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QUESTIONING THE IMPERATIVES OF THE NOOSOCIETY FORMATION: DE-SIMULATION OF WANTS

Abstract: The trend towards simulating wants has been developing in recent decades creates a significant threat to the advancement of civilization, leading to an unlimited boost in consumption and increased pressure on the natural environment. At the same time, many vital needs of a considerable part of the Earth's population are far from being satisfied, despite the achieved potential of technological progress. This trend is largely determined by the economic criteria of rationality reflecting in the modern social order. To overcome the negative tendencies towards the simulation of wants, it is necessary to solve three interrelated issues. Firstly, it is necessary to remove the simulative load imposed on existing wants. Secondly, society should be oriented towards the development of authentic human wants in the advancement of human qualities. Thirdly, it is necessary to change the very mechanism of wants formation, evaluating them using the criteria of reason and culture, and thereby forming noowants.

Keywords: dissimulation, knowledge, scientific and technological progress, person of a new quality, noowants, simulative needs, financial capital, ecological crisis, economic rationality.

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剔除虚假需求——形成智慧社会的必然性

摘要: 虚假需求现象的不断加剧, 尤其是近几十年以来, 导致需求的无节制增长和自然环境负荷的加重, 这对文明发展构成很大威胁。与此同时, 尽管技术领域取得了进步, 但地球上大部分人口的基本生存需求还远远没有得到满足。这种情况在很大程度上取决于现代社会以经济性标准决定需求。为了克服有害的虚假需求, 必须解决相互联系的三个问题。第一, 必须从现有需求中剔除臆造的虚假需求; 第二, 应当引导社会转向扩大旨在提高人的素质的真实需求; 第三, 需要改变需求的形成机制, 用理性和文化标准决定需求, 也就是形成智慧需求。

关键词: 剔除虚假需求、知识、科技进步、人的新素质、智慧需求、虚假需求、金融资本、环境危机、经济合理性。

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The analysis of the mechanism of the emergence and formation of noosociety, the “construction”/structure of the future noosociety, requires the identification of the corresponding imperatives that fundamentally and objectively determine the course of progress towards noosociety.

These imperatives include, among others, the following main processes: a) the dissimulation of human and social wants; b) the gradual transition to a noocriteria value base and the corresponding developmental attitudes and goals; c) the continuous clarification and definition (at each stage of development) of the ethical limits of knowledge (the possibilities of which are limitless due to the specificity of knowledge); and finally d) the appearance/formation of the noo-human.

Let us clarify the situation from the point of view of the existence of preconditions for the emergence of one of the aforementioned imperatives – the necessity of the dissimulation of wants.

In recent decades, the so-called process of simulation of wants has become increasingly evident and represents one of the most important components of the trend towards universal simulation of reality and human manipulation [Volodenkov, 2022; Grachev, Melnik, 1999]. A number of important factors contribute to this.

Firstly, in the current economic development paradigm, within the current social structure, the priority is to utilise the achievements of scientific and technological progress (STP) in a way that is based on the currently accepted criteria of “economic rationality” and the normality of “rational egoism”, a growing tendency to increase the mass of resources and goods/services consumed (which in simulation cease to be good and turn into the opposite of good for society), ultimately threatening the emergence and distillation of many imbalances in both human development and its habitat – in particular, the already quite obvious problem of irreversible ecological imbalance with the destructive consequences of such predatory interventions. Indeed – to achieve fruitless illusions – society is consuming nature’s bounty on an immeasurable scale, turning it into waste and reducing the lifespan and quality of life of the people who make it up. Indeed (and undeniably), the depletion of available exhaustible resources leads to economic and political conflicts, their escalation with dire consequences, and even wars over resources. And – in an inextricable link with economic logic – to new markets for bogus commodities, even though there are dangerous real hunger problems in a number of countries and regions of the world [Bodrunov, 2019, pp. 251-252].

In order to achieve this “antisocial” state, society must also be “educated” accordingly (which – in the logic of the economic actor – is much more productive than fighting competitors, because then “there will be enough buyers for everyone”), and secondly, this “education” continues, increases and intensifies; but it has, of course, a negative character that does not stop this process or its participants. As an example, we can cite one of the most advanced ways of influencing a person – the compulsive persuasion of what and how to consume, and the compulsive promotion of a simulative product by the media. As a result, sometimes without realising what is happening to them, as if under hypnosis, individuals begin to voluntarily believe a false need is real, unnecessary goods or services are useful, and meaningless rhetoric is a reflection of progressive thinking. And – goes where the modern storytellers lead him – like children, to the tune of the famous Brothers Grimm story about the Pied Piper of Hamelin. The boundary between the reality imposed on man and the real world as an object of manipulation is fluid [Marcuse, 2002, p. 94].

Thirdly, society must “mature” in order to solve the problems mentioned, in order to recognise and decide which path it wants to take. This “maturing” is done through the accumulation of

knowledge and the satisfaction of needs (here we can agree with those who believe that the Russian word that means “to mature” comes from Old Slavic and means “to see”, “to contemplate”, “to understand”, “to realise” – and “to mature” through accumulated knowledge...). Obviously, however, the present society has not yet “matured” to the level of “enlightenment” that would ensure a lasting positive development of technological progress and the use of its achievements – including the existence of countries and regions that still lack the services to satisfy real needs; this problem, which is quite solvable with the present state of STP and technology, remains due to the specificity of the economy as a mechanism of need satisfaction [Bodrunov, 2021, p. 22; Bodrunov, 2022a], it remains extremely urgent, because the existence of an economic mode of appropriation of goods.

Fourthly, one of the most important sources of “feeding” the simulation of needs is the present phase of the world economy, characterised by its financialisation on a scale that would be unthinkable in the next twenty or thirty years. Finance capital dominates the ball, which in the modern development of the STP is given the opportunity not only to “absorb” the positive results of technological progress, but to reproduce itself and expand immensely through the redistribution of income in its favour, without overflowing into productive capital or the capital of the economy. In this way, finance capital secures its own world domination and takes control of all social processes (increasingly trying to subjugate people’s consciousness) to an extent that no conqueror who dreamed of gaining the “sword of Caesar” and power over “all the kingdoms of the earth” could ever have dreamed of.

The economic society by whose laws today’s world still lives preserves a general feature of man’s natural existence: it “knows” (or does not want to know?) no “measure”, no “limit”. At one time, the financial system brought many benefits to society: for example, it provided for the accumulation of resources for consumption and production, and the separation of financial capital from productive capital contributed to the concentration of monetary resources and their efficient use for productive investment, which quickly affected the fastest growing industries and advanced technologies. However, with the development of financial institutions, markets, financial instruments, etc., the focus was no longer on the interests and needs of individuals and society, but on the interests of finance capital itself, which aimed at its own growth, with the result that the importance of the real tasks of human civilisation development was neglected and displaced – i.e. ***the simulative interests of finance capital, which created simulative chains of influence on real needs***. Hence the connection with the process of simulating human and social needs under conditions of limited exhaustible resources and their high cost, and the development of the phenomenon of financialisation.

Production capital, it should be noted, is directly related to the category of “limit” – it is confronted, for example, with the saturation of the market, the limitation of demand and the maximum satisfaction of specific needs of people by the product produced, etc., which cannot be said of finance capital, which is exclusively “fixed” on the flow of money, while considering people only as means for its expansion (this is particularly evident in the demeaning but widespread use in the mainstream of modern economy (subordinated to finance capital) category “human capital”). The system of “crooked mirrors” develops and proliferates here “in full bloom”: for example, false “pseudo-innovations” replace real innovations that attract large financial resources, and more importantly, false human needs are interpreted as true; the simplification of needs, their reduction to the base, requires an emphasis on the priority of one’s “zoo” (no wonder there are advertising

slogans like: “Awaken the animal in you!”, “Do not think – buy! No matter what, they have already decided for you what you need. Take it!”). So basically, the main goal of finance capital is to reduce the human being to the level of a “subhuman”.

The most developed countries and regions are exposed to a special attack of finance capital because false needs can be formed more easily and economically profitably where the degree of satisfaction of natural real needs and the level of STP that allow them to be satiated are higher. Thus, finance capital has shown itself capable of painting the achievements of the STP in “gloomy colours” and leading human civilisation to disaster by creating a contradiction between its immeasurable growth (unlimited simulative need for self-development) and the waste of exhaustible resources to satisfy the simulative needs of society that cannot be satisfied.

Finally, it is worth noting that the process of simulative wants is “fuelled” by myths about the so-called “post-industrial” economy and the “happiness of deindustrialisation”, which are now beginning to dissolve under the pressure of irrefutable evidence of their falsity. We oppose the paradigm of the “end of history” and the “post-industrial” mode of production that became popular on the frontier of XX-XXI centuries, and argue that the industry of the fifth to sixth technological order (TO) is not a “post-industrial” economy, but the economy remains fully industrial, with all the characteristics of the industrial mode of need satisfaction; another point is that the nature of industry is changing. Knowledge-intensive industrial production is emerging [Bodrunov, 2018, p. 68]. This is happening in clear accordance with the provisions of the theory of change of TO [Lvov, Glaziev, 1986; Glaziev, 2010]: the previous TO is being replaced by a new, upcoming one, whose main resource is knowledge and the new, more knowledge-intensive and therefore more pervasive technologies formed on the basis of the new open/accumulated knowledge space [Bodrunov, 2019, pp. 141-152], invading the “body” of industry and changing its appearance (so radically that the uninitiated had to invent the term post-industrialism to explain what is happening here...).

Finally, the most important question is the role of financial capital as an accumulator of “stocks”. In fact, it was precisely this function (combined with the ease of overflow) that gave rise to its special role in the economy in the initial phase and precisely ensured that “intermediate capital” (remember the formula: “C – M – C”) was transformed into an all-powerful ruler (“M – C – M!”, and even “M – M...!”). This “fundamental” function will disappear with the development of nooproduct, which will result in the exhaustion of finance capital itself; the phenomenon of finance capital will be erased from the face of history by Noonomy. ***Thanks to nooproduct, the role of “reserve” in nooproduct will be taken over by the factor of complete and obligatory satisfaction of the true, real needs of individuals and society by an autonomously functioning system of production, which will result in a corresponding change in the criteria base that determines individual behaviour and the “rightness” of their actions.***

The basic imperative here is the ***dissimulation of wants***, a process that involves a “movement” along three different but interrelated trends:

a) Transformation of simulative wants into non-simulative ones and/or elimination of the “simulative burden” of a set of goods/services; b) Displacement of simulative wants through gradual prioritisation of natural, real wants for individuals and society (taking into account the level of wants satisfaction achieved – see below); c) Formation of noowants.

In this process, it is the STP that will play an important role. In the process of development of technological space there is not only the law of increase of wants, including simulative wants,

but also the law of transition of a part of simulative wants to non-simulative ones – according to the following “trajectory”: “simulative wants → development of knowledge and technology as an embodiment of this knowledge, which enables rational satisfaction of the analysed wants → transition of simulative wants into the category of non-simulative” [Bodrunov, 2018, pp. 203-204]. Thus, a simulative want can gradually turn first into an excess and then – into a norm or a normal want, i.e. what appeared to be excessive at one stage of development becomes a norm at a higher stage of development, while what was considered necessary at one stage of development becomes excessive at another stage [Bodrunov, 2018, pp. 203-207]. The reason for this is that progress in the discovery of new knowledge and STP (as embodied knowledge) leads to the progress of productive forces, which create both new wants and new opportunities to satisfy those wants.

It cannot be argued, then, that simulative wants can be viewed exclusively in a non-positive connotation. Of course, this does not apply to all simulacra. In this respect, it might be worthwhile to explore this issue further – but the issue of categorising simulacra is not part of our considerations in this article.

At the same time – in general – simulacra wants must be reasonably limited (taking into account their potential “transformational dynamics”) in view of their negative side (especially stimulating the economy’s desire for unrestrained absorption of resources) – in order not to hinder STP and the progress of societal development on the one hand, and not to impair the development of human beings changing under the effect of wants satisfaction on the other. ***This essential contradiction must also be resolved through knowledge, which in this case functions as a search for and awareness of the limit, the measure, the “boundary” or the edge*** beyond which, in each specific phase, the simulative needs begin and entail the irrational tension of the system.

This gives rise to an imperative – a vital necessity for human civilisation – to reasonably limit the “unreasonable” wants, to dissimulate the wants.

The socialisation processes of society are very important for the dissimulation of the space of wants [Bodrunov, 2022a; Bodrunov, 2022b]. As part of these processes, there is a gradual increase in both the importance in public consciousness and the realised “volume” of non-simulative, real wants – with the gradual displacement of simulacra from the life of society.

Finally, the most important factor in the dissimulation of wants is the formation of noopotentials or wants determined by the criteria of human reason. The most important factor in the dissimulation of wants is the formation of noopotentials or of wants determined by the criteria of human reason and based on other, cultural imperatives, based on a rational level of satisfaction of real needs and characterised by an increasing role of “higher” wants.

In conclusion, we note that all knowledge presupposes both freedom of choice and acceptance of limits two cognitive necessities. It is knowledge that is able to show a person which need is false and which is true. It is thus the objective knowledge that denies the simulative wants.

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