

SUMMARY

The sixth volume of the series of monographs dedicated to the Great Reset is presented to the reader. This initiative aims at profound transformations of the social and economic reality we know. It has gained the title in literature of the largest human-crafted plan for resetting the world – extinguishing life within it and restarting it, but under altered principles. The Great Reset project was announced in 2020 by Klaus Schwab during the World Economic Forum in Davos.

This book discusses global and civilizational hypotheses regarding possible explanations for the essence of these radical changes. The author presents various answers to the question of the phenomenon's essence, which are verified within the framework of ongoing research in the project. These hypotheses are divided into those pertaining to phenomena occurring on a global scale in a short time perspective (global hypotheses) and those describing profound transformations reaching the foundations of civilization (civilizational hypotheses). Within each of these two types, comprehensive and partial hypotheses are distinguished. The comprehensive global hypotheses of the Great Reset indicate possible scenarios of global transformation and mechanisms for their realization. In contrast, those of a partial nature refer to the functioning of some components of these scenarios or processes with inherent significance and original characteristics. Meanwhile, the comprehensive civilizational hypotheses of the Great Reset indicate the disintegration of civilization associated with Western heritage and profound transformations towards a global civilization referred to as informational (based on digital and network interactions). The latter is termed in the book as anti-civilization due to the scale of negation of the foundations that constituted the civilizational canon of the West. The term partial civilizational hypotheses of the Great Reset is used by the author to define specific cases of resetting, processes of discreet and synchronized extinguishing, and replacing the foundations of Christian civilization.

The global hypotheses include the statements captured in the following formulas: “enlightened visions as top-down plans for healing the world,” “open conspiracy as an overt method of conspiratorial action,” “crisis management as a response to generated problems,” “stakeholder capitalism as a promise of economic inclusion for stakeholders,” “absolute domination as a state of global oversight,” “virtual simulation as a blissful illusion” and “cybernetization of the world as a controlled space.”

The enlightened vision hypothesis indicates the highly probable role of unofficial, covert, and informal planning, programming, and designing of global trends, thus the architecture and infrastructure of the Great Reset. Over the last centuries, global changes have gradually consolidated. The observation of mega-trends of the Great Reset occurring universally allows for the formulation of the hypothesis that there are also

programs of action originating from centers and environments with global aspirations. Subsequent versions of the so-called enlightened visions of the world respond to previously unknown dilemmas, shifting their scope from local to global, for example, from the French Revolution to the cultural revolution of 1968.

The open conspiracy hypothesis relates to the way elites, particularly those of a plutocratic nature, manage global trends while achieving civilizational effects essentially unknown to the masses. The conglomerate of integrated factors reinforcing their position and weakening individual freedom is ideology, technology, and socialist economics. The author posits that the introduction of socialist principles into global circulation results from the active actions of an organized minority on one side and the passive inaction of an unorganized majority on the other. While discussing this hypothesis, the issue of avoiding in research programs topics that have not been officially disclosed and declared has also been raised.

The crisis management hypothesis proposes an explanation of the Great Reset in terms of far-reaching control (proactive control) of crisis phenomena. From this perspective, crisis management – its emergence, development, and conclusion – constitutes a series of provoked, directed, and extinguished events. The justification for a controlled crisis is the possibility and necessity of overcoming it, engaging forces and means, and subordinating previously independent, spontaneous, free, and random efforts and actions. The more serious the crisis, regardless of its degree of provocation, the greater the needs it generates and opportunities it creates for the mobilization of resources, control of circumstances, and steering behaviors.

The hypothesis of the withdrawal of capitalism within the framework of the Great Reset refers to the processes promoting the concept of inclusive capitalism. It has its ideological basis and is being implemented in a technological dimension. The upper class emerges as the supporter of the least productive state-corporate capitalism and financial-globalism. Paradoxically, as the effects of liberating capitalist mechanisms of market freedom beneficial to the general public become apparent, anti-capitalist calls for restraint, economic balance, development restrictions, demand reduction, factory shutdowns, energy consumption limits, hindrances to freedom of movement, and blocking competition arise. There is a growing impression that individuals, environments, and globalization centers are no longer interested in the economic growth of humanity or in enhancing the living standards of every individual. Instead, they focus on eliminating the surplus part of the population and limiting their ability to access the planet's resources. The primary means to achieve this aim appears to be the abolition of capitalism as the most effective method known to date for improving human living conditions on Earth.

The hypothesis of absolute domination links the Great Reset with the control across the full spectrum of conflicts – on land, in the air, at sea, in space, and in cyberspace. This kind of hegemony has often been associated with the American empire leading the process of globalizing the world. However, it is increasingly being argued that this hegemony is exerted by informally consolidated structures of a global transnational state. In both cases – whether regarding a superpower leading globalization or a globally ruling transnational state – the power is located within deeply concealed structures, while administration resides in externally visible political, military, financial, or media institutions.

The hypothesis of the virtual simulation of the Great Reset points to the integrally ideological and technological simulated fabric of its global objects and civilizational processes, which, in turn, affect the unsimulated reality. Ideological visions, technical

visualizations, and economic motivations of the new order, or rather the disorder of the world, are generated in an unreal space of integrated and unified impressions and representations. They serve as the psychological foundation of global standardization and coordination of emotional-behavioral aspects, at the expense of individual intellectual reflection and volitional decisions.

The hypothesis of the control space is based on the assumption that the purpose of the architecture and infrastructure of the Great Reset is to radically strengthen global control through automated influence over phenomena and processes occurring at increasingly lower levels of the digital and networked environment of human activity. This environment is referred to as the cybernetic space – cyberspace, which serves as a global and total control space overlapping with the simulation space – the virtual space. The digital and networked space of artificially and synchronously generated impressions and representations is both a simulated space and a space that simulates, as well as a controlled and controlling space. It is passively simulated and controlled by its architects and engineers, while actively simulating and controlling its users and clients. Between these two groups are operators and administrators, performing dual or even quadruple roles – simulating and simulated, as well as controlling and controlled.

The book also presents general and detailed hypotheses about the essence of the Great Reset within a civilizational dimension. These include hypotheses defined by the author as: “values as motivating forces,” “freedom as liberation from responsibility,” “development as progressive illusion,” “security as a consequence of risk escalation,” “condition as a subjective feeling of well-being,” and “mission as awareness of evolutionary destiny.”

The values degradation hypothesis states that in the Atlantic West, the degradation of traditional values, which consists of their relativization, is evident at almost every step. Their non-random, rather intentional degradation is entering its final, post-humanist phase. Rejected and compromised traditional values are replaced solely by the force of technical, economic, and ideological pressures. This has occurred under the cover of a demoliberal narrative concerning Enlightenment, positivist, and postmodern ideas, which break down Western societies while offering opportunities to the Eastern and Southern societies familiar with collectivist-despotism. Following the collapse of Euro-American Western civilizations built on solid foundations of respect for freedom, a path opens up for the development of disciplinary projects, subjecting the residents of this part of the world to systems of discipline long known in the Asian East and Southern countries. According to this hypothesis, a global ideological, technological, and economic convergence is set to occur, designed for the architecture and infrastructure of the Great Reset.

The Hypothesis of a Civilization without Responsibility asserts that, within the framework of the Reset, there are mass and methodical processes of deepening and popularizing a programmatic attitude of irresponsibility on a civilizational scale. In the face of an intensifying revolution and the approaching war, counter-revolutionary and anti-war campaigns are ridiculed and even fought against. Inaction in the face of great dangers is the extreme irresponsibility of some – the silent majority – and evident subversion by others – the active minority. One such danger is the Great Reset itself, with all its terrorist, warlike, or revolutionary consequences. The erosion of responsibility, first for oneself, then for loved ones, and further for broader communities, could not and was not merely a coincidence or the result of unforeseeable randomness. Many forces and resources have been engaged to lower the intellectual, moral, aesthetic, and religious level of human development, reducing people to the level of atomized indi-

viduals or anonymized collectives. The drive to automate human behavior on a massive scale appears in political declarations and strategic military doctrines, where society is positioned as the real and ultimate object of subjugation. Regardless of the growing conflicts between and within states, struggles are being waged to control social independence, unpredictability, and uncertainty.

The Hypothesis of the Illusion of Development refers to the conception of the meaning of ongoing global changes and civilizational processes. From the Western ideological perspective, these changes are often attributed a developmental character, e.g., in terms of enhancing human mobility or gross domestic product. The most tangible manifestations of development are seen in the improvement of machines used for communication and information processing. There is still no consensus regarding the essence of historical development: whether it lies in the improvement of the human being, the organizations in which they live, the laws they follow, or the tools they use. There is also no agreement on the nature of this improvement: is it about updating potentialities, creating new possibilities, or is it simply about novelty, change, and originality? The development of civilization concerns its impact on humans in terms of their maturity and well-being, personality and community, security and freedom, rationality and morality, as well as temporality and eternity. It is important to determine how real this development is in the final reckoning and how much of it is illusory in the course of current struggles.

The Hypothesis of the Escalation of Civilizational Risk assumes that the level of risk has reached the boundaries of civilizational stability and certainty. Knowledge of this is relatively widespread. However, it is more difficult to identify the causes and define the consequences due to their utmost complexity and hidden interdependence. It is not coincidental that Western civilization is collapsing under the weight of internal phenomena and processes, rather than due to external pressures and attacks, as if by its own will, and not because of an invasion by foreigners. Understanding and explaining how self-destruction occurs begins with recognizing and revealing deep structures, not merely describing superficial phenomena. The deepest civilizational structures have a religious-esoteric status, manifested in political-legal titles. The most significant factors in the rise and persistence of a civilization are the phenomena in the sphere of religious beliefs, philosophical views, and moral attitudes, rather than scientific discoveries, technical innovations, economic resources, or political influences. For the security of civilization, it is more important and decisive what cannot be seen due to its location in human consciousness, mentality, and spirituality, rather than wealth, superficiality, and vitality. Western civilization does not collapse because it is deprived of its own creations, but due to the degeneration of its creators. The manipulation inherent in the information civilization concerns the selection of content and the form of information disseminated in a manner designed to mislead the recipient and prompt them to take a specific course of action. Informational-civilizational social manipulation involves directing entire communities using deeply hidden mechanisms of social life, for purposes other than those officially declared. Accompanying this is psychological manipulation, which impacts individual and collective consciousness or emotions subliminally. There is also biomanipulation, which involves creating new types of living organisms by interfering with their genetic codes or neural connections. These and other forms of manipulation aim to disempower civilization.

The Hypothesis of Conspiratorial Takeover of Civilization fits into other hypotheses explaining the essence of the Great Reset, pointing to the direction of the world economy and culture toward collapse. From the perspective of global decision-making

centers, the world's population is too large, leading to excessive resource consumption and environmental pollution. In response, creators, promoters, and administrators of the new order emerge, combating overpopulation with antinatalist narratives, declarations, regulations, and products. Given the current level of control and organization of the world, the masses almost entirely become redundant, and as such, are destined to make way for the gradual reduction of burdensome biomass (energy load) and human psychoburden (generational memory). The most effective method for realizing this goal is widespread, voluntary, and accelerated migration from the real space of life on the planet to the virtual space beyond it. The role assigned to an individual in the global system would boil down to a digital converter of the global network, controlled through access to information, energy supplies, and the distribution of purchasing power. In the new order, the demand for real goods derived from the planet would decrease, while the demand for virtual goods, which do not harm the planet, would increase. The programming of this future trend is supported not only by digital, network, and smart agendas but also by climate, energy, and food-related ones. The transition of humanity from the space of the universe to the finite, simulated, and controlled space of the metaverse will be possible as the objective state of the world deteriorates, while subjective comfort in the virtual world increases. In the name of the human right to personal satisfaction, methods that do not harm the planet are proposed to achieve it.

The Hypothesis of the Substitution of the Civilizational Mission points to the illusion of a new civilizational mission that involves a transformation from the traditional civilization of the human being to a modernist civilization of the tools through which they change their environment and themselves. In modernism and progressivism, there is an unwritten belief that individual events and the fate of the world are decided in a sufficiently recognized way. Meanwhile, assurances and declarations made often turn out to be unfounded or ineffective. The Lisbon Strategy, as early as 1999, predicted that in 10 years, the European economy would dominate the global economy. Similarly, the widely known vision of an information civilization is based on utopian plans, illusory programs, and propagandistic projects. It does not emerge from spontaneous and grassroots needs or instincts of people rooted in tradition and nature. The mission of the new global civilization was supposed to be a magnificent world, comfortable life, light work, free communication, mass prosperity, broad emancipation, uninterrupted progress, unlimited self-realization, productive economy, resource conservation, peaceful coexistence, and lasting satisfaction. However, with the Great Reset, it brings full control, continuous surveillance, effective coordination, central planning, detailed quotas, automated management, and deep conditioning. This indicates the implementation of two versions of the Great Reset – the apparent and simulated version, and the engineered one, thus a dual mission of the information civilization.

The book reviews the current hypotheses in the public discourse on the essence of the Great Reset. It compares it to an artificially accelerated transformation, a controlled disaster, or even a plan for world domination. Other hypotheses with a clear persuasive nature include assertions that the Great Reset is an unavoidable consequence of previous neglect, a unique opportunity to heal the world, or a stage in the process of accelerated development.

The author of the book pays much attention to the scenarios for establishing the world state system after the Great Reset. In response to the questioning of the widely spread method of social life organization based on people forming larger collectives, new principles for a social contract and a new world order are proposed. The omnipotence and universality of such an order ultimately form the hypothesis presented in the

book about the political architecture and administrative infrastructure of the world after the Great Reset. The new type of decision-making centers' claim to create a "new social contract" was justified by the extraordinary state, special circumstances, and threats resulting from the coronavirus pandemic in 2020. For these reasons, the existing order was to be de-legitimized, and power institutions would be delegitimized. The media-induced socio-psychological shock would be enough to annul the existing political and legal system.

In a world where the flow of information has ceased to be a public good and has become a tool of power, the center of decision-making has shifted toward private corporations operating in the field of new technologies. In this situation, the Great Reset can be treated as an attempt to adjust the political system to the conditions altered by the increased global influence of corporations, the power of behind-the-scenes financial centers, and the weakness of the existing laws and institutions. There is also growing helplessness among societies and nations in the face of threats posed by the increasing invasiveness of technology. All this leads to the question of the constitutive features of the new, global type of absolutism. According to the hypothesis presented in the book, it is ideocratic, plutocratic, and netocratic.