

Serguei A. Stroeve

Instruments of Capitalocracy

Original at <http://russoc.info/News/0000808.htm>

Contents

Instead of preface: from subsistence to paper money.....	1
Virtual financial system development.....	4
Dollar as a pyramid scam.....	10
What is property?	14
The cult of the market (everything is commodity).....	15
Consumerism.....	19
‘Copyright’ and Intellectual Property.....	21
Postmodernism, tolerance, political correctness	23
Multiculturalism.....	28
Feminism.....	30
Juvenile Justice.....	34
Modular education.....	37
Electronic identification and implantation of microchips.....	41
Instead of conclusion: defectiveness of capitalocracy.....	45

Instead of preface: from subsistence to paper money

The heart of capitalocracy as a particular form of administration (not having anything to do with the old bourgeois democracy) is a virtual financial system. In order to understand how this virtual financial system operates under capitalocracy, we need to understand how modern money by its nature differs qualitatively from the classical money to which we are accustomed and for which, in fact, we mistakenly take the contemporary money. And for this, in turn, we need to make a little historical excursus and learn what the classic traditional money is, and how and why it has appeared.

We should most likely start with the time the first market began to form. The initial market was a simple exchange (or, in modern terms, barter). In the initial market relations one product of labor was exchanged for another. This exchange arose, because it was noticed that the division and specialization of labor increased productivity. For example, a farmer is better off growing more grain and exchanging surpluses for the goods of an artisan or a cattle raiser, rather than diverting

his attention away from farming and engaging in both animal husbandry and handicrafts. The division of labor (in particular, the separation of handicrafts from agriculture, the division between farmers and herders, etc.), that is, the formation of the first "jobs" has increased productivity as compared with subsistence farming, in which every member of the production was self-sufficient. However, it brought about the need for exchange; and this was the first time that the market relations were formed.

At the same time, the proportion in which one product of labor is exchanged for another is determined by the amount of labor that is necessary for the manufacture of these products. This happens because if one of the subjects of the exchange inflates the price of his products and with the same amount of work barter more products, such a specialization would be more profitable and attractive for him. The representatives of other "professions" will retrain, the offer of this kind of products will grow, the competition between producers will increase, and the exchange price will drop to the "natural" equilibrium - that is to the condition of equal labor value with other products offered for exchange. Therefore, the exchange price for commodity, the product of labor set out for exchange, in a stable, balanced state of the market tends to equal its labor cost. In other words, equal volumes of human labor embodied in commodities are exchanged for each other, though they materialize in quite different physical properties and consumer qualities. It should be noted, that the labor cost is certainly not determined by the amount of labor invested in a particular thing (otherwise the most expensive thing would be produced in the most labor-intensive and inefficient way), but by the minimum amount of labor, which at this level of technology is needed for this product.

The price of any product of labor put up for sale can be expressed in the amount of any other product of labor for which it is exchanged for. For example, the price of a piece of canvas can be measured in the amount of grain for which it is exchanged at the market. Its price can also be measured in the quantity of meat or clay pots for which it is exchanged, and so on – in other words, the price of each item can be measured and expressed in the amount of any other commodity.

However, as specialization of labor develops, products assortment at the market becomes more varied and volumes of products, which are made not for personal consumption, but for the market exchange for the products of other manufacturers, increase, the exchange becomes more complicated, and not just bilateral, but multilateral. For example, a farmer has brought some grain to the market with the intent to exchange it for an iron ax and a pitchfork that he needed in household. But the blacksmith, who has brought axes and pitchforks to the market, doesn't need grain - he needs beef. The farmer, who needs an ax, doesn't have beef, but only grain. But a shepherd is ready to sell beef, however, he does not need axes, he needs pots for milk. The potter, in turn, is ready to sell pots, but he does not need meat, but grain, which the farmer has, who does not need his pots. It is difficult for the four of them to come to an agreement, and it is inconvenient to recalculate the price several times from the measure of one commodity to another.

Of course, with such a complicated multilateral market it is required, firstly, to have a standard measure of price, which would express all the other goods. For example, the market participants can come to an agreement to measure the price of all goods in grain, or in canvas, or in any other commodity. But apart from becoming a conventional price measurement, it should be such goods, which are convenient to use as a medium of exchange. In other words, it should be something that could be passed from hand to hand a lot of times: for what the farmer would give grain to the potter, the potter would give pots to the shepherd, the shepherd would give beef to the blacksmith, and the blacksmith would give axes and pitchforks to the farmer. It is inconvenient to use corn, for example, as such a medium. Such commodity, acting as a medium,

a universal equivalent of market goods, must be distinguished for special qualities. First of all, it must have a high market price at a minimum size and weight, because it is much easier to put it in your pocket than to carry behind you on a cart. Secondly, with its high price it should not be a unique single thing (for instance, jewelry, paintings by famous masters or any other unique works of art that are singular), but it must be something pretty standard, divisible, of the same type. Thirdly, it is desirable that it is easily stored and does not deteriorate with time.

All these requirements are best suited to precious metals – primarily to gold and, secondarily, to silver. At the same time, becoming the market media and universal equivalents of value, gold and silver retain all the properties of commodities put up for sale at the market of labor. They are not banknotes. They are rare metals, their amount in nature is strictly limited, and they cannot be artificially "prepared in a retort." To discover, explore and extract them is not easy. That is why a small mass of gold needs a large amount of social labor. Therefore a measure of gold, equivalent to a cart of grain or to hundreds of clay pots can easily be put in your pocket. And that is why precious metals well suit as media at the marketplace. Moreover, gold and silver possess high quality, if their purity is standard, and are divisible.

However, it is extremely inconvenient to check the purity of metal, cut nuggets into pieces or measure gold sand on the scales every time. It is easier to use bullion of standard weight and standard purity. And precisely as such a standard type of units the first chased coin was created, that is, an ingot, which matches the standard of purity and weight of his ruler - a king, prince, king, duke, etc. and is approved by him. Moreover, since the coinage and, most importantly, the work to prevent counterfeiting (i.e. the actual protection of compliance of weight and purity of precious metal coins with its face value) is itself a significant difficult work, the market price of the coin is slightly higher than the price of the prime ingot of the same purity and weight. This difference is the total seigniorage – the payment for the minting of coins (brassage) and the payment to the state structure for the protection of the guarantees of compliance with the face value of coins (pure seigniorage). The total seigniorage for gold and silver money at different times and in different countries varied, but generally ranged from 1 to 20 per cent. And, for obvious reasons, for small coins it was higher than for large ones, and for silver it was much higher than for gold.

It is noteworthy, that the described system, despite the transition from barter to the exchange mediated by money, is a system of exchange of equal amounts of socially necessary human labor, because the exchange price of gold or silver coins at the market is defined in exactly in the same way as the price of any other goods - a measure of labor required to produce it.

The next step in the development of the monetary system was connected with the fact that at all times it was not safe to keep gold coins, especially in large quantities. Meanwhile, with the beginning of the development of capitalist relations, gold began to turn from a sheer medium of exchange into a means of accumulation, and so the volume of stored gold began to grow. In these conditions, for people rich enough, but not possessing their own castles, it was very convenient to store money at the banker against receipt, rather than at home. The receipt guaranteed the return of the deposit at the request of its owner. However, it soon became clear that the documents certifying the ownership of a certain amount of gold stored in the bank could be used not only to store and retrieve gold, but also for the market exchange. That is, instead of real gold, paper documents came to be used at the market as a means of payment, confirming the right to receive a certain amount of gold in the bank, where it was physically stored. Initially those securities (bills, bonds, etc.) might have very different origins and shape. They could be bond guarantees of individuals, of private banks or governments. They could be registered or to order. But their common property was that they represented commitments of any person or legal entity to exchange them for gold at the request of their owners.

However, in everyday market turnover it was often unnecessary to exchange them for gold, as, being backed by gold, they were equally convenient means of exchange. In other words, one could buy anything directly, without resorting to the unnecessary preliminary operation of exchanging them for gold coins. Thus, along with coins as the instrument of payment on the market, securities evidencing the right to get gold began to circulate. A variation of such securities was bills - paper money, on which the state or a private bank printed an obligation to provide them with gold coins at the request of the owner of a banknote. By its nature, this paper money, tied to the gold security, represented the bills of debt. However, over time the paper commitment to provide gold began to dominate and displace the actual gold coins in the practical market handling. Gold was no longer a medium of exchange in a direct physical sense; instead the exchange of commodities was based on the de facto commitment to provide gold on demand.

Paper money, which originally represented obligations of the bank to provide it with precious metals (primarily gold), could be issued by both state banks and private banks. In the pre-revolutionary Russian Empire, after the Revolution in the Soviet Union and then in the Russian Federation money was issued only by the state-owned bank, so we, Russians, are accustomed to thinking of any money as the government money. However, it is not always the case. For example, the U.S. dollar, in contrast to the Russian ruble, is not issued by the state, by the U.S. Government, but by a private company (the trust of private banks) - the Federal Reserve System (FRS). Nevertheless, initially in this case it was also a document confirming the commitment of the private companies to exchange it for gold, like all "classical" money. But from a certain moment, as it will be shown, this commitment was no longer in effect.

Virtual financial system development

It should be noted that the struggle for the establishment of the central bank in the U.S.A was carried on almost since the foundation of that country. Before the FRS appeared, central banks had been set up three times in the U.S.A. In fact, the first central bank was the Bank of North America, which, being a private company, acquired a monopoly on the issue of national currency. In addition, modeled on the Bank of England, it won the right to perform banking transactions with a partial coverage, that is, to lend money that it really did not have. Thus, the money was actually made by the bank "out of thin air", but this money, being the medium of the exchange of goods, was provided by the products of labor. To speak plainly, a fraudulent scheme that allowed bankers to appropriate products of other people's labor was created. In 1785, the Bank of North America ceased to exist. However, six years later, in 1791, on the initiative of Alexander Hamilton, the so-called Bank of the United States was founded (it went down in history as the first Bank of the United States, although in fact it was the second U.S. central bank). He carried on for 20 years, ending its existence in 1811 due to the refusal of the House of Representatives and the Senate to renew its license. The bank was private, but with a 20-percent state participation. The so-called Second Bank of the United States formally existed from 1816 to 1836, although since 1833, because of the bitter opposition of President Jackson, it actually began to lose its status of the central bank. From 1836 to 1913 there was no central bank in the United States.

The purpose of this study does not include a detailed description of the history of the already transnational bank oligarchy's struggle for the creation of the U.S. central bank with the monopoly right to issue the national currency, as well as the history of the American people's resistance, backed by the best among American presidents, who had the courage to defend the will and interests of their voters. An interested reader is referred to the variety of available

literature, for example, Dmitry Karasev's book *Banks-Killers*, as well as Ilya Kolosov's remarkably popular film *Priceless Dollar* with its sequels.

For this work, it is enough to note that almost until the end of the 19th century the following means of payment in the U.S.A were alternatively used:

- 1) gold and silver bullions, as well as virtually equivalent to them gold and silver coins (notably, until 1873 any person who brought silver to the U.S. mint was completely free to mint coins himself!);
- 2) banknotes, which were obligations of private banks;
- 3) banknotes, which were public obligations (until 1861 mainly Treasury Notes, i.e. the bonds issued by the U.S. Treasury, and since 1862 Abraham Lincoln issued government bonds known as greenbacks to cover the Civil War expenses).

As noted above, the struggle between supporters and opponents of a private U.S. central bank had been waged with varying success since the emergence of the country. However, it would be more accurate to say that the struggle was carried on with varying success as to who would issue the national currency: the state or private bankers. One of the founding fathers of the U.S.A., Thomas Jefferson, wrote: *"I sincerely believe, with you, that banking establishments are more dangerous than standing armies. The issuing power should be taken from the banks and restored to the people to whom it properly belongs"*. Not less determined were such opponents of the transfer of the right to issue money to private hands, as Presidents James Madison, who closed the First Bank of the United States, Andrew Jackson, who destroyed the Second Bank, and Abraham Lincoln, who performed a mass release of greenbacks and thus deprived the private banks of a monopoly to issue paper money.

What is the reason for such a negative attitude towards the issue of national currency by a private company? At first glance, if paper money is only a commitment to provide gold or silver on demand, then what does it matter who makes this commitment - a private company or the state? In any case, a paper receipt is merely a substitute for conventional precious metals, which, as we remember, have the objective labor value, equivalent to the cost of the goods for which it's exchanged. However, it appears so only at first glance. In reality, dating back to the medieval times, contemporary bankers' predecessors began to issue receipts for amounts substantially greater than the amount actually stored in their gold reserves believing that their borrowers were unlikely to require them to return the gold back all at the same time.

Thus, with a certain amount of gold having been deposited, a banker began to issue bonds for the provision of many times more gold than he had in his treasury in reality. That is, in fact, the banker began to produce unrealistic fraudulent obligations, the lack of which was invisible precisely because bank receipts (paper money) were no longer just a means of investment and getting back gold, but a means of payment, substituting gold and circulating instead of it on the market. Giving such fiat money in interest-bearing debt, the banker acted not just as a lender but as a lender of fraud, receiving a return on capital, which in reality he did not have. Since these really unsecured promises (paper money) of the private issuer were accepted for payment, this issuer, the banker, effectively appropriated the products of other people's labor amounting to the denomination of the unfunded liabilities, that is, he acted as a banal counterfeiter. But the most paradoxical thing was that this clearly fraudulent scheme of unfunded liabilities was legally enshrined as a legitimate (!) practice and had become a norm of the banking system under the name of "bank operations with partial coverage".

The second reason why private banks are a threat to society is the following: sharply decreasing and then increasing the amount of loans and interests thereon, a private banking system (if it is

centralized in a monopoly or oligopoly, and has a single source of management) can lead to abrupt transitions from a rapid growth to a catastrophic decline. That is, first getting the economy "accustomed" to cheap and easy credits, and then abruptly demanding their return (i.e., reducing the available money supply in circulation), the private banking system, which has a monopoly, may lead (and in fact leads!) to the mass bankruptcy of borrowers. But, because the borrowers are entrepreneurs, their destruction leads to the massive devastation of their employees. As a result the purchasing power is reduced drastically; this triggers off a financial and economic crisis, developing as a chain reaction, amplifying itself and leading to the bankruptcy of those market participants who have not taken credit, but depend on the consumer demand for their products. Of course, speculative transactions of banks with the change in volume of lending and loan interest are not the sole cause of an economic crisis. The contribution of the inherent and internal disequilibrium of capitalist production, which is based on the logic of unlimited profit increase, and therefore, on the absence of a plan, periodically leads to overproduction significantly greater than the limit of effective demand allows for within the existing capacity of the consumer market. Nevertheless, mindful of the inherent tendency of capitalism to call forth its "natural crises of overproduction", we also have to pay tribute to banks, which bring about such crises quite deliberately and consciously.

The simplest economic reason why banks organize such managed crises lies in the fact that in the crisis bankrupt borrowers (and all those who have gone bankrupt as a result of the spreading decline of the purchasing capacity of the market) are forced to sell their property to the banks for a pittance. Remarkably, this policy is realized by banks openly and declaratively. Let us illustrate this with the example of a memorandum sent out in 1891 by the American Bankers Association to all its members: "On Sept 1st, 1894, we will not renew our loans under any consideration. On Sept 1st we will demand our money. We will foreclose and become mortgagees in possession. We can take two-thirds of the farms west of the Mississippi, and thousands of them east of the Mississippi as well, at our own price... Then the farmers will become tenants as in England..." (Memorandum from the ABA of 1891, reproduced in the Congressional Record U.S. April 29, 1913). It is noteworthy, that at that time the central private bank did not formally exist. So this artificial man-made depression was planned three years ahead of time through a banal collusion of private banks! And wouldn't the power and capabilities of bank capital increase many times, when a private bank gains a monopoly status of the country's central bank, with the right to manage the issue of the national currency of its own will? It is obvious that in this case, the banking capital clout would no longer be reduced to a purely economic sabotage aimed at removal of property from the public, but at the establishment of a political dictatorship, at taking both the population of the country and its government by the throat, and turning all the legal forms of government, be it monarchic, republican-democratic or any other, into an empty formality. Such an economic and political blackmail was unashamedly undertaken by the Second Bank of the United States in its struggle against President Andrew Jackson. The president of the Bank, Nicholas Biddle, demanding of Congress the new charter, said something to the effect that nothing short of a national disaster would make an impression on Congress, and that the only guarantee of the Bank's security was to pursue the policy of strict containment of money, which would facilitate the Bank's re-chartering and the resumption of currency circulation (quotation taken from D. Karasev's book "Killer-Banks", re-translated from Russian). In fact, it is an open blackmail of the entire country by a private bank: the threat of use of the right to reduce the money supply and keep the country in depression until it surrenders to the mercy of the bank and adopts the required laws.

Hence the famous saying by M.A. Rothschild: "*Give me the right to issue and control a nation's money and I care not who governs the country*", made by him in 1790, is not an exaggeration or an empty boast, but a clear statement of fact and action program. On that same - just on the other hand the confrontation - Thomas Jefferson warned: "*If the American people ever allow private*

banks to control the issue of their currency, first by inflation, then by deflation, the banks and the corporations which grow up around them will deprive the people of all property until their children wake up homeless on the continent their fathers founded."

Thus, attempts to create a private bank, which would have the right to issue the national currency, had been made almost since the inception of the United States, but every time they encountered resistance of the civil society and institutions of bourgeois democracy - because at that time the government of the U.S. represented the interests of, if not the entire society, at least of the bourgeoisie as the entire class, rather than its oligarchic elite. However, as a natural development of capitalism, there was taking place a concentration of capital and, accordingly, of economic and political power in the hands of a narrow circle of billionaires. Institutions of bourgeois democracy were weak, turning into a decorative cover for the capitalistic oligarchy. And finally, after more than a century of resistance of the American people and the American national bourgeois democratic state, it was broken by bankers.

In 1913, the largest U.S. multinational banking houses were able to push through the creation of the so-called "Federal Reserve System" (FRS), a trust of private banks, which received the exclusive right to issue currency. However, the foundation of the FRS was only the first step towards the formation of the world capitalocracy. Having concentrated in their hands the monopoly on the issue of money in one country, the world banking oligarchy, by the above-described mechanism of playing with the expansion, then a sharp reduction and price-rising of credit and money supply, caused the credit crunch and financial crisis, quickly developing into the economic and socio-political crisis. It has already been shown how such crises were artificially created by the U.S. banks in the first half of the 19th century. But by the end of the 20-es of the 20th century the power of the financial capital, brought about both by the objective trends of capitalist development processes, such as concentration and monopolization, and by the political success of the banking houses in the establishment of the FRS, had increased many times. Accordingly, the crisis caused by the financial oligarchy in the late 1920s had a truly enormous scale, and being launched in the U.S., it quickly engulfed the entire system of global capitalism.

It should be especially emphasized that the "Great Depression" was not the result of the natural market processes (although the disequilibrium and crisis liability of the capitalist system, associated with the inevitable crisis of overproduction, had made their contribution), but a targeted and well-planned operation, a tool for achieving a number of huge economic and political transformations of global significance. Moreover, the subsequent "struggle with the consequences of the Great Depression", including the New Deal of President F.D. Roosevelt was also a part of the script. So what has the world oligarchy got as a result of the designed and accomplished Great Depression and the subsequent "recovery"?

Firstly, during the Great Depression, mass bankruptcy happened to the American and European "middle class", whose property spilled over into the hands of the financial oligarchy. Accordingly, the process of capital accumulation was sharply accelerated. Hence, the economic and political power of the global financial oligarchy had sharply risen.

Secondly, during the subsequent "recovery" under Roosevelt's New Deal (by a curious historical twist understood by many people as nearly "socialist", or at least as socially-oriented, reforms), the FRS was relieved from the obligation to provide the issued paper dollars with the gold equivalent at the home American market. That is, providing U.S. dollars with gold was now only realized in respect of foreign countries and companies. American citizens no longer had the possibility to convert paper dollars into gold. And we remember that in comparison with gold, paper money is not the product of labor and so it can't have its own cost. Originally it is no more

than receipts, bills, promissory notes. Refusing to back their obligations with gold, the private banks actually appropriated the gold reserves of the entire American nation. According to all rational laws, the trust of private banks called the FRS ought to have been declared bankrupt and liquidated, and all its property ought to have been used for the recovery of debts to its creditors (that is, all the holders of its obligations - U.S. dollars). But instead, the debt instruments of private companies, unsecured by anything (regarding the U.S. citizens, because foreign debts were still backed by gold), were considered a mandatory means of payment. Instead of bringing the FRS private company to trial and eliminating it through the bankruptcy procedure due to its default and non-fulfillment of its liability to its creditors (not to mention the responsibility for organizing the financial scams of the Great Depression, which led to the mass bankruptcy of American citizens), the U.S. government went even further. The Gold Reserve Act of 1934 proclaimed that all the American citizens without fail (!!!) were to exchange all of their gold for paper dollars. And as soon as the gold bullions and coins were withdrawn from the people at the price of \$20.66 per ounce, the price of the dollar plummeted to \$35 per ounce, so in fact almost 50% of that gold was merely confiscated without compensation. Gold keeping (not mentioning its use as a means of payment) by individuals was outlawed and punishable by 10 years of imprisonment and the fine of \$10,000, astronomical for those days. This law was in force until 1971, when most of the confiscated gold was exported from the U.S.

The adoption of Gold Reserve Act of 1934 virtually destroyed the fundamental principles of economic freedom that lay at the basis of bourgeois democracy, therefore this period may be considered crucial in the history of the U.S.A. From a democratic institution that served the interests of the bourgeoisie as a whole class, the government of the U.S.A turned into a tool of the dictatorship of a narrow financial oligarchy (actually, the tool of the dictatorship of ONE private company!), which didn't take note of the basic principles of law and so resorted to direct, undisguised and overt robbery of the American nation.

Thirdly and finally, for Europe the Great Depression in the long run caused a whole series of political crises that in a natural way ultimately resulted in the outbreak of World War II, In its turn this war destroyed the economies of most European countries, undermined and destabilized their national financial systems, while the American economy had not only survived war, but got an incentive for the development of military orders and supplies. By the end of the war about 70% of the total world reserve of gold had been concentrated in the ownership of U.S. banks and was in storage at Fort Knox. In July 1944, before the end of the Second World War, during the Monetary and Financial Conference under the aegis of the UNO, the Bretton Woods Agreement was signed. It proclaimed that from then on the U.S. dollar had taken the position of the world reserve currency as the only currency fully backed with gold. The U.S. banking system bound itself to back the dollar with gold in the international trade at a stable exchange rate of \$35 for 1 troy ounce. The rest of the countries participating in the agreement bound themselves to "tie up" their currencies to the "leading" world currency, i.e. the U.S. dollar, and maintain a stable exchange rate of their currencies as related to dollar through the foreign exchange intervention.

Further on, the dollar underwent exactly the same transformations on the global scale as it had done on the domestic national market of the United States before. Backed by gold, it began to be used by European countries as a means of payment. The dollarization of the European economies was facilitated by the following factors:

1. as a result of World War II national currencies were undermined;
2. the post-war recovery of Europe required an increased money supply;
3. the fact that the U.S. was willing to provide European countries with cheap loans and even would give them "gratuitous" aid under the Marshall Plan.

But what was the use for the U.S.A of allocating "gratuitous" aid to Europe and inflating European economies with the dollar supply? In order to understand those world processes, let's get back to the point when paper money replaced gold in national economies.

As we remember, the basis of it was the following scheme: receipts for gold came to be used not only for its storage (that is, for the operations of depositing and getting back), but also as a means of payment on the market. That is why securities issued by a private bank were actually backed not so much by the gold of this bank as by the goods of all market participants using those securities as a means of payment. Consequently, the bank was able to engage in a swindle called "operations with partial coverage", that is to produce on a legal basis such mediums of exchange that didn't cost anything to the bank and create the equivalent value of gold at a price of colored paper!

After signing the Bretton Woods Agreement, the same scheme began working on a global scale. As soon as the U.S. dollar (being a reliable currency secured by gold and with a stable exchange rate) became an acknowledged means of payment in Europe and later in the whole world, it was actually backed by the totality of goods and services sold for dollars. That is, every day the FRS needed to confirm its actual provision by gold reserves to a smaller and smaller degree. After all, the more goods and services were given for the dollar as a common means of payment, the less became the need to use gold itself in market operations. Accordingly, there were fewer and fewer cases of the requirement for the FRS to provide the dollar with gold.

So, the FRS was permitted to print dollars to a much greater extent than it could back it with gold, sending it outside the U.S. as the means of payment on the global market. Why didn't it ever get depreciated? The reason was that by that moment dollar was provided not only by the totality of goods and services produced within the U.S. economy, but by the totality of goods and services produced in the economies of the whole dollar zone, which had been progressively expanding.

Finally, in the 1970s the U.S. officially refused to meet its obligations to back the dollar with gold. That is, in fact, the FRS implemented on a global scale what it had done within a separate country after the Great Depression: it refused to back its payment obligations with gold. August 15, 1971 was the day when the American President Richard Nixon refused France to back U.S. dollars with gold. That is, he unilaterally rejected the undertaken obligations.

The international grand scam came to life: having shown the world its solvency after the Second World War (more precisely - by the cost of that War), the FRS convinced the world to accept the dollar as the means of payment. But once the world had accepted it, the FRS abandoned its commitment to provide the dollar! It would appear the scam was obvious. Nevertheless, the same as in the case with the old trick named "operations with partial coverage", the disclosure of the clearly fraudulent and criminal swindle only led to its formal legalization! During the Jamaica International Conference on March 16, 1973, and later in Kingston (Jamaica) during the Conference of Ministers of the participating countries of the International Monetary Fund on January 8, 1976, the exchange rates were "released" from their binding to gold. Moreover, the participating countries were forbidden (!) to evaluate the exchange rate of their currency by gold. That was exactly what the world capitalocracy required, and for what the entire chain of moves had been carried out. Now on a global scale the system that permitted to appropriate wealth for papers, which were no longer even formally obligations, was not only established and sanctioned, but also given the status of the monopoly. That is, the issue of those papers had zero obligations for the issuing bank.

At first glance there was a paradox here: the dollar was adopted as a world currency in the late 1940s just because it was fully backed by gold, but in the 1970s, when it not only stopped being fully provided, but even was declared legally not backed by gold currency, it did not lose its status. This paradox can be explained only by the fact that during those three decades the nature of the global economy had radically changed and so had the dollar's status in it. During that time the world economy turned out to be addicted to the dollar. The dollar no longer needed the gold pledge from the FRS. Moreover, it no longer needed even being provided by goods and services produced by the U.S., because by the very fact of its recognition as the world means of payment and equivalent of real labor cost, it was provided by the goods and services produced by, literally, the entire capitalist world.

There appeared and began to reproduce itself the effect of a pyramid scam, whose shares had a value only because people for some reasons thought them to have that value. As in any financial pyramid, the owners of that one only had to expand it continuously. They were permitted to print dollars at increasing rates without backing them and, for all that, avoid any significant inflation (currency depreciation). The reason was that from then on the dollar was actually backed by the whole real commodities output of the countries voluntarily (!) involved with the pyramid. It is significant to note in this connection that the countries newly involved in the dollar pyramid were interested in expanding its basis further, thus helping the group of financial speculators who had created the pyramid. And, indeed, the dollar circulation progressively expanded after each regular financial and speculative swindle of the world oligarchy, as well as through the open American military expansion. It spread to countries of Eastern and South-Eastern Asia with their huge financial capacity, to the oil-rich Middle East, to a large part of Latin America, and - after the Soviet Union collapsed at the end of the Cold War - to Russia and other former Soviet republics.

The essence of the global dollar fraud can be expressed by one simple phrase. A private company called the Federal Reserve System was able to appropriate real commodities and services produced by the labor of almost all humanity, as well as the irreplaceable natural resources of the globe in exchange for colored pieces of paper, the production of which is practically worthless for this private company. In other words, the pure seigniorage from the paper dollars issue is close to 100% (the amount varies depending on the denomination value of the issued banknotes), and in the case of the dollar stock, existing only on electronic accounts and not even provided by banknotes, it is equal to 100%.

Unlike gold, the dollar, no longer tied to it, could be potentially produced by the Federal Reserve System in any quantity. It follows that the Federal Reserve System owns an infinite amount of dollars. By recognizing the U.S. dollar as an equivalent value for any goods and services, humanity has granted the whole material world into the United States' ownership. More precisely, not the U.S. as the American state or the American people, but the U.S. private banking system locked up into the Federal Reserve System, since the Federal Reserve System can print any amount of dollars with no expenditures at all, and purchase just anything, no matter how this or that material object has been appraised.

Dollar as a pyramid scam

In order to understand the nature of modern dollar (such as it has become in the 70s of the 20th century, after the U.S. abandoned its obligations to back it with gold and then actually stopped backing it with U.S. commodities) it is useful to focus on the way simple pyramid schemes and speculative bubbles operate.

Let us dwell on the type of financial pyramids exemplified by the notorious post-Soviet Russian MMM Company. A classic pyramid scheme generally produces nothing at all. So, due to what do its stocks rise, if they aren't backed by any real goods or real production? Due to the fact that each next generation of participants by their buy-ins enable the company to pay income upon the shares of the previous generation of participants. As a result, the pyramids' shares remain profitable, and, in fact, that is why a new generation of participants comes to a pyramid, thus reproducing the cycle of its existence. Ideally, this progression has a geometric character, which means that each next generation increases manifold as to the previous one. It is clear that the greatest benefit remains with the organizers of the pyramid, but its members (especially those who have come first) also stand to gain much in this unique casino, because as the development of the pyramid, they do not only receive dividends, but the price of their shares continuously increases. The main thing is to leave the game in time - to sell shares gone up in price before the pyramid collapses. The latest generation of participants remain losers, those who have invested in the pyramid on the very eve of its collapse (although the older participants, who weren't out of the game in time, may lose if they hadn't recouped their initial investment by dividends).

Thus, a pyramid has two components: the actual dividends paid from the next generation of participants' registration fees and the growth in the market value of shares associated with the fact that the demand for them grows as a result of growing aspirations for their profitability. In a classical case (such is the case of the Russian MMM), these two components are interrelated: in particular, the high dividend payments on equity issues are the reason for the growth of demand for them and the increase in their market value. Accordingly, one only has to give a pyramid an initial launch and promotion, providing payment of dividends for its shares at the start, while the pyramid itself doesn't ensure its own growth.

But it is possible to set up a more advanced model of pyramid with no dividends at all! In this case, at the beginning, there is only a vague hope that the shares will be repaid in the future, or even that it's just a reliable way to save money from inflation. Once certain expectations of market participants brought forth an initial demand for the pyramid shares, they begin to grow in value. But as they grow in value, the investment in them becomes profitable not on the level of expectations, but objectively and effectively. And since the investment in them is objectively beneficial, then demand for them is growing even more (though if there are no dividends paid on them). And if demand for shares continues to grow they continue to grow in value. Then the cycle of positive feedback emerges, which is reproducing itself: the more the demand grows - the more the price increases, the more the price increases - the more the investment attractiveness grows, the greater the increase of investment attractiveness - the more the demand grows, and so on in the cycle.

By the way not only financial pyramid shares can grow on this principle. For example by the same token on the eve of the recent crisis a speculative bubble of real estate market prices in Moscow and in several cities of Western Europe was inflated. On the day before of the collapse the prices were several times higher than the real objective labor value of the real estate. The real estate advanced in value solely because the demand for it had continuously grown, and the demand for it grew only because it had been continuously growing in value, and therefore provided a beneficial way of investment. The bubble burst when the above games of global speculators worldwide resulted in sharp credit growth, and the circulating money supply was greatly reduced because of it. Accordingly, the focus for an average investor became not the investment of capital but getting it back. As soon as the number of investors that took their money from that bubble reached a critical threshold, the price trend reversed. So now the greater number of people sold real estate, the more the offer of real estate exceeded the demand for it, respectively, the market value of real estate and its investment attractiveness decreased, and the

more people sought to get rid of it. The financial bubble was collapsing in the same way as it was inflated.

And just as in the case of a classical MMM type financial pyramid, the cause of a real estate bubble's inflation was the enrollment of new investors. If new investors don't come and the basis of the pyramid no longer expands, the price surge is terminated, the investment attractiveness of the pyramid falls and it begins to collapse. The only difference between real estate and MMM shares is that the MMM shares as such have a zero value and, consequently, with the collapse of the pyramid their price equals the price of dyed paper. And as real estate does have an objective labor value, when the bubble bursts the price drops to this level or, by inertia, even lower. Luckily, in normal conditions it still can't fall to absolute zero (although it is also theoretically possible).

By its very nature dollar is essentially the same as MMM shares. This paper is secured solely and exclusively by the fact that enough people believe in that it is worth something and are therefore willing to back it with the products of their labor. And the dollar's value is backed not by the same people who produce it. The dollar is not secured by anything except the people's willingness to give a real value for it. Only thereby it circulates as the means of payment. Once some subject, significant by world standards, presents to the banking system, which produces the printed dollar supply (or even to the U.S.A as a state) for payment even a small fraction of this supply, or of any other U.S. securities for that matter, it turns out that neither the Fed nor the U.S.A are able to back them. Then the standard mechanism for the bubble burst described above sets up: as soon as the dollar starts to fall, people will sell it, and this accelerates its further fall. As a result, the current world financial system will collapse.

Why doesn't this collapse happen? Why no global entity (such as China, for example) risks scrapping dollars as a means of payment? There are at least three reasons, the most important and simplest one being that the fall of the pyramid and the collapse of its stock is profitable for no party of the pyramid scheme. Any shareholder of a financial pyramid benefits if its stock continues to advance in price. When Mavrodi was brought to justice the deceived and robbed shareholders of MMM rallied in his defense. Why? Because their only chance to recover the means lost in the fall of the pyramid was the restoration of this pyramid. Similarly, for China, as one of the strategic creditors of the United States, which has a huge amount of dollars and U.S. securities, the whole financial mass turned to dust wouldn't be quite beneficial. Yes, China knows that the U.S.A neither wants nor is able to provide these papers with actual values. But it has provided them with real goods and services of the rest of the world! So who would afford to be guided by political ambitions and declare the United States bankrupt, if it would economically ravage themselves and turn into trash those currency savings, for which today you can buy everything from oil and natural gas and to patents, licenses and technologies? Therefore, the stability and further expansion of the dollar pyramid are more interesting for those countries, which have involved themselves into it more than others and have accumulated the largest dollar reserves, thus, becoming its virtual pledgees.

The second reason of the dollar pyramid stability is that it operates on the principle of corrupt kickbacks, so familiar to Russia. A certain portion of super-profits from the financial dollar scam constantly goes to bribe officials and governments of national states in the form of prizes, grants, programs, economic consulting and other perks. Governments agree to carry out "economic reforms" that are devastating and disastrous for the national economies of their countries for the simple reason that the global dollar oligarchy, which created this financial pyramid, have simply cut them in on it. Accordingly, the governments transform from elites of sovereign nations to local administrations of a single global capitalocracy system. The dollar pyramid becomes a source of their super-profits. Their personal savings are also kept in dollars as the world

currency. Consequently, they also have a vested interest in the preservation, strengthening and expansion of the dollar pyramid. Besides, today the world capitalocracy has the unparalleled abilities of reward or punishment. For any member of a national state the integration in the capitalocracy system is a clearly beneficial and pragmatically justified decision and the denial of this integration can only lead to the negative consequences both in terms of personal wealth and in terms of political weight and influence.

Finally, the third reason for the stability of the dollar system is certain features that distinguish it from a commonplace pyramid like MMM. To understand these differences, let us imagine a situation in which the MMM shares would be recognized as the sole legal negotiable instrument, that is they would receive the status of money first in the country, and then beyond. Let us imagine a situation in which everything from bread and Chinese mass-produced items to strategic raw materials and technology would be bought and sold only for MMM shares. Only in this case we get closer to the understanding how the organizers of the world dollar pyramid were able to take all the Earth population hostage to their system and its stability. But that's not all. In order to construct a complete model of the dollar system, one also has to imagine that once the MMM-type financial pyramid started issuing its shares as the only legitimate means of payment, it privatized the army, police, courts, education, media, etc.- that is all the state institutions. One has to imagine a situation in which the administration of that private business pyramid performs the role of the government and courts, while the police and army would be replaced by their corporate security structures.

In fact, the U.S.A, the world's largest superpower, is no longer a bourgeois-democratic national government. As noted above, in the course of Roosevelt's reforms, the U.S. state machine trampled on the basic bourgeois democracy economic rights, and after the 9/11 provocation, civil and personal rights of Americans have been eliminated. Currently the U.S.A state apparatus has become an apparatus of the direct dictatorship of a narrow circle of the financial oligarchy, in fact, a "pelt" for the trust of private banks - the FRS. Accordingly, the active aggressive expansionist U.S. foreign policy has nothing to do with ensuring the foreign policy, geopolitical and economic interests of the American people. It is not the American national expansion and not even the old geopolitical thalassocracy. The aggressive global expansion of the U.S.A is just an instrument in the hands of transnational actors of capitalocracy, indifferent to the interests of national and geopolitical subjects. The United States itself is only allotted the role of an instrument, which, incidentally, can be completely replaced.

Since the fall of the bipolar world system based on the military-strategic parity between the U.S.A and the U.S.S.R, and the establishment of the unipolar world power of financial oligarchy, international politics has lost legal forms and acquired the features of an open criminal-military dictatorship. What the financial dollar pyramid cannot achieve by fraud is made up for by the direct forceful pressure of the U.S. military and NATO, which conduct themselves in recent years as a power structure of the corporation of private banks that has swept the world.

For example, the annual U.S. foreign debt continues to grow. Today the U.S. national debt already amounts to 11.9 trillion U.S. dollars, that is 84.1% of U.S. GDP, and even this astronomical figure includes only the federal government debt and does not include the debts of state governments, corporations, etc. It is clear that the U.S.A cannot and does not have a slightest intention of to repay this debt. Why do many countries continue to provide their loans and resources "in debt" to the American monster? The answer is obvious: because under the respectable name of money lending banal world racket has been long carried out. A large number of countries, allocating "loans" to the U.S.A are well aware that they never get back this "borrowed" money, under no circumstances. It is a banal tribute that they pay the world

oligarchy under the threat of the "peace-keeping" terror of the U.S. military and its accomplices in the NATO bloc.

Another example is the sale of oil for dollars. As was shown above, the present system is so constructed that as a result of "global trade" the dollar-issuing private corporation appropriates the irreplaceable natural resources, including oil, at a cost of issuing paper dollar bills or even altogether at a zero cost - if "electronic money" is used. The scheme is simple. The Fed prints as many dollars as it pleases and gives it as a loan at interest to the U.S. government, which gets the oil for these bills. Accordingly, the exporter of oil either stores this paper on their accounts or looks for a third party, who recognizes the dollar as a means of payment and who is ready to deliver any real goods in exchange for it. Of course, oil exporters cannot fail to understand the essence of this simple fraudulent scheme. They realize that they give an irreplaceable strategic raw to America for nothing. Why do they do it then? In most cases (such as in Russia, for instance), this is because governments have a share in the scam and identify their interests with the interests of the world capitalocracy, the regional branches of which they actually are, rather than with the interests of their country. In those cases where the Government Petroleum Exporting Countries maintain the national character and identify their interests with the interests of their peoples, the world capitalocracy coerces them to the oil-for-painted-paper scheme by the direct threat of military aggression. For example, Iran's threat in 2007 to establish a stock exchange, selling oil for Euros instead of dollars, almost led to the unleashing by the U.S.A of another World War. Under the direct threat of invasion, Iran was forced to abandon those plans and continue to sell oil for dollars. As you can see, the monopoly of the dollar as the currency on world commodity markets is a way to ensure the expropriation of the world reserves of raw materials by the global capitalocracy, which is supported not only by economic methods, but also by a direct military threat, that is, through an open forceful pillage.

What is property?

At first glance, the answer is obvious. Property is intuitively perceived as possession of a certain thing and the ability to dispose of it at one's discretion. That is, as the relation between the object of property (a thing, material object) and the subject of property (the owner of this thing). In fact, this idea of property is deeply illusory. The fact that a person has established this kind of relationship, without a prior arrangement, between himself and a certain object of the material world and disposes of it at will and arbitrarily, does not make him the owner of this object. For example, if a man living on some land, has begun to run a farm and use this land for his needs, it does not make him the owner of this land. Property actually turns out to be a legal category. Property relations do not exist between the owner and the object of his property, but between the owner and others, who acknowledge his special exclusive right to dispose of a certain object (property item).

In this case, the ownership is not an absolute category. For example, having arranged a mini pig farm in his own apartment in an apartment house, a citizen would be most likely compelled to abandon this method of the use of its property at the demand of his neighbors, and, perhaps, would be a subject to administrative proceedings. Similarly, a person who has acquired a private land ownership does not get the right to radioactive waste on this land. Moreover, in many countries the purchase of land does not always entail the right to build houses on it at discretion: the construction draft should be submitted for approval and permission for the construction obtained. In some countries the purchase of land with forest suggests a number of responsibilities related to the environmentally-acceptable use of this forest, besides it does not give the right to restrict access to the forest for other citizens. All these examples show that property rights are not always absolute, that is, not always has the owner the right to do whatever he pleases with

the object of his property. In some cases, ownership implies clear restrictions on how and to what extent the owner can dispose of the object of their property.

Once again it illustrates that property relations are social and essentially based on the public recognition of priority rights of a particular person or group of people in a certain way to dispose of a specific tangible or intangible object. In this case, property rights are historical and dynamic, like any other social relations; they are subject to change and revision. For example, in the 19th century in several countries, including developed ones, there was slavery, that is, a person could be socially recognized as another person's property. The abolition of slavery was nothing but a change in the rights recognized by the society. That is the old property relations have become illegal in the new paradigm. Conversely, this new relationship would be viewed, of course, as lawlessness, violation of property rights in terms of the rules effective before it was introduced.

One of the important merits of Marxism was that it demonstrated that the legal category of private property is not something absolute, timeless, eternal and sacred, that it is different at different levels of social development, substantially transforming in the process of history, having the ability to change beyond recognition or even disappear altogether over time.

For us, in this case, it is important to emphasize that the social struggle for ownership is not the struggle for material things, but for certain social norms and attitudes in the first place.

Proceeding from these assumptions, let us return to the consideration of capitalocracy as a system built on the virtualization of finance. As noted above, the essence of capitalocracy is basically very simple. A private company (a trust of private banks) at its sole discretion produces conventional signs, that cost almost nothing to it, and that the rest of humanity have agreed to accept as a universal measure of value of almost all tangible and many intangible things. But as the owners of the dollar pyramid have no restrictions and significant cost to print any nominal value of dollar, it means that they are able to appropriate any material or immaterial object that its owner is ready to estimate in dollars (it does not matter at what price, because, in fact, the owners of the dollar mint are not limited in adding noughts) and put on sale.

This is key to understanding the entire system of capitalocracy, so we repeat it and emphasize. Anything that you are basically ready to put on the market and price in dollars (other currencies being easily converted into dollars), is automatically allowed, on a "legal" basis and without charge (!), to be appropriated by the oligarchy that owns the virtual monopoly for the issue of currency, not tied to gold and in no way limited in its emission. This means that once you agree to put something on the market - be it natural resources, land with natural landscapes, your own labor and its products, the unique historical, cultural and artistic values, etc., it means that the capitalocratic oligarchy will take it, no matter what price you quote. This is because, unlike gold and other items, which are limited either by their quantity in nature, or by the investment of human labor in their creation, any dollar generally does not cost anything to those who have the monopoly right to print it.

That is, as noted above, recognizing the dollar as the universal equivalent of the value of all goods and services, humanity, thus, has granted all the material (and not only material) universe into the ownership of the capitalocratic oligarchy, because it can at no cost print any amount of dollars, in which any material object is estimated.

The cult of the market (everything is commodity)

So we have established two important points for the understanding of the structure and logic of capitalocracy as a world system.

Firstly, the modern market, in contrast to the classical (traditional) market in the framework of labor division, is not a means of the exchange of products, which are equal by the volume of human labor, materialized and necessary at a given level of production technology, but different in physical and consumer quality. The modern market is fundamentally a speculative scam (supported by the direct means of coercion, or by an open pillage), a mechanism of appropriation of the total of tangible and intangible assets produced by human labor, as well as natural resources by a group of people who have established and got approved (by fraud and violence) a monopoly on the production of conventional virtual units, imposed to the whole society as a universal equivalent of value.

Secondly, in reality the struggle is not for the material values as such, but for the nature of the existing social relations, for valuable systems and norms prevailing in the society, for the nature of legal relationships, for the mind and human behavior control. This is due to the fact that only the human mind control can guarantee the preservation of the existing property relations from the revision. But on the other hand only the preservation of the existing property relations provides real tools for maintaining and expanding control over people's minds (which will be discussed in more detail below). In other words, in contrast to classical capitalism and classical brand of bourgeois democracy of the 19th century, modern capitalocracy is based on the same principle as oriental despotism: on the principle of the inseparability and unity of the categories of property and power. Ownership is understood as a power, and power is understood as property.

On this basis, it is easy to understand that the main aim and condition of the viability and stability of capitalocracy as a system is the maximum extension of the scope of market relations and, on the contrary, the reduction and, ultimately, complete elimination of all areas, where market relations do not apply. The logic is simple: if you entirely control the financial system, and want to control all spheres of social life, you have to make all spheres of life regulated and mediated by financial relations. And that's it! It is achieved by the change in the legal system (that is legislation) as well as by the imposition of "market" values and modes of behavior on the public.

Let us take a simple material object, a picture of your grandmother, as the simplest example to consider various value systems. You can regard it as an heirloom that connects you with the history of your family, that is, with a set of patently non-market, and therefore uncontrolled by the manipulation, financial signs of values. In this case, the picture is unique for you in its singularity and therefore a priceless item which you basically under no circumstances handle or even consider as a market commodity. A completely different situation appears if you consider the same picture as a simple antique, which has a specific market price and is therefore equivalent to any other goods of the same price. The subject of property is the same, only attitude to it is different and determined by value concepts in your mind. But in the first case, you appear to be the owner and custodian of the unique and singular value, which, in addition, is "bound" to a layer of your individual intangible assets (memories, experiences, associations, family and other social ties, cultural codes and historical participation, national ethnic identity, spiritual and moral values, etc.). The totality of these intangible assets is your inner inalienable wealth and a component of your individuality and, perhaps, in a sense, even your personality; and the unique material item is a sacred object which actualizes and symbolizes the bond of your material existence to these intangible values. In the second case you are just the owner of the equivalent of a number of virtual financial units, as the very real thing can be removed without any difficulty and with your consent.

The same difference in valuation can be applied to any other object, for example a house. A house can be considered as an absolutely unique (and therefore invaluable) object, which is the continuation of your being and the center, around which the outside world is ordered. Or it can be considered exclusively as a set of utility facilities, each of which has a specific market price.

Ultimately, from the first outlook the whole world (ranging from every pebble to human relationships) is a living correlation of objects, each of which is unique, inimitable and priceless in its qualitative existence, spiritualized and filled with a set of cultural codes and meanings. In other words, the world is perceived as a set of sacred symbols and meanings. In the second case, the whole world is reduced to pure quantification, which is alienated and impersonal, and where everything has an equivalent in any quantitative measure, and this measure is not determined by you, but dictated by the market. That is the category of value, being imposed externally, becomes a universal and reliable way to control your behavior and determine your aspirations and purposes.

It is clear that capitalocracy, vitally interested in the preservation and expansion of its control, will seek to impose the second version of the value system on humanity with all its might, that is to include everything, without exception all the categories of material and spiritual world, in the sphere of market relations, and it will seek to destroy those things that resist such an inclusion as a limitation and obstacle to the universality of its control. Accordingly, by any means, including preschool and school education, TV and other media, advertising, fashion, "youth subcultures" inspired by social technologies, etc. every person, from his early childhood will be purposefully impressed and imposed upon with the value system which is advantageous to capitalocracy. Namely, it will impress impersonal, utilitarian, market-based approach to the world, to things, to the knowledge, to human relations, to the arts, to religious practices, etc. - in a word, to everything. This value system will instill in people that a person who abandons a profitable market transaction because of their "sentimental attachment" to certain things, or because of professed religious, aesthetic, moral and other "prejudices" is to be regarded as "impractical", a "fool", "diehard", "loser", "failure", etc. (And they will be carefully hiding the fact that the category of "profitability" or "disadvantage" of a transaction is determined by their harsh external control through the market price regulation and speculative activities with virtual cash tokens). A person who does not want to chase after profits endlessly and will save time to meditation, contemplation, noncommercial creativity, spiritual practice or human relations will be a "loser" again. In other words, it is important for capitalocracy to instill humanity with the prestigiousness of only that way of life, values and aspirations that make a person controlled and manageable. A person who adopts such a system of human values is an easy victim to make him behave, speak, write, and, eventually, think and feel not so much as he wants and believes according to his nature, but as is required by the "market conditions". And, since these "market conditions" aren't really spontaneous, but completely controlled through the release of virtualized money, it means that a person will try (without any constraint!) to behave, act, speak, write, do and think as it is beneficial to the capitalocratic system and its subject, that is the transnational financial (banking) oligarchy. His meaning of life will be not a creative free expression and self-actualization, but bringing himself and all his activities (including the "creativity") in accordance with the requirements of the effective demand, which are in fact the interests and demands of all the same financial banking oligarchy who have monopolized the right to issue "equivalents of cost".

Suffice it to impose artificial virtual banknotes as a universal unit of value - and humanity will voluntarily bring itself to the position of dog, which you can teach to do any command by rewarding with a piece of sugar. To do this it is just needed that all the value categories and human relationships be reduced to a monetary equivalent, and those which it is impossible to

commercialize, would be destroyed, so that they do not create any socio-cultural reservations which are not occupied by the system of total control, and would be a potential bridgehead of socio-cultural resistance to capitalocracy. Accordingly, the ambitious program of social reforms, undertaken by the capitalocratical elite on a global scale, becomes clear. It includes:

1) Tying up the social status to monetary terms; devaluation, vilification and destruction of social status features which are not mediated by money, such as social, corporate and ethnic belonging, education, rank, title (including military and scientific), awards, etc. In Russia, which has witnessed a criminal coup and been transformed from the world's superpower to a raw materials colony, that destruction of the non-economic social status had the most cruel and ruthless character, when the old features of social status (rank, awards) were openly mocked at, ridiculed and virtually trampled into mud. But in the "civilized world" the depreciation of non-cash social status categories is also evident, albeit it goes a bit more slowly and not in such radical ways. The goal is clear; it means a complete identification of social status with the amount of "greenbacks", which the oligarchy rewards human beings with for the conditioned behavior corresponding to its interests.

2) The destruction of religion as an ideological basis of cultural values which are not subject to commercialization, as well as the aims and principles of social organization. The corruption and degradation of religious institutions and structures. Religion is substituted with a set of shows, rituals and psychological services.

3) The destruction of the family as a social institution which, firstly, hampers the social atomization and creates hotbeds of human relations, uncontrolled through market mechanisms, and, secondly, limits the possibility of the young generation formation in the direction desired by capitalocracy.

4) Art is replaced by surrogates of mass culture and show business. The purpose is, firstly, to decrease the mass cultural level, and, consequently, simplify its organization and reactions, and thus improve its manageability. In one of her interviews a talented Russian rock singer Radislava Aleksandrovna Anchevskaya has defined this idea very clearly, *"We live in a state. Any state is a managing machine. It is easier to manage people when they have low requirements. It is easier to satisfy low requirements. For example, there exists vodka, and its trade brings huge profits. And it is easy and profitable to satisfy this craving. Because vodka is ALL that is needed. The dictatorship of show business is a part of the state machine. Previously, rock, as the church at one time, was separated from the state, and now they both are a part of it. The results are known. Just as in the church there have appeared Old Believers, so in "rock" we have appeared, for example."*

Secondly, through full art commercialization and control over the flow of currency, the capitalocracy establishes a full control over the form and content of attitudes, values, behaviors, etc., transmitted by means of the entertainment industry. That is, there is a transformation of "art" into the primitive propaganda tool and the imposition on the society of pictures of reality, forms of consciousness and behavior, beneficial for the financial oligarchy. In this sense, the author and artist agreeing to play by the entertainment industry rules, are deprived of any originality and become slaves of capitalocratic machine, as well as of their products consumers, defrauded by them. Undoubtedly, the capitalocracy will go the length of direct destruction of 'traditional' culture, which does not fit into the show business pattern - by 'perfecting' the laws of 'copyright' through not only economic and 'indirect' means, but also through coercion. Notably, it will create insurmountable barriers for the access to classical art and culture works and artifacts (literary, musical, visual, cinematic, etc.), at the same time rigidly suppressing the

work of non-profit and independent authors, with the possible ordinance of such activities as illegal, for instance, through licensing and certification systems.

5) Undermining of the authority and social status of academic science, "humanization" and "pluralization" (in fact, destruction) of scientific methodology. Evisceration of the content component of scientific work. Making senseless basic science and full commercialization of applied science. Eventually, the transformation of science into a meaningless signs production industry, which is totally controlled and mediated by the mechanisms of grants as a means of assessment in the universal monetary equivalent.

6) Commercialization of education, turning it into a commodity, and transformation of the educational system into a commercial corporation. In addition, the overall decline in the education level and orientation towards creating a mosaic (pluralistic, relativized) picture of the world, devoid of general logic. That is the result of education should be purchasing a set of commercially applicable knowledge and skills, without mastering the methodology with which this knowledge can be obtained and without regard to the knowledge from other "packages".

7) Destruction of national cultures, national, cultural and racial-anthropological unification and humanity depersonalization through the encouragement of migration, social mobility, etc.

7) Destruction of traditional nation states and their replacement by extraterritorial power centers of transnational corporations. Elimination of boundaries, making the world a single labor, raw materials, and production distribution market. Privatization of state functions: the replacement of army and police force by private commercial services. Atrophy of legal categories and the bourgeois-democratic concepts of civil and economic rights. Substitution of legal norms by technical regulations and rules, unilaterally established by corporations.

7) Establishment of full electronic control over a human facilitated by the increased use of electronic communication; transition to electronic digital documents, transition from paper to electronic money, etc., up to human cyborgisation and implantation of electronic devices, which enable to take the psyche and human body under external control.

Consumerism

How has the capitalocracy achieved the totalitarianism of market relations and universality of one currency as a measure of value and worth? First of all, by the imposition of certain social rules laying out the purpose, meaning and style of life. The doctrine of consumerism has been operative here.

The public educational system, media, the image-forming system of commercial advertising represent consumption to the society as the greatest pleasure and meaning of life. Consumption as a focus of life should be understood in a broad sense. It does not only imply the consumption of tangible goods and services, but also the fact that job skills and knowledge, relationships with people, etc. – in short, all the parts and aspects of life - are estimated in terms of their efficiency as means to maximize consumption.

Education and advertising constantly procreate in humans newer and newer consumer wishes and needs that are not only unnecessary from the standpoint of physical, mental and spiritual health, but frequently patently harmful. Money acquires the status of measure of access to the reservoir of consumer goods. Accordingly, a person develops a desire and commitment to fully

and completely subordinate themselves, their time, their lifestyles, habits and opinions to the acquisition of money. And we remember, that capitalocracy creates it sheerly 'out of nothing'.

Moreover, in modern society a social status is rigidly dovetailed with the consumption standard. In point of fact, a social status is not necessarily tied up with the property status. For instance, in a feudal society, the social status of the poorest of noblemen is higher than the status of the wealthiest of merchants. A sign, or a socially recognized marker, of social status is not necessarily highly labor compatible. The important thing is that this symbol of prestige ensures the society protection from a self-appointed appropriation and depreciation. For example, one of the pre-eminent signs of social status in the Soviet Union was the government awards. The highest among them were the Order of Lenin and the 'Gold Star' medal of the Hero of the Soviet Union. In the nascent years of the Red Army, red trousers, gifted as a premium, served as a sign of its owner's valor. In ancient China, the yellow elements (the imperial power symbols) included in one's clothes served as insignia of status. In the society of American Indians a status could be designated by some or other bird feathers in a headdress. And so on. The only condition to maintain such conventional signs as the highest values and social status symbols is their social recognition and protection from arbitrary and free manipulation, nihilistic denial, negligence and, especially, ridicule. Thus the star of the Hero of the Soviet Union will be recognized as a social status sign if and only if the society and the state confirm its status as a sign, punish for the denial and violation of its status, as well as its unauthorized appropriation, and do not allow mass awarding.

In a capitalist society the consumption standard is the full-scale universal symbol of social prestige and status. At the same time, real consumer product qualities lose their importance. A prestigious trademark alleging the amount of monetary units spent on a thing or service becomes decisive. For example, the price for a modern comfortable automobile that meets all the basic requirements of speed, safety and comfort can be from 20 to 50 thousand euros. At the same time, there are makes of cars worth hundreds of thousands or even millions of euros, the only justification of their astronomical value being that they act as signs of public recognition. In a capitalocratic society they have a similar meaning as the Star of the Hero in the Soviet Union. Similarly, brands of clothing, tourist services, etc. are social markers of status, recognition and position in a social hierarchy. And in every case the difference in price for commodities and services has a very little bearing on the difference between real quality and consumer characteristics of these commodities and services, but is determined almost exclusively by the brand prestige. That is, the price acts as a means of declaration and evidence of the social and hierarchical status of the commodity owner.

Thus, consumption in modern society is a public ritual, defining a person's place in the society, rather than manifestation of hedonism through satisfaction of bodily needs. Moreover, unlike traditional signs of value, capitalocratic symbols demand constant confirmation. In order to maintain an achieved status, it is necessary not only to make a singular purchase of an expensive suit or car, but to change them with the frequency and periodicity, established by an unwritten, but rigid law.

Thus capitalocracy rigorously and monopolistically dovetails social status, prestige, public recognition and place in the social hierarchy with the consumption standard. In fact, it has usurped the monopolistic right to define every person's social status by their consumption. At the same time, the affordable consumption standard is created through arbitrarily minted and almost arbitrarily distributed (!!) monetary units.

Accordingly, all the different alternative social status signs, non-mediated by money, such as awards, military ranks, degrees, not to mention such forms of recognition as diplomas, photos on

the Wall of Honor, etc., were at first purposefully devaluated and inflated through the mass distribution of high and rare awards at anniversaries, through marketing them as collectors' items, and through an almost open trade in university diplomas, academic degrees, etc., and then cynically jeered at and dismissed as 'worthless trinkets'. It is necessary to realize, that the overthrow of the status of awards, military ranks, degrees, etc. was not an accidental and accessory result of social chaos, but an absolutely conscious and dedicated policy, aimed at the monopolization by the world capitalocratic structures of the function of defining and maintaining every person's social status by rigidly tying it up to paper currency through the consumption standard.

'Copyright' and Intellectual Property

The next significant element of the capitalocratic system is the principles of intellectual property, patents and the so-called "copyright".

From time immemorial, actually, since the emergence of mankind, one of the key factors of progress was the adoption and dissemination of knowledge, skills and technologies. Of course, there were some limits related to the level of the technical development of the society. For example, before the era of printing books distribution was limited by their laborious manual copying. Some technical knowledge, strategically important for the economy or military, could be carefully preserved as a secret, for example, such were the secrets of Chinese silk production or Byzantine "Greek fire". However in any case, there had always been a chance of eliciting or rediscovering such secrets. The maintenance of the monopoly on a technological secret ownership was entirely the concern of its owner. Science and art were based on the principle of knowledge openness, and the possibility of legal assignment of particular knowledge as private property was never even contemplated.

The idea of copyright, that is, the possibility of a temporary disposal of intellectual labor products as private property, first manifested itself at the beginning of the 18th century, but it was not until the late 19th century that the idea of copyright came to be implemented systematically, permanently expanding its area of applicability. While the original meaning of the copyright law was actually to protect the author's rights - and initially it applied only to books - over time this law began to be used to protect mainly the author's heirs and copyright purchasers.

That is, by virtue of their alienability, copyrights have become commodities, and, similar to products of manufacture, came to be accumulated in the entirely different hands than those that produced them. And, having been initially connected with books, the principles of "copyright" (now quoted, because the author in most cases was not the subject of this right) was gradually spread to music, photos, paintings, movies, computer programs and - most importantly - to technological knowledge and inventions.

A significant nuance in this system is that the patenting of copyright for a discovery virtually eliminates any possibility of rediscovery. That means that while throughout the human history the monopoly on knowledge could exist only insofar as no one else was able to guess the same technology, now it is sought to transform the technological monopoly from natural and temporary into legal and permanent.

That is to provide all the technical achievements of mankind in the form of proprietary fragments, each of which has an owner. Obviously, such a system not only severely limits the dissemination of knowledge, skills and abilities (scientific and technological progress and

development of productive forces), but also destroys the system of free competition, turning production into a tightly closed system of monopolies.

Moreover, the monopolistic patent ownership makes it possible to exclude knowledge and technology from circulation and legally prohibit their use, in case their distribution is unprofitable for the owner of a monopoly. More often than not they are the most advanced and promising technologies, that can open the prospects for their broad non-commercial use. It is easy to imagine that the big companies and corporations will buy and remove from circulation those technologies, which, by virtue of their efficiency and competitiveness are likely to outvie their own products. It is easy to understand that for a capitalist manufacturer it is often not profitable to produce cheap goods if it's possible to make expensive ones. And, if some time ago a manufacturer was forced by a business struggle to produce cheaper products, now the patent monopoly simply allows him to buy a patent for a cheaper technology and actually prohibit its usage.

Such logic can be applied, in particular, to medicine. Monopoly of patent law today allows you to fully inflate prices for medicines, including (and even in particular!) those drugs which are vital.

The high mortality rate is beneficial to pharmaceutical tycoons, because it better than any advertisement encourages people to buy drugs, even at exorbitant prices, paying for them under the threat of death. At the same time, cheap drugs, similar in efficacy are banned, as patents for their production are purchased by the same corporations and "frozen", so as not to undercut prices.

There is a fundamentally similar situation in the arts and culture. The modern "copyright" ultimately leads to the fact that not only whole works, but also fragments thereof fall under its legislation, including individual rhymes and musical combinations. The art of a musician or a poet will be in the long run substituted and superseded by the art of a lawyer, trying to discover what combination of rhymes and sounds have not yet been patented. In this case, the main threat is not that pop music and entertainment industry are limited and commercialized, they are already built on the principles of commercials, but that the rights for "intellectual property" are retroactively formalized to the classic literary, visual, musical and cinematographic works of past ages of human history. There appears not only a possibility, but also a direct threat of removing them from human culture, including direct legal prohibition of their viewing and listening, or at least, the commercialized access to them. The legal basis for this can be purchasing them into private "intellectual property". The real reason for the restriction of access to them is the desire to create a complete monopoly of market principles and the interest of capitalocracy architects in full and absolute displacement of non-commercial art by commercial entertainment industry.

"... Those who believe that copyright does not extend to all the great world artistic heritage, make a mistake. Such precedents really exist. For example, a Russian company has sold the exclusive right to publish all the Russian fairy-tales in the U.S.A. to an American firm, the buyer having no more concern with fairy-tales than the seller. And it is completely unclear on what grounds it was done. In the field of popular music, for example, the copyrights have been sold and bought for a long time. For instance, the "rights" for all the "Beatles" songs have been bought. The case of Zvuki.ru and the rights for using the mp3s of Yanka Diaghileva's songs was a much publicized event. There were cases when music corporations, after a quarrel with musicians, refused to return them the recorded material and albums, leaving their recordings "under the counter". These examples from pop culture, to be sure, are so far not very representative, but they show that today there are special tools for manipulation (and even complete withdrawal) of any cultural mentefact.<...> Thank God no one owns the exclusive rights for Hesiod, or Cervantes. Only translators, graphic designers and publishers have some

rights in this area. There is also a tradition, according to which a special status ("of uniqueness") of this or that text should be attributed to a definite publishing house, and a special fee for reprinting the text should be levied on all the other publishers (as, for example, was the case with the tale of Lewis Carroll's "Alice in Wonderland"). Thus, standardization in the field of publishing inevitably leads to the increase of demands on the part of copyrighters in this area. This means that the "copyright" for Hesiod and Cervantes is theoretically possible, and apparently, in the foreseeable future we may have to deal with such nonsense."<...> Hypothetically, today a person (no matter physical or legal) may buy up all the rights for some development (and all parallel projects, associated with this development) and remain a sole owner in this area, a monopolist on the so-called "intellectual property". And there are no obstacles for it. Thus, our entire future may be purchased. In practice, it might look like this. Some anonymous buyer, for example a Japanese multimillionaire, buys a Van Gogh at an auction and takes it to his private collection in Japan. Paradoxically, from now on this picture doesn't exist for the world culture, because no one can see it in a museum. But this is not the worst thing, because we can do without Van Gogh after all.

Now imagine that a certain company wishes to buy (also secretly and anonymously) all rights for this or that invention (and parallel developments). For example, a vaccine or a highly complex device that is required for the latest researches in physics. What do we get as a result? As a result, only this firm will be able to fully carry out researches in the field of physics or will be a monopolist in the production of this particular vaccine. But even this is not the worst thing, because it implies that, once the investment was made, the buyer would try to get the feedback. This is the point of view of common classical capitalism and the old bourgeois moral, which is considered quite outdated in the present conditions. While before some obscurantists could waste their breath cursing modern science, now it is possible to have a situation that nobody could have imagined. Namely, freezing certain scientific projects, innovative technologies, concealment for geopolitical purposes of vaccines and biotechnologies. In the latter case (in the field of pharmacology and biotechnology), however, only some states possess resources for such actions. But this prospect seems the most alarming <...> The "copyright", this global card-sharped game of turning "text" into "product" can spring many "surprises". Where trade is involved, always expect surprises" (Ilya Vasilyev, "Copyright" and the Heritage of the Classics).

The ultimate goal of capitalocracy regarding the so-called "copyright" is to make every thought, every item of scientific and technological knowledge, any musical, literary or architectural image and even artistic device into objects of market purchase and sale, and thus introduce them into the field of the universal applicability of the arbitrary currency as the equivalent of their value. Taking into account the monopoly of the financial oligarchy on the production of monetary units, this means that the ultimate goal is to usurp all the complex of knowledge, skills, technology, art and culture created by the labor of all mankind throughout its history.

Postmodernism, tolerance, political correctness

As noted above, the stability of capitalocracy is based on the monopoly of certain values, certain attitudes and world view, certain moral norms. These principles are the belief in the absoluteness of the market, of commodity-money relations and the universality of monetary units as a measure of value and even a quantitative measure of essence and existence of an article. The only "authorized" goal of life under this system is the extension of the present limits of individual consumption, which coincides with the status in the social pyramid. The only two forms of relationships between people are either direct competition or pragmatic use (often mutual and based on formal contractual and legal principles) in order to enrich themselves and expand their own consumption.

It is important to understand that any other category (axiological, moral-ethical, aesthetic, etc.), which does not fit into the described system, by its very existence limits the scope of the uncontrolled power of the financial oligarchy. It creates an alternative to the principle of capitalocracy, and therefore it quite reasonably perceived by capitalocracy as a threat.

We have noted above that for this reason capitalocracy has been making concerted and decisive steps to limit and ultimately completely preclude free access to samples of classical art and culture, as well as eliminate non-profit contemporary art with the view to establishing a complete and absolute monopoly of commercial entertainment industry, pop and mass culture.

The same reductionism is carried out to the entire previous human culture, which does not fit into the format of the consumer society. In this respect, the architects of the New World Order seek to achieve:

1) Full and final desacralization of the world and society, full eradication of the very category of the sacred and the very human ability to whatsoever can be treated as sacred. Anything that used to be sacred in the public mind, or even just might get some attributes of sacredness, is purposefully exposed to relativization, questioned and exposed, or given "a creative review" from an original viewpoint. It becomes an object of manipulation, games and performances, is defiled and ridiculed until it loses all the signs of sacredness and is reduced to a commodity within the framework of the universal market exchange equivalence.

2) Full and final decanonization, destruction of any spiritual, religious, metaphysical, philosophical, axiological, aesthetic, ethical, and even etiquette, behavioral and everyday traditions, canons and regulations that could unite society and create a hotbed of organic social holism ("totalitarianism"). Instead of it the active promotion of any individual spiritual, philosophical, aesthetic, moral and behavioral abnormalities and deviations, if they fit into the format of a consumer society. The purpose of this is to atomize society and destroy not only the social structures that can withstand manipulation, but even conditions and prerequisites, necessary for their formation.

3) The relativization of not only social, but also personal aesthetic, moral and ethic categories, religious, social and political ideals. The purpose is to develop the lukewarm attitude, social inactivity, religious, ethic and political indifference, nonchalance towards the questions of the good and the evil, justice and injustice, truth and lie, beauty and ugliness. All these categories should become relative, different views should be identified as equivalent and equipollent, they should substitute and complement each other easily. What should really become the ultimate, final category is the level of personal comfort, wellbeing and prosperity, that is absolute conformism under the monopolistic domination of the consumer society standards.

4) The destruction of the integral picture of the world, relativization of its conceptual structure, pluralism and multiplicity of contradictory "scientific truths", loosening and destruction of methodological rules, negligence of the formal logic, science "humanization and humanitarization" (in reality its substitution by emotional verbiage), destruction of the authority of scientific knowledge, of science's monopoly on truth, the spread of antiscientific and pseudoscientific views and ideas and, ultimately, the formation of a mosaic, fragmentary, patchy, clip-art worldview. The purpose is to generate fatigue, aversion and indifference to the issues of truth and objective reality, foster conformity and opportunism of world outlook, thus reducing the barrier of mental censorship of incoming information and facilitating the easiness of mind manipulation.

The whole set of the described systems and techniques of desacralization, decanonization, relativization, fragmentation, formation of ideological, aesthetic, ethical and socio-political apathy and conformism, intrusion of an eclectic, mosaic world outlook makes up a phenomenon called postmodernism. Postmodernism manifests itself in all spheres and areas ranging from art to politics, from science and philosophy to structures of everyday life. Lacking unity and integrity and strongly denying them, it nonetheless claims its own monopoly and absence of alternatives.

It is necessary to note that although postmodernism positions itself as a literary, architectural, etc. style, as a general direction of the modern art and culture, or as a mental and value-related characteristic of modern society, it actually represents a pure case of social service commissioning. It is no more and no less than an instrument of mind control and shaping mass behaviour in the interests of the customer - the transnational capitalist oligarchy, and, more specifically, the world's banking oligarchy and its top management. The above described cultural phenomena are just the means of ensuring the exchange relations monopoly and the universal character of cash equivalents as a measure of value. It is a way to embrace all kinds of human manifestations and relationships, including knowledge, thinking, creativity, picture of the world, self-expression, aesthetic and ethical views, human relations etc. in the area of commodity-money relations. The final goal is simple - to achieve full and absolute control over every individual with the help of arbitrary oligarchy-made banknotes, and transform humanity and each individual into "trained dogs" with reflexes, conditioned by Pavlov's methods.

In each case, we should remember that the so-called "Postmodern Culture" is an instrument of power and domination, and the agents and distributors of this "culture" are "hired dog-trainers" - the ideological and even social engineering service of the existing government system.

It should be understood that the "apolitical" character of postmodernism is sham. Forming "apolitical" views, social and political indifference and the masses' apathy, postmodernism does it to ensure the economic, social and political interests of the very thin layer of the global oligarchy, according to its "social mandate". Therefore, postmodernism itself, from beginning to end, is a purely political phenomenon and only in this aspect can it be adequately understood and estimated. Postmodernism is basically the continuation of liberalism, which has triumphed over all other doctrines, competitive to it, and, under the circumstances when the "other", distinguishing it, has been removed, the Postmodern has also removed itself as an ideology, but lives on as a way and mode of social existence.

While in the area of culture, art, science, etc., the political nature of the postmodern project is rather veiled and implicit, some of its manifestations are open and politically explicit. They are such ideological categories, inextricably connected with postmodernism, as tolerance and political correctness.

To understand what "tolerance" is in today's socio-political meaning, we must clearly understand that any worldview, cultural, ethical, or behavioral norm, that fastens the society and does not permit it to break up in "human dust", exists as long as mechanisms of punishment for its violation work in practice. These mechanisms not necessarily have to be formal and legal. They may as well exist in the unwritten form as a kind of social intolerance, condemnation, censure and ostracism. Nevertheless, they must exist, because if a violation of a certain rule does not entail punishment, this rule ceases to exist. The so-called "tolerance" (whose literal translation into Russian is "indulgence") today assumes the duty of the majority, who adhere to certain ethical, cultural, behavioral and other norms, traditional for a certain society, to tolerantly endure the violation of these rules by the representatives of minorities and individuals not committed to

the adherent majority. On the other hand, minorities have been given an absolute freedom to insult and offend the inherent religious, ethno-cultural, behavioural and personal norms, traditions and values of the majority.

It should be emphasized that an active adherence to intrinsic and socially accepted values, traditions and norms is inextricably linked with a squemish attitude to their violation and the behavioural responses aimed at preventing such violations. It is the mechanism of socio-forming and socio-organizing activity of such rules, that fastens a group of individuals into a collective entity. It clearly separates the people belonging to a society from not belonging "outsiders." The brightest example of this kind is the attitude toward the sacred thing, including its active protection from violation and derision. The attitude towards domestic and behavioural norms is less brightly and emotionally tinged, as it has a much lower value status, but the nature of adherence to these social norms is fundamentally similar.

Within the ideology of "tolerance" a variety of minorities (national, ethnic, religious, subcultural, gender, etc.) do not only have the right and opportunity to stick to their own rules, but also are incited to an active demonstration of these rules, which is often tantamount to a denial, violation and destruction of the norms of the majority, that in some cases insults and humiliates the members of the majority, and they feel it extremely keenly. For example, certain artistic endeavors and performances denigrating religion are perceived as sacrilege and blasphemy. Almost as painfully is perceived by the majority of the society the behavioral demonstration of homosexuals and other sexual deviants. A little less acute, but also painfully is perceived the defiant behavior of non-native immigrant ethnic minorities.

What is the purpose of encouraging minorities to violate rules and regulations, adopted by the majority, of forcing the majority to patiently and meekly tolerate a permanent and systematic humiliation and destruction of their rules and traditions? The purpose of this policy is very simple and pragmatic: through the systematic humiliation and destruction of sanctities, traditions, rules and regulations to disintegrate the society, to dismantle those of its structures, which bind and consolidate this society, which limit the manipulation of consciousness and behavior. In parallel, most people are inculcated with complete social passivity, escapism (escaping social reality, disregard of it), are conditioned to extreme alienation. The society of tolerance is essentially a system of complete mutual neglect, where people try by any means not to see and notice each other, barely endure the existence of each other as something obviously painful and unpleasant (reluctantly and with clenched teeth), ideally get fully disengaged from each other. However, this autonomy and "self-sufficiency" of an individual is extremely misleading: having lost the protection of traditional social structures, he or she becomes extremely dependent on and controllable by means of virtual money, weapons of mass indoctrination and brainwashing.

By cultivating tolerance and indifferent attitude towards offence, disregard for and violation of social norms, the erosion of these norms is achieved, which results in atomization and desocialization of individuals. Thus the entire set of socio-cultural codes (religious, national etc.) is destroyed, and their place is taken by the universal legal-contractual and commodity-money protocol of interaction between extremely alienated individuals. In the limit, each individual is totally alone and defenseless in the face of the capitalocratic vehicle of control and zombieing. We should clearly understand that the desocialization, marginalization and atomization of society are not mere by-products, but a conscious and direct aim of the introduction of tolerance.

Another explicitly political manifestation of postmodernism is the so-called "political correctness" - a specific form of censorship of those meanings, which transgress the consumer

culture. While the classical censorship is an explicit ban on public statement and expression of any ideas, the political correctness is a subtle, if cardinal, form of manipulation, seeking to reform the language in such a way, that a whole layer of ideas is impossible. It is achieved not only at the level of expression, due to lack of words, but also at the level of thought - in the absence of relevant concepts. In contrast to classical censorship, the political correctness is not so much a system of bans on open outer statements and self-expression, but a method of reforming the inner world and the very structure of human thought by changing the conceptual apparatus. It is implemented by eliminating a series of words and concepts from the language or by carrying out significant mutations in their values.

In connection with this, let us recall George Orwell's dystopian *1984* Newspeak - a specific language, artificially constructed in such a way as to exclude the very possibility of formulating ideas that may displease the ruling clique. Since human thinking is carried out through operating concepts, the exclusion of certain concepts does not just inhibit formulation of some ideas and their expression in words, but the very possibility of conceiving these ideas on the level of thought. The bounds of human thought are limited by the conceptual apparatus available to him, so changing the language changes the mode and character of thought. And then, exactly according to the Orwellian model, all the previously written books (including the Bible), articles, movies, etc. are translated into the "politically correct" Newspeak, and the entire human culture is retroactively adjusted to the demands of the ruling oligarchy.

What are the meanings and values that are eliminated in the first place with the introduction of "political correctness" of human language and thought? They are all the concepts related to the traditional society, national-ethnic identity, the distinction between insiders and outsiders, the natural inequality between the values of the majority and those of minorities of a society. They are also concepts, related to socialist (communist) perspective, viz. pre-eminence of social equality and social justice, priority of society's interests over private ones, of public over private property, freedom from exploitation, denunciation of rapacious imperialist aggression, etc. Finally, relativized or simplified and reduced to lower levels of human intercourse are the humanitarian concepts of justice, conscience, seeking truth. The purpose of this has already been mentioned above, it is the disintegration of the unifying and consolidating structures of society and of society itself into a structureless, amorphous, easily manipulated and controlled mass, the undermining and destruction of nation states with the view to the transition to a single worldwide open market space.

Furthermore, in the paradigm of political correctness the concepts that designate perversions, mental and physical disabilities, physical defects, deformities etc. are excluded. Instead of them, "politically correct" terms are introduced, so that all the concepts of normal and abnormal and, likewise, the terms which mark such characteristics, become taboo. The objective is of the same strain: to destroy the conventional notion of psychical, mental and behavioral norm, the distinction between beauty and ugliness, between physical, mental and spiritual strengths and weaknesses etc., that is to shatter those social perceptions, which, in fact, form and hold society as a structure and do not permit it to fall apart into a set of individuals.

Also, within the framework of political correctness the concepts and linguistic structures that express natural gender distinctions and related division of social roles, functions and behaviors come to be tabooed and destroyed. The goal is eliminate normal relationships between men and women and, in the long run, completely destroy the traditional family as the basic unit of society. We will speak in more detail on this issue below, when we consider feminism.

In the meantime, let us summarize the above. In the framework of the imposed postmodern culture and the related political expressions of the principles of "tolerance" and "political

correctness", the capitalocracy carries into practice its intent to destroy traditional social structures and the system of social connections and relationships that do not fit into the format of contractual and commodity-money market relations. Social passivity, lukewarmness, indifference to socially significant norms, to sanctities and symbols that bind society, to everything that goes beyond the commodity-money relations, issues of consumption and personal comfort, are deliberately nurtured in humans. The purpose of this policy is to destroy social institutions, relationships and values that are not fully controlled and regulated through financial mechanisms, and by the very fact of their existence undermine the monopoly of the capitalocratic system on power over the souls, consciousness and behavior of people.

Multiculturalism

One of the important tools of capitalocracy is the imposition of so-called "multiculturalism", which implies an active and purposeful substitution of traditional monoethnic and monocultural societies that form the basis of national statehood, with the multiethnic population with no common culture, ideology, interests or historical destiny, incapable of self-awareness and protection of their cultural interests, and therefore doomed to dissociation.

The multiculturalization is carried out by, on the one hand, the active promotion of an ethnically and culturally different migration, by mixing the Earth population, on the other hand, by hindering assimilation, by supporting the preservation of the ethnic, cultural, religious and linguistic otherness of migrant diasporas, which is positioned as the "protection of the rights and cultures of national minorities."

The meaning of multiculturalism is quite obvious. A traditional nation state is formed through national and ethnic unity. That is, originally the formation of a society is inextricably connected with the differentiation of "one's own" (insiders) from numerous groups of "strangers" (outsiders) for the collective defense and protection of one's collective interests. In a society, united on the basis of protecting the collective interests of "one's own" from the encroachments of "strangers" remaining outside of this union, the category of law develops quite naturally.

The nation-state becomes an apparatus, the *raison d'être* of which is protection of the interests of its citizens if they clash with the interests of "outsiders", that is of those who enter in a competing nation-state community. The principle of deliberate consolidation for the protection and realization of one's collective interest provides a basis for civil rights and a legitimate statehood of civil society, in the end, of the political system of democracy, that is, the sovereign government of national communities in their collective interest. In contrast, the destruction of the national unity of society, its ethnic and cultural separation leads to a disintegration of the collective as a subject of national statehood. Thus massive immigration, ethnically and culturally alien to the native population, contributes to the disunity of the society, breaks it into sets of strangers, resulting in a continuous war of nationalities, periodically heated up to direct street clashes, riots and mutual terror. The state itself becomes nationally indifferent, alienated from the national interests. Bureaucracy inevitably degenerates into a closed clan corporation that operates exclusively in its own internal corporate interests. Officials as hired managers under popular control of a sovereign nation turn into representatives of a corporation dominant over the population, into masters of the state, executives (later owners) of the national resources and wealth. To put it bluntly, the goal is the state apparatus' emancipation from the societal control and the "privatization" of state by the bureaucracy corporation.

However, it is not the bureaucracy that initiates the degradation of nation-states. The initiator is the transnational global oligarchy that seeks to eliminate the freedom of sovereign nations, as

well as democratic freedoms and rights of their citizens. In lieu of it, the unlimited dictatorship and tyranny of the oligarchy is to be established, which is implemented on a global scale through the system of extraterritorial power centers - transnational corporations and monopolies. Nation-states for that matter are to be transformed from instruments of national sovereignty and protection of national interests into local administrations of the world capitalocratic dictatorship. To bring about this transformation, the world capitalocracy encourage growth of corruption, the desire of officials to free themselves from public scrutiny and turn from public servants into satraps of the world oligarchy, whose task is to keep local populations in constant fear, powerlessness and slavery.

It should be understood that democracy and civil rights may not be for everyone. The sociologist A.G. Dugin in his book *The fourth political theory* rightly notes that democracy does not admit of individual equality in any way. It has a rigid dividing line between those who are admitted to the participation in the "ecstasy of political solutions" and those who are not. At all times and in all societies only these or those social groups were recognized as actual participants of democratic processes (some of them constituted the majority, others - the minority of the society). In different societies, the structure was different, but the principle of including some in the democratic process and excluding others is a fundamental feature of all types of democracies.

Although further arguments of A.G. Dugin are not undeniable, this thought is right. And it can be attributed not only to democracy (i.e. the area of political rights) but also to civil rights and liberties in general. All these phenomena express and protect the interests of the ruling classes, even if they claim to embrace the interests of the entire society.

The civil law exists as long as there is its collective subject - the clear-cut civilian collective, united and to promote their interests and privileges in the face of "strangers" excluded from this group. In the Roman Republic the subject of such a community were Roman citizens, opposed to the mass of the conquered subjects who did not have the rights of the Roman citizenship. For the early bourgeois democracies of Europe it was the bourgeois class, which actually was the bourgeois nation. Later, with the development of capitalism, the bourgeois nation also embraced common people, the masses, who had been previously excluded from "membership" in the nation. But it is important to note that the major factor of granting them civil rights, apart from their intense class struggle, was the spread of social and economic benefits to the entire population of the countries of Europe and North America, which became possible only as a result of colonialism and imperialism. In other words, the political subjectivity of European nations was based on the opposition of the interests of the global metropolis and the colonial periphery.

However, in the case of the spread of civil rights to "all" people, a collective subject of "one's own, insiders", strong in the opposition to "the alien, outsiders", becomes dissolved. It is a way of manipulating the majority, which permits certain forces to thrust their interests and represent them as the interests of the nation. The law is also depreciated, it virtually disappears and becomes an empty form without content. It is remarkable that in the ancient Greek poleis the spread of democratic rights to all the society inevitably led to ochlocracy, to the triumph of demagogues, and, ultimately, to the establishment of a tyranny. The same thing happened in the Roman Empire, where the extension of civil rights to all free male inhabitants by the Emperor Caracalla's edict led to the death of the Roman civil law-based society and its development into the Dominate era.

The same thing is happening in contemporary Western democracies today. To the accompaniment of high-sounding words about democracy, rights and freedoms of an individual, the categories of law have been brought down to grotesque, parody, absurdity, treated in

contradiction with common sense, so as finally to cancel them and then plunge people into a state of complete lawlessness and unbridled tyranny. The European, and even more so, the U.S. legal system provides countless examples of bringing "personal rights and liberties" to the point of absurdity, which is incompatible with the existence of the society. No citizen may be today confident in their security from the collective insanity of the legal system. He can get a prison sentence if he has stared at the passing woman (sexual harassment) or hasn't bought a toy to his own child (moral violence over children). He can be declared criminal if he has listened to non-licensed music or has photographed an item which is someone's "intellectual property". It has become absolutely impossible to predict, what freakish form the next excess of modern Western legal system will get because of its rupture with common sense. The legal system in its irrationality began to resemble an act of nature (natural disaster) or a brick which can fall from a roof with equal probability on a head of both a criminal and the most lawful citizen. The protection of individual rights has turned nearly into the main danger to these rights, and the moment will come when citizens of the Western democracies will be so intimidated by the unpredictability of these schizophrenic excesses for the struggle of what it said to be their rights, that they will voluntarily prefer rational and clear deprivation of rights.

Let's underline once again, that the so-called "multiculturalism", "tolerance" and "political correctness", covering with words about democracy, personal rights and freedoms etc., are actually the tools of demolition of the rights and personal freedoms, are actually the tools of the democracy basis liquidation. People will willingly give up their individual and civil rights and freedoms, as well as their national freedom and sovereignty.

Feminism

In modern Western society feminism acts essentially as a part of the dominating state ideology (to be more precise, of over-state and trans-state, i.e. global ideology). In this capacity it is peremptorily and non-competitively imposed at schools, universities, mass media, and enshrined in the law. Considerable finances are put into feminism propaganda, conducting the "gender research", the activity of "women science faculties", publication of feminist literature etc. Who finances the feminist movement and why? The question appears rhetorical. The subject of such financing in a capitalist society can be only the collective owner of the capital, the transnational financial oligarchy. No other subject is able to provide such a strong financing within the limits of the modern capitalocratic society, combined with both retaliatory and formative-educational functions of the state (or, to be more precisely, of the post-states – the regional administrations of the New World Order).

The answer to the question who is financing automatically replies to the question for what it is done. The only reason is to provide their own class (or corporate, if you will) interests. What is left for us to do is understand how it is done. The answer is simple. With whom is it possible to fight "for the rights of women"? Who acts in a role of "the oppressor" and "discriminator"? Of course, it is the men. As a result one half of the society is opposed to the other in the framework of an artificially created contradiction. Accordingly, the real contradiction is hidden - the contradiction between the interests of the overwhelming majority of people and a narrow circle of the monopolistic financial oligarchy. The split, atomized society loses the ability to consolidate in defending their real interests. As a matter of fact, these interests are social-class, but they coincide with national interests due to the monopolization of the capital and isolation of the bourgeoisie into an extremely narrow oligarchical estate, alienated from the nation.

By creating an artificial opposition splitting the society on the gender principle, the capitalocratic oligarchy solves another important problem: it destroys the traditional family. What family is the

palaver about, if women are united and mobilized against men and men - against women? The aspiration of the capitalocracy is to destroy the traditional family as the basic cell of the society. This aspiration is hardly concealed lately; and the default of the family is quite widely declared as fact. In particular, almost right after the close of the World meeting of the families which took place in Mexico City in January, 2009, the director of the the United Nations Population Fund (UNFPA) Arie Hockman declared that the destruction of the traditional family, a high level of divorces and growth of the number of illegitimate children is not an indicator of the crisis of the society, but the celebration of human rights over the patriarchal character.

The ultimate goal is the unhampered formation of a “new man” by means of school, mass-media and others institutions, governed by the capitalocracy. As a result the oligarchy seeks to receive a qualitatively new person: the ideal consumer with controlled one-dimensional desires and aspirations, who would be incapable of thinking and behaving independently. The transfer of knowledge, outlooks, and ethical standards from generation to generation in the framework of a traditional family prevents the oligarchy from reforming mankind according to its own interests. Therefore the family as a social institution is subjected to purposeful decomposition and destruction by the opposition of woman to man and child to parents; by the active intervention of the state into family relations on the pretext of “protection against household violence”; by propagation of the way of life, which is incompatible with the foundation of the family; by adopting the legislation, destroying the traditional family. Feminism as the ideology of intersexual struggle and opposition of the interests of sexes is one of the ideological tools to solve the given problem.

Thus, we conclude that the customer and organizer of the so-called “struggle for the rights of women” is capitalocracy, which in such a manner alienates, undermines and atomizes the society. Actually, this struggle contradicts not only men's interests, but, to an equal degree, the interests of the female part of the population, and it is conducted not in women’s interests, but in the interests of the small group of capitalocracy. The meaning of this struggle is not achievement of any concrete rights whatsoever, but dissociation of representatives of different sexes, instigation of mutual animosity, mistrust and hatred between them. Besides oligarchy, only homosexuals could be gainers from such dissociation of society by the sexual characteristic.

Feminism sets itself up as a movement for women’s equality. In reality the nominal purpose of feminism had been reached even before its occurrence. Of course, if we trace back the history of modern feminism since the appearance of Simone de Beauvoir’s book *The Second Sex* in 1949, but not since the suffragism of the late 19th – early 20th c. or the first demands for women’s suffrage, voiced in the U.S.A, France and England in the late 18th century. Already by the middle of the 20th c. women have been completely equaled in suffrage, property and all other legal rights with men in the countries of Europe and North America, not to mention the Soviet Union. Thus, the *modern* feminism rapidly developing since the 1960s, has no true relevance to the struggle for equality. And its goal is not the attainment of equality and equal starting possibilities, but the equality in terms of identity and destroying sexual distinctions, at least, in any public, socially significant area. More radical forms of feminism have publicly demanded inequality and discrimination in favor of women and/or sexual apartheid: isolation, separate development and residing, sexual segregation.

The semi-official feminism obediently waits on the global oligarchy, discerning the presence of "discrimination" and "oppression" of women in the cases when capitalocracy wishes to subvert independent traditionalist countries. On the other hand, glaring cases of sex exploitation, pornography, use of naked body for commercial purposes are more often than not overlooked.

Much of present-day feminist critique is based on the inequality of result: men often occupy more important positions than women in government, business, etc. However, the inequality of representation of sexes in any given public field by itself doesn't prove the presence of discrimination, because it may be a direct consequence of the biological and natural social discrepancy between man and woman. And it is revealed not only at the genetic and anatomic level, but also at the psycho-physiological one: in the mindset, intellectual features, willpower and some other qualities.

To circumvent this obvious fact, the concept of gender has been introduced by feminists in the "politically correct" newspeak. It designates a social role, produced by the public education, culture and environment. That gender has a purely social nature and doesn't correspond with the biological sex has become an axiom. In other words, all the mental, emotional, behavioral distinctions between man and woman are ostensibly determined not by the biological nature, but due to the difference in social education. Accordingly, the distinction of behavioral roles and models of man and woman, leading to the unequal representation in various social fields, has been declared the result of a "plot" and the source of "discrimination".

From the scientific point of view it is clear that this theory is groundless. The influence of sexual hormones on behavior was proved long ago. In particular, it is a well-known fact that the drive for leadership which eventually determines the position in a social hierarchy, is substantially regulated by the male sex hormone, testosterone. It affects the orientation in space that has essential value for a number of professions. There is also no doubt in the existence of hormonal regulation of the parent instinct. Well-known are the intersexual distinctions in the functional asymmetry of cerebral hemispheres that condition the difference in the way of thinking and information processing as a whole. It doesn't leave any doubt that there is a connection of hormones with the general emotional background, the character of motivations, working capacity and a number of other mental characteristics. Last but not least, the feminist postulate about the extrabiological, socially coded nature of "gender" behavioural models is impugned by the fact that these human models are essentially similar to those of higher Primates.

Thus, the distinctions in the behavioral models of representatives of different sexes are in most cases shaped by culture, rather than generated by it. These distinctions are essentially biological: they are determined genetically, actualized hormonally, and are of utmost adaptive significance for the species in general. They had emerged not only long before the appearance of Homo Sapiens as a species, but even before the appearance of homo as a genus. In other words, these models had already emerged in their main features before the beginning of anthropogenesis; mankind inherited them from apelike ancestors, and they remained almost unchanged for all the human history. The only thing that was changing was their cultural appearance.

These biological differences in behavior, motivations, character of thinking, will-power and abilities largely determine the social roles and niches occupied in a society by representatives of each of the sexes. While the man by virtue of his biological (genetic, hormonal, physiological, mental) features is more focused on public work and professional activity, the woman is to a larger degree focused on the organization of interfamily life, birth and education of children.

The difference between women and men in politics, business, and a number of professions (as well as the notorious difference between average wages), in full equality of starting opportunities, is determined not by "discrimination", but by the presence of psychophysiological differences between the sexes, that is, it reflects the biological norm, roughly the same in modern human society as in a simian flock.

However, feminism ignoring scientific knowledge and scientific evidence has made attempts to justify their gender myth in an experimental way. In particular, feminists have carried out experiments on children in order to break the intersexual differences in the behavior of boys and girls and make them neutral (i.e. "asexual") individuals in their behaviour.

A few examples of such experiments are described in the book *Language of Relationships* by Allan and Barbara Pease. A. Nikonov quotes an excerpt from this book in his work *The End of Feminism*.

"Israeli kibbutzim have for years tried to remove the sex stereotyping of boys and girls. Children's clothes, shoes, hairstyles and lifestyles were fashioned on one sexless, neutral model. Boys were encouraged to play with dolls, sew, knit, cook and clean, and girls were motivated to play football, climb trees and play darts.

The idea of the kibbutz was to have a sexually neutral society in which there were no rigid formulae for each sex and each member had equal opportunity and equal responsibility within the group. Sexist language and phrases like 'big boys don't cry' and 'little girls don't play in the dirt' were removed from the language and kibbutzniks claimed that they could demonstrate a complete interchangeability of roles between the sexes. So, what happened?

After 90 years of kibbutzim, studies have shown that boys in the kibbutz constantly display aggressive and disobedient behaviour, form power groups, fight amongst themselves, form unwritten hierarchies and do 'deals', while girls co-operate with each other, avoid conflicts, act affectionately, make friends and share with one another. Given a free hand to choose their own school courses and subjects, each opted for sex-specific courses, with boys studying physics, engineering and sports, and girls becoming teachers, counsellors, nurses and personnel managers. Their biology directed them to pursuits and occupations that fitted the wiring of their brains.

Studies of neutrally-reared children in these societies show the removal of the mother/child bond does not reduce the sex differences or preferences in children. Rather, it creates a generation of children who feel neglected and confused and are likely to grow into screwed-up adults".

A. Nikonov cites some other examples in his book:

"Gender equity experts in America's schools, universities, government agencies, and major women's groups would share the distress of the kibbutz counselors, having spent more than a decade trying to resocialize boys away from "toxic masculinity." In a great number of American schools, gender reformers have succeeded in expunging many activities that young boys enjoy: dodge ball, cops and robbers, reading or listening to stories about battles and war heroes. A daycare center in North Carolina was censured by the State Division of Child Development for letting boys play with two-inch green Army men. The division director described the toys as "potentially dangerous if children use them to act out violent themes."

For more than ten years America has maimed its children. Gradually the experts concluded that the experience of educating a new man seemed to be failing. Distorting boys' psyche was successful, but they couldn't completely eradicate their selves, try as they may.

There was a fanatical feminist, an "equity facilitator", trying to persuade a group of nine-year-old boys in a Baltimore public school to accept the idea of playing with baby dolls. According to one observer, "Their reaction was so hostile, the teacher had trouble keeping order." Who ever would have thought of such misbehaviour!..

Researchers Lockheed and Harris state: for a whole year of implementation of gender equity in the classroom teachers did not manage to squeeze out children's sex segregation. It is known that boys prefer to sit with boys and girls with girls. The teachers forced boys to sit with girls and forced children to walk in pairs at the break (boys with girls), holding hands – dominated by full sex equity, idyll and tenderness. It is not surprising, that researchers, conducting surveys at schools, recorded that the children hated those teachers most, and the girls in particular. "

Characteristically, feminism, opposing the biological human nature, is at the same time hostile to traditional human culture, including all spiritual and religious traditions (all the three world religions - Christianity, Islam and Buddhism), norms of traditional morality, traditional stereotypes, modes of behavior and social relations, typical of the culture of almost all nations and ethnic groups.

Feminism stands as one of the tools of the destruction of traditional culture - which in itself contributes to the destruction of social ties and atomization of human society.

Thus feminism is a tool of the world capitalocracy used for the destruction of traditional social institutions (family, nation), and relationships. In fact, it is aimed at solving two problems: the atomization of society and the erosion of family education. It acts as a component of the program of constructing the so-called New World Order, reformating humanity into an easily managed mass of consumers.

Juvenile Justice

The capitalocratic system is highly interested in breaking the family as an institution. Firstly, the family relations are human relations, which defy, or at least resist, being shaped into purely contractual or commodity-money modes. As a result, the family prevents a complete atomization of society and breaks the monopoly of money as a universal and sole mediator of interpersonal relations in a capitalocratic society. Secondly, and it is the main reason, the family does not only structure the society in its local framework, but also provides a link between generations. It is a source of parental upbringing, that is, of passing on traditions, values, historical memory, mentality, norms and behaviors from generation to generation. Therefore, it limits the ability of capitalocratic system to form the "new man" - an ideal consumer, who is free from religious, cultural, national, ethnic, aesthetic, ethical or any other norms and stereotypes that go beyond the pursuit of money and its spending.

Accordingly, the task of capitalocracy is to undermine the family and isolate new generations from the family upbringing, which transmits old human culture, unrelated to the categories of income and consumption. In the same way as capitalocracy seeks to regulate family relationships between man and woman by introducing a mediator - a lawyer, attorney, social service worker, who would supervise spouses for "domestic violence", a similar mediator - an officer of juvenile justice - is introduced in the relationship between parent and child. Although formally the goal of juvenile justice is to "protect" children from domestic violence or unwholesome conditions within the family, the real reasons are altogether different.

Special companies develop and launch relevant horror stories into commercial media. Money is no problem, and performers can easily be found. But, of course, the stories invented and launched into the press by "human rights defenders" is only a pretext. The real purpose of this program is to separate children from parents and make parental education practically impossible.

Any means of parental education and influence (not necessarily physical punishment) can be indiscriminately declared “a form of moral violence.” To protect against this “violence” (that is, from parenting as such) a child is given the right to sue their own parents and resolve domestic problems in court. Moreover, a minor (undoubtedly immature and not responsible for their actions) is obtrusively lectured on their rights and thereby virtually provoked to blackmail their parents into submission.

Let us cite in this regard an excerpt from the article *Trojan Juvenile Justice* by I. Medvedeva and T. Shishov: “So far from abstract talk about “poor children”, specific practices of real work with children shows that when a child is really abused, he or she dreads their victimizer. Not only is it unthinkable for them to sue him, but even complain about their misfortunes to some well-familiar adults. At the same time, egocentric, spoiled, naughty and defiant little manipulators “report” their parents with ease (and sometimes even fun). <...> So, for children who really need protection from violence, juvenile justice will be like a poultice on a wooden leg. <...> But in the case little tyrants, juvenile justice really gives them a full scope and thus exacerbates their mental distortion. The right to sue adults will affect negatively even normal children, not prone to litigation (which is, by the way, a symptom of a serious mental disorder). As a matter of fact, under the influence of liberal media, the authority of the older generations is bursting at the seams as it is. In some teen magazines there are special columns in which children are instructed how to disrupt lessons or take the mickey out of “rents”, “schoolmarms” or “retirees”.

In many cases children are collected into orphanages because their parents are unable to provide for them. So scores of thousands of poor families are deprived of their offspring. At the same time the children at orphanages can be freely experimented upon, being brought up in the unnatural conditions in the needs of the ruling capitalocracy.

Apart from the separation of generations there is one more consequence of juvenile justice: desocialized children and adolescents, who are the result of the targeted disruption of mechanisms of education, contribute to the controlled chaos, social unrest and terror. And the latter, in their turn, serve to lower the morale of people, make them amenable and thus facilitate the elimination of their rights and freedoms. Let us once again quote Medvedeva and Shishov:

“What is the real purpose of juvenile justice? What is the purpose of building a legally protected system of the corruption of minors, of pampering to riot and aggressiveness? Why is the wall of alienation and hostility erected between them and sober adults? We have already mentioned, that enkindling the conflict between “fathers and sons” is one of the priorities of the globalist project, which seeks to impose the “new”, so-called post-Christian values on humanity and therefore blocks the channels of transmitting cultural traditions, the most important of which is family upbringing. If children stop trusting their parents and cease to obey them, they fall easy prey to very different “educators”, whom we have briefly described above.

Juvenile justice also meets one more objective of the globalist project - depopulation. Globalist ideologues are known to be utmostly concerned about the rising world population and hellbent on curbing it. Even the UNO, of late having become their mouthpiece, declares it quite unequivocally. The capital wages a struggle, not at all unsuccessful, to stop the population growth. And juvenile justice does not only give a leeway to anti-childbearing propaganda under the guise of “family planning” and anti-AIDS, but also provokes reluctance to have children. Why worry, give birth, have sleepless nights, spend so much effort and finance? To watch your child become unruly, run riot with utter impunity and full detriment to himself or herself, and threaten to clap you in jail if you attempt to take him in hand?<...>

All this is more or less clear. However, there is something else to be clarified. <... > More and more people can see, that the adherents of globalization are methodically preparing the ground for the accession of the prince of darkness, trying to force us all to live in the system of inverted coordinates. Hiding behind the facade of America, they ruthlessly incite wars around the world, play off peoples against each other, hypocritically predicting "the clash of civilizations" - in fact, carefully organized by them. They have even coined the term "controlled chaos". Notably, it gradually replaces the expression "the new world order". Does it probably mean that a new world order will ultimately reign, when he, whom many will take as the Messiah, ends this chaos?

And again, note, that all these conflicts, wars, "orange" and other revolutions, as we have said, involve a lot of children and adolescents. In some cases (for example, in Africa), they are an essential part of the army. This is a new phenomenon, the consequences of which our society has not yet completely estimated. However, we already know, that children, who have received special psychological treatment, become even more violent and ruthless than adults.

But even in the most tranquil, well-fed and seemingly well-off countries the tectonic explosion of children and adolescent's aggression is brewing. Here and there through the thin film of Western political correctness Shakespearean "bubbles of earth", satanic spirits of anger and brutality break out. So in old England schoolboys shoot their classmates and teachers, the youngest of the mass murderers being, if we are not mistaken, five years old. They fired at their kindergarten friends, having previously trained themselves to murder computer heroes. Aggression is injected into the younger generation in massive doses. And the generation bubbles. A few years ago a wave of pogroms at schools swept Europe. Students brutally beat up teachers and principals. In New Orleans the police went crazy during the flood, when youths in a rage, mockingly laughing, ran their victims through the gut in front of crowds paralyzed in horror. And the rioting in Paris, which lasted more than a month and involved punks from 10 (!) to 25 years of age. Before the mass burning of cars the young people for a year and a half had regularly beaten the elderly and disabled on the street in broad daylight. And again, before the eyes of the amazed public, because in today's teen subculture public outrage is a sign of heroism. Why fear? Both in America and in France their rights are protected by juvenile justice. France has the longest record of it, with juvenile justice introduced there as early as in 1949. Well, the effect is obvious".

The example above describes the process of establishing world capitalocracy in the coordinates of the Orthodox eschatology. However, if we consider these processes in purely secular and materialistic coordinates, the principal conclusions and projections will change little. In this case, the description will leave out the figure of the Antichrist, but otherwise the forecast will look essentially the same. By artificial desocialization and unbridling the brutal propensities of people, by secretly nurturing and inciting global terrorism, by fomenting wars, ethnic clashes, etc. the global financial oligarchy systematically intimidates people, plunging the world into chaos and mindless violence, so that later in exchange for promises of security, peace and order, to rob people of their right and freedom, and the peoples - of their sovereignty and independence. In addition, the oligarchy puts such a complexion on the matter, that it is democratic rights and freedoms themselves that have spawned chaos, rampant terrorism and violence - so much easier to bring an average man to a willingness to give up these rights and freedoms.

A special role in establishing the New World Order belongs to terrorism. The most striking example of it is the social consequences of the terrorist attacks of September 11, 2001, which, besides serving as a pretext for unleashing two wars, in Afghanistan and Iraq, also resulted in the hitherto unheard-of collapse of democratic rights and freedoms of U.S. citizens. And, although there is no proved evidence that these terrorist attacks were orchestrated by secret services, the answer to the question who benefits is all too obvious.

Like terrorism, ordinary crime also performs a necessary function in the world of capitalocratic dictatorship. While the electronic control of citizens is raised to a level of virtually continuous automatic surveillance (also see below), there is a continuous rise in crime and the apparent inability (in fact, reluctance) of state structures to deter it. The cause of it, in the opinion of some politicians, scientists and media, is the reluctance of U.S. authorities to end or at least halt the crime rise. From the political point of view intimidating the population by the steadily growing crime is advantageous of any power level, because it keeps a nation in fear and disunity (Victor Orel, *America As She Is*).

People who can view a historical perspective and analyze facts independently and critically, see what is actually happening. They see that supranational structures of global governance are purposefully destroying the society and plunging humanity into chaos of violence, from the mayhem of street gangs and ending with large-scale wars, ethnic cleansing, clashes of civilizations. But people, capable of independent thinking, are very few to significantly influence the situation, and getting fewer. Having been implemented on a global scale for decades, the program of the destruction of secondary and higher education has brought fruit - the moronization of vast masses of population, the inability of the vast majority to think independently and analyse facts, the absolute suggestibility and manageability of masses.

Modular education

One of the important instruments of destroying people's ability to critically and independently perceive reality is the so-called "education reform", that implies the replacement of the classical fundamental system of teaching by the "modular" one.

A well-known description of the principle of discriminatory schooling, for which modular training was designed, is provided, on the example of France, by the French sociologists of education Christian Baudelot and Roger Establet (*L'école capitaliste en France*, Paris, Maspero, 1971). They outlined the features of the so-called two-track, or two-corridor, school system. In terms of teaching methods, the second track (for the masses) is dominated by the pedagogy of laziness and permissiveness, while the first track, which is for the elite, is dominated by the pedagogy of intense mental and spiritual effort. Surveys of teachers and administrators of school systems have shown that, in their opinion, the lower and higher secondary vocational (*collège en pratique*) is an economical school, whose task is to divert adolescents, making classes pleasing to them. This school inculcates in teenagers a lax pattern of behavior that makes it absolutely impossible for them to complete the upper secondary school, if any of them would try. They would by and large fail to get accustomed to the strict discipline and concentration of their peers at the upper secondary school.

The *collège en pratique* is by no means a "lower" stage of the complete secondary school, a stepping stone, which one would think only demands making an effort, taking one's baccalaureate and thus completing secondary school. On the contrary, it actively forms a young individual, in principle incompatible with the school for the elite.

To get a notion of modular education as distinct from classical one, let us consider a few examples. In his books, "Manipulation of consciousness" and "Soviet civilization", Sergey Kara-Murza, quotes the above-mentioned French sociologists and gives a description of the qualitative difference between the systematic classical and modular education.

"While at the upper secondary science is taught systematically and abstractly, in accordance with the scientific classification of the mineral, vegetable and animal worlds, placing each object in its proper niche, in the framework of the college en pratique science is presented through the empirical observation of the immediate environment. Systematization is even viewed as an undesirable and dangerous approach. As stated in the instructions of the Ministry, the teacher should try to discourage students from systematic observation. Instead of the study of nature, divided into disciplinary sections, there is randomly collated "Science", the preferred method in which is desultory study of living beings in their evolution and the environment in its continuous changibility. This permits pseudo-concrete teaching, inventing topics to blur and destroy disciplinary barriers, existing between subjects at the upper secondary. Thus, learning is given a semblance of unity, which plays a very negative role. It does not give any preparation for real life, but at the same time, deprives people of fundamental "abstract" knowledge, which is exactly what helps examine and understand concrete life situations. In one class of a college a full month was devoted to a horse: its biology, observation alfresco with a visit to the stables, a lesson of sculpting and painting, celebrating this animal in dictation and essay.

Sergey Kara-Murza comments: "In 1990, a philosopher, whose acquaintance I made by correspondence, invited me, chemical scientist, to a conference on education. The level of education in the U.S.S.R was avowedly high, and they were interested in the opinion of a Soviet representative. What I heard was a perfect illustration for the book of the French sociologists: ordinary schools were encouraged to pass from the disciplinary type of education to the "modular " one. Certain firms had already developed modules up to the age of 18, which were translated into European languages and included in school curricula. I was present at a discussion of the modules, already translated into Spanish. To me, a newcomer, it all seemed theater of the absurd, a sheer conscious elimination of secondary education. There was no physics, chemistry, geography, but, for example, a module called Water and Water Issues in Kenya. It briefly gave some information on water - and then passed on to a stupid problem "of water in Kenya"..."

It is a quite clear illustration of what a system of "modular training" is - a hodgepodge of fragmentary knowledge, with virtually no connection between different bits, which do not form a system. But the main thing is that it fails to impart the method of learning and criteria of validity and reliability. This implies what Viktor Dotsenko called "the fifth rule of arithmetic:" We are told this is the correct answer, so be it! That is, a person with no understanding of the sources and criteria of particular knowledge (including mathematics and science in general) simply learns the given data without any critical thinking and understanding.

Such an approach to what is considered purely academic disciplines has significant consequences from the social and economic perspectives: people get accustomed to taking for granted an authorized or advertized claim, even if they see its absurdity. Instead of calculations and comparisons - quoting advertisements, as was the case, for instance, at one of the recent Moscow Olympiads in chemistry, where students were asked to calculate physical-chemical efficiency of substances for melting ice. Among a considerable number of correct answers (the best agent is now banned salt) there were repetitive arguments like: "It is always reported that calcium chloride is the best, so it is the most effective, and salt is the worst because it is banned..."(Vyacheslav Zagorski, *PR as the Light in the Twilight of Enlightenment* (Russian Journal, June 11, 2004), cit. in Andrey Bortsov, *Debilizers*).

A similar situation, though with graver consequences, occurs in science and technology, when scientists present scientific facts not objectively, but dependent on how it is safer and cushier to do it. Hence a dangerous misrepresentation of reality. Or in technology, where private patent appraisors evaluate technological data dependent on how much they are paid.

Stunting logical thinking and powers of objective analysis begins at an early age. "...Since they didn't send books home with students in the younger grades, I went to the school the following day and spent a couple of hours reviewing the elementary readers. As I read, my eyes opened wider and wider. I had assumed the purpose of the reading curriculum was to stimulate the juvenile imagination and teach reading skills. Instead, I saw material saturated with, to borrow another parent's language, "an unadvertised agenda promoting parental alienation, loss of identity and self-confidence, group-dependence, passivity, and anti-intellectualism..."

The stories in the textbooks consistently associated individual initiative with emotional or physical pain. <...> I borrow the term "anti-intellectualism" to describe another dominant theme in the readers. Many of the compositions were, essentially, word salad. They lacked intrinsic interest, coherence, or continuity, and they often demonstrated a sort of anti-rationality. The stories and the corresponding questions seemed to require the student to suspend the natural operations of his intellect, such as the desire to make sense out of things or the impulse to be curious. Under this yoke, a student could learn to hate reading or even thought itself.

The following "story" and "comprehension" questions are representative of the anti-intellectualism that I found in the readers:

Once upon a time there was a little green mouse who hopped after a tiger onto a yellow airplane. The plane turned into a big red bird in flight, and the mouse turned into a blue pumpkin. The pumpkin fell to the ground and its seeds grew into pots and pans. Blah, blah, blah. 1) "What color was the mouse?" 2) "Why do mice turn into pumpkins?" 3) "How do seeds grow?" ((Matt James, *Little Manchurian Candidates*). Cit. in Andrey Bortsov, *Debilizers*).

Really, why do mice turn into pumpkins?

It isn't a surprise, that this education (namely the initial stage that gives the basis for secondary and higher education) leads to the following results: "the U.S.A rank 49th in the world for literacy (The New York Times, Dec. 12. 2004), 20% of Americans believe that the Sun revolves around the Earth, 17% believe that the Earth makes a revolution around the Sun during one day (*The Week*, Jan. 7. 2005).

Such anti-intellectual "education" continues at high school and, later, at university, where it takes the form of "elective courses", prevalent over the fundamental disciplinary curriculum of systematic education.

What is a module? It is "the totality of educational problems to be solved through a few kinds of work, or several close, but different things." Does the meaning escape? Then, let me give a concrete example: you want to be an expert on antiquity, so you elect a course on the history of ancient hairstyles.

It is clear why the "modular system" had not enjoyed widespread currency in Europe, it was also an innovation there, which even the reformers recognized. After all, in fact, to study, say, the 15th chromosome and disregard the others is impossible, as well as to study the third book of The Annals apart from all the others, or from the times and places described by Tacitus. It is impossible to study heredity, i.e. nucleic acids, without basic knowledge of organic chemistry.

So where purses and lives actually depend on the qualifications of graduates, teaching remains "totalitarian" and "substantive." Imagine a surgeon who knows how to cut, but doesn't know how to suture, because in his 4th year at university instead of Suturing he opted for the course of Combating Sexual Harassment in a Surgical Hospital! How much should a hospital pay in

compensation to the family of an unsutured dead person because of this lap-dog of a surgeon? But faculties of Humanities (History, Philology, Philosophy) are the very place where shreds of academic science have made inroads" (Ilya Smirnov, *Welcome, travelers to the third millennium!* (*Continent*, 2003, № 116). Cit. in Andrey Bortsov, *Debilizers*).

Having understood what the "modular training" is, let's ask ourselves why and for what purpose the reform is carried out replacing the systematic disciplinary education for modular one. In recent years this "reform" has come to Russia too, including the replacement of customary exams with a guessing game of the CSE exam. In the U.S.A and Europe it has a more long-time history.

The results of the education reform are manifold. Perhaps the most important of them are that it brings about unsystematic, mosaic, patchy picture of the world and dishabituates people from analysis. People become ready to obediently accept any image of reality, represented by the misinformation media.

In fact, what the modern developed society almost exclusively needs is good performers. Creative, thoughtful people are, of course, also required - but no more than a handful of such individuals.

Therefore, all the educational system must be tuned to the selection, breeding and training of good performers, while teaching people to think is absolutely unnecessary, in modern society it will be only a handicap for their future careers, whatever they be (Viktor Dos [Dotsenko] *The fifth rule of arithmetic*, cit. in Andrey Bortsov, *Debilizers*).

"The ruling elites are constantly faced with a dilemma: for the maintenance of a competitive state they need qualified personnel, but the better this personnel are educated, the more they are liable to free-thinking outside their specialty. Two crude examples of this idea are Oppenheimer and Sakharov. Probably, an ideal for bosses would be a specialist who knows everything about the 15th chromosome, dimly guesses about the 16th and is convinced that Belarus is a Muslim country next to Iraq. Maybe it not even Belarus, but Belasyria, but all the same it should be bombed, because this is what they say on TV." (Ilya Smirnov, *Welcome, travelers to the third millennium!* (*Continent*, 2003, № 116). Cit. in Andrey Bortsov, *Debilizers*).

This is the whole point of "education reform": for the majority - to replace education and acquiring skills of independent thinking by training them to learn ready data and perform pattern algorithms, for the minority - to limit the scope of their knowledge by the most narrow, though deep specialization. And in either case - to replace the complete outlook by mosaic and fragmentary knowledge (incidentally drumming into the younger generation's heads the principles of political correctness and tolerance).

Standards of education have been declining, mainly by curtailing the fundamental disciplines - mathematics, physics, chemistry and biology. Instead, in order to humanize and overly humanize education, the training hours are filled with idle and useless chatter about nothing. But the problem is not only the curtailment of scientific disciplines, teaching hours and the consequent decrease in the education level, but the absence of pattern, discontinuity of courses in both secondary and higher education.

Many examples of this sort are given in the article *Debilizers* by Andrey Bortsov. In particular, he cites evidence of Russian teachers, who taught courses at European universities, of cases when differential equations and integrals were taught students of mathematics, who had not learned fractions at school.

Academician Arnold cites a remarkable explanation on the question of American education: "Our American colleagues have explained that the low level of culture and schooling in their country was a conscious achievement for the sake of economic objectives. The fact is that, having read many books, educated people become the worst customers: they buy less washing machines and cars, preferring to them Mozart, Van Gogh, Shakespeare, or theorems. This harms the economy of the consumer society and, above all, the income of the elite - so they tend to baulk culture and education. The more so that the latter prevent them from manipulating the public as a herd of unreasonable sheep." (from A.P.Nikonov, *The End of Feminism*)

This formula appears to be comprehensive, covering all the aspects of the "social innovation" carried out by the narrow capitalocratic oligarchy, including those standing under the banners of "human rights," "combating racism and xenophobia," "gender equality" and so on. It is designed to drastically lower the level of intelligence, education and general culture of humanity, to reduce all human manifestations and interests to money making and spending through unlimited consumption, reduce all the possible relationships between people to the market format of sale, transaction or contract. It is these goals that are held in view by the designers of the above-mentioned "education reform", privatization and destruction of non-profit (including classical) art, restriction of the horizon of critical thought and protest by the concepts of "tolerance" and "political correctness", destruction of national identity and national culture, the "cultural paradigm" of postmodern and post-modernism, decomposing all the spiritual senses and the very personal identity. The creature to be formed is an impersonal posthuman, flattened to the simplest functions, easily manipulated and completely controllable, a virtual biorobot. What is missing is a switch, a remote control and the wireless connection to the network with the help of a microchip in his brain. However, it seems, all these are just around the corner.

Electronic identification and implantation of microchips

Electronic monitoring now includes a number of interrelated elements:

- 1) Assigning to each person a personal number or code, which, in contrast to the number of a passport or any other document, is life-long and assigned to humans, rather than documents.
- 2) The insertion into documents of electronically readable chips that contain information out of the reach of their owners. In the long term - a complete replacement of the classic papers for magnetic or other electronically readable cards. Introduction of bioidentifiers as identity documents (digital photographs, fingerprints, retinal image, etc.). In the long term - the incorporation of all the key documents (passports, driver licenses, social security cards, medical cards, bank credit and debit cards, diplomas, work-book, telephone and Internet cards, etc.) in a single electronically-readable document, containing a personal identification code, which is at the same time the number of a person's electronic dossier.
- 3) Formation of electronic databases containing a dossier of each person. Accumulation and primary automatic processing of information from various sources (medical history and contacts with the doctor, all cases of contact with the police, a summary of the service, information about income and expenses, including all the purchases made by the credit card, any movement recorded by various means, recorded activity on the Internet, recorded telephone conversations, etc., etc.).
- 4) Gradual replacement of cash payment by the credit card that permits to record and collect information on all the purchases made by a person, places in which they are made, that is, the movements of a person. The system also permits to block the account any time and, thereby,

deprive a person of the ability to make purchases, and, with the full transition to cashless payment, also deprive him of his connections and opportunities to use transport. An important special case of the displacement of money payments by virtual payments is the transport (transit) card, which permits to record and transmit to the database all the information about using public transport, that is, the movements of a person.

5) The general transition to mobile communication allows not only to listen, record, store in databases and automatically handle all the telephone conversations, but also tap and analyze ordinary conversations, which a person holds. That means, that a turned on phone is a continuous eavesdropping device which the System can turn on for reception at any moment. Besides, the presence of the mobile phone permits to define a location of its owner within one meter at any moment. It is also clear that stationary phones are tapped.

6) Video control system (candid cameras) on highways, in shops, establishments and dwellings handing over the information in the network, as the video devices prices are decreasing and the density of cameras' network is increasing. It will permit to manage almost continuous monitoring (including automatic one) of a chosen object in city and highways boundaries. At the same time computer programs of recognition of audio- and video - images are developed and improved. That is to say the automatic identification by the voice record and video image and even by some specific features of gait (a touch-sensitive floor) is possible.

7) Widespread are the so-called RFID-chips (radio frequency identification) of the various frequency (125 kilohertz, 13.56 megahertz, 850-900 megahertz or 2.45 gigahertz), nowadays stitched in the goods of the increasing spectrum (including clothes, footwear, details of cars, packing of foodstuffs, books, razors, compact discs, mobile phones etc. There is even information about stitching RFID-chips in the fibres of euro banknotes!). There is a trend towards a situation when any goods will comprise a RFID-chip. Though each of the elements of clothes, personal things etc. isn't unique, their combination is substantially unique and allows to identify a person. Although the range of coverage of the devices, capable of reading out the information from RFID-chips, is not too large, devices with sufficient frequency may be established in a city located at key points (crossroads, entrances to the underground, public transport means, significant public buildings, etc.).

8) Acquisition, summation and automatic analysis of all the activity on the Internet, starting with personal e-mail correspondence and ostensibly anonymous, but easily personified activity at forums, in blogs and social networks, and finishing with content analysis of visited pages and sites. Besides, the modern level of technological development permits to "get" inside any computer connected to the Network, and if you have necessary qualifications, you could get access to all the information stored on the hard disk which was actually never downloaded in the Network. Also, there is different software for stealing passwords, breaking up individual profiles, etc. In other words not just all the activity of a person in the Internet, but also all the information on his computer, connected to the Internet can be distinguished and analyzed. Moreover, it is reported that devices are already created and used (Van Eck Monitoring), enabling reading information from the monitor or the working processor by electromagnetic radiation even in case when the computer isn't connected to the Network! It is remarkable that the personified information on the owner is collected by almost every modern electronic device, for example, a digital camera marks every photo, giving it its individual serial number, thus allowing to establish the author of a photo. The only thing left to do is connect all the devices to the Network by means of wireless communication – and the work in this direction is already being conducted.

9) Already in the 70s devices were developed (FLIR – Forward Looking InfraRed), allowing sensu stricto to see through walls and roofs of houses in the infra-red range. Such a device,

according to Viktor Orel, the author of the book *America As It Is*, who had, according to his words, an eight-year operational experience in the U.S. legislation system, is established on every police helicopter or minibus and permits to survey personal dwellings and observing citizens in their houses during regular patrolling or flight around the city without any special sanction. Another similar system with a little bit different way of getting infra-red images from subjects, radiating thermal energy, is Realtime Residential Power Line Surveillance (RRPLS). According to the same source, RRPLS also "sees" through walls and is used to survey the insides of private dwellings and track citizens in their houses, only unlike FLIR doesn't even demand a directed aerial.

The research into the capacity of "seeing through walls" has been conducted in Russia as well, for example, the superheterodyne warmvisor with submillimetric wave range was developed in Russia by Moscow Pedagogical State University's employees and their colleagues from SCANEX Engineering-Technological Center, which handles waves of the boundary range which are the longest of infra-red waves and the shortest of the radio range. Such waves can even pass through a layer of concrete. The device can work both in the passive mode, reading out waves radiated by an object without influencing it in any way, and in the active mode, having highlighted it in addition and receiving its image either in X-ray, or by means of reflected waves.

Another device for tracking through walls, developed by the American scientists Joey Wilson and Neal Patwari from University of Utah, consists of a number of the sensors working in a radio range. Placed in the form of a square or a triangle, e.g. mounted into the walls of a room, each of these transceivers lets out radio signals and fixes radiation of the sensors located on the opposite side. Further the signals from different sensors, which may number, if necessary, a couple of dozens in one system, are fixed and processed by the computer. When a person moves inside this system of transceivers, he casts "a shadow" in the radio range, because the human body can to some degree absorb and reflect radio-waves. Relocations of this "shade" are fixed by the sensors and, on these data, a computer draws the trajectory of the subject's relocations on a display screen.

One more device, Prism 200, developed by Cambridge Consultants Company, allows you to see only moving subjects which are located behind a wall. Nevertheless, the device radar is so sensitive that it can sense thorax reductions and even heart palpitation. The software of Prism 200 makes it possible to see a scene in a remote room on the screen of a monitor and observe it in 3D from any perspective.

An American company, Physical Optics Corporation (POC), on the request of the U.S. Department of Homeland Security, developed a device which has received the name LEXID ("Lobster-Eye" X-ray Inspection Device – in other words "lobster's eye" typed device for survey by means of X-rays). This portable device lets out weak x-ray radiation, and then collects and analyzes the reflected beams. The device is characterized by a low level of power input and is reported to be able to "see" through a layer of steel 75 millimetres deep.

Even if we consider the information about modern possibilities of police warmvisors not quite authentic, there is no doubt that technologies for tracking the citizens and contents of dwellings through walls and roofs of houses already exist (varied and developed in parallel!), and their introduction in daily police practice is only a matter of time. Certainly, devices for sound listening are even easier, and currently it is not a question of bugs located indoors, but of devices located outside.

10) Finally, the pinnacle of technological achievements: chip implants - microcircuits, implanted in a victim's body, capable of signal reception and transmission through the 125-KHz radio-

wave band and being connected to the Network through the nearest computer. A sample of such chips - VeriChip, about a rice grain size, has been developed by Applied Digital Solutions (ADS) and starting 2001 has been not only produced, but also implanted. The implanted chip of this kind contains small volume of information (in particular, the decision was made not to include the medical information about a person in it). The device meets at least three goals. First of all, it serves as an implanted electronic identifier of the person. Secondly, through the person's unique identification number it gives access to the electronic file stored in a network, including the full medical information. Thirdly, the chip can interact with the system of global positioning (GPS) and be used as an electronic beacon, allowing to define the site of its owner at any moment and trace it in real time mode. Already in 2002 such chip implants were widely adopted in Latin America and the U.S.A. Its basic areas of application are control over criminals and migrants, defining the location of children and persons suffering from intellectual and mental frustration, and also struggle against kidnapping. The development of VeriPay technologies ("an electronic purse") on the of VeriChip base became the following step. Those are chip implants serving as bank card analogies, but with a unique identification number stored in a chip under one's skin instead of a credit card number. Of late, research has been held on a new technology - RFID-ink. In this case, the function of a chip, capable of storing some amount of information and transferring it to reading devices, is fulfilled by special "ink" which can be used in tattoo drawings, including absolutely invisible ones.

The given short review, certainly, is far from an exhaustive description of the electronic control system, which (and we will emphasize it!) takes place and operates not in the planned prospect, but already nowadays. We only give its general representation. It is necessary to note, that the purposes of launching such systems are not only policing. A considerable share of their capacities is used by commercial companies for gathering information about potential buyers and dispatching target advertising. As the sales market in a consumer society is one of the basic deficits, the personal information about tastes, predilections, habits and requirements of potential buyers becomes goods of its own right: it is gathered, stored, analyzed and repeatedly traded to interested people. But it is obvious as well, that access to this personal information continuously collected by commercial structures is also received by special services, as well as structures of "shadow management" (including criminal ones), built into the system of global management and not supervised through democratic procedures.

Meanwhile, it is a question not only of total tracking, gathering and analyzing full information on a person. It is not enough for the system to receive, accumulate and continuously analyze the information where he or she is, whom he meets, about what he speaks during the personal meetings and by phone, what sites he looks through, what books he reads, what he does on his home computer, what films he watches, what, where and for how much he buys, with whom and in what position he sleeps. The system needs something more. For several years now research has been held for technologies, allowing to contact the nervous system through a chip implant, connected to the Network - complete with the establishment of the external control over movements. Nowadays such experiments are conducted on animals, on insects, in the first place, based on which some experimental samples of cyborg spies are already created. They are, in fact, operated biorobots with built-in microdevices of audio- and video-supervision. But if by means of chip implants it is possible to operate the flight of an insect, why isn't it impossible to send direct orders to a human being with their help? Certainly, the nervous system of a human is endlessly more difficult, that is why the cyborgization of a person and possibility of taking his mentality and even single motions under the external control is a problem technically much more labour-consuming and capital-intensive. But technical progress is forging ahead. While the day before yesterday there were radio-frequency microchip implanted in animals, yesterday they began to be implanted in large quantities in people, and today it is clear, that by means of

advanced chips the behavior of animals can be operated externally, is it so difficult to foretell what will happen tomorrow?

Instead of conclusion: defectiveness of capitalocracy

One of the variants of numerous theories of global arrangement, i.e. the proposed capitalocratic global project for the humanity, is the famous theory of the “golden billion”. It postulates that for the maintenance of the achieved consumption level in the developed countries of North America, Europe and possibly Japan, which have limited resources, the rest of humanity should be deprived of any opportunity to develop. Moreover, the Earth population, not included in the “golden billion”, will be gradually reduced to a minimum or even completely exterminated through limiting fertility, access to medical technologies, through drug-trafficking, artificial spread of diseases, the creation of managed military conflicts and ethnic clashes, etc. However, the current trends of the destruction of civil society in the U.S. and Europe, the terror threat, coupled with drug trade, crime proliferation, street gangsterism, ethnic and religious hatred, juvenile delinquency and so on, make it possible to suggest that the plans of the world capitalocracy do not presuppose a high standard of living for the entire “golden billion”. So the theory of the “golden billion” was turned into a theory of the “golden hundred million”. But there are reasons to believe that the “golden hundred million” theory, as well as that of the “golden billion”, are myths .

Still, we can set forth a plausible hypothesis about the “World Government”'s plans for mankind. Apparently, the ruling oligarchy assigns themselves a dual task. Firstly, preservation and consolidation of their power over mankind. Secondly, prevention of the "ecological, demographic and socio-political collapse", which they associate with the rapid increase of population and "overcrowding of the planet", increasing consumption levels, the depletion of nonrenewable natural resources, environmental pollution and irreversible destruction of the biosphere, the growing number of hereditary diseases and the degradation of the gene pool of humanity.

It has been suggested that the world oligarchy plans to solve this problem by moving from the capitalocratic manipulation to the direct and open world dictatorship, during which the Earth population will be one way or another drastically reduced (either by hard-limiting births, or through direct destruction of “unnecessary mouths”). The remaining population will be forced to abandon their usual high level of consumption and switch to austerity. Plausible-looking is the dystopia, in which the oligarchy would try to implement the project of “two-tiered humanity”. That is maintain the current level of scientific and technological progress by a relatively narrow range of “global managers”, and return the vast majority of humanity to the condition of agrarian and pre-agrarian civilizations with a spectrum of development level ranging from Neolithic tribes of hunters and gatherers to civilizations such as ancient Egyptian, Inca and early medieval Europe. In this model the “global managers” appear as a small, compact and globally unified elite, hardly visible to the rest of humanity (or perceived by them as “gods”), with a high level of technology and social technology.

In this case, the objectives of the “global managers” would be maintaining control (through the introduction of agents of ideological and political influence, controlling military conflicts, removal of undesirable elements from aboriginal environments, etc.) and the cyclic evolution of the agricultural and pastoral civilizations, preventing their technical progress. They are expected to have the function similar to that of the "progressors" from the science fiction by the Strugatsky brothers, but with the opposite, negative value – the antiprogressors' function. In this case, the protection of the “global managers” stratum from biological degeneration (an imminent threat

with the development of medicine and mortality decline, especially given the relatively small size and isolation of the group) could be resolved through the withdrawal from the aboriginal traditional society and co-optation to the civilized society of children and talented adults, who could potentially provide the scientific and technological progress in the aboriginal civilizations.

This project seems plausible for the capitalocracy, because it eliminates the preconditions of the crisis, the more so, to its advantage - not by the destruction of the oligarchy as a class, but by throwing humanity back to the dark ages, by the regression to remote past, and perpetuating the status quo of the elite.

Firstly, the agrarian societies will not make pressure on nature because of the absence of industries in them, and the technological civilization of the "global managers" would make no excessive pressure on the biosphere because of the shrinkage of population. Secondly, from the Darwinian viewpoint, it creates the optimal condition for the operation of the "human natural selection" (high fertility, high mortality, regionalization and compartmentalization of ethnic groups, relatively isolated in the reproductive sense - "human populations"). The objections to such a dystopia have mostly moral and ethical character, but, judging by the past history, we can imagine that moral evaluation will not be an important factor, which may be seriously taken into consideration by the elite for making political decisions, the more so, on the global scale.

From the perspective of the world oligarchy, which wishes to consolidate power and preserve the appropriated property (the entire Earth with humanity and the totality of its culture), the above-described dystopian project or something similar to it in its main features, would be extremely attractive. But reality shows that its implementation is not so easy under the present conditions, the obstacle being capitalism itself. It has actually created a system, in which natural resources, the biosphere, historical and cultural artifacts and so on are systematically translated into the category of consumption, waste and destruction.

In fact, we see a contradiction. On the one hand, the global oligarchy possesses practically all natural and cultural riches of the earth as its property - and therefore in theory it should be interested in their withdrawal from the production and consumption cycle for the sake of their preservation. On the other hand, the mechanics of capitalocracy as a system of government implies a constant increase of production and consumption, which sustains and accelerates the processing of natural and cultural resources to waste dumps. For ordinary members of the system (management objects), involved in the accelerating production-consumption cycle, it may, at least subjectively, represent "progress" and capital accumulation (that is, a certain conditional "good"). But to the architects of the system (control subjects), who know the real essence of the process, it is clear that only virtual characters are accumulated in this mad race, and real wealth does not grow; moreover it is only destroyed in the course of rampant and mindless overconsumption. The oligarchy, in contrast to the manipulated population, cannot be interested in the accumulation of virtual financial tokens, because it produces them at no cost to itself at any amount it needs - solely as a means of control and manipulation.

The world oligarchy doesn't make any attempts to stop the cycle of production and consumption, on the contrary, it strongly contributes to the further expansion and acceleration of this process by increasing consumption rates in the global metropolis and by recruiting to the consumer society more and more new members of the global periphery. What conclusion follows from this?

In fact, it implies that the global transnational oligarchy, oddly enough, is not a united global entity, which is able to predict the future, set goals and form the future in accordance with its tasks. Rather than a subject of power in the capitalist world, a united organization of conspirators, which can be considered the "World Government", we are more likely to be

dealing with a spontaneous, blindly functioning social mechanism. As a part of this control Megamachine every single oligarch is forced to play by hard-coded rules, going beyond which automatically leads to the loss of the oligarch's status. The paradox is that under this system, its key characters retain the ability to influence the course of events only as long as they use their power in a certain direction. Once they try to aim their really huge administrative resources at some objectives beyond the predetermined path, they will lose those same resources.

It does not mean that the global world processes develop completely spontaneously, randomly, independently of the subjective will of people. On the contrary, in most of these processes, including both World Wars and the subsequent restructuring of the world, or the recent worldwide financial crisis, we see a clear direction, purposefulness and conscious realization of specific tasks by the oligarchy. But the oligarchy is unable to change the purposes of its activity and the global vector of the world development because of the very limited nature of the principles of capitalocracy that brought it forth. It means, that oligarchy, managing the global system subjectively (goal setting), does it within the limits of elaborating, planning and implementation of specific operations, rather than setting the general direction. It responds to the question “how to do it?”, rather than “what to do?” and especially “what for?”. In global and strategic terms, the oligarchy is hostage to those tools and trends that have created it as oligarchy itself. Each individual representative of the global oligarchy, apparently, does not so much manage the global process, as adjusts to it, like a surfer, deftly balancing on the crest of the wave, but having no power over the movement of the wave itself.

In a sense, the real situation may look even grimmer than the picture painted by the theorists of global conspiracy. As part of the conspiracy theory, global world processes are represented as a product of evil and immoral, but reasonable human will, which means that their nature is rational. In reality, it seems that control is limited to the tactics and mechanics of concrete operations, and in the global sense, the process is determined by the blind mechanical logic of causation, rather than the human logic of goal-setting. And then, the blind logic of the prevailing vicious mechanism may lead us not to a certain - albeit negatively valued - form of order, but to the uncontrolled and uncontrollable (unlike the operetta "world crises") real disaster, global in scope and possibly pernicious in its consequences.

One of the first readers of this work has commented: “The entire process looks like self-supported destruction of humanity. But, in modern society, one who deals with it is in a better position than anyone else. The murder of humanity in one form or another has become profitable to engage in <...>. And it’s a business. Capitalocracy approves of the possibility of getting rich in this way - and it becomes the leading means of enrichment. To profit by destroying, rather than building. By inventing crazy projects, while perverting the meaning of the old life-supporting processes. It requires no effort, research, experimental testing, etc. It requires only a habit of lying and schizophrenic mind. As a result, the process enhances itself.” In this comment we particularly single out two ideas. Firstly, the fact that there appeared a system in which benefits (including the access to control) are given those who are pushing the development in the direction, disastrous for mankind as the whole (and eventually, for themselves, too). Secondly, the fact that this vicious cycle replicates itself: if a capitalocrat, who has reached power, would try to launch the system in a different direction, he would only lose his power and the opportunity to influence the development of the situation. Accordingly, another one would come to take his place – the one, who copes better with the role of the humanity's undertaker. In short, the system is now designed so, that the collective will for personal and group survival, given the coordinates within this system, objectively pushes humanity to its death, while the competition for personal survival bears the character of the competition only for the duration of the delay.

Capitalocracy as a control system is flawed, primarily because those who sit at the control desk, may steal as many "buns" as they wish from the society, but are unable to swerve the machine,

even seeing that she rushes into the abyss. They can only stage their Feast in Time of Plague and be satisfied that in the time remaining before the wreck of the common "Titanic" they have time to enjoy the pleasures of life of first-class passengers.

**Translated from Russian by <http://translatus.ru/> and
Helen V. Shelestiuk**