

SUMMARY

The Symptoms of the Great Reset and the Structural Components of the Information civilization

The second volume in the series of publications devoted to the architecture and infrastructure of the Great Reset aims at providing a closer description, through the prism of its symptoms, of the most extensive and the deepest crisis faced by humanity. The symptoms in question constitute the context of the study included in the present research project. The research concerns social phenomena, accessible to sense perception, and looks for their deeper, hidden and gradually revealed structures. The content of the book oscillates between the global and the civilizational dimensions of the changes; those dimensions both complement and strengthen each other. A long-term influence exerted on the deep structures of civilization is accompanied by more superficial global phenomena, taking place only for decades, inherent in the great transformation.

At the global level, the Great Reset manifests itself in imposing control on every area of human activity. This has become possible due to ideological methods and technological tools used to provide the images of reality, and concepts to describe it, to an individual mind connected in many ways to the global infrastructure in which such images and concepts are reproduced and redistributed. The infrastructure includes mechanisms to coordinate, or even unify, the images that form human imagination and concepts used in human relationships. The coordination and unification do not consist in producing and spreading identical, or similar, images and concepts, but in establishing and harmonizing their ideological messages, cultural patterns, and religious (and quasi-religious) beliefs.

The global symptoms of the Great Reset refer to the present behavioural (manifested in external human behaviour) tendencies. The catalogue of the phenomena described in the book includes, among others, nodalization, nomadization, metropolization, marketization, commercialization, managerization, and infantilization; their common denominator being the hidden totalitarian mechanisms. They insidiously shape an environment susceptible to technological, ideological, and economic influences.

Nodalization consists in establishing a nodal structure of artificial groups, different from the relation-based tissue of natural communities. In a nodal group, every individual becomes of node of information processing connected to others through unceasing information interactions.

Symptoms of nomadization include an increasing physical mobility and mental availability of people who, in large numbers, disencumber themselves from their opinions, social roles, places they occupy, and things they possess. This heightens the

susceptibility of societies to changes and revolutions and provides the foundations for sudden and radical reconstruction of the world. Continuous mobility of young people is, to a large extent, an effect of their forced lack of attachment.

Nodalization is based on technological solutions that contribute to the emergence and consolidation of nomadic social, psychological, political, economic, and cultural structures. The subsequent step in this process is metropolization of some areas, while others are moved to peripheries. The role of metropolies is played by centers which attract attention of the whole world, all others are condemned to being on the periphery. Network metropolization is detached from any real geographic territories and connected to virtual mental ones. Metropolization is accompanied by denationalization and internationalization. They consist in an actual, albeit not yet formal, shift of the socially most important decisions from national bodies to metropolitan transnational institutions.

Marketization is no longer a merely economic phenomenon related to the development of large-area stores, but it refers to cultural, or even civilizational, transformations. Outwardly, it is associated with a wide availability of goods, while inwardly it is related to drastic exploitation of the worst-off producers of those goods. Critically considered, the mechanism of minimization of expectations and of the level of at which they are met do not give a stimulus to development but impede it. Low prices and low salaries correspond to poor quality and low durability. Thus, marketization consists in limiting, on the one hand, profitability of providers and manufacturers and, on the other hand, efficiency of buyers and consumers.

Commercialization is expressed in the commodification of all possible goods and estimation of the value of every activity using the cost method. In the second half of the 20th century, that tendency took the form of a network architecture, and by the end of the century, also acquired a network infrastructure. The global and interrelated circulations of information and money stimulate the phenomenon of new commercialization. The latter consists in extending the scope of network payments and network money so that it affects the organization of interpersonal relationships. Commercialization means a depletion caused by unequal distribution of financial capital, which no longer serves societies and their economies but is self-oriented.

As another symptom of the Great Reset, managerization is expressed in the implementation of management principles, methods, and mechanisms in ever new areas and forms of organized individual and collective activity at the national and supranational levels.

Immersion in unreality is the main symptom of individual and collective infantilization. It is of a systemic character and takes on a large extent, being one of the results of philosophical idealization and political ideologization of the world.

The author of the present book claims that totalitarian political and legal mechanisms could not be effective without a susceptibility to psychological and social influences. The possibility to affect the state of consciousness and the scope of freedom is the most important effect of technology, economics, and information ideology, while their influence on the quality of life and the level of improvements proves less significant. The global phenomena and processes that have been taking place for decades and are escalating today, considered here as symptoms of the Great Reset, are objectively conducive to the emergence of both unexpected and predicted, and perhaps also authoritatively imposed regimes.

The second dimension of the changes described in the book is that of the fundamental components of civilization: human beings as persons and human communities

that are oriented towards the fulfillment of projects and intentions of all or some of their members. The structural components of the classic Latin civilization are transformed into their oppositions, leading to a specific kind of anticivilization. The change is effected by the Great Reset in its general sense. The civilization is being gradually rebuilt; the reconstruction has been planned and programmed in the conviction that there would be no one to resist or oppose it, while disregarding its importance.

The human person is the first victim of the transformation from the civilization centred on human dignity towards the civilization of object-oriented skills. The process, based on technological solutions, results in virtualization of personalities and cybernetization of societies. The Great Reset leads to 'switching off' the real world and 'switching on' a simulated world via virtualization and cybernetization of all the structural components of the civilization, from the person as a centre of authentically autonomous decisions, to the Church, understood as a traditional and transnational religious community.

The book presents an extensive analysis of critical theories and their disparagement of traditional family. A broad criticism of the West provides the background to a negation and elimination of family as that civilization component on which the development and unity of all the other components depends. Training courses in gender equality involve deconstruction of traditional roles of men and women. Maternity, paternity, identity, the difference between men and women, heterosexual marriage or anthropological complementarity of man and woman are often presented as stereotypes that must be deconstructed. The critique of those stereotypes, their deconstruction and reconstruction are used as tools to increase the pace of the transformation of the family and, in the future, of the whole civilization.

The author claims that globalization is mainly a process of replacing national states as main actors of international politics with global agents, including transborder decision-making centres and transnational corporations. A weakening position and decreasing potential of national states results in a marginalization and destruction of nations. Such a marginalization and destruction, both by eradicating them from the public awareness and by depriving them of efficacy, is facilitated by the conviction that the nation is a source of conflict and war. The nation-based political system is therefore neutralized in the new world order. National states are delegitimized, giving way to new formations, or, in fact, transferring the less important prerogatives to them, while exercising the key ones under the control of the latter. The great Reset divests the institution of state of its national character.

Society is becoming increasingly mechanized. Traditional social life was based on human existence positively oriented towards the attainment of goals shared by several people. Without a material foundation and spiritual relationship between people socialization is impossible and development becomes impossible. Traditionally conceived of social life was based on the principles of citizenship, community, encounter, dialogue, participation, exchange, equality of rights, solidarity, and subsidiarity. The Great Reset leads to the emergence of mechanized society, based not on interpersonal life-enhancing relationships, but on automatized information interactions. The ongoing change arouses anxiety concerning, among others, the naive trust in the good-creating potential of information and communication technologies. This is combined with a false belief that humanity spontaneously pursues non-economic benefits, such as intrinsic development of the human being, which makes reliance on ethics and anthropology unnecessary. Another issue is promoting the view, related to technological determinism, that humanity will inevitably develop in the technocratic direction. Similarly, it is believed

that there is a necessary historical process which, although it is actualized through human action, its direction is independent from individual activities and lies beyond human control. The change in the character of societies leads to social and geographical exclusion of people, i.e., alienation, which destroys their ability to participate by narrowing the elite and broadening the circles of the excluded, unable to use information to influence global matters. Individuals and populations are denied access to data significant for their development, which destroys solidarity. Thus, the world of appearances is created by ignoring actual relationships that obtain in the real world and creating an illusion that they can be easily replaced by technological processes. A “society of events” is formed whose members unthinkingly pass from one news to another, failing to look for connections between them. This results in the emergence of a new type of mass human beings, media-dependent, mobile, and manipulable individuals, or even generations, detached from reality and entangled in the complexities of virtual worlds. This favours instrumentalization and manipulation of human beings through denying them access to or discrediting the role of traditional upbringing and education to freedom and responsibility.

A civilizationally reset mind is a continuation of the closed mind which considers the western institutions and forms of social organization based on respect for the dignity of the person, natural freedom, human rights, and sovereignty of nations, as unfounded. Therefore, an investigation into the Great Reset which would not take into account attacks (not only verbal, but also physical ones) against the Church would be incomplete. Methods and ways of anti-Christian and anti-Catholic action vary, according to the target category and circumstances, from intellectually most sophisticated to physically most primitive.

Information civilization appears as a collective and historical therapy given to whole nations in order to make them adapt to the world order without nations and religions. The main function of that therapy is to free individuals, using modern artefacts, from any kind of duty towards state, nation, family, marriage, Church, tradition, profession, ethics, and language, i.e., from their civilization as a whole. The influence of the traditional civilization being diminished by mobile technology, human beings become independent from everyone and everything, even from themselves.

Another element of the great transformation is the change undergone by the state. The reset state alters its fundamental role of politically organizing the society and becomes a segment of the global architecture and infrastructure of control and monitoring, technologically integrated, economically standardized, and ideologically united with other similar segments. Information technology, affirmative ideology, and inclusive economy are behind the global transformation of the nation-state into a segment of the global state. For decades now, the importance of political borders and legal regulations has been diminished. This is related to the change from the order based on multiple sovereign nation-states to the global state order, based mainly on network information transfers, climate alarmism, and stock exchange speculations. The most important tool to remove borders, monitor processes, and stimulate them is the Internet. Until recently, demoliberalism (with free market) was considered the main inspiration of globalization; now it is said that a deglobalization process, driven by techno-totalitarianism combined with sanitary constraints, has begun.

As a result of the world internetization, communities of all kinds, not only states (which guard the scope of their jurisdictions), but also social and national communities, disintegrate. This has been happening in proportion to the extent to which new objects (people and things) are being connected to the network and new processes (events and

trends) are controlled. The top-down technologization, ideologization, and economization of the state make the latter lose attributes of an authentic and autonomous community of life and become an artificial management mechanism. As community life fades, the state's function is reduced to the preservation of public order and administration. The state can no longer identify with its citizens, who are forced to global mobility, but renounces its power by giving it to international managers.

The result of combining such a Platonic vision of state and the latest technology is the information state. Information democracy consists, in fact, in governing states by means of controlled distribution and stimulated perception of information. Indeed, information is the potential which mobilizes mental and physical energy and makes it possible to act and influence others. Any content expressed in the language of description of things, phenomena, emotions, needs, desires, and impressions, shared in not only by individuals and organizations, but also by all societies and generations. Competition among information states takes the form of information warfare, as information can be used to induce a psychosis of fear, or of euphoria, and by control human behaviour, lead to an increase, or decrease, in freedom, to liberation or enslavement. The potential of information is due to the possibilities to interpret it. Therefore, it is not only technological access to information that decides the fate of individuals and societies, but it also depends on ideological pressure under which information is interpreted. When human cognitive autonomy is decreasing and replaced by information created by the mobile mass media, the social aspect of information becomes crucial. This means that social norms regarding information itself, as well as information processes and systems, should take precedence over information, processes, and systems considered as social or technological phenomena. The global circulation of information deprives national government of the power to give orders and makes them coordinators and moderators of changes, as well as participants in a dialogue. National governments become bodies sharing in global governance while the actual exercise of power is taken over by stronger global networks.

The social phenomena described in the study are due to overlapping technological, economic, and ideological factors. All that exists can be explained by identifying the agent, the purpose, and the model of their coming into existence. What exists are sensually perceptible facts (phenomena) which can be explained (are accessible to human intellect) by identifying their causes. The efficient cause is economy (which motivates), the final cause is ideology (which orientates), and the exemplary cause is technology (which programmes). Thus, the ideology, economy, and technology which contribute to the Great Reset must be described and explained. Because the ideology, economy, and technology in question are set in a digital context, the transformation permeates into the very depth of civilization and is a global phenomenon.

Translated by Patrycja Mikulska