puzo. Everyone read Mario Puzo, it was even more popular than the movie itself. Also, reading the book allowed people to create their own impression of the narrative.

Speaking of the symbolic system, it is what directly manages and determines human life. It happens unconsciously. The problem is that a person does not know about the existence of the symbolic system and the mechanisms of its work, but in turn, the symbolic system is in charge of every thought we think, of every word, desire, action

[1] Baudrillard, J. (1996). *The System of Objects (Latin American and Iberian Studies Series).* Verso.

and aspiration. Therefore, most people have a symbolic system formed unconsciously in the course of their life. In *Passwords*, Baudrillard described in detail how a person falls under the power of the symbolic system:

You have to avoid transpositions, avoid getting into import-export. You can find inspiration or parallel, paradoxical paths, but when a form of thinking has become the dominant symbolic form, even in the East, you have to be wary of it. No thought is universal. There are only ever exceptions.[2]

A person does not even consider the symbolic level, it is formed spontaneously. The "natural" formation of the level is provided by the external system of symbols — not an individual system of symbols, but precisely the external one forms the human's individual system using priorities and choices: when a person chooses symbols he likes from the general system of the world, at the same time that "set" one collects as a hedgehog is done completely unconsciously.

According to Baudrillard, all of these things happen compulsorily. This compulsive nature is simple to explain: when there is a choice without a choice, you have to choose only from what is available. A striking example of this, in the society of consumption, is our trip to the store to buy clothes. You are offered what is available and not what you want. Since people cannot live naked, clothes are vital; usually, we buy and wear the things offered. In today's world of consumption, the symbolic system is forced and compulsory whether you like it or not.

A person's memory is arranged so that these "cells", conventionally speaking, exist and have to be filled by something. The individual "collects" and organizes symbols in these "cells." In fact, an individual symbolic system is formed via simple actions: people like or dislike something, he votes for this or that, considers himself an adherent of this or that, etc. But, in doing so, a self-organizing symbolic system builds his life. A person cannot explain his actions because he does not know what the symbolic system behind his acts is.

The external symbolic system, according to Baudrillard, reconstructs itself independently without our participation. That is, we do not influence the restructuring of the symbolic system of the world. But a person can influence the configuration of his own symbolic system, provided he knows it. If he is not aware of its existence and impact of the symbolic system, he cannot influence it in any way. And since most people do not know about its existence (probably, before the appearance of the works of Baudrillard, nobody was aware of it), it turns out that the symbol owns our destiny.

Speaking of a man's choice by a woman, it is about different approaches in different historical intervals. Previously, when a woman was in the position when she had a choice, the mechanism was the following: she was choosing a "father" for herself. It is not customary to talk about these things in modern society, but the fact remains a fact, many children at some point are disappointed in their parents, an almost inevitable stage in one's life. This happens in one form or another, to varying degrees: it is certainly not necessarily the denial of a parent. There are a lot of different factors, but there are always claims made against parents. Therefore, in fact, some women were looking for a "father figure", someone who can build a family, which is perfect in her phantom representation. This archaism has survived to this day, but in a slightly different form.

[2] Ibid

Today, the choice of a man by a woman is built around a symbolic component: depending on how much the symbolic system of a woman corresponds to her ideas about the symbolic system of a particular man. That is, a woman has a set of symbols, which she expects in her future husband. Let's say a Mercedes, penthouse, etc., and etc., if this set of symbols exists, then such a person is considered as a potential husband. If such a set of symbols does not exist, the man is not considered for that role, not even theoretically. Thus, today, many women look at the system of symbols surrounding the man, not the man himself.

Please note, it is very rare when a man is looking for a wife. She becomes his wife later, but initially he does not look for her. A woman is not looking for her husband either — she is looking for another world that corresponds to her ideas about this world. It is known that many women had the right of choice quite late, around the XIX century. Men always had the right to choose. But when women got the right, the world became even more complicated. Women are certainly an extremely important part of this world, they represent different forms of symbols for certain men. Because of this, everything is very difficult, and it needs to be dealt with separately.

Thus every human being lives in some spontaneously formed individual symbolic system and global symbolic system, which generates human drives and designs one's fate. The symbolic system is the reason for the existence of human motives (drives). Speaking of drives, they direct our actions on the axis of time towards the future, and our choices determine our destiny. Baudrillard speaks of symbolic system as the shaper of human fate through motives (drives):

"Destiny does not, strictly speaking, have 'intentions', but you sometimes have the impression that, while a life of fame and success is taking its course, somewhere, obscurely, there is a machinery working away in the opposite direction that unforeseeably turns the euphoria to tragedy. The fateful event is not the one you can explain with causes, but the one which, at a certain moment, defies all causality, which comes from elsewhere, but with this secret destination." [3]

Hence, if this symbolic system is unknown for a person, then his urges appear from nowhere. As a result, a person acts as "ordered" by the symbolic system. The individual, from one side, is limited by the symbolic system and on the other, s/he does not understand the system of drives. It was already mentioned that the individual symbolic system is one proportion and the world system is different. Besides, the individual symbolic system is divided into two parts: conventionally speaking, the directive system (12 elements) and the power component system (16 elements), which make 28 elements in total. The symbol provides access and allows for managing the functioning of certain human mechanisms in "manual control mode." They also work perfectly in automatic mode (but their configuration is unknown in such a case). So that these mechanisms are somehow embodied for the person, corresponding to the symbols that emerge.

The world symbolic system consists of 36 elements, conventionally, 36 "cells" that can be operated at the same time. Human memory is arranged in a way that it can contain 64 elements at maximum (in the core system of skills). But since the world symbolic system has a total of 72 symbols (2 cores with 36 cells, a total of 72 symbols — the total number of symbols that a person can perceive in two cores, which, in fact, goes beyond the maximum acceptable volume in one core), so there are two cores with 36 elements in each.

[3] Ibid

The concept of the core ("serdechnik" in Russian) comes from memory. To explain the core on a simple example, let's consider boxing. There are three main kinds of blows in the sweet science, these three elements constitute the core. There could be thousands of different combinations that involve these three types of punches. Any system cannot function if it has no core. Hence the conclusion: the core is the basis of the symbolic system and the basis of its operation. The element of the core is a technical element (in the case of martial arts). If we consider fencing, the number of technical elements in the system should not exceed 64 elements; if there are more than 72, two cores are going to be formed with 36 elements in each.

When we say that the numerical indicator of the world symbolic system is 72 elements, it is an exhaustive number of symbols that a person can handle at a time. In other words, he can perceive 72 symbols and choose something from them. A person gets used to combining this volume, and usually the language determines the number of symbols. But, in general, the language has a limitation in our case; for instance, in the Russian language 72 elements, however in past centuries people had 144 symbols.

One thing is certain, that a language that a person uses in everyday life plays a big role in adjusting the formation of an individual symbolic system. The maximum number of symbols in an individual system totals to 36 symbols. But the core can be expanded to 64 symbols, which will be the limit of the individual symbolic system of an individual.

The origin of the world symbolic system is European mysticism. The 64 elements are 64 figures of European mysticism (Drafa) (mentioned in Chapter 6). It is represented in the so-called lodge, consisting of five levels up and four levels down. If all those figures on these levels are counted, (allegedly those symbolic figures form the circumstances of our lives) 64 figures, which is equal to the maximum number of elements in the individual core (64).

Consider another example of a symbolic system. There are 32 letters in the Russian language. This is very close to the 36 elements of an individual core. In fact, a Russian person uses an average of 32 symbols (a combination of 32 letters). Correspondingly, there are 26 symbols (number of characters) in the English alphabet. A person's life is formed also depending on his mother language due to the symbols he is used to. By using a symbolic system within language, it makes adjustments on its own. Consequently, every person has his own style in speech and writing accordingly.

A person can use 36 and even 72 symbols at a time, but s/he does not know of their existence. To repeat, the system designs itself spontaneously, becomes a certain system of life and sets of principles and decision making. Based on the experience of its operation we form our beliefs. That is why the beliefs of one person do not correspond to beliefs of another — the difference of symbolic systems is triggered. Correspondingly, views are different, tastes, aspirations and beliefs among many other things. Every symbolic system works differently by forming fate through drives, which is unknown to a person. It could be influenced provided a person knows about it. But if we know nothing, the situation becomes unilateral: the system impacts us, but we can do nothing with it.

What is extremely difficult to do (I should say practically impossible) is to impose on people a set number of symbols of the world. But capitalism was able to do that within consumer society: it has set the priority of certain symbols over other symbols. As an example of this, today almost everyone wants to have a nice car, an apartment, a prestigious job, etc. All these symbols became exponents of one's well being and they

are the main ones in the external symbolic system at the moment. A person chooses only what he "prefers" and forms a symbol set for himself. And since the whole of consumer society is built on "want" and "can get by any means", including through the credit system, people end up having a certain symbolic system.

Regarding the symbol recharging (reload) system. The symbolic system has the function of replacing one symbol with another, which allows for the introduction of change. But it is not possible to exclude the existence of the symbolic system. Replacement of symbols must be subject to efficiency principles.

As is often the case, a person does not get what he wants for a long time. Then he starts looking for a symbol so that he can replace the existing one in his set. It is an essential part of people as it is related to the cause of many psychiatric and psychological disorders. The inability for a person to find and replace a symbol leads to that person behaving inappropriately. For example, he could be too excited or depressed; he could have difficulties orienting and controlling himself in this world. In fact, any foolishness leads to even more stress and a more considerable foolishness, which leads to the next and the cycle goes on endlessly. It all spins like a drum. As a result, the symbol is not recharged and the person becomes inadequate. The human condition deteriorates more and more because he cannot work with the symbolic system and cannot recharge the symbols. If he cannot change anything for the better in real life his condition will continue to deteriorate.

However, if the symbolic system changes, everything can change. But how to recharge the symbols so they correspond to the current situation, since the system was formed spontaneously in the first place? According to Baudrillard's viewpoint, if there is a symbolic system that corresponds to the current task of a person in life and activity, he is not going to experience problems. But, Baudrillard did not give an answer in his writings to the question "how do we do it?" As a follower of Academician G. S. Popov's teaching and having continued his research in the field of human memory, I have knowledge about the recharging of a symbolic system. It is done through an amalgam method — this scientific discovery belongs to the academician G. S. Popov, but is not the topic of this chapter. Baudrillard did not answer this question. Personally, I think that he did not want to give an idea to humankind about what has to be done, but that he wanted people to search for ways of how to do it.

There is another point that I have noticed, very often Baudrillard started one work but did not complete it, because he intended to write one more book on the subject. But he wrote only the number of works that he had time to write. Any "authentic" scientist is like an "unfinished painting".

It is known that Baudrillard has written more than 54 works, and we constantly end up finding more works of his. The philosopher, in addition to the books he authored, also wrote essays and poems: they are unknown and not published in Italy, France and America. But I am sure that Baudrillard is a person who was absolutely consistent in his reasoning, so what he wrote in his essays could be prefaces to other works or an expansion of his ideas that were already presented in his books. Thus, there is no method of recharging the symbol; Baudrillard did not describe it. He wrote about a reality that looks more real than hyperreality. Perhaps it is about science fiction which is more real than real:

In fact, science fiction in this sense is no longer anywhere, and it is everywhere, in the circulation of models, here and now, in the very principle of the surrounding simulation. It can emerge in its crude state, from the inertia itself of the operational world. [4]

Here Baudrillard demonstrates an approach based on amalgam, but besides this, he does not make any claims in his book (s) that amalgam makes it possible to recharge the symbolic system.

Summing up the chapter, I will note once again that a person lives under the influence of an unknown symbolic system, which was created by a person himself unconsciously and spontaneously. This system generates his drives and determines his fate through the choices that are made. The unconscious choice of symbols creates a configuration that determines one's fate.

It is necessary not only to study this, as to understand what kind of symbolic system one has and what kind is the external system, i.e., what is offered among the symbols, and also to remember that the capitalist economy of consumption and sign has already created the entire system of symbols. Moreover, this economy tries to hide other symbols from people, so that they use only the set of symbols that is characteristic of this system; this form of society and social interaction. Therefore, people should not stand on ceremony but courageously look into history and look for another symbolic system. By only using capitalism's symbolic system, a person would be nobody but a disguised slave. Everything is done so that a person becomes an employee that goes to work daily. He is nothing, and his pleasures are limited by the salary he is allocated monthly.

By looking to history, studying other symbols and choosing a system that meets the requirements of the current life situation and the future of the person in this or that historical time, one can adjust to the needs and tasks that life has for him today and tomorrow. It is crucial to have the skill of prognosing and "looking into" the future to plan the recharge of symbols so one's life and worldview are relevant and effective. Baudrillard indicated that we should not be shy and limited to the symbols of consumer society — we need to push them aside, go back through history and look for other symbols, look for the most effective models:

"We are nostalgic because we have a history, we have an origin and we have finalities. We must be nostalgic now because these values, these finalities, are disappearing more or less." [5]

As a criminologist, religious scholar and philosopher, my entire life was closely related to the symbolic system. I have restored the European mysticism system in its fullest and gave people the opportunity to get acquainted with it. After studying the entire philosophy of the Italian criminal tradition, all the basic symbols of different organizations, my colleague Prof. Lunov and I authored the monograph *Philosophy of Southern Italy* (2020). These texts allow people to choose what they want. I believe that we should not stop in these studies, we should go further, deepen ideas and understanding, because the world does not stand still, it transforms continuously.

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[4] Baudrillard, J., & Glaser, S. F. (1994). *Simulacra and Simulation (The Body, In Theory: Histories of Cultural Materialism)* (33601st ed.). University of Michigan Press.
[5] The Catastrophe of Paradox: Questions and Answers on Hyperreal America with Jean Baudrillard. (2002). *Space and Culture*, 96–102. https://doi.org/10.1177/1206331202005002003

We all see and experience the consequences of pandemics and other global threats, as written extensively by Baudrillard. They will never go away and will continue to exist. Under such conditions, it is necessary to choose a philosophy based on the symbols that will provide invulnerability from one side and on the other absolute efficiency and performance. It is necessary to use analogies, look for them, differentiate one from another, find symbolic systems that have factually survived for many centuries and continue working by following how historically these symbols have been transformed and what they have become today.

CHAPTER
RADICAL ANTHROPOLOGY

The chapter presented to you for consideration is a serious one and the title is not accidental. Radical anthropology is a term used to generalize the works of Baudrillard's that have been written since 1972—this view is shared not only by me but by many other scholars. Therefore, this chapter is based on analytical conclusions, both mine and other authors — which symbolize the finale of Jean Baudrillard's great philosophical work. Thus, one of his last texts, *The Intelligence of Evil: or, The Lucidity Pact* (2004), raised very relevant questions for today.

When we encounter radical anthropology, people who pay attention will see that it has a certain connection with Old Testament Jewish doctrine. It is no secret that Baudrillard borrowed a lot for analysis (not for plagiarism) from Jewish texts. And in one of my interviews as part of the study of Baudrillard's philosophy, David Giannoni (Director of the L'Arbre à paroles — Maison de la poésie d'Amay (House of Poets in Brussels) and co-founder of Maelstrom ReEvolution with Antonio Bertoli), called Baudrillard "a mystic and a Manichean prophet". Baudrillard's radical anthropology is based on the analysis and juxtaposition of the present society, the Old Testament Jewish doctrine and criticism of the current global situation. And at the same time, Baudrillard approaches this criticism from different sides. But the central subject is still the system we live in today. In Baudrillard's view it involves two components:

First, from the rules, he terms the code. (There is a problem while translating "parole" into English and even more into Russian, the appropriate meaning would not be a code in the form of a password, but a "body of rules" in the context of Baudrillard's writings.) This **"body of rules"** boils down to three rules:
1) The law applies to everyone without discrimination;
2) Things are called only by their proper names;
3) The possibility to have a choice (described in detail in Chapter 8).

Secondly, we're dealing with a model that I term the **Ferris Wheel,** which is the mechanism through which simulation appears. Many consider simulacrum to be the central idea of Baudrillard's philosophy. There are a huge number of developments related to simulation and its orders (1st, 2nd, 3rd, 4th etc.) However, what matters is how simulation arises, what its origins are. Again, there is an algorithm of four actions that warrant the appearance of illusions that generate simulation:

Step 1: Absence of mystery. That is, there are no more secrets in this world. Period. What does this mean? That there is no science in this world too, because science is about scientific discoveries. And if there are no secrets, then there are no fields of the unknown. Accordingly, there is no science. Step 1 in the algorithm is that humanity allegedly knows everything.

Step 2: If there is a secret, there is always a way to reveal that enigma. There is always a tool, methodology or some way to resolve a mystery quickly. The best methodology is to fabricate an answer to this secret to avoid any backbreaking research. According to Baudrillard, this is a step where the root of evil sleeps because it generates abundance. Here is what I mean by "abundance", let's say one picks up a pen and says this is a "hippo". To which others reply: "it's a pen, not a hippo!" Consequently, other people disagree with that somebody calling the pen a hippo. And there will be a lot of people who disagree, right?

Step 3: "abundance" emerges. This step could be described as follows: "Who does disagree with what has been said (that a pen is a hippo)? How many of you disagree with what has been said?!" It works like a revolver gun; this "rotation" emerges automatically. When it is said that it is not a pen, automatically, many people disagree with the point.

Step 4: consensus. First, there was a formulation of a secret; then the object was given a title (the pen is a hippo), afterward many did not agree with the statement that it is so. This leads to the search for a consensus, and people come to one: "no it is not a hippo, it is a unicorn". That is how a pen in several simple steps turned into a unicorn. This is the reason I have termed the **algorithm for the emergence of simulation a Ferris Wheel**: when there is no mystery, it is invented along with an answer for it which leads to conflicts and disagreements, but in the very end, the crowd concludes that "it is not a hippo but unicorn".

Meanwhile, it does not matter how fast people are going to reach the consensus, conflicts could last years until they eventually agree among themselves, for various different reasons. The point is that there is nothing to prove, there is no necessity for it. The best way is to simply agree, because there is no science (and no enigmas). People decide what is what on their own.

What did we come to through consensus? Illusion. In the first place, science, among other things, has turned into simulation. In other words, it is an illusion that we believe that a pen became a unicorn. Today, hundreds of illusions based on consensus are transforming into well-established structures, which are called simulations. Because people continue to negotiate, to look for cause-and-effect relationships between all of this. The result is always a certain construction, which is proven by society. After all, people somehow proved to each other that a person ends on a neurophysiological level and that there is nothing else beyond this. But that is not true. Human beings have a psyche and a spiritual component (level "I"). But the vast majority of modern psychologists globally talk only about the anthropological and neurophysiological levels. As soon as they come to psychology as such, then most come to a conclusion that it is too ephemeral and not quite scientific. Some may even say that
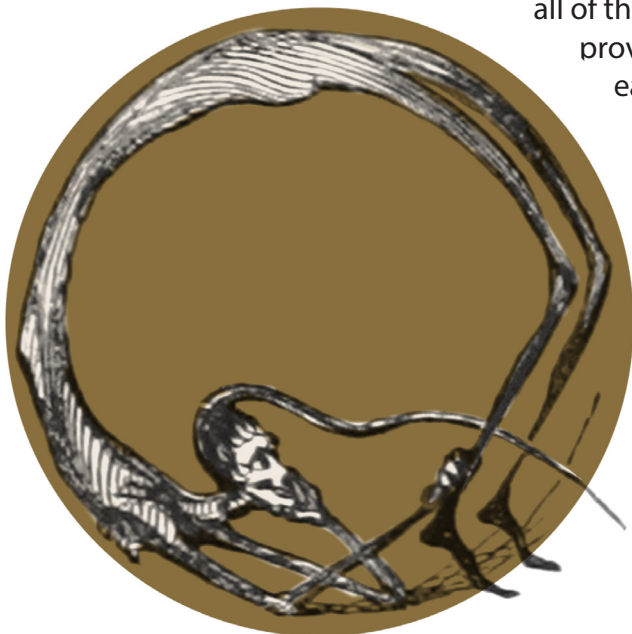
people do not have an "I" part. These trends are very prevalent in todays' science and are seen in many scholars' approaches, which not only surprises but astonishes. Baudrillard is right as always when describing happenings in the modern world:

"But the trap with these plural identities, these multiple existences, this devolution on to 'intelligent machines' — dice machines as well as the machines of the networks — is that once the general equivalent has disappeared, all the new possibilities are equivalent to one another and hence cancel each other out in a general indifference. Equivalence is still there, but it is no longer the equivalence of an agency at the top (the ego); it is the equivalence of all the little egos 'liberated' by its disappearance. The erosion of destinies occurs by the very excess of possibilities — as the erosion of knowledge occurs by the very excess of information or sexual erosion by the removal of prohibitions, etc." [1]

Looking at Budrillard's previous works, it is obvious that he had been developing this topic since 1976, in fact in the course of 28 years, until the release of the book *Intelligence of Evil* in 2004. This was preceded by around eleven books; ten of which are directly related to it, and the other is an indirect philosophical work, which seems to stand aside, but has a relation to *Intelligence of Evil*. In fact, Jean Baudrillard wrote 11 works before the publication of the book under discussion, in which he gradually developed this topic, explaining what is happening:

1976 — *Symbolic Exchange and Death ("L'Échange symbolique et la mort")*
1983 — *Fatal Strategies ("Les Stratégies fatales")*
1986 — *America ("Amérique")*
1980–2005 — *Cool Memories* (separate series of five volumes)
1990 — *Transparency of Evil ("La Transparence du mal")*
1992 — *The Illusion of the End ("L'Illusion de la fin ou la grève des événements")*
1995 — *The Perfect Crime ("Le Crime parfait")*
1999 — *Impossible Exchange ("L'Échange impossible")*
2001 — *Telemorphosis ("Telemorphosis")*
2001 — *The Spirit of Terrorism ("L'Esprit du terrorisme")*
2002 — *Power Inferno ("Power Inferno")*

I will say it again, the modern world has come to a state where people answer my question "Can we consider Jean Baudrillard a scientist?", they say with"It would depend what you mean by the word 'scientist'. Then I paraphrased the question and asked the question as a journalist: "Do we consider the research and works of Baudrillard to be scientific activity?" to which my interlocutors usually smile and reply, "It depends what we consider to be a scientific activity."

In fact, people are constantly looking for consensus and it is manifested in everything. The **Ferris Wheel** continues functioning, it keeps spinning and spinning. In one of my conversations, I asked a scholar if he considers philosophy to be a science? and I heard that this is an issue that needs to be clarified. The paradox is that not only one person has doubts about whether philosophy is considered a science or not. Thus, some consider philosophy to be standing on the top of all sciences; others think that it is an optional discipline in science and is not science in its fullest sense. Please note that this subject is one of the oldest sciences in the history of humankind. But the "facts" suggest otherwise.

[1] Baudrillard, J. (2013). *The Intelligence of Evil: or, The Lucidity Pact* (Bloomsbury Revelations) (Reprint ed.). Bloomsbury Academic.

The rules of modern academic science, which was established in the form it is known today, roughly speaking, in the XIX century (many disciplines appeared at the turn of XIX–XX centuries), were not scrutinized and revised. The Ferris Wheel started functioning and those rules acquired became something like plasticine, when phenomena began to be interpreted as was wished and people started referring to something based on a consensus. That is, when the rules as such have been modified, they have become completely different. After all, it is very scientific to question everything. Why not consider Baudrillard a scientist? Why not consider him as such? People have no problem regarding him as an author, as a thinker or anybody really, but mainly not a scientist. After all, scientific thought not only allows but also directly requires questioning literally everything.

Please note, it is not so much about science as it is mainly about the human. It is known that scientific thought says that science, not personality, should be debated. If one disagrees with philosophy, it would be wise to suggest a new concept as an alternative. But no one offers anything new. But personalities are debated and discussed. Why? Because the function of the Ferris Wheel is convenient. Methodological rules, the methodology of science itself have gone somewhere: the mechanisms of processing data, ideas and facts into scientific categories have disappeared too, basically everything that allowed for the conduct of high-quality scientific research. Is it because research itself became something that is no longer needed? Politics have replace research activity. I see that Baudrillard through his works meant that all is as it is because that Ferris Wheel rotates the minds of the silent majority.

Before, the tenets were things that hindered scientific research; today it is being rumbled by a machine designed to rotate and create a whole system of simulations, as noted by Baudrillard that simulation is a replacement of the real world with a new fictional world — a counter-world of signs:

"In Symbolic Exchange and Death (1976), which opens with the assertion that 'There is no longer any symbolic exchange, as organizing form, at the level of modern social formations', Baudrillard pitches his tent firmly on the ground of Mauss's theory of gift-exchange and Bataille's 'general economy' (and also Saussure's writings on anagrams) and begins in earnest the elaboration of the radical anthropology on which his analyses will draw most centrally over the coming years. Here he develops his theory of the three orders of simulacra, arguing, in particular, that we have passed out of the industrial era, in which production was the dominant pattern, into a code-governed phase where the dominant schema is simulation. Simulation is, as he puts it elsewhere, the replacement of the world with a kind of substitute universe, a counter-world of signs." [2]

Hence comes the concept of reversibility: if one travels to Odessa with a map of New York, then, in the end, he will probably crash into an obstacle. That is, the system will self-destruct:

"We have put an end to this dual relation with the sun. With nuclear power and the bomb, says Canetti in a superb image, we have annexed the sun; we have dashed it down on to the earth, without any possibility of surrendering it, and its light then is a light of death. Reversibility is still there, but it takes the form of vengeance." [3]

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[2] Ibid
[3] Ibid

All of this of course, does not appear from nowhere: some invent all these simulations, some concede them, and for others, it is simply convenient. Who could it be? We do not know, the names are "X" for us.

There is a hypothesis that some people are comfortable with this state of affairs. Let's say, there are ten professors at a certain department at the university. A young scientist approaches them with his scientific discovery saying that he wants to write a doctoral thesis — he made a discovery! He gets a reply, "No need to", to which he yells "But why? It is a scientific discovery!" They reply to him again: "Maybe it is scientific, but it will disturb all our scientific discoveries, and we do not want that! We're professors, and you're a *candidate* of sciences. This is it." The young scientist is offended and heads to another department. But the same story happens there too.

Yes, there are some scientists who are not interested in new scientific discoveries. The question is, what kind of scientists are they then? But just as bad poems are also called poems, and bad paintings are also referred to as paintings, some people as such are also called scientists. Although the ancients paid close attention to their contemporaries and descendants, pretending and willing to be were two different things. Huge difference. Even Thucydides, who lived thousands of years before us, wrote about the same thing — the titles and terms we use do not always correspond to what they really are. We can talk and argue a lot about this but one thing remains unchanged: it is evident that phenomena as such have safely passed through the dams of epochs and are pretty widely existent in modernity, and science is not an exception.

It must be said that science, for the most part, has always stood on the shoulders of enthusiasts and very rarely on the shoulders of the state. The exception was in the USSR, if conventionally speaking, we take out seven decades of its history as some anomalous phenomenon in the world, this statement will become obvious. Thus, Jerónimo Sánchez de Carranza (Commander of the Order of Jesus Christ), Francisco Lórenz de Rada (Commander of the Order of St. Santiago, Mexico), Don Luis Pacheco de Narvaez and other figures of the past had factual power and ruled large territories of the world. At that time, science was necessary for the educated ruling class to be able to intelligently, sensibly and wisely govern and rule. If we mentally go through the gallery of images of scientists. All philosophers were enthusiasts. Who was showered with golden rain? Who was given millions? Baruch Spinoza? Maybe Immanuel Kant? No, philosophers of the past were not living in indulgence. Incentives to work were their insatiable curiosity, fascination, scientific intuition, insight and the duty of a scientist.

Jeronimo Sanchez de Carranza

Coming back to Baudrillard's *Intelligence of Evil*, I would like to shift your attention to a remarkable preface, written by Chris Tuner, who personally knew Baudrillard and did amazing work in translating many of his books. In that preface Chris Turner described the entire career of Baudrillard. He writes that he never sought to flirt with academic science. He was
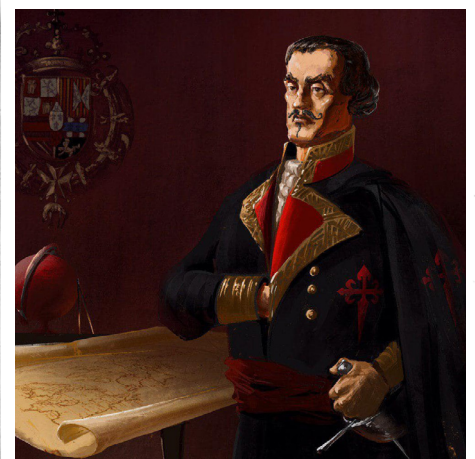
Francisco Lórenz de Rada

not interested in what others said or thought of him. Baudrillard continued to do what he did no matter what. In other words, he dedicated many years (almost 10) teaching at different European universities. However, after he left academia, he never returned to university. He might have come to a conclusion that there was a difference between scientific and teaching professions. And about the probable degree of independence necessary for the scientist that is not fully possible in a professorship position. At the same time, he did not "borrow" anything from others and did not ask for anything, which along with his name's attractiveness, would have only irritated his colleagues.

It must be said that Jean Baudrillard left us not only philosophy, radical anthropology and sociology but also what I would describe as thought-provoking written advice. Here is one of his pieces of advice; Baudrillard writes: *"It is impossible to destroy the system by a contradiction-based logic or by reversing the balance of forces…"* (2004). To put it simply, Baudrillard wrote bluntly that direct confrontation does not achieve anything — it is useless to fight in "head-on" mode. *"… the worst error, the one committed by all our revolutionary strategists, is to think they can put an end to the system on the real plane…"* (2004) But that's not enough. It is possible to punish the guilty. But what can't be done? You can't remove other strands that stand above this: intellectual, psychological and spiritual constituents. As long as humanity has existed, it keeps fighting against something. Humanity has been trying to exterminate pests (cockroaches, bugs), but did it succeed? No. Something similar has happened and is happening in the struggle of the law-abiding world with the underworld. No matter how many corrupters are trapped, people continue to accept bribes. Because the destruction of any system of corruption on the physical, as Baudrillard says, "on a real plane", gives nothing. It is an example of Sisyphean labour.

And further in Intelligence of Evil: *"…the only solution is 'to challenge the system with a gift to which it cannot reply — except by its own death and collapse'".* In fact, what was noted vividly by Soviet scholar G. S. Popov, in the 30–40s, reinvents itself in Baudrillard's philosophy: "find something that they cannot repeat" (in performing or fulfilling in real life). Both of these thinkers were born in Europe: Popov in Germany and Baudrillard in France. Neighboring states that share the same fragments of past history. The philosophy of European mysticism clearly rises to the surface in *The Intelligence of Evil*. Baudrillard and Popov say the same thing in different words "find something that they cannot repeat" at different times! This is, in fact, the only way to defeat the system.

To depict this based on a simple example, imagine a person who is blowing himself up with a grenade. Very often, military movies depict a hero who blows himself surrounding enemies up with such an explosive. But if the enemies at that moment are 50 meters away from him, the only person who is dying is that man with a grenade; thatsuicide and not the most rational version of it. However, tt is a model of the destruction of the system in the XXI century. In my monograph about European's psychology during the pandemic, some

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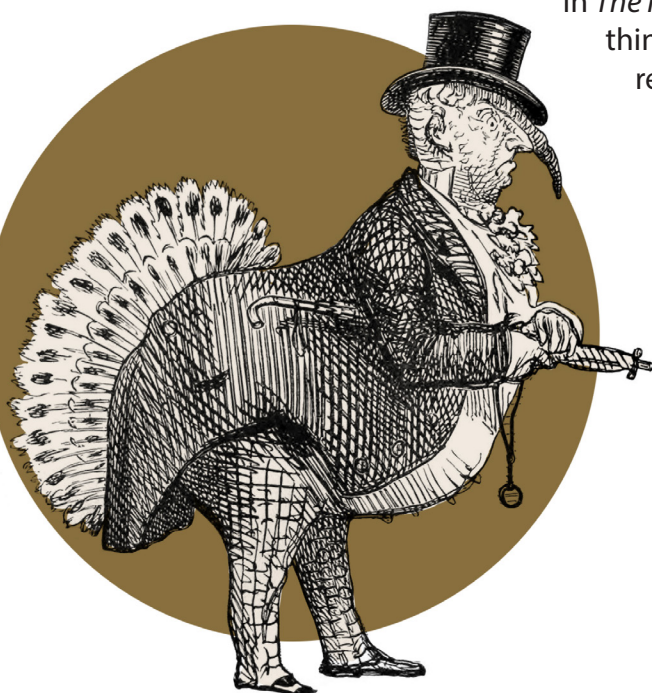
questions that I looked at were: What was happening in Europe at the beginning of the global pandemic? What was going on there when there were different types of flus? How was quarantine introduced? Not only for a single country but the entire European subcontinent! The first series of the British TV series *Black Mirror* demonstrates in a Baudrillardian way the state of today's society. It is about the power of ratings — the power of numbers and recognition. The power of politicians, most often and in essence politicos, random people, who do not factually represent and influence anything. And the power of capital standing above and behind them, as well as the power of other systems behind them, which have nothing to do with the state, who at the same time (paradoxically) have factual power and factually govern.

To share one of the concepts outlined in a textbook written during the Portuguese expedition (2020), *Business Security in the 21st Century*: "you have to develop a tactic that will leave you no room but victory." In *The Intelligence of Evil*, Baudrillard answers this question through an exciting angle. How to develop a tactic that will make you win? It means to teach yourself to act a way that achieves fair results; and no other way. What would "and no other way" mean? As written before — a direct attack is less likely to create a result. Theoretically speaking, it is possible to imprison all corrupt officials, at least it is imaginable, but others would replace the arrested and new corrupt officials will arise. In fact, for Baudrillard the only possible move is to present the system as something that it could react against only by its own destruction and collapse. In other words, it should be a challenge in response to which the only outcome is its collapse.

The next point considers the presence of power in the hands of a very limited minority of people. As an illustrative example: the Russian Empire after Peter I's reign begins the era of palace coup d'etat. Certain people wanted excessive power. The idea, attributed to Peter I by many historians and publicists, is not such a novelty. Before him, there was a rage of archers who had to be put down one morning. Shooters formed anti-Cossack units (counter-special ops units of that time). And when these shooters realized that there is no power in the state without them, they began to dictate their terms: who is going to be on the throne. According to some sources, as a child Peter I, was shocked by the scenes of archers' rioting, their armed rally near the palace and the arrows dashed into royal family members' bodies. He had to run from the rebellious archers escaping the palace in the middle of the night and taking refuge in a monastery. When Peter I came to power, he took revenge on them by executing some (some sources say with his own hand) and sending others to remote places. Instead of semi-self-employed shooters, he created a personnel army and its elite — his guard, which did not dishonor him and guarded him reliably. The reorganization of the special services also helped in this regard. But these were "Petrov's Ptensy Gnezda" (hatchlings from Petrov's nest). They were his people, but they were not trouble-free for following rulers. Isn't that why a series of military coups begin? And so the new empress or emperor came to power, as they said in the old days, mounted, crowded and weaponized. Factual difference were only due to the military elite — the guard. Catherine II similarly came to power, by will and support of those who wanted power: the richest and most influential people of the state — Grafs Orlovs with many people behind him. Their will, skillful and decisive maneuvering did the job— the reign of the empress seemed systemic and prosperous to descendants. But her reign went too far in some aspects — her "friendship" with the Jacobin, Voltaire, among others. Not to say that everything was very smooth under

her reign. It is no coincidence that she titled The Pugachev story *The Horror of the XVIII century*. But the state dealt with this "horror" relatively easily and anemically. Her rule lasted so long because her approach to power was tactically viable: not to step forward on her own, but let men decide affairs of state power (allegedly on her behalf).

A while after the reign of Catherine II, a certain movement in Russia literally shook the state. Nobody before had carried out such an outrageous act as killing the entire Romanovs family. Missay, murder of tzars (successful or not) marked all three hundred years of the House of the Romanovs. Prince Dmitry was not stabbed to death by revolutionaries. But these acts concerned only separate individuals. However, southern Decembrists' 1825–26 plans (Pavel Pestel and the group) not only included killing of the tzar but the demolition of an entire family name, so there would be no objections related to the throne. However, northern Decembrists in the campaign of Ryleev vehemently opposed it and simply did not want to allow it to happen. Such events could not go by without a scene of enlightened Europe — the bloody terror of the French Revolution inspired some citizens of Imperial Russia. Later on, the historical arena of Imperial Russia was entered by other political players which seemed quite peaceful at first, predecessors of the left-wing socialist-revolutionists. They started in a peaceful manner considering themselves to be representatives of the will of the people: they were populist propagandists. But they quickly understood an inefficiency in their own way of work. The people gave their authorities huge amounts of money, but they received offensively small amounts. So they grabbed their daggers-bombs-revolvers. After all, terror was there again, another revolution.

They started a formal hunt for tzars, grand princes, ministers and governors. Gendarmes and police officers, investigators and agents of the security units did suffer somewhere in between the revolution. The era of terror had started. No one was safe, no government office status could guarantee personal immunity. Stepan Halturin even managed to carry out a powerful explosion in the Palace by digging under the kitchen dining room. Herzen admired those who were called heroes of terror. The prose writer Marx, theoretically disapproving of terrorism, poetically called them "storming the sky." To sum up such phenomena, I note once again that Baudrillard was quite accurate: a terrorist attack, a terror in the end is which shows the real faces of people and makes them think. Nothing else affects people except terrorism, people simply do not care with out it:

"Terrorism invents nothing, inaugurates nothing. It simply carries things to the extreme, to the point of paroxysm. It exacerbates a certain state of things, a certain logic of violence and uncertainty. The system itself, by the speculative extension of all exchange, the random and virtual form it imposes everywhere — lean production, floating capital, forced mobility and acceleration — causes a general principle of uncertainty to prevail, which terrorism simply translates into total insecurity. Terrorism is unreal and unrealistic? But our virtual reality, our systems of information and communication, have themselves too, and for a long time, been beyond the reality principle. As for terror, we know it is already present everywhere, in institutional violence, both mental and physical, in homeopathic doses. Terrorism merely crystallizes all the ingredients in suspension. It puts the finishing touches to the of power, liberation, flows and calculation orgy which the Twin Towers embodied, while being the violent deconstruction of that extreme form of efficiency and hegemony. So, at Ground Zero, in the rubble of global power, we can only, despairingly, find our own image." [4]

[4] Baudrillard, J., & Turner, C. (2003). *The Spirit of Terrorism*, New Revised Edition (New Edition). Verso.

Returning to the chapter's topic, I note a very interesting thing: the Neapolitan style of Spanish fencing is a bright manifestation of the Baudrillardian model. This fencing style's basic postulate is reduced to bringing the enemy to a state of complete helplessness where he can no longer resist. This is a vivid analogue of Baudrillardian opposition when the "enemy" cannot react with anything but its own collapse and death. How to make yourself win? Our skills should go beyond the skills of an enemy, so that he cannot oppose in any way.

Note that at some point Baudrillard excludes the concept of 'social' in general, *"…there is no 'social', there are only networks of symbolic obligations, which are not social relations since the constraint they impose does not assume contractual form…"*

Around 1979 he keenly used the term "seduction"; that fate is determined by the object of seduction and not the subject. A parallel universe emerges, as Baudrillard notes, games, trials, duels: *"…one may catch a glimpse of another, parallel universe…, a universe that can no longer be interpreted in terms of psychic or psychological relations, nor those of repression and the unconscious, but must be interpreted in the terms of play, challenges, duels, the strategy of appearances — that is, in the terms of seduction."*

Why does it occur? Because people that live in hyperreality are not completely sane, conditionally speaking they use the map of Paris while driving in New York. The Apocalypse begins because of insurmountable collisions with obstacles and conflicts from nowhere and without a reason. This generates another (new) environment, which is extremely difficult to call social. This environment displaces the social.

Baudrillard writes in *In the Shadow of the Silent Majority* (1983) about the collapse of the system through pushing it to hyperlogic: *"They know that there is no liberation, and that a system is abolished only by pushing it to hyperlogic…"* [5] Baudrillard does not mean that it should be stopped, but that it should be escalated. The global pandemic is an example of something that has provided hyperlogic, i.e., an identical logic of the whole world. Somebody knew that the vast majority of people would behave the same way. Exceptions here only prove the point. And here arises a new theory of fate, where the object of seduction pushes a person to this hyperlogic. In fact, lifestyles in Europe, based on seduction, are incapable of withstanding a pandemic. These societies and governments are not able to resist the pandemic. Anything that is responsible for hyperlogic (pandemics, terrorist attacks and other phenomena) and when everybody suffers — this is what radically changes society. And any attempt to change it leads to collapse. As Baudrillard says: *"A universe that can no longer be interpreted in terms of structures…"* And then the term "seductive reversibility" arises. This is what was described

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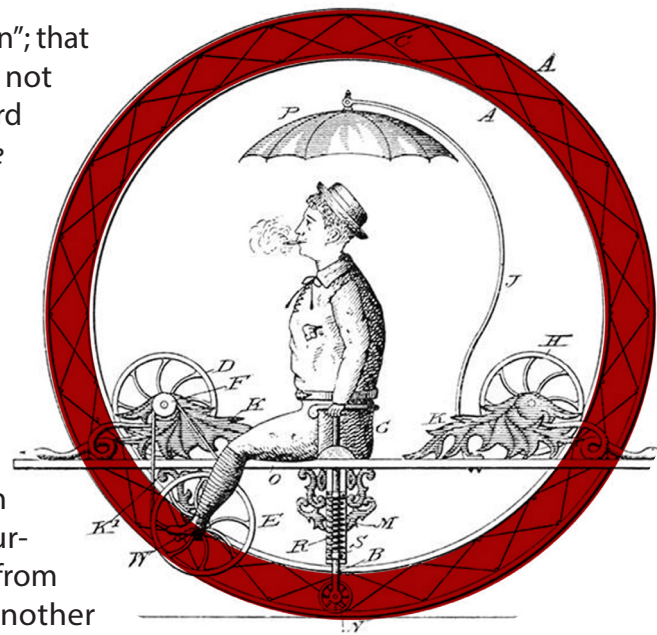
[5] Baudrillard, J. (1983). *In the Shadow of the Silent Majorities* (Semiotext(e) Foreign Agents Series). Semiotext(e).

earlier: the reaction to hyperlogic is a "seductive reversibility," that is, the system's collapse.

Besides, Baudrillard writes that the challenge destroys the one who challenges the system: *"It is a process of extermination of the structural position of each term, of the subject position of each of the antagonists, and in particular of the one who issues the challenge."*

Let's say, challenge the state and it will destroy you. This has happened in history many times on a variety of scales. But if it is done in a different way (conditionally speaking, a thrust doorwards with a dagger is much more effective than challenging the state), the result can be achieved. What the terrorist revolutionaries did in the 80s and beyond, at the beginning of the XIX century, by and large made the state helpless — it could not, while remaining in power, respond in the same way.

Baudrillard drew attention to the fact that we have come to the point when the world can be described only in any category be it, symbolic, abstract or mystical, anything but social. He writes, *"… a reality is being produced that is extreme in itself, extreme in the absence of critical distance it grants us, in the all-enveloping nature of its short-circuited, real-time, asphyxiating immediacy,"* when people crash into support luminaires, it is a consequence of living in hyperreality. The world beyond and after the orgy. In other words, it is an exorbitant world, beyond this world, the world after something else. The world after the pandemic, the world after the nuclear disaster, the world after 9/11— everything that happens after the orgy becomes the world lying beyond the bounds. It does not possess logic or doctrine — it is the world of chaos and contingency. Everything becomes extreme and reality is displaced by simulative models — the Ferris Wheel keeps spinning.

Baudrillard's writes that the *Intelligence of Evil* is the final work that preceded many others *(Fatal Strategies, America, Transparency of Evil, The Illusion of the End, The Perfect Crime, Impossible Exchange, Spirit of Terrorism)*. This series of books gradually reveal the issue of hyperreal, orgy and reversibility in particular among other concepts. *The Intelligence of Evil* already concentrates all of these concepts in one book. At the same time, Baudrillard believes that this is not the end: the simulation process, which has turned into an extreme process of hyperreality, will be replaced later by an even more extreme process of virtualization. We already see an overwhelming rebound of the Internet, we all use it for communication and internet logic has become a part of everyday life. Therefore, the next stage of the system's collapse is virtualization. A virtualization project is what emerges after hyperreality.
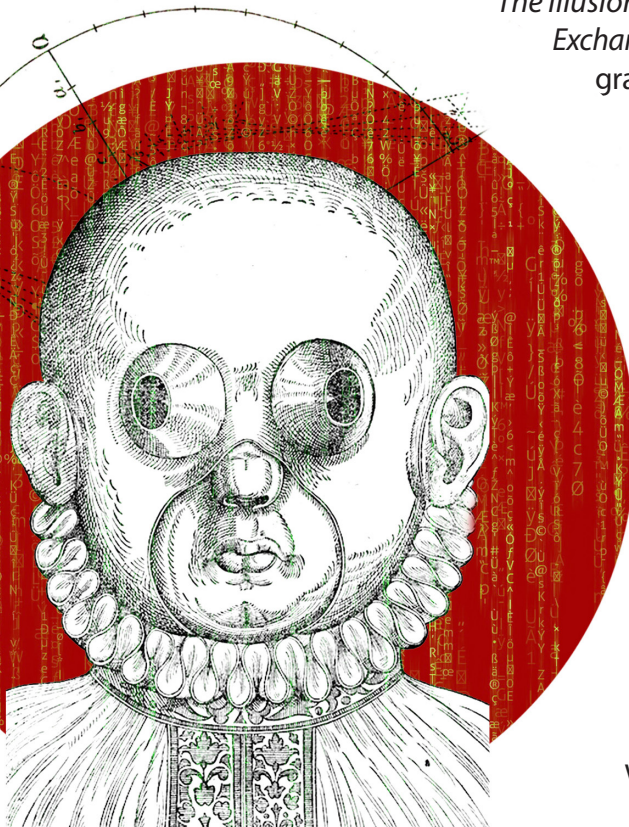
And Baudrillard called it a "suicide project to destroy the human race," a so-called limitless experiment on the people themselves: *"…Baudrillard advances — at first playfully, but then with increasing force — the hypothesis that, because we are unable to bear the world of symbolic exchange (which is now transmuted into the more philosophical terminology of 'illusion'), our collective project of creating a virtual reality (in all its various forms, including such technical ventures as cloning) is to be understood as a suicidal project of termination of the human species."* [6] Basically, people are experimenting on themselves without limit.

Here, Baudrillard introduces the concept of "committed crime" (perfect)—crime that will never be followed by punishment. These "committed crimes" become a major part of our lives, and "smart" people commit "perfect crimes", those that do not exist in the Criminal Code. Baudrillard meant that all governments were behind these "perfect crimes." Because they have scientists who substantiate their activities and make it seem not only legitimate, but also scientific.

Baudrillard draws attention to what they have done: they have replaced the word "Evil" with the word "Misfortune." Now "Evil" as such does not exist in nature. We only have misfortune (unhappiness). But if there is no "Evil," there is no "Good." We have neither Evil nor Good — only misfortune. The pandemic is misfortune isn't it? Because of bats? After all, there was that version at the moment of the pandemic's emergence. "Past" and "future" are constantly excluded for people, and all we are left in "present time". It becomes traditional to think based on the principle "after me, the deluge", with the only paramount goal — get something profitable for yourself, make yourself feel good, it's all about "me, myself and I". The world after the orgy is the world of chaos and contingency. But the biggest problem of today — there is nowhere to run from it! And Baudrillard warned about this as far as back as 1976, that very soon ranking charts of society will become useless. Everyone will be equally exposed to probabilities and chaos. Under this influence, statuses disappear.

Think of the film *Kingdom of Heaven* (2005). In one of the scenes, a demonstration of one person's logic is brightly demonstrated in a conversation with Saladin.

Saladin: How many battles did God win for the Muslims before I came… that is, before God determined that I should come?

Mullah: Few enough. That's because we were sinful.

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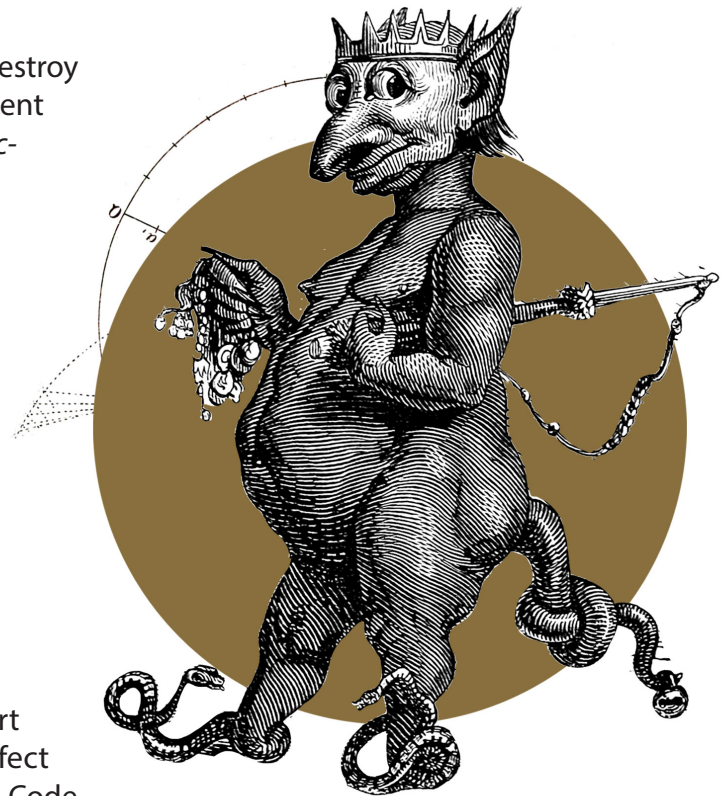
[6] Baudrillard, J. (2013). *The Intelligence of Evil: or, The Lucidity Pact* (Bloomsbury Revelations) (Reprint ed.). Bloomsbury Academic.
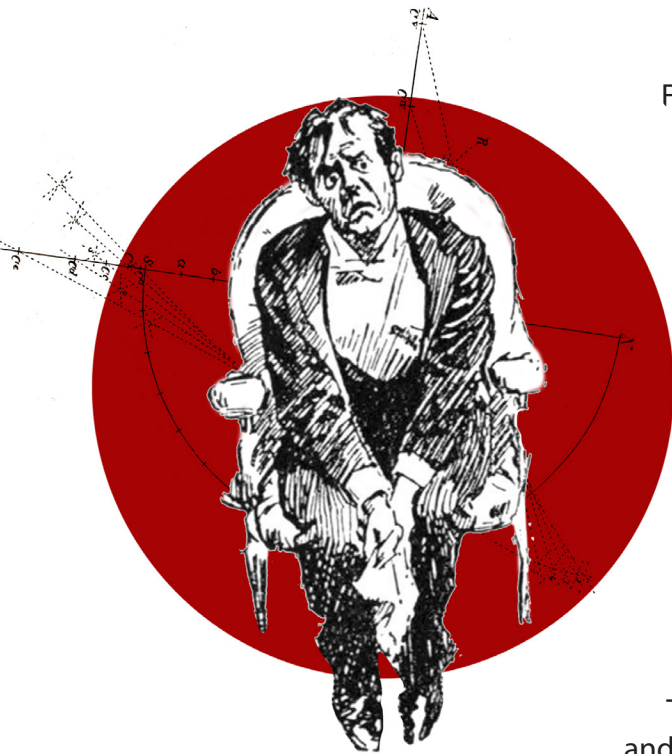
From this logic, it was not Saladin who created their nation, brought or (did not bring) victories, wisdom and tactics, but God did not give them victory because they were sinful. This man thinks in a completely different fashion. According to his logic, Saladin as a ruler has no merit before society, before the state, which, in fact, was built by him. And not even because when Saladin ascended the throne, everything became better for people as he introduced the law, ensured morality, victories and everything else. They do not see his merit in this, because according to that man's logic, God did not give them victories because they were sinful then, and today they are not.

The silent majority thinks in other categories. Today, we have come to a society of hyperlogic, chaos and chance followed by virtualization, and experimentation on ourselves.

What is the main cause of the problems today? In the helplessness of people. A counter-alternative is needed for everything that's going on around us. My teacher and mentor Viktor Svetlov showed this alternative back in 1992: he said that there will never be order in the state's current form. It's impossible. There should be a form of organization and system, as arranged by the USSR (socialism) or a counter-alternative is needed so that there is order and peace. However, it is impossible to organize the counter-alternative society for everybody on Earth, but only for a limited number of people.

Jean Baudrillard described a society that has three components in its foundation as described in previous chapters (to call things by their names, the possibility of choice and everybody is equal under the law). It does not matter what society will be called. In Baudrillard's viewpoint, society has to become the basis and not the state. Today, it is vice versa, a state is the basis and society is allegedly for the state. He meant that society will form the structure which will become the central form of this system. What we see today is that the state and society are separate. In fact, the state is engaged in "its own affairs" and society and does what it is left to do. Therefore, the logical question is: where does crime come from? Criminality is a counter-society.

Historical science has previously noticed the strangeness of the situation. For instance, in F. Engels's book *The Origin of Family, Private Property and the State* (1884) we read about some process of alienation. In the course of

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development, increasingly divided labor and specialization resulted in society singling out groups and associations that were exempt from productive labor (remaining, like everyone else, consumers), to coordinate public life. The central and local apparatus of service of society. But at a known stage of evolution, the mechanism of alienation was triggered, the state began not so much to serve society in coordinating, but by using its top position and freedom from production. It started using the power delegated by society, for itself. Increasingly moving away from its original task, and todays' states are breaking all records in their distancing. The process itself has proceeded slowly and gradually enough that entire generations have grown up in such conditions, and so alienation as such has become quite familiar for them. Some businessmen say that they are ready to pay money for the state so that it does not interfere with their work! This creates a paradox, and people start asking, why then do we need such a state?

It should be noted that there is not a single work of Baudrillard'a where he explains what you should do. But he reveals and demonstrates what could have been done if people had wanted. His latest posthumously published book *Screened Out* (2014) is a deadlock, it is not a return into a new society. No, the book is a deadlock that shows what has happened.

To sum up this chapter, and to remind, in Baudrillard's view, humanity is experimenting on itself, which leads to the extermination of the human race, unless, of course, society is not "reconstructed and rebuilt". Who is going to take this task? We don't know. And Baudrillard did not provide the answer.

His radical anthropological theory in essence indicates that people aspire to immortality. Immortality means going back. To put it simply, our ancestors were supposedly immortal but we became mortals. When we return to immortality, the bottom line is that we will find out that we are absolutely primitive beings, as Baudrillard noted. In fact, the further we go back horizontally, the more primitive it becomes. Immortality is a state of primitiveness. Horizontal movement back into immortality leads us to degradation. We cannot get closer to God, because for the consumer society and for those screened out, God no longer exists. Our modern society does not have it any longer: *"When God died, there was still Nietzsche to say so — the great nihilist before the Eternal and the cadaver of the Eternal. But before the simulated transparency of all things, before the simulacrum of the materialist or idealist realization of the world in hyperreality (God is not dead, he has become hyper-real), there is no longer a theoretical or critical God to recognize his own."* [7]

This does not mean that there is no God for separate individuals. Of course, there are believers, and non-believers, atheists and non-atheists. Baudrillard was speaking for the society as a whole, for the silent majority, the masses and the screened out — there has been no God for a while. Therefore, we cannot move towards God, and we cannot become immortal because there is nowhere to move. Accordingly, we can only move backwards to degradation. It is impossible to move forward because of chaos, contingency and inevitability after the orgy. In fact, people locked themselves up. What is being reduced today leads us, probably, to an unknown power. We might find ourselves in a new era, a new government, where the power itself becomes more and more unknown, where events are more and more inexplicable.

Yes, our society is abundant in unknown and inexplicable events. The idea of "unknown fathers" described by the Strugatsky Brothers in the book/film *Prisoners of*

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[7] Baudrillard, J., & Glaser, S. F. (1994). *Simulacra and Simulation* (The Body, In Theory: Histories of Cultural Materialism) (33601st ed.). University of Michigan Press.

Power (1971) becomes more relevant in our society. That is, power strives to become unknown. And even if the form of the state is preserved, the factual power would be in an unknown person's hands. Correspondingly, formations are categorically useless for an unknown power. No matter how a people name certain forms of society and territorial units where citizens live (titles won't matter), the governmental power will strive to be unknown because the unknown is invulnerability. Known — is vulnerability. Since everyone has long understood that any modern government is vulnerable, what we see today is a tendency to desire the power to become invulnerable. For this reason, Strugatsky's idea of "unknown fathers" presented in the *Prisoners of Power* becomes more than relevant at the moment.
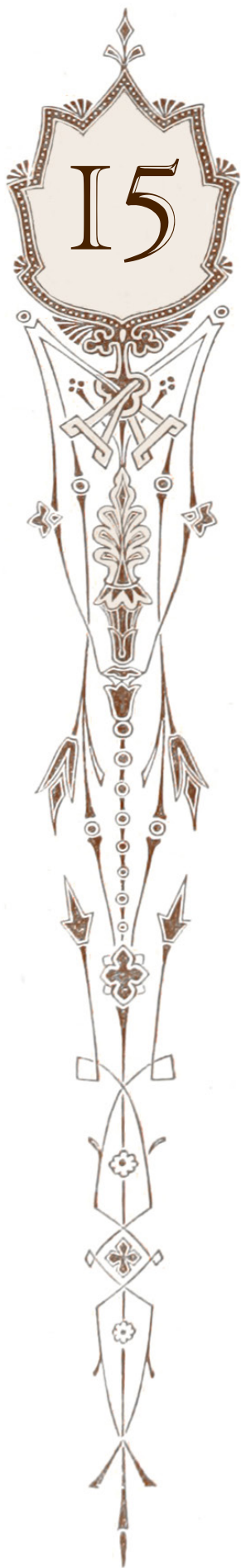
CHAPTER

THE GEOMETRIC FORM OF TIME. FRAGMENTS

I had a dream about reality.
It was such a relief to wake up.
Stanislaw J. Lec

Epigraph to the book Fragments,
Jean Baudrillard

Here is one of the last chapters of this book, "The Geometric Form of Time or Fragments." *Fragments* by Baudrillard vividly describe the world in which we live today, a fragmented era. I decided to write this chapter at the end because it brings us to a certain concluding point in the fundamentals of the philosophy, sociology and radical anthropology of Baudrillard. I believe this complex work will be imperative primarily for people in business, but not limited to them. The book has significant practical meaning for a person who cannot and does not want to live "off the cuff", who tries to be responsible for his own life and his close ones in the present and future. Baudrillard's philosophy has a vast practical application.

Here are a few examples. Recently, and as already mentioned the text-book *Security of business in the 21st century* (2020) has been published. The book uses Baudrillard's approach in its basis, I didn't write it earlier because I could not find the basis for it. After all, it is possible to share one's experience, and it is always good to demonstrate based on example, but it is absolutely necessary to use a philosophical, specific scientific category. Without which it is impossible to explain security of the XXI century even in theory. Jean Baudrillard's philosophy is a unique "programming environment." If we use an electronic language, yes, it is a special programming language that could be used for programming anything. Apart from this, of course, I find Baudrillard's approach to resonate with me.

What is unique in Baudrillard's philosophy compared to other exceptional ones in the world? Baudrillard is sober in his statements about what is happening now and what will happen. He is a prophet, unlike others. All other philosophers could be called "reasoners" because they only reason, but Baudrillard prognoses. At the same time, his vision is tremendously sharp and critical, refined and hard to comprehend for many. The reason for this is that people do not know what they want.

Say you ask ten people questions about their future, most of the people will be in a stupor, because they don't know what they want to know about their future, and whether they even want to know about it in the first place.

Baudrillard does not focus on a particular personality's future, but he focuses on the common lot of "humanity as kin." Baudrillard deduced that virtualization is an experiment of humankind on humankind, which will end with its disintegration:

"… In these 'theory-fictions', the process of 'simulation' has mutated into an even more extreme process of virtualization (and indeterminacy), for which Baudrillard advances — at first playfully, but then with increasing force — the hypothesis that, because we are unable to bear the world of symbolic exchange (which is now transmuted into the more philosophical terminology of 'illusion'), our collective project of creating a virtual reality (in all its various forms, including such technical ventures as cloning) is to be understood as a suicidal project of termination of the human species." [1]

Baudrillard constated the fact, but on the other hand, he spoke in every way so that people would stop conducting these experiments. Life should not be virtualized; otherwise, it leads to an extreme environment for people's existence. After all, when a person becomes, conditionally, "blind," "deaf," and "dumb," he does not understand what is happening to him and what might happen at any given moment. In such a case, is it progress!? Virtualization is an experiment but is not progress by any means:

"There is a 'softer' version of this thought, in which the whole of human life is presented as having become experimental, 'a limitless experimentation on human beings themselves.'"

And when humanity experiments on itself, whether it will survive or not — it is a sad experiment. That's why Baudrillard raises the question, and it is a Baudrillardian "transparency of Evil." Basically, the scene itself (what is done on stage) does not correspond to what is done behind the scenes. When some "know what they are doing" but do not want others to "know" what they are doing…

"This is the state of simulation, a state in which we are obliged to replay all scenarios precisely because they have all taken place already, whether actually or potentially. The state of utopia realized, of all utopias realized, wherein paradoxically we must continue to live as though they had not been. But since they have, and since we can no longer, therefore, nourish the hope of realizing them, we can only 'hyper-realize' them through interminable simulation. We live amid the interminable reproduction of ideals, phantasies, images and dreams which are now behind us, yet which we must continue to reproduce in a sort of inescapable indifference." [2]

Hence, and from, the "transparency of Evil" follows such a phenomenon as a "committed crime" which has no punishment. Punishment exists due to the disposition of articles of a special part of the criminal code or other codes (e.g. administrative ones). And if this "act" does not fall under any article of the criminal code? For example, if one person splashes water from a glass onto somebody's face while in his house, it is not considered hooliganism because it is his house. If this were to happen in a public place, such an act would have been regarded as petty hooliganism. Though, this could have been regarded as an insult against the individual, speaking in the language of ethics and morality. This is only a conditional example, but it clearly shows that a person would

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[1] Baudrillard, J. (2013). *The Intelligence of Evil: or, The Lucidity Pact* (Bloomsbury Revelations) (Reprint ed.). Bloomsbury Academic.

[2] Baudrillard, J., & Benedict, J. (2009). *The Transparency of Evil: Essays on Extreme Phenomena* (Radical Thinkers). Verso.

not do it in a public place, where he might be punished — the crime is committed in a way where he won't be held accountable for his actions. This is a basic example of a "committed crime". The essence is important: a person does everything so that it is impossible to punish him, but the action itself is criminal. No matter how perfect a criminal code is, people will find a way to commit a perfect crime.

"Are there extenuating circumstances to this crime? Certainly not, since these always have to be sought among the motives or the perpetrators. But the crime has no motivation and no perpetrator, and therefore remains perfectly inexplicable. This is its true perfection. Though admittedly, from the point of view of the concept, this is more of an aggravating circumstance. Though the consequences of the crime are never-ending, there is neither murderer nor victim. If there were either, the secret of the crime would be unmasked some day, and the inquiry concluded. The secret, in the end, is that the two are merged: 'In the last analysis, the victim and the persecutor are one. We can only grasp the unity of the human race if we can grasp, in all its horror, the truth of this ultimate equivalence' (Eric Cans)." [3]

But you can find an option with "criminals who are trying to commit perfect crimes." We should remember Baudrillard's approach, though: a head-on collision with them does no good, but making them react in a way that causes them to "destroy" themselves will work (chapter 13). This should be a tactical approach and follow a special logic, as it is uncharacteristic for ordinary people to deal with those kinds of criminals.

Because many criminal structures are still alive, it follows that they were able to commit "perfect crimes" with impunity. Killing a person is not a "perfect crime" because murder falls under the criminal code's disposition. But a "perfect crime" does not. The whole point is that the person ends up sitting in a restaurant, drinking coffee and smirking, because nothing can be done legally against him. Baudrillard excludes the necessity to wait for evidence because no matter how much evidence is presented, there is still nothing you can do because it is a "perfect crime"…

His book *The Perfect Crime* (2008) begins with the introduction of the "Murder of Reality":

'So, my friend, after the example of the Phoenicians, you charted your course by the stars?'

'No,' said Menippus, 'it was among the stars themselves I journeyed.' Given the mass of evidence, there is no plausible hypothesis but reality. Given the mass of evidence to the contrary, there is no solution but illusion.

"This is the story of a crime — of the murder of reality. And the extermination of an illusion — the vital illusion, the radical illusion of the world. The real does not disappear into illusion; it is illusion that disappears into integral reality.

If the crime were perfect, this book would have to be perfect too, since it claims to be the reconstruction of the crime. Alas, the crime is never perfect. Moreover, in this grim record of the disappearance of the real, it has not been possible to pin down either the motives of the perpetrators, and the corpse of the real itself has never been found.

And the idea that underlies this book has never been pinned down either. That idea was the murder weapon.

Though the crime is never perfect, perfection, true to its name, is always criminal. In the perfect crime it is the perfection itself winch is the crime, just as, in the transparence of evil, it is the transparence itself that is the evil.

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[3] Baudrillard, J., & Turner, C. (2008). *The Perfect Crime* (Radical Thinkers). Verso.

But perfection is always punished: the punishment for perfection is reproduction." [4]

Because a person kills the reality of people, he bears no responsibility. Those who fool people's heads, exterminate their reality — and they are not accountable neither before the law nor before people, deduces Baudrillard. And the media is one of the levers and tools of killing reality. Thus, today in Germany, it has already been proved that there was no epidemic in Germany. Due to the harsh measures applied to all, one of the leading German airlines, Lufthansa, received losses of more than 1 billion 200 thousand euros and was on the verge of bankruptcy, just like many other large German enterprises. Now they say that the government will pay for it: because there was no epidemic, and the government should compensate them for their losses because everything done during the pandemic was done against the constitution and against human freedoms. There was no pandemic; therefore, all those measures were impractical, and the security threat that the government used as a justification for its actions had never existed.

Some scholars and well-known writers began speaking out, stating that things did not take place the way the German media presented it as. This precedent is gaining enormous proportions. Afterward, they wrote that not all media, but some did take money (and Germans proved that some media did get money for writing articles about the pandemic). Germany's laws on mass media say that if the media's actions affect the state's national security and if it is disinformation, then the media will be held financially responsible to the state.

Through Baudrillard's prism, mainly it is about two things: "fascinating catastrophe" and the fact that any system has its "reversibility" (as described in Chapter 8). A pandemic is a thing to which the system cannot react, except by its collapse. And someone clearly "chose the key" that fits the castle's lock, which brought down the entire European Union. It is possible to react to an existing pandemic, but it is impossible to respond to a non-existent, artificially set up pandemic. There's nothing to fight against. It's like Don Quixote's struggle with a windmill. And as evidence of this many struggled with the pandemic, but all sat on their stool at the end, presidents of many countries and governments alike.

Note that Sweden and Norway were not affected by the pandemic, Finland was partially affected, and Portugal was virtually unharmed. Other states behaved competently within the quarantine framework; they did not arrange quarantine as everybody else because they knew how to act effectively even in the conditions of an invented pandemic, and therefore did not suffer much. This is the merit of these states and their governments, fully armed with political and everyday wisdom. But other than those countries, almost the entirety of Europe severely suffered, and still suffers.

Returning to our chapter's topic, what is the origin of the "beautiful" life — which we can observe today in the modern world? **Fragmentary nature or geometric form of time**, or fractal ("fractal era" according to Baudrillard) comes from hyperreality, that is, from extreme environments and situations. Thus, an extreme environment is the environment of fragments.

Consider the fragment as a phenomenon; otherwise, it is hard to understand what the "fragment" is only from the term itself. If to prototypologize it based on terms understandable for all: a fragment is a situation. A life consisting only of situations is

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[4] Ibid

called fragmentation. But here is the question that arises: what is wrong with it? After all, there have been situations in life before…

The first characteristic of the fragment is unexpectedness and extremity. The situation ascends for a person all of a sudden. Imagine that you were suddenly put at the helm of a plane at an altitude of 10,000 m, and you were never educated on how to operate an aircraft. This is a vivid example of a complete surprise not only for the person himself but also for everyone onboard.

The second characteristic is the fatality of the fragment. There is no way we can refuse the situation (fragment). Unfortunately, Baudrillard views this issue solely from the perspective of the fragment itself. He does not situate an individual in it and simply explains what awaits the person in this fragment in such a fragmented era.

The third characteristic of the fragment is spontaneity (the unwarrantedness of its occurrence). The fragment is not only unexpected but also spontaneous. Chaos and contingency. In this manner, among other things, the characteristic of the fragment is its spontaneity; a cause has no reason, it is impossible to determine the cause of these situations. Consequently, it is unclear what must be done. In theory, it would be necessary to eliminate the reason causing the problem so it does not repeat later, but it is extremely difficult to establish the origin of the cause.

The fourth characteristic of the fragment is its finitude. All the fragments are finite (they have a beginning and an end). The fragment has no continuation. And this leads to a lot of psychological traumas. There is even such an expression, "you can't go back/you can't reverse time." And these kinds of "events" start accumulating in life in huge amounts. Irreversibility. You cannot repeat it; you cannot change; it is gone, nothing can be done about it. Since modern peoples' lives are nothing but these fragments in a fragmented era, he is constantly in an upset-inferior fatal condition and state of mind. Baudrillard terms this fragment as a face of fate.

Baudrillard's last conclusion about the fragment is its variability. There are many variants of fragments, and one situation is not similar to another even if they belong to one category of events. All situations are non-recurring. Baudrillard brings out this: experience as an anthropological category ceases to be necessary and stops existing. In fact, a person can no longer rely on past experience. Baudrillard writes about fragments in a way that indicates this is the end of the anthropological category of human experience:

The state of confusion generated is very interesting to observe: as the whirlwind approaches, the century is going into convulsions. We have, in a way, gone beyond the end. People want to hold on to their goals [leur finalité], but they're already beyond them. They're living wholly at odds with themselves. They're living in a mode that's no longer the traditional, representative, social, electoral mode. The sham nature of elections has reached an extraordinary pitch — and not just in the United States! And I don't know what could take the place of the representative system. Maybe nothing! It's the consecration of emptiness, the emptiness show!

Note what Baudrillard brings this out from, a scientific standpoint: previously, it was human prototypes "rotating," and today, prototypes of systems are beginning to rotate. Humans have disappeared; they have become only a result of prototypological systems' rotations. In other words, nothing depends on a person. Humanity has come to an era

where a human does not play a role that he normally would have played. This creates particular prerequisites not for a person but for a superhuman. Only a superhuman can survive in this world; this world is not a place for a normal average person anymore; he can't survive.

This is why in Baudrillard's view, the modern world of virtualization is an experiment on oneself that will lead to the disappearance of the human race. Those "screws" that were important earlier do not work any longer, because nothing is repeated. There are no repetitions, but spontaneity and fatality only. In fact, unbearable living conditions, not in the sense of households, but in self-sufficiency.

Experience allows a person to live and provide for himself. But in a fragmented era, there is no orientation system; it creates a deadlock even when a person thinks about trivial things like getting clothing and some food. Basically, he is alone; there is no one he can turn to. Therefore, Baudrillard writes that for these people, there is no God any more, he had disappeared a long time ago:

"The transition from signs that dissimulate something to signs that dissimulate that there is nothing marks a decisive turning point. The first reflects a theology of truth and secrecy (to which the notion of ideology still belongs). The second inaugurates the era of simulacra and of simulation, in which there is no longer a God to recognize his own, no longer a Last Judgment to separate the false from the true, the real from its artificial resurrection, as everything is already dead and resurrected in advance." [5]

Humanity will come to this point in the worse form if it continues to behave and live the way it does. When we speak about a super personality, "superhuman," no one answers the question of *how to achieve this state.* There is only a prerequisite, a kind of demand for this, but no one gives a methodology. There is no methodology for forming (training) such a person and that's the whole point. A person cannot survive in these conditions without becoming a superman. At the same time, Baudrillard himself does not write anywhere that there is no methodology. He simply displays in his writings that there is a tendentious demand for this. Baudrillard indeed left a vast field of research for us. He started this way, showed the direction for conducting further studies and left. And now it is up to us whether we continue researching in this direction or not. Or will we be content with Jean Baudrillard's prognosis and wait until the fragmentary era totally absorbs us.

Today, the social (sphere of sociology) cannot be described, just as expressed by Baudrillard: *"…in which case everything that has been contrived and staged in this "comedy of errors" of the social has never had any deep significance. Ultimately, things have never functioned socially, but symbolically, magically, irrationally, etc."* [6]

These categories could have been used to describe the social, but as Baudrillard noted in his words, there is no social anymore. Correspondingly, there is no subject of sociological research, it has disappeared, and that's the problem. Therefore, this world can be described only by other categories. In his view, what sociologists are studying

[5] Baudrillard, J., & Glaser, S. F. (1994). *Simulacra and Simulation (The Body, In Theory: Histories of Cultural Materialism)* (33601st ed.). University of Michigan Press.
[6] Baudrillard, J. (1983). *In the Shadow of the Silent Majorities (Semiotext(e) Foreign Agents Series).* Semiotext(e).

today has disappeared too. They are working with virtual reality. Today, it is impossible to describe the social environment with mathematical functions, and science and sociological tools are now incompatible.

In my view, the given book provides a comprehensive fundamental idea of the philosophy, sociology and radical anthropology of Baudrillard, so that by standing on this foundation we can decide for ourselves: will I use it? I believe this book will serve as Baudrillard's ABCs as it is related to the personality of Baudrillard and with his view of the world as a philosopher, sociologist and radical anthropologist. And it should be noted that Baudrillard discovered and created radical anthropology.

Radical anthropology contradicts modern anthropology. Baudrillard draws attention to the fact that humanity has not developed so much; it does not and never will act in accordance with anthropological laws because the environment of its habitat has already changed dramatically and continues to change to this day; before and after these anthropologists wrote their works.

"So, unable to locate an end, we strive desperately to pin down a beginning. Our current compulsion to seek out origins is testament to this: in the to this: in the anthropological and palaeontological fields we see limits being pushed back in time, into a past that is also interminable. My hypothesis is that we have already passed the point of irreversibility; that we are already in an exponential, unlimited form in which everything develops The End in the void, to infinity, without any possibility of reapprehending it in a human dimension; in which we are losing the memory of the past, the projection of the future and the possibility of integrating that future into a present action. We might be said already to be in an abstract, disembodied state where things continue by mere inertia and become simulacra of themselves, without our being able to put an end to them." [7]

At the time they authored their works, they were concerned about the environment they lived in. But eras have changed several times, there was an economic one, informational era, and we are approaching a fragmented era. We can't react to anything. Even when we return to the pandemic topic, this world was not capable of adequately responding to the pandemic, except for in a few countries.

Jean Baudrillard is a good philosopher, classy sociologist and the world's best anthropologist. He looks at the questions from several scientific aspects, from several scientific theories simultaneously and makes the only correct, only necessary and only accurate conclusion on the situation in which we find ourselves today. His approach teaches a person to think in terms of other categories. Baudrillard creates that superhuman but on the intellectual level.

In his view, if we do not stop this experiment, humanity is doomed. How do we do that? Baudrillard does not answer. He does not deny the experience, but he wrote that when the fractal era comes, it will be too late to change something. Baudrillard's fatalism is that people will not want to change:

"There is a positive fascination today with the virtual and all its technologies. If it genuinely is a mode of disappearance, this would be an — obscure but deliberate — choice on the part of the species itself: decision to clone itself, lock, stock and barrel, in another universe; to

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[7] Baudrillard, J., & Agar, E. (2007b). *Fragments: Cool Memories III, 1990–1995 (Radical Thinkers)*. Verso.

disappear as the human race, properly speaking, in order to perpetuate itself in an artificial species that would have much more efficient, much more operational attributes."[8]

There's no way out. As said by my mentor Viktor Pavlovich Svetlov, and implied by Jean Baudrillard, it is possible to organize a society with a worthy social environment for a limited number of people. Obviously, it is something accomplishable, as we have seen in one of this text's previous chapters.

It is about the emergence of a new society, a new world. And the point is, I believe, that we don't know what that new society will look like in the coming decades. It will be occurring in the next ten years. And then, perhaps, there will be some form of the formation of this world in a slightly different form, which will be fundamentally different from what there is now.

Probably, the judicial system, the system of law enforcement agencies and state security might disappear. From the perspective of jurisprudence everybody would be a criminal. In contrast, according to the new law that will be drafted on the territory, the same people will be considered "noble and honest." Since today's conditions are the most favorable, many people will be left without a future, just like in the pandemic. Everything will start with the pandemic because this game is not going to end; pandemics will continue in other forms.

Every human being is responsible for his own life. Baudrillard considered it his duty to state the fact of what is happening now; he explained what it will be and how. At the same time, he said that a normal society (a real society) is characterized by the fact that the choice is a private matter of each person:

"All the grand narratives of our individual consciousness — of freedom, will, identity and responsibility — merely add a useless, even contradictory, over-detennination to our actions as they 'occur' To the effect that we are the cause of them, that they are the doing of our will, that our decisions are the product of our free will, etc. But our actions do not need this: we can decide and act without there being any need to involve the will and the idea of the will. There is no need to involve the idea of free will to make choices in one's life." [9]

Therefore, I think Baudrillard did not state in his writings what we should choose. He didn't tell people what they should do because he thought that a normal society stands on three pillars. And choice is one of them. If Baudrillard was a president, those three rules of society would have appeared right away, followed by the same three parameters for the government. After all, who to get elected president was the ultimate question of all times. Many people in business are running for president, well, because they somehow need to ensure the safety of their holdings and enterprises. And the "silent majority," in my view, do not want the responsibility. Having read Baudrillard's writings very closely, I wrote down five rules of the "silent majority," and one of them says, "If you want to change something, it should be only in our favor; otherwise do not make any changes." The silent majority think in these categories. It is not a reasonable substance but absolutely irrational. And the main characteristic of the silent majority, as sociologists say, is irrationality: all decisions are irrational. These decisions are kind of stupid, but for some reason, they categorically satisfy the silent majority.

[8] Baudrillard, J. (2011). *Passwords (Radical Thinkers)* (Second Edition). Verso.
[9] Baudrillard, J. (2013). *The Intelligence of Evil: or, The Lucidity Pact (Bloomsbury Revelations)* (Reprint ed.). Bloomsbury Academic.

At the end of this penultimate chapter, I will say only one thing. The fragmented era is a dead end for humanity. And either humanity will develop for the better with the characteristics of genuinely capable personalities or it will be retransformed until it comes to complete primitivism.

CHAPTER
A COMPOSITE CONCEPTUAL MODEL OF BAUDRILLARD'S PHILOSOPHY

I 6

The final chapter of this book, offered to your attention, invites you to an excursion into the world of Baudrillard's philosophy in its most completeness. The main task of this book is accomplished: the model of Jean Baudrillard's philosophy is developed. This chapter will present the "restored building" of Baudrillard and the sketches of his philosophy. With the help of the model, it would be possible to understand what is factually happening in the world, when it happens, and why specifically in that matter. This model presented here, and the sketches answer all questions, certainly shows the world through the prism of Baudrillard: his philosophy, radical anthropology and sociology up to a certain point in time (before the collapse of the social). (And we know that Baudrillard devoted a long time to sociology, more than 10 years).

First, I would like to present the construction of Baudrillard's philosophy in a simplified model which will be easy to grasp. The model consists of three parts:
1) The world we live in;
2) A prism (or screen) through which we look at this world;
3) Unexplained mystical phenomena.

JEAN BAUDRILLARD'S CONSTRUCTION

WORLD

PRISM

INEXPLICABLE MYSTICAL PHENOMENA
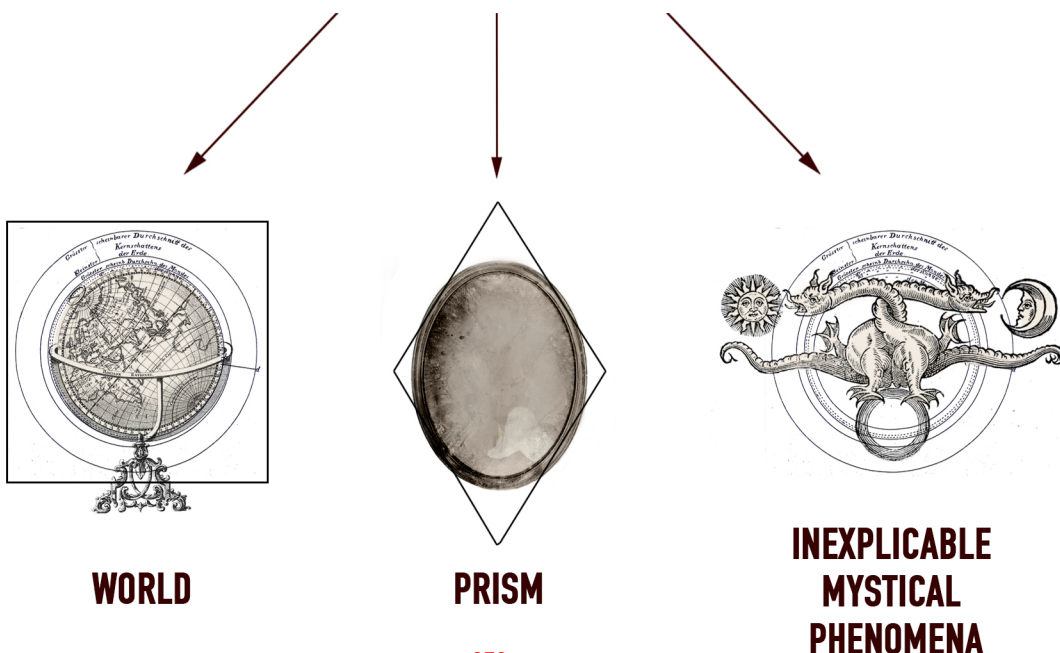
There is a certain trio: **mysticism, prism (or screen) and world.** We are going to look into each of these parts separately.

The world of Baudrillard constitutes an extensive construction, and the phenomenon of **reversibility** hangs above this world like the Damocles sword. As Jewish wisdom says, "Everybody will be changed" (an undisputed process of "correction" is going to be completed sooner or later), and according to Baudrillard, everybody is going to be touched by reversibility (they will be reversed), in other words, sooner or later they will destroy themselves. Therefore, over this world and all phenomena of the world, reversibility hangs as like the sword of Gideon, like the sword of Damocles.

However, there are so many Baudrillardian concepts about the world that are viable to work with a structure of such a magnitude. I broke this design into certain groups: they are structured according to Baudrillard's conceptual apparatus in a way so that they reflect specific properties of these groups.

Group 1 — Impact. This is a direct action on something and this group includes three phenomena:
- Fascinating catastrophes
- The revitalization of phenomena
- Extreme reality

These three phenomena are what directly intervene in this world.

Group 2 — Mechanisms of this world (gears).
- Committed perfect crimes (i.e., a crime that has no punishment)
- Science as a generator of profitable ignorance
- Symbolic exchange networks
- The transparency of evil
- The substitution of meanings
- Reality replaced by simulated models

Group 3 — Condition (the state):
- The silent majority
- The passwords, and rules
- Social issues
- A world that cannot be interpreted socially
- The orgy
- A world of chaos and contingency

Group 4 — Contains only one meaning
- The manifestation of mysticism, which Baudrillard terms as reversibility.

What do we end up with? We come to a certain **condition** that is achieved by the **impact**. Impact in turn, is carried out through certain **mechanisms** with **reversibility** hanging over all of this. The construction looks very simple on first sight: some mechanisms provide dynamic (forceful) effects through their work. This force intervention delivers certain conditions where everything else is located. But we deal only with one part of it — the world.

REVERSIBILITY

GROUP OF PHENOMENA STATES

GROUP OF PHENOMENA MECHANISMS

GROUP OF PHENOMENA EXPOSURE
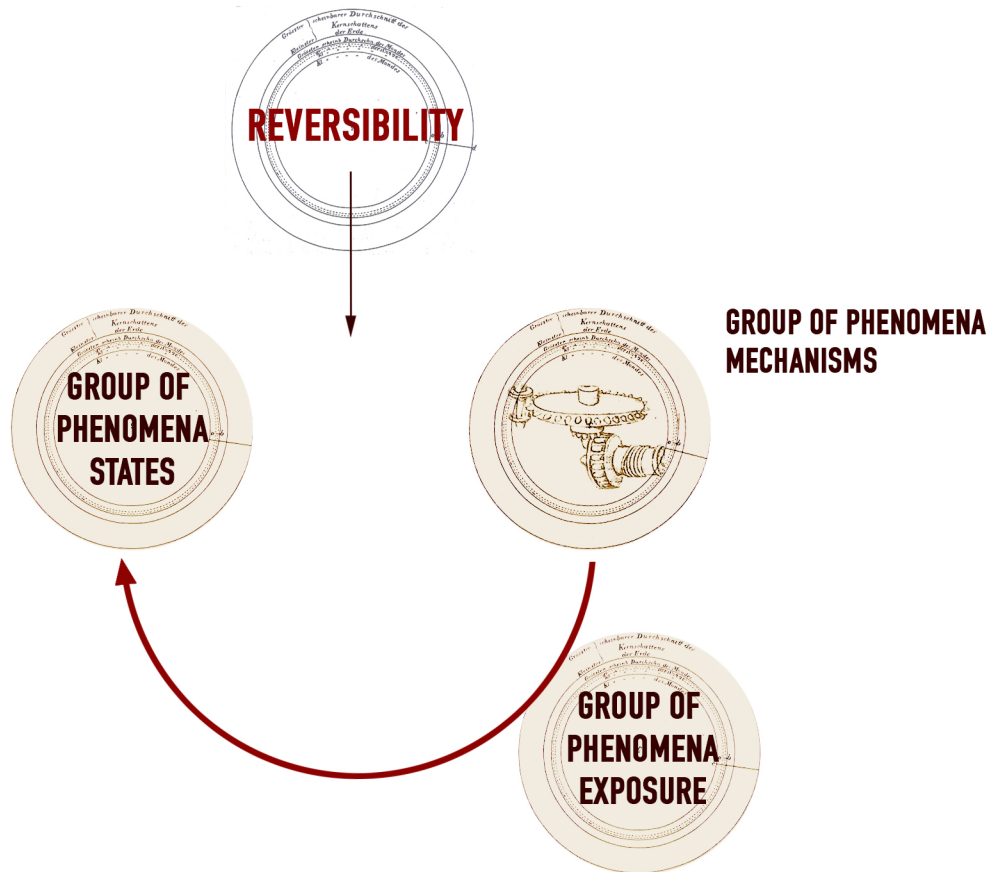
About Impact. It's function could be described as follows:

"Extreme reality breeds fascinating disasters, and the media and ignorance of the "chosen" pass animated signs to them, and arrange by mystical or other human forms." [1] (2020) In fact, an extreme reality which exists generates fascinating catastrophes. Fascinating (magnificent) catastrophes, the media and ignorance of the "chosen" animate them, i.e., pertain qualities and properties similar to humans — that is, they are turned into mystical or human forms.

[1] International Post-Apocalyptic Life Era Conference. (2020). https://pale2020.euasu.org/collected-papers-pdf/

EXPOSURE

EXTREME ENVIRONMENT

FASCINATING CATASTROPHES

MEDIA AND IGNORANCE OF THE CHOSEN

MYSTICAL OR HOMINAL FORM

255
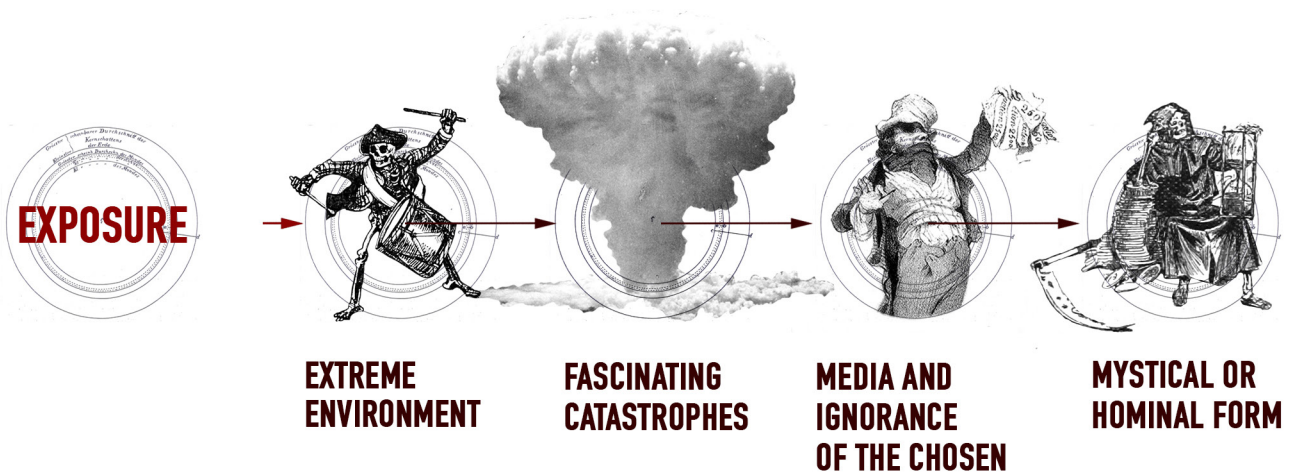
Let's consider an example. An extreme environment where we live creates a global pandemic. The media and leaders of all kinds are turning this into a "human creature." The pandemic is becoming a kind of "old woman with a peck," as one of the main characters of the film *Heart of a Dog* (1994). **Professor Preobrazhensky,** defining the term "devastation" that happens around the world. The coronavirus is already beginning to be interviewed, on the TV channel "Dozhd," people are actually playing and embodying the coronavirus. The virus becomes an animated object with whom you can have a dialogue. This is already an object that exists in the form of a human or non-human or mystical form. This is what happens at the moment of impact.

It is important to note that the scheme works this way exclusively and not in another way. It is brightly represented in the example of the film *Heart of a Dog*:

"And what does this ruin of yours mean? An old woman with a stick?
The witch who kicked out all the windows, put out all the lamps?
It doesn't exist at all, Doctor. What do you mean by this word? And this is what. […]
Therefore, the devastation is in the heads."

Professor Preobrazhensky made it very clear that people have devastation in their heads. This is what Jean Baudrillard wants to demonstrate, his words by their meaning are identical to the hero of Bulgakov's book and the film adaptation to Professor Preobrazhensky's. Because that is exactly the way things are happening in the world.

Consider the next part of Baudrillard's philosophical model (a group of phenomena -number 2) — mechanisms. Baudrillard has a lot of mechanisms; they are classified into two categories:

- A committed crime
- The transparency of evil

- Science as a generator of profitable ignorance
- A network of symbolic exchanges
- The Substitution of notions, double standard
- Reality replaced by simulated models

Committed crime and the transparency of evil are directly related to each other, one does not exist without the other. In fact, the transparency of evil breeds crimes that are committed.

It should be noted that some of the terms that Baudrillard uses already existed before, and others were introduced by him. "Science" as used in this scheme has dual meaning: creating a screen and a generator of profitable ignorance.
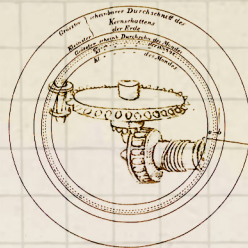
Using the method of dependent and depending, let's see what comes from what. On the left: the transparency of evil breeds perfect crimes. The group of phenomena on the right: *modern science as a generator of profitable ignorance concedes and generates the substitution of terms, double standard which in turn, through the network of symbolic exchange and network* provide reality, superseded by simulative models. That's how these mechanisms work.
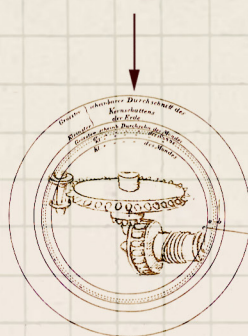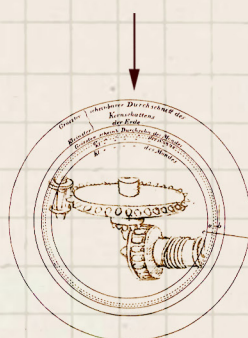
TRANSPARENCY OF EVIL

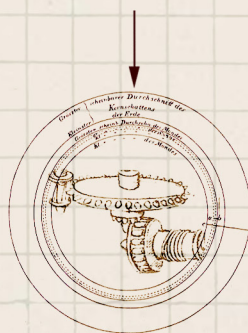**SCIENCE AS A GENERATOR OF PROFITABLE FOOLISHNESS**
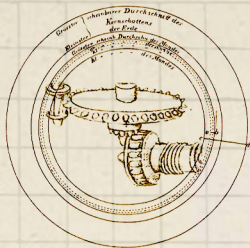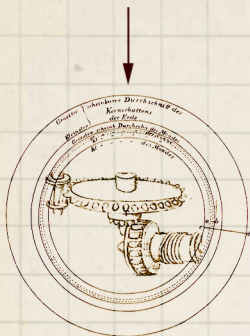
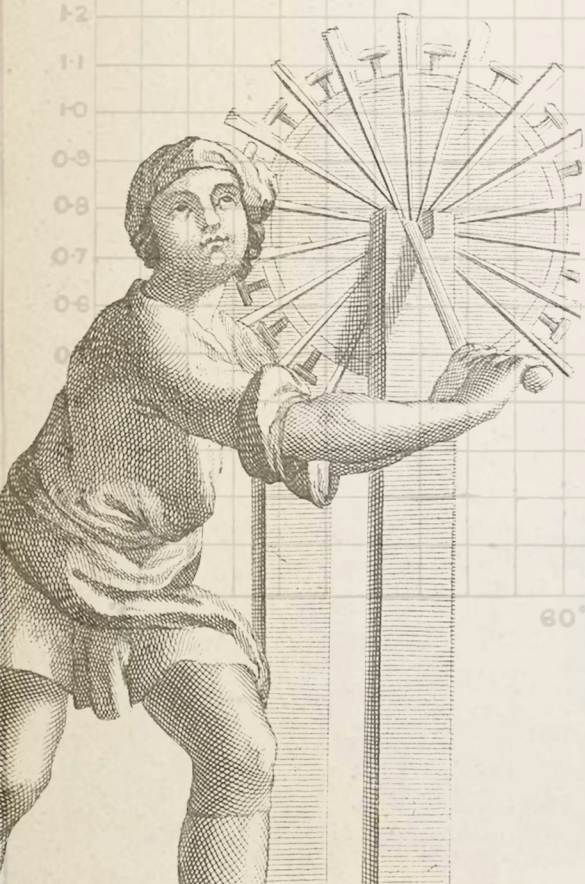**GENERATES PERFECT CRIMES**

GENERATES SUBSTITUTION OF TERMS
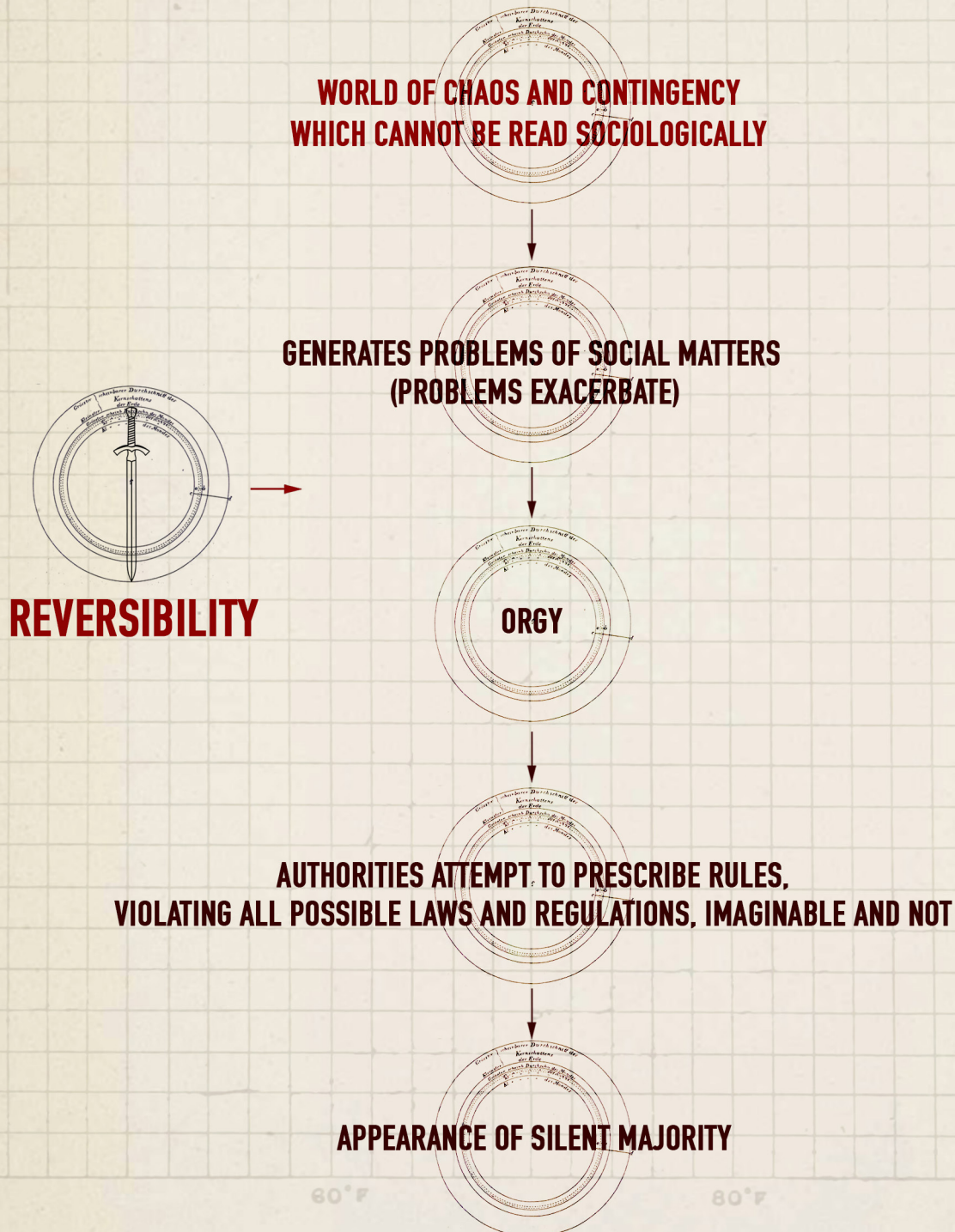
**THROUGH NETWORKS
OF SYMBOLIC EXCHANGE
PROVIDES:**

**A REALITY WHICH IS FORCED OUT
BY SIMULATIVE MODELS**

The group of phenomena number 3 — Condition (state). No less a complex group of phenomena but with a drawn sequence:

The world of chaos and contingency, which cannot be interpreted, creates problems for *the social sphere* (these problems are amplified). The *orgy* begins. During the orgy power tries to establish rules, breaking all conceivable and unconceivable laws and regulations, which generates the silent majority. And above all, this reality hangs reversibility as the Damocles sword.

WORLD OF CHAOS AND CONTINGENCY
WHICH CANNOT BE READ SOCIOLOGICALLY

GENERATES PROBLEMS OF SOCIAL MATTERS
(PROBLEMS EXACERBATE)

REVERSIBILITY

ORGY

AUTHORITIES ATTEMPT TO PRESCRIBE RULES,
VIOLATING ALL POSSIBLE LAWS AND REGULATIONS, IMAGINABLE AND NOT

APPEARANCE OF SILENT MAJORITY

A vivid example of how the silent majority emerges is in the movie *The Purge* (2013). According to the plot, there is one night of the year, when people are allowed to commit any crimes, except for with the use of weapons such as aviation weapons and alike: when a person can kill anyone, even his father or mother, everybody he hates; can rape, kill, rob, in fact, does whatever he wants, but only once a year in the course of 12 hours. People are ready to be "pious" citizens for the whole year just for the sake of this night, they are ready to save for it, prepare for this "purge" by planning their actions in detail. This is clearly reflected in the above scheme when people in power trespass against all of the laws because it is scary during the orgy.

By reducing all of the above into one scheme, we will get the reasons, consequences and mechanisms which reflect **the complete concept of the philosophy of Jean Baudrillard:**

WHY IS THE WORLD THE WAY IT IS?
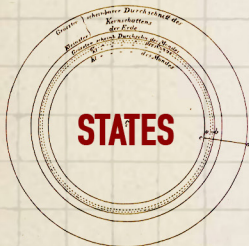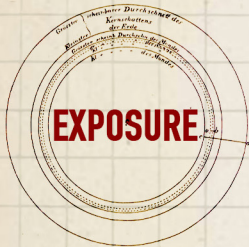
TRANSPARENCY OF EVIL   AND

SCIENCE AS A GENERATOR OF PROFITABLE FOOLISHNESS

MECHANISMS
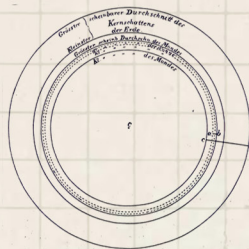
PRODUCE

EXPOSURE

EXTREME REALITY
CAUSES

STATES

SILENT MAJORITY

This depiction demonstrates a breakdown into the model in which it all coherently works as a single machine. But we are talking only about the world for now. The next step is to consider the prism (screen) and unexplained mystical phenomena. All together, they give a **composite conceptual model of Baudrillard's philosophy, which includes the world, prism and mysticism.**

In fact, Baudrillard's philosophy is very simple for a person who has some knowledge and concedes some hypothesis initially. But since it cannot be conceded in the very beginning, it appears only as a result of a thorough and detailed study of Baudrillard's works. There is no choice, it takes one to study all of his works very closely. Moreover, that would allow us to assess if the schemes developed by me are accurate or not. Having studied all of Baudrillard's books, it is possible to deduce this composite concept, where the transparency of evil and science as a generator of profitable ignorance, which generates extreme reality, which generates the silent majority. I note that this conceptual model has only the description of reasons — why things happen in the world the way they do. The schemes themselves are not detailed, as they were already described in detail in previous schemes. Thus, this scheme is the answer to the question, "Why is this world the way it is?"

What could be done in such a case? First, the transparency of evil must be broken. Secondly, science's academic "golden standard" form should be returned.

Third, extreme reality should be removed.

Fourth, "shake" the silent majority, so it is no longer silent but active.

Now it's time to draw the most important, comprehensive model, which reflects the entire system of Baudrillard's philosophy, the conceptual model of his philosophy:


PERSPECTIVE

WORLD · PRISM · MYSTIQUE
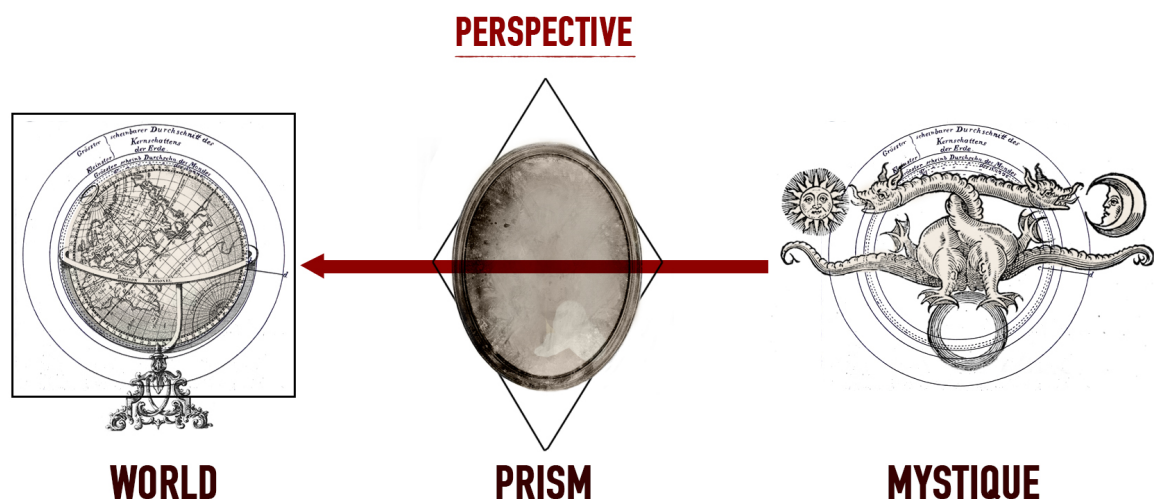
Note that the **prism** consists of five components: illusion, simulation, hyperreality, virtuality and mechanisms that generate these phenomena. The prism is connected to this world through these mechanisms.

Mysticism of Baudrillard. Baudrillard's mysticism is quite complex and consists of six phenomena, which are arranged in two groups:
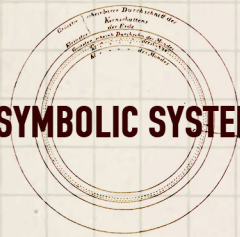
- The symbolic system
- Fate (Seduction)
- Fatality

- Death
- The mechanisms of dependency and interaction
- Things that provide possibilities for a person

One group is "led" by the symbolic system and the other is "led" by death.
This is important to note because of the further conclusions of the chapter.
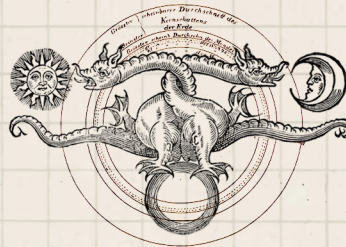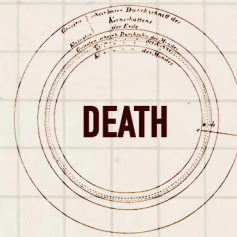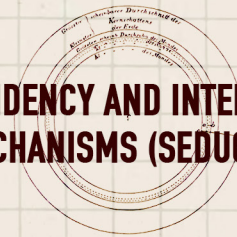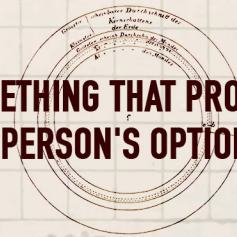

MYSTIQUE

SYMBOLIC SYSTEM

DEATH

FATE

DEPENDENCY AND INTERACTION MECHANISMS (SEDUCTION)

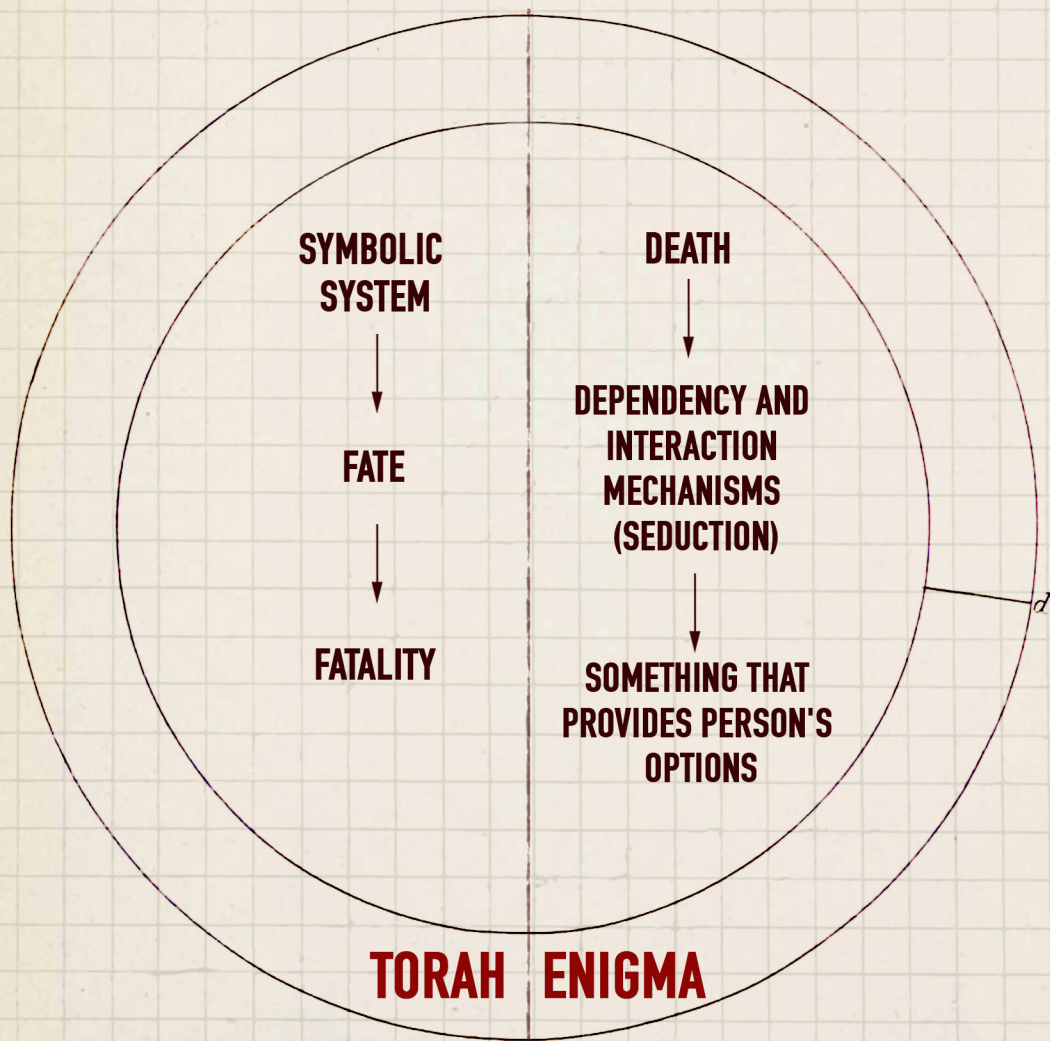### FATALITY

SOMETHING THAT PROVIDES PERSON'S OPTIONS

When we look at this construction, it doesn't show much at first glance. But if you perform specific actions, you will get an extremely interesting result. If you look closely at the concept of the philosophy of Baudrillard and its constituent part — mysticism, involving two columns, we see the following:

The column on the left, led by the symbolic system, means that this group of phenomena relates to the *Torah* (*The Torah* is a kind of compass that allows a person to discover the mystery; as mirrors, which in all senses of human life show him reflections of his being), and the second column, headed by death, is the enigma.

It is a model of European mysticism founded on the symbolic system and death in simpler terms. It is not hard to be reassured in this; it is enough to fly to Europe, for example, to Munich or Palermo, and walk through their historical centers, which are simply imbued with European mysticism's language, its figures and symbols.

BAUDRILLARD'S MYSTICISM

SYMBOLIC SYSTEM
↓
FATE
↓
FATALITY

DEATH
↓
DEPENDENCY AND INTERACTION MECHANISMS (SEDUCTION)
↓
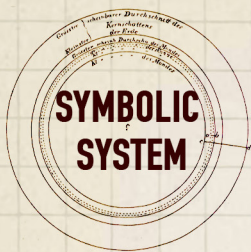SOMETHING THAT PROVIDES PERSON'S OPTIONS

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TORAH ENIGMA

If the scheme is redrawn in a bit of a different fashion (if it is expanded vertically): Mysticism is located at the top, followed by the **prism** and the **world** at the bottom. **Hence, European mysticism's primary model arises before us instantly: God, worlds and the world.** Everything inexplicable for a person is mystic and God too. The prism is a distortion, like mirrors that deform the Truth (this is how everyone ends up having his own truth), and the world where a person lives turns into a world of complete distortion.

If we would have said that these two drawings do not coincide — the mystical and philosophical ones — it would turn out that there is no connection between them. But that's not quite true. We see the pairs: on the one hand, the *symbolic system*, on the other — *death, destiny and the prism of distortion, fatality and seduction.* All together this is a **classic model of European mysticism**: God, Drafa and the World. Drafa is one of the most complex and mystical studies conducted in Europe by research associates of several think tanks and me. Drafa is a system of today's world order, created several centuries ago, and Drafa's mechanisms are all encrypted in the architecture of Europe. But the whole scheme in its completeness is that "building" that was dismantled by Jean Baudrillard, including all the mechanisms of each block, which are described in previous schemes. That is, **European mysticism is at the heart of the whole philosophy of Jean Baudrillard!** Therefore, a person who has no idea about European mysticism will never revive this "building", but someone who knows this ancient science can do that without difficulty, brick by brick.

Baudrillard had completed building the "building" and dismantled the bricks in the form of 54 program works he authored in the course of more than 30 years, apart from his essays. And we see the complete model of European mysticism overlaid on our reality. In other words, Baudrillard used the research methods of European mysticism and its primary model, he applied mechanisms for retransformation (to make it relevant to this day, when the world is analyzed once again via this model), and the same relates to the analysis of the prism and mysticism. In this way, Baudrillard assembled a "building" with relevant names and terms associated with the modern world. European mysticism is an ancient thing, and obviously, it cannot be used in the form it is, for a simple reason that it would not reflect the current modern world (neither in terms nor historically). Technically, Baudrillard conducted a re-examination through the Torah and mystery to describe the modern world the way it is factually, through European mysticism methods. As a result, the philosopher made 54 volumes of conclusions, a completed work of his own. But the composite conceptual model was the start of Baudrillard's work! And by writing Maestro. *The last prophet of Europe*, I showed you, dear reader, all that was done by Jean Baudrillard leading you through chapters from end to beginning, to where it all began.
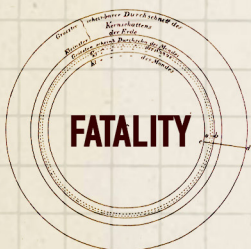
God

SYMBOLIC
SYSTEM

DEATH

MYSTIQUE

Drafa
Worlds

FATE

DISTORTION PRISM

PRISM

World

FATALITY

SEDUCTION
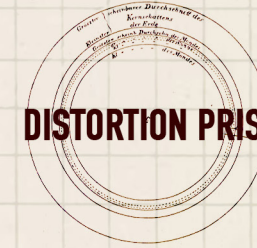
WORLD

In most cases, the subject of Baudrillard's research was the society of Europe and the United States. He did not explore Eastern cultures, although he was well acquainted with Eastern mysticism. The difference between them lies primarily in approach and goals, because the truth is identical for all. The purpose of Baudrillard's scientific work was to analyze what was going on impartially. Representatives of Eastern mysticism tend to distort the study for the sake of their power: if our "science" is a generator of profitable ignorance, then for the East, "priests" are generators of profitable ignorance: they have more of a claim to mysticism, rather than science (they chose at the time their path, the "way of secrets").

In contrast, Baudrillard comprehensively analyzed reality from different sides. He used history (historicism) and illustrated with the words of great thinkers confirmation of his words, and this is a characteristic intrinsic to the European tradition. If one goes through the treatises and textbooks of the XIV–XIX centuries, it will be evident that they are all written similarly. When Luis Pacheco de Narvaez wrote his masterpiece *The Greatness of the Sword* (1605), he referred to a vast number of figures who, from his viewpoint, vividly confirm his conclusions in one way or another, concerning certain phenomena.

As my teachers did in their time, I call this ancient science European mysticism (and it is ancient European science in fact) because mysticism is mystification. When things are not clear to people, they always mystify it. But mysticism is also a science, and the philosophy of religion speaks directly to us about it. Mysticism has always existed, especially in Europe, in one form or another.

Jean Baudrillard used European mysticism, a science that, by the way, gave birth to modern academic science, as the latter did not and could not originate from scratch. Modern academic science is just a pathetic insignificant part of the very science that has become a secret for all at some point in time. Roughly speaking, modern science is limited to the names of five Renaissance philosophers (Kant, Locke, Hume, Descartes and Spinoza), and it is enclosed within the framework of the cube of this Renaissance. But, if older works and documents are studied (at least what we can "afford" and reach which is the XVIth and XVIIIth centuries), there were people much more knowledgeable and truly powerful than these philosophers, as detailed in the third chapter of this book.

European mysticism is a unique machine in itself, unlike all other machines in the world. It has a mechanism of self-reproduction and self-learning. And since Jean Baudrillard was born in France, in the citadel of European mysticism (Germany, Austria and France), European mysticism had a considerable impact on Baudrillard because of this self-reproduction mechanism and self-learning. It was enough just to look at one symbol, and everything in the head of a person would have turned upside down in an instance. And then this machine starts teaching that person. In fact, it gives birth to a new person. This mechanism is written about in more detail in my scientific methodological book *The Shadow of the European Continent* (2019).

Most often, people travel, relax, and wander on the streets of Europe and see the sights. But if one person did notice something. Afterward, the machine of European mysticism itself begins to teach him at every turn. In European mysticism, everything is arranged like a giant open book that teaches a person. And if one craves for it, desires to learn and understand the secret, he receives the knowledge that others do not have, he will get it all.

Jean Baudrillard is a critical thinker of the modern world. Today, inferiority is a psychological category within depth psychology that should be actively researched to create benefits with psychology. The philosophy of Baudrillard precedes the psychological category of inferiority, it manifests it. But when I first started studying Baudrillard, I couldn't call him a "colleague." First of all, I didn't know anything about him at the time and I wasn't familiar with his writings yet, I was just starting to study his philosophy. So I had to put a lot of effort, over a short time, in studying his writing. I don't think there were people before me who studied him at my pace. Usually, people I know spent 10 or even 20 years. However, I did not have this much time, so I took this matter very seriously. I was able to cope with the task in the first stage: I studied Baudrillard in full, and his "building" was fully restored. I can now say for sure that Jean Baudrillard is my colleague: we have the "same blood" of European mysticism and we have the same subject of study as philosophers.

With his works, Jean Baudrillard laid excellent scientific foundations for the development and furthering of research, both for adherents of his ideas and colleagues — so that people continue to work in this direction. Baudrillard laid a huge perspective for research in the philosophy of the new time, as the philosophy of postmodernism, which he headed, has already ceased to exist. Although postmodernism is certainly alive, it has not disappeared as a stage of world philosophy. But from my point of view, the further development of philosophy is predetermined by Jean Baudrillard.

Thus I developed and restored all the designs and conceptual models of Jean Baudrillard's philosophy, which he used. The outstanding philosopher of the twentieth century, Jean Baudrillard in his writings, clearly described not only what is happening in the world today, but also gave very precise reasons for why everything is so, and not otherwise; how the modern world has formed, and what awaits humanity if nothing changes. His philosophy is extremely practical but only for those who want to understand it and apply it in their lives. And the choice, as Baudrillard himself noted, is up to every human being himself. On this note and at this stage of scientific work, I have the honor to bid you farewell, dear reader!
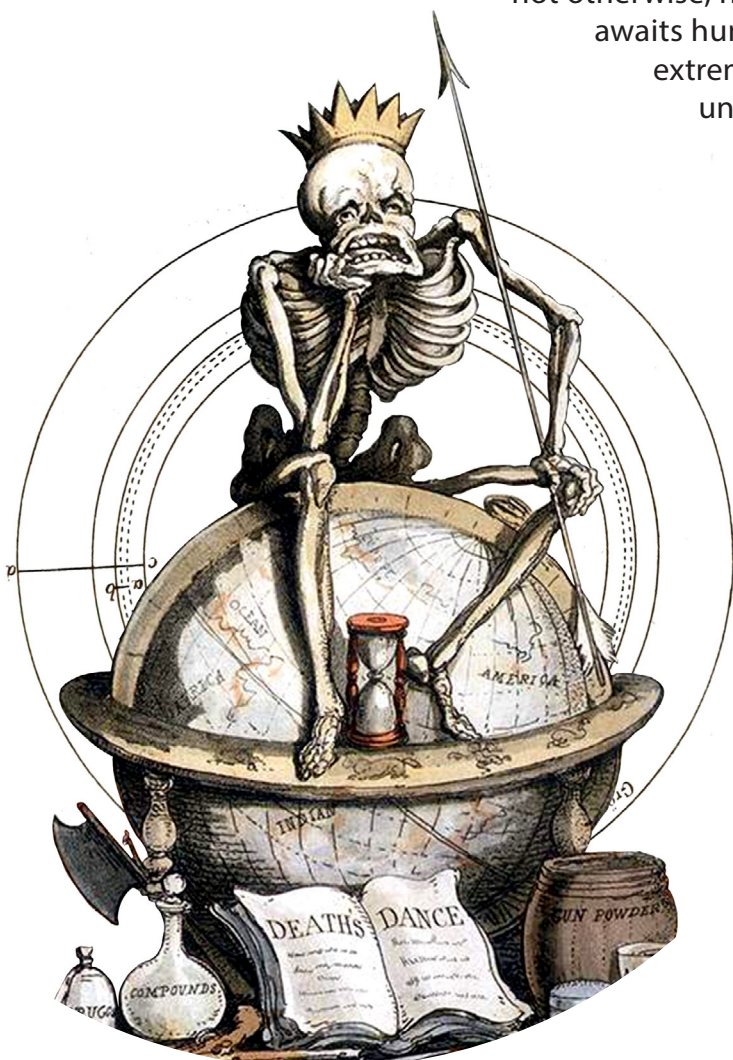
Dr. Oleg Maltsev - Author, criminologist, psychologist, photographer and investigative journalist. He is an academician of the European Academy of Sciences of Ukraine. Founder and director of *The Memory Institute*, head of its special unit the *Expeditionary Corps*. He is an author of many books in areas such as applied history, sociology, depth psychology, philosophy, criminalistics and criminology. Dr. Maltsev has been conducting field research with the Expeditionary Corps around the globe for more than 6 years. He is an editor of several interdisciplinary peer-reviewed journals.

Dr. Lucien Oulahbib - Writer, lecturer, sociologist and political scientist. Academician of the European Academy of Sciences of Ukraine. He is the chief editor of the philosophical journal "Dogma". Dr. Lucien spent many years working together with french thinker Jean Baudrillard. Author of numerous scientific papers and books on french nihilism and neo-Leninism, radical islamism, anti-Americanism and antisemitism.

Andy McLaverty-Robinson is a political theorist and activist based in the UK. He is the co-author (with Athina Karatzogianni) of *Power, Resistance and Conflict in the Contemporary World*: *Social Movements, Networks and Hierarchies* (Routledge, 2009). He has recently published a series of books on Homi Bhabha, he regularly writes in the 'In Theory' column for Ceasefire.