

SUMMARY

The monograph is the final part of the series of seven volumes research covering the subject of the Great Reset phenomenon which was examined by a team of scholars during last two years.

The author develops and documents the issue of inconsistency between declarations about the global plan and the factual decisions undertaken by decision makers in this area, pointing out the problematic aspects of political realism. He stresses that the public often fails to recognize this rudimentary irresponsibility of leadership bodies, which leads to the acceptance of pathologies in politics. In the context of the „Great Reset,“ he draws attention to the discrepancy between its declared goals and the real intentions of its creators and animators, which can lead to global crises and destabilization. He also points out that new technologies and ideological demands, especially in the area of climate change policies, intensify the risks for a society that is unprepared for the coming changes. He describes the mechanisms of control that aim to maintain dominance by a narrow group of elites, leading to the marginalization of the majority. As a result, the book critically assesses contemporary trends in global politics and their potential consequences for society.

The results of the project’s research are presented in the form of a set of „global“ and „civilization“ theses on the Great Reset. The former focus on short-term, punctuated actions and the ad hoc use of power by temporarily privileged power centers, interest groups or individuals who have global goals and ambitions. Civilization theses, on the other hand, refer to long-term and wide-ranging transformations that take into account the most fundamental and enduring aspects of human development. Their coverage ranges from a geographical perspective to a historical, historical, generational perspective.

The thesis formulated, in its final form for this phase of research, global theses on the characteristics of the Great Reset in terms of the global ad hoc phenomenon. These are: the thesis of permanent monitoring of consciousness, the thesis of deep conditioning of reactions, the thesis of leveling cognitive structures, the thesis of global ideological convergence, the thesis of sensual stimulation of behavior, the thesis of depriving of the subjectivity of the deed/ act, and the thesis of taking control of attention.

The first thesis, which can be called panoptic, indicates that the development of NBIC technologies (nanotechnology, biotechnology, computer science, cognitive science) aims to integrate minds with machines, enabling remote insight into thought processes. In the context of global initiatives such as the Great Reset, surveillance technologies are becoming a tool for social control and thought monitoring. Modern data collection systems, combining the public and private sectors, enable detailed profiling

of individuals, leading to a loss of privacy and freedom. An example is the rise of surveillance capitalism, which relies on processing user data for commercial gain, such as targeted advertising. The COVID-19 pandemic accelerated the introduction of surveillance technologies, such as contact-tracking applications. The development of a global technological infrastructure confirms the drive to monitor human activity at multiple levels in order to consolidate global control. The beginnings of such phenomena can be seen in the functioning of, for example, the Social Credit System found in China but also in the Western world as a tool for enforcing norms and values by scoring citizens' behavior. Another example is digital surveillance in the form of monitoring online activities such as internet searches, social media posts and financial transactions. The development of biometric technologies, such as facial recognition and health data analysis, also fits into the idea of full surveillance.

The deep response conditioning thesis (nanostimulation) refers to the impact of new technologies on decision-making processes. Control is an informational influence on the direction and rate of change in a controllable environment, both local and global. Its effectiveness depends on technology, ideology and economic motivations, covering the global infosphere. The increase in the potential for steerability is due to the weakening of societies' internal resistance to foreign influence, leading to an autotelic self-steering system that acts against its own interests. Global control is based on information networks that are not centralized, but collectively seek to concentrate ownership and power. Information manipulation replaces regulation, promoting self-regulation and self-control. Manipulated audiences unconsciously seek what is untrue and want what is harmful, leading to self-destruction and loss of contact with reality.

The author shares and elaborates on the current view in the global literature that the flood of information is a strategy for the control of society by powerful interest groups that obstruct access to key knowledge, replacing it with distracting content. Cloud computing involves not only data, but also human senses and minds, leading to digital manipulation that is not resisted by national, cultural or religious aspirations. Phenomena of this kind can be seen, among others, in the use of artificial intelligence to anticipate and influence consumer needs. The microdosing of impulses occurs holistically, and manipulation techniques interact, for example, through computer games and mobile apps that induce behavioral addictions. Brain influence possibilities are being realized through neural interfaces and their potential applications in politics or education.

The third thesis in the global group points to the leveling of cognitive structures (amorphism). This process leads, in the author's opinion, to the amorphization of minds by blurring the distinction between intellectual, volitional and emotional cognitive activity. Technological and ideological fascination with globalization has accelerated the process of rejecting cultural heritage, leading to a reset of man and the world. The digitization of reality leads to the chaos of unreality, threatening the collapse of the human person and civilization. Information chaos significantly affects decision-making capabilities. Today, *fake news* and *deepfake* are treated as tools for creating alternative realities. The culture of disinformation undermines the possibility of finding objective truth, especially in the context of climate change or pandemics.

The author argues that there has been a global ideological convergence (transgression). He points out that a group of ideologues, using propaganda mechanisms, have taken over normative leadership, based on supposed expertise. Their goal is global cultural transformation in line with their own social vision. The leaders create a global ideocratic-theocratic power, whose ideas, more deeply grounded, are implemented by lower levels of power, such as plutocracy, mediocracy, infocracy or technocracy. At

these levels, the full mission is not revealed, but its effects are manifested in crises and destabilization of social life. The interaction between the elites and the masses leads to the voluntary implementation of forcibly imposed ideas. Global propaganda campaigns seek to manage by creating fear, division and chaos. Fear of death proves to be the most effective tool for control. Conventional wars are being replaced by media wars whose impact is continuous and global. The ideology of globalism influences cultural and political structures. The creation of global regulations, such as climate agreements, eliminate the sovereignty of states.

The thesis of sensual stimulation of behavior (sensualism), on the other hand, points to the deliberate and massive exposure of people to stimuli that they cannot avoid or effectively limit. These stimuli significantly influence people's perception of reality and the way they act, especially among viewers of media content. The strength and extent of this influence depend on the level of technological development and ideological intentions. The highest level of effectiveness is achieved in a virtual environment where the senses are fully engaged. In the metaverse there is a unification and standardization of sensations, which moves human perception away from real reality to virtual reality. This process results in dependence on artificial stimuli, which weakens the mind's ability to act independently. Multimedia virtual stimuli deepen the addiction to artificial experiences. As a result, cyberspace becomes a control environment where artificial stimuli dominate reality. This leads to the marginalization of natural sensations and behaviors, and forces the person to follow artificially imposed patterns, which undermines his autonomy. One example of this is also the growing importance of streaming platforms, with a clear feature of the dominance of entertainment culture over intellectual reflection. Mechanisms of quick gratification lead to discouragement towards more demanding forms of mental activity.

The exclusion of the subjectivity of the act (instrumentalism) is combined with the influence of automation and algorithms on our decisions. This phenomenon, based on ideology, technology and economics, heralds a great human reset – a profound and irreversible process, fundamentally changing human nature. The manifestations of the post-human world can be seen both in laboratories, where machines are created using organic matter, and in declarations openly promoting digital immortality. The instrumentalization of the human being means the restriction or exclusion of the individual's freedom, his ability to act consciously and make decisions. The commodification of man involves treating him as an object – an object of modification, instead of as a subject capable of free action. Under the influence of ideology, technology and economics, people are forced to adapt artificially, losing their subjectivity. Today, artificial intelligence is becoming a major actor in decision-making in the medical, financial or military sectors. Replacing human reasoning with a machine approach to problems leads to the successive exclusion of the individual from decision-making processes.

Taking control of attention (attentionalism) takes the form of technological management of our attention resources. Social media algorithms deliberately give greater priority to projecting controversial content to capture users' attention. The escalation of such solutions results in a decline in the ability to focus for long periods of time.

In the global information society, a key resource is becoming the ability to attract and maintain attention, known as attentional potential. Improving the ways in which this resource is acquired and multiplied is done by improving communication channels and tools of influence. Power is wielded by those who manage networks and their flows, rather than by traditional political and business elites. Network power is about effective management of relationships and communication. The network architecture changes the traditional

model of power, shifting the focus from owning resources to directing processes. The goal is not to reach a specific point, but to continuously strengthen and develop networked interactions. In global politics, economics and culture, the importance of cybernetic modeling of messages and escalation of signals in the media is growing.

In addition to the theses relating to the phenomena observed in the process of shaping the information society (GR (Great Reset) global theses), the second point of consideration is formed by claims of a broader perspective reaching to the foundations of civilization and the processes of their undermining by the cultural currents described in the book (GR civilization theses). The civilization theses are based on the study of the historical development and regress of civilizations, taken in a realistic and comprehensive manner, taking into account both progress and potential threats in the historical process of change. In the book, the following have such status: the thesis of self-exclusion from influencing reality, the thesis of stimulating migratory surges, the thesis of pre-emptive collapse of the state of fiction, the thesis of justifying terror through terrorism, the thesis of integrated wars against humanity, the thesis of revolutionary seizure of global power, and the thesis of closure the totalitarian system.

The author describes how human agency is being displaced by processes of automation and digitization of fundamental intellectual and production processes. The automation of production and the development of robotization are leading to the massive removal of humans from familiar, traditional jobs. Delegating decisions to AI leads to questions about who is responsible for the mistakes it makes.

Information civilization, although considered a symbol of progress, carries specific threats. In the processes of technologization, ideologization and economization, these threats evolve, escalate and are often presented as elements of progress and modernity. The global and uncontrolled impact of information technology makes information civilization a phenomenon that can be described as a civilizational pathology. Its features, such as artificiality, invasiveness, sham and lack of real productivity, testify to a departure from traditional patterns of civilization and mechanisms that support social development. The key pathology of this civilization is the systematic imposition of artificially created concepts.

Consciously stimulated new migration of peoples is a thesis based on observations of processes of using migration as a tool of destabilization. Stoking global economic inequality is a catalyst for migration movements.

Global processes of colonization, facilitated by technology, economics and ideology, invade the physical and spiritual space of societies. They are particularly targeting Latin, or classically European, civilization, which developed in Europe, North Africa and Asia Minor, and then spread to North America and Australia, functioning as the foundation of Western Civilization.

The author sees the Great Reset as a preparation for the collapse of the state of fiction. Technically advanced media play a key role in undermining and dismantling the fiction of liberal democracy. The Great Reset provides a mechanism for transition to a new era, including one that is radically different from the current one, for example, in the form of the realities of despotic power. The transition period can be portrayed as a positive transformation, based on the digital revolution, climate narratives, capitalist inclusion, anti-terrorism measures and health security strategies. The full realization of this reset will also require events that are currently unpredictable, which is an integral part of the process.

To justify state terror with terrorism in the first place is to invoke „national security” to increase surveillance of citizens. Since at least the beginning of the 21st century, the

fight against terrorism has been, first, often ineffective, second, simulated, and third, serving purposes other than those officially declared. With the formation of global risks, there are areas of issues taken out of scientific discourse and left to journalistic propaganda campaigns. One of these is terror spread not only in the wake of terrorist acts, but also as part of efforts directed at counterterrorism. Likewise, cyberterrorism is used as a pretext for introducing new restrictions.

Another civilization thesis states the development of the phenomenon of integrated wars against humanity. The war scenario of the Great Reset finds its justification in the analysis of modern geopolitical and civilizational processes. Modern wars take the form of trans-civilizational conflicts aimed at deconstructing the traditional foundations of Western civilization, including European heritage, Christian morality, national identity and state sovereignty. The assumptions of the war reset include the belief that war is a tool for civilizational transformation. To this end, it is necessary to „disarm” traditional social, cultural and political structures in favor of more flexible but less autonomous systems. Modern ideologies are treated as global weapons and revolutions as catalysts for change. The war scenario of the Great Reset integrates interstate conflicts with revolutionary internal transformations.

The thesis of revolutionary destruction for the perpetuation of minority supremacy states, in turn, that the importance of new ideological movements is growing. Their instrumentalization leads to their use as a tool of social division. The manipulation of slogans of freedom is aimed at realizing the particular interests of elites. Technological conveniences combined with ideological messages create a powerful tool of influence, used by social architects to shape global consciousness. With their help, narratives can be effectively designed that influence the masses through emotions, beliefs and actions. The global phenomena that have been growing in recent decades are increasingly visible and integrated as part of a broader process of civilizational change. Their dynamics and scale suggest that they may serve as elements in the construction of a new totalitarian system of global governance.

Considering the logical and philosophical underpinnings of the Great Reset analysis carried out as part of the project, which closes with this monograph, the author takes a critical look at the idea of progress. He challenges the widespread popular thesis that technological progress benefits everyone. The book resounds with the assertion that, in essence, the idea of progress has become a religion of modernity, excluding alternative visions of social development. The second point of consideration in the work's cruise section is the importance of free will. It is constrained by the popularization of algorithms and surveillance systems. This leads to the question of whether the man of the future will become a mere user of systems, losing his autonomy?

The aim of the book is to show the Great Reset as an essentially deterministic project. The response to the threats posed by it is, among other things, social resistance, which, in addition to expanding awareness of the true essence of the phenomena taking place, includes grassroots movements fighting for, among other things, the decentralization of technology (e.g. blockchain). The book thus poses a fundamental question about the spiritual dimension of the Great Reset: is it a purely materialistic project, or does it attack the foundations of humanity and morality? The tone of the work as a whole obviously leans in favor of the second eventuality.