

SUMMARY

The fourth volume of a series of monographs on the architecture and infrastructure of the Great Reset discusses the “objects of the Great Reset” and the “functional components of the information civilization.” The author argues that the Great Reset is essentially an operation on perceptions and mental images. Considered in its main structure, the Great Reset is a media concept that uses minor information objects, such as appropriately chosen myths, dogmas or labels in order to imitate its global significance and seriousness. This allows the creators and animators of the phenomenon in question to use it, while masking its actual architecture and infrastructure with a variety of applications. The author believes that it is a grave mistake to believe the Great Reset to be a natural stage of technological progress or a simple consequence of demographic growth. Since it was announced to the world in 2020, the Great Reset has become a global information object and an instrument of persuasion.

In order to explore the relationship of the world created using information technology to reality, the author compares and contrasts the advanced ideological setting of information technology with the assumptions of the tradition of classical philosophy. He views the differences through the prism of the practical consequences produced by putting these assumptions in practice. Whereas classical philosophy encourages deep theoretical reflection on reality, technology imposes a conditioned reflex to act against reality (or, against realism), including questioning natural law, traditional money, and even personhood. As a result, human beings are treated as objects, commodified. The confrontation of the two visions of the world makes it possible to diagnose the situation and outline a prognosis of multiple and progressive forms of disturbance in the information sphere spreading – along with the application of the latest achievements in processing and communication of information – and reaching the deepest recesses of the individual personality and of the structures of human societies.

The author reveals the mechanisms by which communities are disrupted and destabilized, inequalities strengthened and, ultimately, humanism nullified. He explains the role played in this process by the promoters, administrators, and operators of the Great Reset, giving technology a unique and superior status, while making multitudes of users attached to it and subordinating them, exploiting and, at the same time deepening their lack of awareness and their ineptitude.

In line with the title, the book presents an analysis of the objects that constitute the great Reset and synthesizes the functional components of civilization. These are global information objects whose purpose is to persuade and conceal as the Great Reset creates a new discourse by redefining existing concepts and categories. It is itself a new type of information object, a creation that appears in culture for the first time, both in

terms of its originality and its massiveness. Information is its material, and its *modus operandi* in the form of mass propagation (dissemination) is made possible by technology. It embeds itself in the consciousness of its users in the form of various intellectual constructs, shared moral attitudes and experienced aesthetic sensations sustained by insistent information and regulatory campaigns.

The combination of information reduced to the level of data and the technology for automatically processing it has led to a veritable information eruption, the containment of which seems extremely difficult, if not impossible, and therefore unexpected by no one. Due to the Internet, digital information is spreading in all directions at an unimaginable speed, reproducing, modifying, and replacing reality. This leads to the identification of the artificially created infosphere with reality and the subsequent displacement of the meaning of reality by more disposable and functional information. Besides technology, the second factor influencing the meaning of information is ideology, and the third factor is economics. All the three factors contributed to the emergence of the information civilization, or the informationally constituted and inspired civilization. There are many indications that, at this stage of research, the Great Reset should be defined through the prism of technological capabilities, ideological inspirations, and mercantile motives, while the resultant policies are global in scope – extra-national, supranational, and transnational.

The author exemplifies and describes selected global information objects which constitute and condition the Great Reset, i.e., selected myths, dogmas, platitudes or even fetishes. They are made from information material that circulates in real time and in with great speed in the form of digital impulses throughout the geosphere, creating the impression of political unity and economic homogeneity of the world like an electron spinning around an atomic nucleus produces mass. The electromagnetic impulses circulating in the global infosphere produce, in their recipients, standardized and unified psycho-physical impulses in the form of sensations, perceptions, beliefs, and opinions. Global infosphere networks and systems not only create an information, communication, transaction, and simulation environment, but also set parameters, not only quantitative (i.e., relating to the transmission of bits), but also qualitative (relative to the content of data).

In addition to the objects of the Great Reset, the author presents the functional components of information civilization and its multi-level structure. He claims that they do not reflect the arrangement of relationships in the non-digital reality, which means that in the global digital and network environment, the role and position of transnational actors, national actors and institutions, and citizens and organizations are different. This is also reflected in the asymmetry between the global virtual economy and the much smaller, mostly locally restricted real economy.

The division of the book's content into a discussion of the objects and functional components of the Great Reset determines its internal structure, its two distinct parts. The first part addresses the global phenomena and processes of civilization objectifying themselves by becoming consistent and compatible within the whole of the Great Reset. These are identified in the book as objects of the Great Reset. The latter consists of both ideal global objects, associated with the media and virtual simulations, and real civilizational processes, embedded in the lives of human communities. Globalizing idealism is based on artificially formed imaginaries, while civilizational realism is rooted in real events. The divide between these perspectives has a practical justification in the discrepancies between mass-marketed information and individual experiences. The communication about the coronavirus pandemic announced in 2020 was a spectacular

example of a false vision of global reality – a vision that caused real civilizational consequences and is linked to the Great Reset agenda.

Global ventures are accompanied by false narratives maintained by popular media coverage, difficult to challenge due to the lack of competing media. Global actors, including the media, promote globalization by maintaining myths about global threats. Despite partial justification, these narratives are often exaggerated. Real acts of terror are used for mass intimidation, which contributes to the creation of mythical global threats, while allowing global actors to maintain control and legitimacy. Globalization is a term that can be variously defined, but at its core, it is a drive to expand the scope and power of global control with a variety of means and safeguards. It is not a phenomenon initiated by societies and local communities, but rather a process imposed from above, ignoring the democratic will of societies and against their economic interests. Globalization deprives societies of the influence over the power they represent and of the control of their property. This phenomenon is not limited to the influence of global corporations, finance or agencies, but works in collaboration with local factors, mainly state-related, political, and legal ones. Its effect is to intensify and expand global control, using mechanisms that transcend the weakened borders of nation-states. These states lose control over financial potential, information flows, and the implementation of innovation and technology, which puts them in a position of dependence and subordination. One of the instruments to implement the process of globalization is war, not necessarily in the traditional sense of the word, but also in the sense of war rhetoric used, for example, in the context of combatting the pandemic.

Writing about the dogmas of the Great Reset, the author points out that narratives of the world without wars and imperatives of disarmament limit the role of the nation-state in defending rights and freedoms. Those ideas are implemented dogmatically. Global imperatives, such as free trade, are rarely challenged, resulting in the accelerated pauperization of some and the rapid increase in wealth of others. The vision of the Great Reset, sanctioned by participants at the World Economic Forum in Davos, maintains a dogmatic approach to organization of the world, often beyond the consciousness and knowledge of its inhabitants, which can lead to irrational consequences.

The monograph highlights the importance of contemporary taboos, which include forbidden topics in science, philosophy, and journalistic debates. These areas are often overlooked due to fear, reluctance, or a lack of imagination. The list of avoided topics continues to grow due to pressures of political, ideological, and scientific correctness.

The Great Reset, although all-embracing, remains mythical, dogmatic, and unclear to the average observer. Contrary to expectations, it involves a slowdown or reversal of the factors driving globalization. In the West, there is an economic weakening, a loss of technological superiority over other parts of the world and a discrediting of political attractiveness. This abandonment of its own dominant position appears as an expression of nihilism and a certain post-intellectual media attitude promoting indifferentism. Similar processes concern the legal aspect of the issue. The construction of the global society is not based on the classical European legal thought, derived from Greek philosophy, the ethics inherent in the Roman legal and state institutions, and the Christian understanding of personal dignity and individual freedom. The new direction seems to presuppose different values and principles, centered on new social and economic paradigms that seem to depart from previous norms and values associated with both the Christian heritage and the classical European legal way of thinking.

While examining the Great Reset, one faces the question of the credibility of declarations and actions. The transition from individual improvement to spectacular changes

in society is an evolution from respect for actual actions to a fascination with ideal visions. It is the idea present from the Enlightenment to postmodernism, and the thought that is possible to start afresh constitutes another step towards yielding to the temptation of new technological revolution. The Slogan of “openness towards all” means, if put into practice, enforcing relativism, in opposition to the commandment of neighborly love present in the tradition of the Latin civilization.

Another object of the Great Reset, i.e., labels, is used to discredit political opponents, provoke prejudices and false accusations. Manipulations effected with the use of labels depend on the power of the media rather than on actual arguments. The labels of the Great Reset play a depreciating and confusing role, introducing misleading associations. However, the practice of labelling works both ways and affects also those who apply it.

Political declarations, ideological manifestos, strategic visions, and programs abound in platitudes, which were also identified as an object of the Great Reset. The question arises as to the credibility of these declarations. Expectations of a better world can be exploited in unsettling or even dangerous ways. Visions of a better life often result in the imposition of top-down solutions, such as models of digital identities and payments.

Fetishization of technology continues as it develops and penetrates all spheres of life. As technology continues to develop, the space of individualism is diminished, especially through the proliferation of technology. This process reduces individualism and its scale increases with the expansion of technology. The importance of the latter is growing disproportionately to that of other areas, which may indicate an imbalance and an over-focus on one of the many factors constituting the modern world.

Through the use of objects such as myths, dogmas, platitudes, and labels, the role and meaning of real objects, including the physical and material (substantial) and social and immaterial (relational) is weakened, reduced, and eliminated. The proliferation of information objects leads to a global and total redefinition, reorientation, reorganization, and restructuring of every field of individual and collective, private and public activity, giving them a virtual form and mobility. In this way, technology ceases, to a large extent, to serve the real and personal local good and promotes simulated and anonymous global interests.

The second guiding and topical thread addressed in the book is the functional components of civilization in the course of its great transformation in the form of the Great Reset. The resetting of the worlds also involves, among others, an introduction, indeed, a substitution of the functional components of civilization that negatively affect its sustainability, coherence, and vitality, particularly damaging Western civilization by, among other things, undermining its superiority over others. As part of this process, a global administration is being formed to encompass the public, private, and social sectors.

The functional components of civilization are filled with new content while retaining the existing names. They refer to everything that directly affects the shape and level of social life, from the media to economics, to politics. The functional components of civilization are the factors that co-constitute its organizational and material foundations, on which the cultural and spiritual niche of human life is subsequently erected. With the implementation of information and communication technologies, it is becoming dispersed and softened, losing its cohesiveness and distinctiveness.

Global control and surveillance extend to all the participants in the information architecture and users of the information infrastructure, on the basis of which not only

information processes are realized, but also information objects, including political-ideological and economic-financial ones, are produced. In the most general terms, both make it possible to control and supervise, including taking over property and freedom, and consequently to establish a new global power, under different pretexts, on different occasions, in different ways, and under different rules.

Information has become the central element of civilization, playing the key role in it. It is the key resource in the competition for positions, influence, and domination. It plays a role not only in reporting on reality and representing it, but also in designing, creating a vision of the world or a narrative about the world. The less it informs, the more it instructs. According to its understanding in computer science, information can be reduced to bit sequences, regardless of their meaning and purpose.

In the context of the Great Reset and the overall transformation, the media are no longer mere channels for transmission of information and become a global network for diffusion of signals simulating reality. Digital platforms for redistribution of content have different social and technical roles. In the technical aspect, they focus on the one-way transmission of (especially political) information, while in the social context, they integrate society through a community-forming exchange of values. The media not only instruct, but also integrate society.

In the information age, economization, analogous to technologization, is an abuse consisting in extending the principles of economics into areas that were previously governed by non-economic coordination mechanisms. Even the effectiveness of free market economy is not sustained in the long term or extended to wider populations without considering balancing and stabilizing factors outside the economic sphere, such as social, political, legal, or cultural aspects. Subordinating everything to the principles of competitiveness and innovation can lead to the implosion of competition and innovation itself, replaced by monopolies and reduced to a materialist dimension.

As a result of the Great Reset, money is losing its original universal attributes. There is a vision of the total collapse of traditional money, replaced by instrument of behavior control, such as tokens, vouchers, or certificates. This artificial process is imposed and enforced by people who wish to economically exploit, deceive, and then politically control and supervise others. Even though the nominal status of money is maintained, instruments such as bank central tickets (a form of bank money) and fiat money are introduced as a result of state coercion and social resistance.

The Great Reset relies on the power of technological progress and advanced technologies, including artificial intelligence-based information processing tools. These state-of-the-art methods enable automated, mass actions with an ever-increasing scope of impact. Their potential is difficult to quantify at this point, making them the key source of advantage in global economic and political governance.

In the age of the Great Reset, the spectacular overshadows the essential in the lives of individuals and societies. Image campaigns and other marketing activities occur on a massive scale, deepening and widening the functional disjunction between information objects as embedded in artificially generated images and real objects rooted in natural experience.

In the context of the Great reset, media construction plays the crucial role in shaping public opinion. The information elements that constitute this narrative are carefully selected and juxtaposed to highlight the global significance of the process. Images, slogans, and symbols existing in the media play the role of manipulation tools, leading to the construction of a specific image of the Great Reset that can obscure the real nature of the changes. As a result, the public may be exposed to significant misrepre-

sentation and misinformation, which affects the understanding and acceptance of the phenomenon.

The analyses presented in the book show that the Great Reset is introducing changes with potentially disruptive effects on Western civilization. These changes may affect social, economic, and political stability, as well as cultural value structures. A reduced superiority of Western societies over others makes it necessary to adapt to a new balance of power in the international arena, which may cause uncertainty and resistance in Western societies.

The research also reveals the process of the formation of a global public administration based on public-private partnerships. The formation of an administration of such a nature crosses the traditional national boundaries, bringing together various inter-corporate, social, and NGO interests. As a result, the Great Reset appears as a dynamic process in which public-private partnerships become the key element in the management of public affairs. This may introduce new mechanisms of cooperation, but it also raises questions about democratic legitimacy and transparency in the operations of the global administration.

In conclusion, the Great Reset is portrayed in the monograph as a complex process that requires a deeper analysis of the impact of the media and understanding of the implications for Western civilization and a reflection of the shape of the new global administration. The author argues that further investigation into this phenomenon should be pursued to better understand its full scope and potential implications for global society.