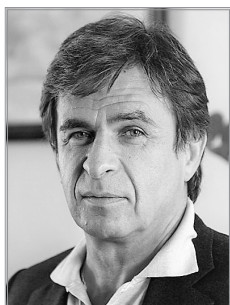
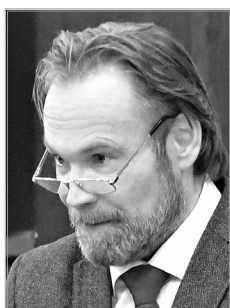


Article

JURIDICAL AND PROPAGANDISTIC TOOLS OF THE GLOBAL REVOLUTION

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DOI 10.24833/2073-8420-2023-2-67-3-14



Introduction. The article examines political technologies and propaganda used in global transformations of modern and contemporary history, as well as history of the recent decades. The object of the research is modern society. The subject of the research is the transformation of society in recent decades and methodology of transformations.

Materials and methods. The article presents a comparative analysis of revolutions in England, France, the USA and Russia from the propagandistic and political technology points of view. A comparative study of such legal documents as the Bill of Rights (1689), the Declaration of Independence (1776), the Declaration of Human Rights (1789) is conducted. The obtained data are applied to analyzing the aspects of the global ecological revolution. The key propaganda and political technology patterns are revealed. The research is carried out by historical, comparative and analytical methods. The data are taken from open sources and scientific literature. The research methodology is the analysis of the selected facts. The purpose of the study is to identify patterns and predict the vectors of globalization development.

The results of the study. The results of the study clearly illustrate the thesis about the global transformation of society that began in 2015; the main events of this period are analyzed.

Discussion and conclusion. The article presents a comparative analysis of revolutions in England, France, the USA and Russia from the propagandistic and political technology points of view. The obtained data are applied to analyzing the aspects of the global ecological revolution. The key propaganda and political technology patterns are revealed.

The conducted research makes it reasonable to conclude that the political component in the global ecological revolution that has begun is of high priority. Propaganda and political technologies are the main means to implement challenges of the global ecological revolution that aims to establish control over humanity's consumption of world resources.

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Introduction

Having embarked upon the path of globalization, humanity becomes more and more dependent on processes that it cannot always keep under full control. These global processes include digitalization, change of an economic model, changes in society, exponential population growth, reduction of irreplaceable planet resources. Each of these processes develops with its own logic, but they are strongly interconnected with each other. New arising numerous interrelations become increasingly difficult to analyze; this reduces the quality of forecasting and, as a result, complicates planning.

The first and the most important of these processes is digitalization, or the Fourth Industrial Revolution in the terminology of the globalist Klaus Schwab [1]. This means the digitalization of the planet. Such US corporations as Google, Meta, Microsoft, Apple, and Amazon lead this process. They are grouped together in the media and scientific literature and are called the Big Tech, or The Big Five.¹

The goal that this group is declaring is *to digitize it all*. That is, to create the internet of things (IoT), to digitize nature and humanity. The purpose is to collect, storage and process big data to develop behavioral forecasts [2]. This allows us to talk about new opportunities in the field of population management, especially in relation to such categories as consumption, saving and investing in the terminology of John Maynard Keynes [3].

Moreover, one should keep in mind published results of a research of an electoral process – for example, a publication in the journal *Nature* about a Facebook experiment with 61 million users/voters [4].

These network electoral political technologies are already working and are constantly being improved. A good example of this is the *succes de scandale* of Cambridge Analytica on the Brexit and Trump vs Clinton campaigns.

«In the political realm, the world is entering an era in which big data-driven AI systems are informing growing aspects: the design of political messages; the tailoring and distribution of those messages to various demographics; the crafting and application of disinformation by malicious actors aiming to sow social discord;

and the design and deployment of algorithms to detect, identify, and counter disinformation and other forms of harmful data. As a result, the prospects for free society, even free will, may be altered» [5. P. 28]. This is a quote from the book *The Age of AI*, which has Eric Schmidt, a billionaire and an ex-director of Google, among its co-authors.

The second global revolutionary process is a change in the economic model of consumer society. 40 years of neoliberal economic policy have united exchanges and banks into some sort of a global community that one can indeed consider a derivative casino. Nowadays, the volume of transactions with real commodities is massively smaller than the volume of speculative transactions. The mortgage crisis, or «the peak of globalization», according to Jeremy Rifkin [6], showed how dangerous this speculative model could be.

That said, speaking long-term, the global economy can no longer count on consumption that is growing annually and is provided by the middle class of developed countries. The middle class in these countries is shrinking, and living standards are changing in the direction of saving. Under distracting propaganda narratives, the elites of developed countries gradually and imperceptibly changed the social contract in their favor [7]. Over the past 30 years, prices for education, medical care and housing in Western countries have increased manifold [8. P. 74]. The labor army of migrant workers in developed countries works in place of a significant part of the locals who live on welfare, which is quite comparable to these migrant workers' wages². This allows the elites to increase their incomes and at the same time cools down the labor market. With this, a multimillion middle class, which could be compared with the European and the US ones, has appeared in developing Asian countries, and it should be taken into account in global political and economic forecasts.

The third revolutionary transformation is the change of society in both developed and developing countries. Smartphones and social networks/platforms have created a *homo digital*. Such a human perceives and processes information differently, and thinks in a different way. The Internet has changed the social structure of the planet, reduced resistibility of social bonds,

¹ There are also names *The Tech Giants* and *S&P5*.

² Details of today's economy transformation is considered in M. Yu. Koshmarov and A. Yu. Trubetskoy *Economic Theories and the Evolution of Propaganda* // The World of New Economy. 2017. No. 4, pp.48-54.

and developed the need for *overconsumption of information*. The digital crowd created by social networks using astroturfing technology, partly consisting of bots, is a single phenomenon. Today, new technologies reduce cognitive levels of the majority of the population and are already able to regulate many social processes. People become media consumers locked in their personal *info-capsules*. Streams of distracting information instead of systemic knowledge put users into a trance that increases suggestibility. Moreover, some private individuals who were not chosen and legally authorized to lead the society carry out the management of social platforms. The decision-making process in the Big Tech is a black box for society.

The next point is that over the past three hundred years, the human population has increased more than tenfold. In the three-volume research of civilization, economics and capitalism, Fernand Braudel, a French historian, presented arguments for two main reasons of the planet population's exponential growth that overlapped in the 18th century: the end of the Little Ice Age and the Industrial Revolution [9. P. 49]. Before that, the Earth population had been increasing smoothly and moderately for millennia after millennia. In the 20th century, explosive growth of scientific and technological progress, as well as significant population growth, necessitated the most accurate estimation of the planet resources and long-term forecasting.

New technologies are changing the economics and raising the standards of living; this causes population growth. The speed with which such changes occur is so significant that humanity is hardly ready to realize the changes that have taken place. Humanity has found itself in a new reality without fully understanding it.

This article is an attempt to look at revolutionary transformations of the last centuries through the lens of propaganda, political technologies and juridical documents that recorded the results of revolutions. We use the term propaganda here closer to its original meaning of the late Renaissance – that is, the spread of faith. We call the methods of this spread technologies, and by political technologies we mean ways of transforming power. To prove our theses, we will need a historical background and a comparative analysis of several juridical documents: the English Bill of Rights, the American Declaration of Independence, and the French Declaration of Human Rights. We will also need to analyze the events preceding the creation of

these documents. We will make the comparison with regard to propaganda mechanisms and political technology practices.

The data we have presented and analyzed allow us to draw the following conclusion: in the last decade, a global reformatting of the existing political and economic system – a revolutionary transformation, also called «The Global Ecological Revolution», has begun. At the same time, we by no means dispute the fact that *people and the planet* are no more a symbiotic system [10]. However, ecology is just a means, but not the aim of the global revolution. Western ecological rhetoric retouches its political goals – that is, controlling natural resources on a global scale.

Study

The above-mentioned transformations affect each and every field of society – first of all, its ethics and aesthetics. The Renaissance aroused interest in ancient philosophical views, including anthropocentrism. Later, the Enlightenment proclaimed a new paradigm of humanism and faith in reason. Being ministers of the new cult of reason, scientists were discursively equated by the Enlightenment with the clergy, and the Church, in turn, lost its monopoly to preach the truth.

The initial impulse of this process seems an important matter. Establishing dozens of universities, the beginning of the Gutenberg era, exploring rich territories ten times the size of Europe, the transfer of financial centers from Southern to Northern Europe – all this changed the spirit of the times. Martin Luther, a German theologian, rethought the rules that absolutized the power of the Vatican while translating the Bible into German for mass printing. In 1517, he expressed his thoughts in the form of *Ninety-five Theses* and thereby launched the process of the Church reforming. This process, which divided Europe into Protestants and Catholics, completely coincided with the interests of the Northern Europe elites – that is, to stop paying Rome.

Thus, the driving force of the Reformation was largely the Northern and Central Europe elites' desire to become politically and economically independent from the Vatican. But how did it lead to *Le Culte de la Raison*? Should we take the count from Descartes, or from Cromwell? It seems to us that it was the processes in English politics that largely determined the fate of Europe onwards, and the countdown of the humanism era actually began with the execution of King Charles. This thesis requires clarification.

In 1534, the Parliament passed the Act of Supremacy [11], which transferred the right of Henry VIII to be the Supreme Governor of the Church of England on earth, thereby severing ecclesiastic ties with Rome. The British did not reject God, but only the Pontiff, and gave their monarch the authority to be the head of the Church. Later on, Queen Elisabeth cemented this process by the *Act of Supremacy* 1558 [12].

The Reformation in England led to selling church lands, which also served the interests of Dutch capital, exiling peasants from these lands and, as a result, the impoverishment of the peasantry.

«The process of forcible expropriation of the people received in the 16th century a new and frightful impulse from the Reformation, and from the consequent colossal spoliation of the church property. The Catholic church was, at the time of the Reformation, feudal proprietor of a great part of the English land. The suppression of the monasteries, hurled their inmates into the proletariat [13. P. 792]. These immediate results of the Reformation were not its most lasting ones. The property of the church formed the religious bulwark of the traditional conditions of landed property. With its fall these were no longer tenable» [13. P. 794].

Karl Marx, the author of these theses, lived and worked in London for a long time and was buried there, so he knew very well how the Capital of the World of that time was organized.

These changes led to consequences that were even more significant: as a result, the royal throne gave in, too. In 1649, 59 commissioners of Oliver Cromwell's «High Court of Justice» voted for King Charles's beheading. 40 years later, the *Glorious Revolution* took its place, and it de facto brought English and Dutch capital into power; according to Braudel, they already had many properties of modern global TNCs. This was also the time when the English social contract was transformed: in 1689, The Bill of Rights was created [14].

In many ways, the Bill became the prototype of the US Declaration of Independence (1776), the French Declaration of Human Rights (1789), and later on, the Universal Declaration of Human Rights passed by the United Nations in 1948 in New York. These consonant documents became the basis of the modern global social contract.

It is worth noting that John Locke, one of the Enlightenment classics, was the son of an officer in Cromwell's army, and all his political theses fully correlated with his biography (unlike Thomas Hobbes, a monarchist who was forced to emigrate from England to Paris).

Nevertheless, Locke believed that any new laws must «be conformable to the Law of Nature, go i.e. to the Will of God».

«Thus the Law of Nature Stands as an Eternal Rule to all Men, Legislators as well as others. The Rules that they make for other Mens Actions, must, as well as their own and other Mens Actions, be conformable to the Law of Nature, go i.e. to the Will of God, of which that is a Declaration, and the fundamental Law of Nature being the preservation of Mankind, no Humane Sanction can be good, or valid against it» [15, p. 358]. It made perfect sense for those times and complied with Descartes and Newton's views preaching and advocating the following: God is a watchmaker, the root cause that «launched» the Universe as a kind of a global mechanism. Deism that proclaimed God as the Creator, and pantheism with its concept of God as the Universe, were the dominant philosophical and religious concepts among the intellectuals of that era.

Despite the similarities of the English Bill of Rights (1689) and the French Declaration of Human Rights (1789), the revolution in France was anti-Christian, and there was no word «God» in the main document of France: «En conséquence, l'Assemblée Nationale reconnaît et déclare, en présence et sous les auspices de l'Etre suprême, les droits suivants de l'Homme et du Citoyen» [16].

This slightly differed from the English God-pleasing statement:

«Whereas the Lords Spiritual and Temporal and Commons assembled at Westminster, lawfully, fully and freely representing all the estates of the people of this realm, did upon the thirteenth day of February in the year of our Lord one thousand six hundred eighty-eight [...]» [15].

Not without interest was the terminology used in the United States Declaration of Independence:

«We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness» [17]. That is, equal before God (the Creator).

The Declaration also uses the following wordings: Nature's God, Supreme Judge of the World, Divine Providence. This is seen as some sort of an ideological cocktail of deism and pantheism. This politically correct balancing act was caused by the fact that the text of the Declaration was created by American elites (for which the Founding Fathers cliché is often used) for passionate Protestant believers, whose faith

was the engine of the United States economy, the basis of Protestant ethics and the spirit of capitalism, according to Max Weber [18].

In revolutionary France of 1793-1794, «The Cult of Reason» and «The Cult of the Supreme Being» seemed more like madness. «The feast of reason in the Notre Dame Cathedral» in November, 1793 can be considered as the peak of this ill-advised manifest of the revolution³. This bacchanal of temples desecration lasted two years and ended with beheading of all the cult leaders, including Maximilian Robespierre, the inspirer of *La Grande Terreur*. In this case, it is quite possible to consider the axe, the gallows and the guillotine an effective political technology, consolidating a new social contract.

The role of the US Declaration of Independence co-author and Enlightenment notionalist Thomas Jefferson in the fate of France is worth noting. He was the US Ambassador to Paris from May 1785 to September 1789, and was at least a witness to the storming of the Bastille. Jefferson's eight-year presidency of 1801-1809 faced the «Louisiana purchase» – a discounted purchase of two million square kilometers of land from France; this almost doubled the territory of the United States. The discount derived from the fact that the United States had refused to pay debts to the young French Republic in 1794, and in 1796, they had begun an undeclared war with France (*Quasi-guerre*), during which the United States took the city of New Orleans.

It may be further noted that the French Enlightenment philosophers, especially Voltaire and Jean-Jacques Rousseau, indirectly prepared the Great French Revolution that caused France riots, the Napoleonic Wars, the loss of a significant part of the colonies and, as a result, the loss of European leadership. For example, in Rousseau's treatise *On the Social Contract, or the Principles of Political Law* (1762), the final chapter *On Civil Religion* said that Christianity was the worst religion for a state, because it was unable to resist conspiracies.

«For the State to be peaceable and for harmony to be maintained, all the citizens without exception would have to be good Christians; if by ill hap there should be a single self-seeker or hypocrite, a Catiline or a Cromwell, for instance, he would certainly get the better of his pious compatriots [Christians]» [19. P. 202].

Going forward, Rousseau described a scheme of a new ideological construct, where the State came first, and the Deity was left aside.

The religion was a feature of a citizen, not a person.

Rousseau's ideas paid off: both the Jacobins and the Thermidorians, and later Napoleon, largely relied on his theses. These principles, among other things, helped Napoleon build the first European Union by destroying the 1,100-year-old Republic of Venice, and then the Holy Roman Empire. In the end, he lost.

A centuries-long confrontation between France and England ended in 1815 with the Vienna Conference. The United Kingdom became the first global superpower; the British pound was proclaimed the main reserve currency, with London becoming the Capital of the World and the first city with a million-plus population in Europe, the second one after Beijing on the planet.

«It was a way of regionalizing Europe, of limiting, of course, the power of each of the European states, but so as to allow England a political and economic role as economic mediator between Europe and the world market, so as to globalize the European economy through the mediation, the relay of England's economic power» [20. P. 60].

Thus, England modified the economic connotation of the Westphalian balance that existed before, when the world had been the economic domain of Europe [20. P. 55]. It is also important to add that Europe did not come after Rome and the Empire of Alexander the Great. The United Kingdom was much closer to creating a new global empire using a single language. Nowadays, it is the USA.

We are digging so deep into a historical background to illustrate how almost identical ideological concepts bring victory to some countries and defeat to other. If we evaluate the Enlightenment from the political science point of view, then we should first look at the results, and they clearly indicate the victory of The United Kingdom.

The idea of organizing rebellions among the enemies is as old as the hills and is not an invention of the British. However, in this case, there is an export not only of a revolution, but also of a certain ideological package, including the final mutiny, execution of the Suzerain, and terror and changes of the elites.

Oliver Cromwell succeeded in this with the support of Dutch and English transnational capital, and the same scenario, but with regressive consequences for the country, was imple-

³ In 1924, Ivan Alekseyevich Bunin, a Russian writer, while in exile in Paris because of the Russian Revolution rampant terror, wrote the story *The Goddess of Reason* – a very accurate work from a historical point of view.

mented in France in 1789-1799. The history repeated itself in Russia in 1917-1922.

In contemporary history, it was the export of liberal ideology that caused the events of 1989-1993. The symbol of this period was the fall of the Berlin Wall; it culminated in the collapse of the USSR. Then, a trail of color revolutions, using theoretician and applied researcher Gene Sharp's technologies, followed around the world.

In 1848, Karl Marx and Friedrich Engels published *The Communist Manifesto* in London [21], in which they outlined the new planetary order that, in their opinion, would take shape after the Communist Revolution. The world elites were challenged, and this challenge proclaimed Communists' intentions to seize political power by force, abolish property and trade, family and nationality - that is, to level the existing world to the ground. From the scientific point of view, the document is very controversial, but from the propagandistic and political technology points of view, it is quite crucial. Having outlined the new world order, these two young men (28 and 30 years old) declared a new international (global) community of the poor and came up with a very ambiguous name for it - the proletariat; further on, they appointed the bourgeoisie (or rather, everyone who had something to «expropriate» and «confiscate») the antagonists of the proletarians.

It is significant that the first version of the Manifesto, published by Engels in London in 1847, which was called *Draft of a Communist Confession of Faith* [22], was less radical than the final Manifesto. It consisted of 22 questions and answers and resembled Martin Luther's *Small Catechism*⁴ (a brief Christian doctrine for teaching children).

After the final «canonical» version of the Manifesto was published, Marx, inspired by its success, spent all the following years trying to scientifically substantiate the theses of the Manifesto in his fundamental work *The Capital*. He went into detail about the processes of the industrial, agricultural, and the land ownership revolutions, the development of the monopolistic society of Dutch colonial trade, «the revolution of the world-market, about the end of the

15th century»⁵, ignoring the fact that the gold of Northern Italy and Spain had first appeared in Holland and then had reached an unprecedented concentration in London. It was this very circumstance that was the engine of the economic, political and most other processes of that time, including the First Industrial Revolution; Braudel pointed this out in his three-volume book quite rightly.

In other words, it is necessary to take into account not only what Marx wrote about in his unfinished three-volume book⁶, but also what he kept silent about. Thus, given Marx's biography, his twenty-year work to prove his own Manifesto about «the ghost of communism» can be considered as an attempt to give revolutionary technologies that had so successfully proven themselves in France a scientific or, perhaps, a religious shape.

«He no doubt lacked the statistical data needed to refine his predictions. He probably suffered as well from having decided on his conclusions in 1848, before embarking on the research needed to justify them. Marx evidently wrote in great political fervor, which at times led him to issue hasty pronouncements from which it was difficult to escape. That is why economic theory needs to be rooted in historical sources that are as complete as possible, and in this respect, Marx did not exploit all the possibilities available to him» [7. P. 10].

Nevertheless, it is worth noting that it was quite an influential work in the field of political economy for its time. A professional revolutionary, and not an armchair scientist, Vladimir Lenin did not see the entire European political mechanism, if we judge by his work *Imperialism: The Highest Stage of Capitalism* [23]. First of all, he saw a political technology potential in Marx; he did not see an economic doctrine, but a global ideology, a new *Universal Church* in the terminology of Arnold Toynbee [24].

Lenin's text often contains non-scientific, colloquial and even slang expressions. This provocative identity of the proletarian leader somewhat reduces the scientific nature of the brochure; nevertheless, this text is considered the basis of Leninism.

⁴ Jean Calvin was 26 when he published his *Christianae religionis institutio*. Structurally, it was a greatly expanded Luther's *Catechism*. Later, when Calvin began to lead the city community of Geneva, being guided by his work, he burned people in the city squares. More than 50 people were executed by Calvinists in Geneva.

⁵ K. Marx: «When the revolution of the world-market, about the end of the 15th century, annihilated North Italy's commercial supremacy [...]» [12. P. 788].

⁶ Only the first volume (published in 1867) of *Three-Volume Edition* is completed. Marx died in 1883 before completing the other two volumes. Later Engels published them based on the manuscripts that are not always completely clear.

Adding a story to the house of *The Capital*, Lenin knew from an intimate impulse that the teaching of Marx is omnipotent not because it is true, but because it is religious. At that time, only few people in Russia could understand all the subtleties of the Marxist argumentation. Recent converts learned short excerpts from *The Capital* by heart, like a prayer. It did not require understanding, it only needed faith; both the proletariat and the peasantry could believe in the bright future promised by the bearded, almost biblical prophet, under certain circumstances. That, in our opinion, is the core of Leninism - to create a new religion, and then a revolution in a non-capitalist, peasant country can be served up.

In his article *A Short View of Russia*, John Maynard Keynes introduced the following thesis: «We shall not understand Leninism unless we view it as being at the same time a persecution and missionary religion and an experimental economic technique» [25. P. 262].

«How can I accept a doctrine which sets up as its bible, above and beyond criticism, an obsolete economic textbook which I know to be not only scientifically erroneous but without interest or application for the modern world?» [25. P. 258] Keynes's most famous work, *The General Theory of Employment, Interest, and Money* [3] – that is, the Keynesian theory, did not quote or mention Lenin.

The second significant point in Lenin's «Imperialism...» was the trend of colonization and monopolization to develop towards modern TNCs, the main beneficiaries of globalization. With all his adventurism and thanks to it, Lenin saw a rival of the planned communist international – it was the emerging global cartel of bankers. He called this process «the internationalization of capital». While observing the processes of globalization today, it is important to note how fair a Rudolf Hilferding's phrase, quoted by Lenin in his work, is: «*Finance capital does not want liberty, it wants domination*» [23. P. 114].

Although Lenin did not refer to an extensive and very detailed work *The Accumulation of Capital* [26] that Rosa Luxemburg had published in 1913, and which was familiar to everybody

in revolutionary circles of Western Europe, he uses its main idea: capitalism cannot exist in a closed system.

We agree with Rosa Luxemburg that from the economic point of view, the Marx's theory was at least incomplete and could confuse a reader without trying to resolve the problem: «After the breakdown of all conceivable attempts at explaining accumulation, therefore, after chasing from pillar to post, from A I to B I, and from B I to A II, we are made to fall back in the end on the very gold producer, recourse to whom Marx had at the outset of his analysis branded as 'absurd'. The analysis of the reproductive process, and the second volume of *Capital*, finally comes to a close without having provided the long sought-for solution to our difficulty» [26. P. 127].

In this incomplete form, *The Capital*, in our opinion, is the ideal model for a vacuum⁷. However, economics was not an end in itself: Marx created *The Capital* in London as a political technology material to work with European and Russian intellectuals and the bourgeoisie in order to implement the projects similar to the French July 14. It was no coincidence that Marx wrote so much about the suffering of children, setting the boundaries of international revolutionary discourse: «[...] in the second half of the 19th century, has here and there been effected by the State to prevent the coining of children's blood into capital» [13. P. 298].

«It did not, however, prevent them, during 10 years, from spinning silk 10 hours a day out of the blood of little children who had to be placed upon stools for the performance of their work» [13. P. 321].

«A great deal of capital, which appears today in the United States without any certificate of birth, was yesterday, in England, the capitalized blood of children» [13. P. 829].

In the first volume of *The Capital*, suffering children and child labor are mentioned more than a hundred times; it looks more like an appeal to pathos than to logos, and it is a technique which is well-known from the times of demagogues in the Athenian democracies.

It should be noted that *the spell of Marx*⁸ was quite strong until the second third of the

⁷ Speaking about «the ideal model for a vacuum», first of all, the following (but not the only) important contradiction of *The Capital* is meant:

«[...] Marx's theory implicitly relies on a strict assumption of zero productivity growth over the long run [11. P. 27]. «[...] Marx totally neglected the possibility of durable technological progress and steadily increasing productivity, which is a force that can to some extent serve as a counterweight to the process of accumulation and concentration of private capital» [11. P. 10].

⁸ A reference to the book *Open Society and Its Enemies* by K. Popper. *Volume One: The Spell of Plato* [28].

20th century. For example, Roland Barthes in his book *Mythologies* [27] vividly described the mechanisms of using political myths, precisely from Marxist positions; he had no clue that he himself was inside the myth and, looking at the world through the Marxist lens, did not correctly assess the distortion degree of such a method.

Both Lenin and Marx agreed that capital, like the world revolution, at its extremes strived for a total monopoly on political and economic power. Remarkably, until the 1920's, Protestant ethics and faith in God were the basis of the world view of North Americans, Australians and Protestant Europeans – their software pre-installation, their BIOS⁹.

After the World War I, the concept of God in the media narratives began to get gradually devalued, and after the World War II it was finally removed from its leading positions. The growth of atheism opened the Pandora's Box: it soon became clear that in the 20th century it was enough to get a monopoly on propaganda or political technologies to solve almost any political or economic problems. The best work in this field, in our opinion, is *Manufacturing Consent* by Edward Herman and Noam Chomsky; the authors took the following lines from a treatise (1642) by John Milton, an English poet of Cromwell's time, as the epigraph: «*They who have put out the people's eyes, reproach them of their blindness. John Milton*» [29].

Herman and Chomsky consider propaganda as a consequence of the corporate state domination and a global system, in which all elements are not random. This is especially noticeable in the information field, in which up until recently it was allowed to have only two opinions: the one that coincides with the mainstream, and the one with non-fundamental deviations from the mainstream. The mainstream in one form or another becomes the content of propaganda that should convince the majority of society that the state policy is correct (because no state can act without the consent and approval of the majority of its citizens). *The Gatekeepers*, following the instructions of corporations and the state, are responsible for the content of the mainstream. Being a Gatekeeper gives one many opportunities to define the boundaries of discourse for the nation and its most important groups. In this case, the discourse is understood as a set

of topics that are commonly discussed in public space, as well as the rules of how to approach these topics and their discussion.

The result of the Gatekeepers' work is an artificial picture of the world, which may poorly correlate with reality, but is imposed on people who are getting used to living in this new reality and react very painfully to any attempts to destroy it.

The production of propaganda is a continuous process. It is literally daily, very expensive and capital-intensive. It is impossible to cut into the flow of propaganda and count on success, even if one is spreading the pure truth. The system is configured in the way that the noise will silence signals. Thanks to the information noise multiplied by channels of distributing information, it is easy to mistake the truth for a lie. Propaganda blinds and deafens the masses, deprives people of basic concepts of good and evil, true and false, acceptable and unacceptable. Propaganda prevents forming and preserving an individual's own opinion that might not coincide with the theses of propaganda. However, that is not all: people with such views also get marginalized. Propaganda is the process of reproducing the dominant ideology, which claims to be a civil or a political religion.

Despite the fact that Herman and Chomsky wrote their book more than 20 years ago, it makes sense to evaluate current ecological agenda using their methodology. Today's Gatekeepers, the moderators of global and national agendas, typically come from the families which hold ranking places in the corporate world or politics; since childhood, the Gatekeepers have been accustomed to understanding the interests of their circles and to joining propaganda campaigns on cue. Many British dynasties are several hundred years old, and they have the interests of the Empire at the level of instincts. In the United States, dynasties or clans have also become a tradition.

Following Plato, the Founding Fathers of the United States saw the rulers of the future as enlightened and benevolent philosophers who would protect true interests of the country from «the malice» of the democratic majority in an enlightened and benevolent way, sometimes with the help of educational and enlightenment propaganda.¹⁰ According to the study by Emilio

⁹ Comp. Basic Input/Output System.

¹⁰ It should be noted that manipulative propaganda techniques were clearly formed only in the 20th century, during the World War I, precisely in British and American societies, according to Bernays, Lasswell and Lipmann. Later on, these techniques and practices were conceptualized into a theory that has become scientific classics today.

Gentile, «The first real religions of politics appeared during the American and French revolutions as a set of beliefs, values, myths, symbols, and rituals that conferred a sacred quality and meaning on the new political institution of popular sovereignty» [30. P. XVI].

The main myths of the new political religion are the following: America is the City on the Hill, a new Jerusalem, and the Americans are the new people of God chosen to save mankind.

«The impact of industrialization and global competition caused faith in democracy to be increasingly identified with faith in the 'manifest destiny' of the American nation, now conceived as the onus on the Anglo-Saxon race to expand. Seen in this light, the civil religion's accentuation of its nationalistic, racist, and imperialist tones tended to take on the characteristics of an intolerant and fundamentalist political religion that reserved full membership of the national community blessed by God to Americans of Anglo-Saxon stock» [30. P. 24].

These myths of the civil religion are very effective in the 21st century. «I liked reading the Constitution partially because its ideas are great, partially because its prose is good, [...]» [31. P. 176]. These lines were written by Edward Snowden, a sincere USA patriot, in his book *Permanent Record*; he informed the Fourth Power – the press – about the danger of impending digital dictatorship of the Five Eyes intelligence community and the IT-giants supervised by it.

Details about cooperation of the intelligence community with Google and other IT corporations can be found in the 700-page study *The Age of Surveillance Capitalism* by the US sociologist Shoshanna Zuboff [2].

The United States economic success has included contributions from millions of idealists, dreamers, inventors, entrepreneurs – that is, the efforts of patriotic strong believers.

Still, an important addition should be inserted here about «[...] the original sin of simple robbery, which centuries ago had made possible the 'original accumulation of capital' (Marx)» [32. P. 148]. In the case of North America, this means near-complete destruction of the indigenous population and more than two centuries of having a slave-owning system, one of the most brutal in history, based on racism.

The good morals and ethics of Protestants were used for their own kind, whereas natives and slaves were not considered equal. This, unfortunately, largely determines the narratives of the Western countries in relation to the whole world today.

And more and more additional sins are needed to preserve the system in the terminology of Hannah Arendt's *The Origins of Totalitarianism* [32].

It is worth noting that the American ideological model began to transform in 1913, after the Federal Reserve System had been established; it was finally formed after 1945, when the United States undertook almost all the functions of a global superpower, «the savior of mankind». The brave new world saw success as a measure of legitimacy, and the market a criterion of truth, according to Michel Foucault. This ideology of consumption has changed economics over time. The neoliberals of Chicago School received *carte blanche* and lifted the restrictions of the Keynesian system. The neoliberals (more often called neoconservatives in the USA) presented self-liquidation of the socialist block (1989) as their own achievement and used it as a proof that their agenda is correct; they also used it to justify even greater powers of deregulation and liberalization. (Later on, this became the reason for the Global Financial Crisis – the GFC – in 2007-2008.)

This created a unique situation when globalists (capital striving for domination) de facto began to dominate the planet. In the second decade of the 21st century, they tried to convert this dominance into a set of legal documents – namely, the Transatlantic Trade and Investment Partnership (TTIP)¹¹, the Trans-Pacific Partnership (TPP) and the top-secret Trade in Services Agreement (TiSA)¹². After all three agreements would be ratified, TNCs could become subjects of international law. Donald Trump, *The Black Swan*, tore up this long-prepared project on the third day after his inauguration¹³, considering it «a bad deal» for the country and for the American people. He undertook this demarche as a part of his ultra-patriotic program «Make America Great Again». This slowed down, but did not cancel the plans of the globalists. Meanwhile, the painstaking work to create an ecological alarmist agenda was underway; it

¹¹ Also an agreement with Canada *Comprehensive Economic and Trade Agreement (CETA)*.

¹² Available at: <https://wikileaks.org/tisa-financial/> (accessed: 03.05.2023).

¹³ Tharoor I. Trump kills TPP, giving China its first big win. // Washington Post. Available at: <https://www.washingtonpost.com/news/worldviews/wp/2017/01/24/trump-kills-tpg-giving-china-its-first-big-win/> (accessed: 03.05.2023).

peaked in 2015. In that ecological sensation-rich year, the document Sustainable Development Goals until 2050 was agreed and published in the UN [33].

However, if we carefully study the scientific reports preceding the adoption of this UN document, e.g. [10] and subsequent, e.g. [34], it becomes clear that the plans of the globalists go much further. They consider creating of a single global center for monitoring and managing natural resources consumption and controlling population changes the necessary and the only option for the future of the Earth. To implement the plan of the global planet governance, a new civil or political religion will be wanted; today, various ecological movements are forming it. The core of this new ecological ideology being driven home to young people implies the commonness of the rights for air, water and any minerals for all people of the Earth. The idea is that when the generation with such *firmware* enters adulthood by 2050, the Global Revolution will be able to near its completion.

Conclusion

At the current stage of globalization, which started in 2015, the long-term trend calculated gradually until 2050, according to the UN documents, is the ecological agenda with the narrative of saving the planet. The scale of transformations and declared plans determines that this process is called the World Ecological Revolution, or the Globalist Revolution. Thousands of different information sources are gradually preparing humanity for a simple formula: the planet Earth is a spaceship in distress [35] and, therefore, there should only be one captain on the ship. Alternatively, if we scale Locke's statements, we will get *one humanity, one planet, one government*. If we use this lens to analyze ecological and environmental discourse, it becomes obvious that this is propaganda and political technologies, and if it is so, the main question is always the question of power.

The Ecological Revolution has become a logical extension of globalization: this means creating a single center to control natural resources. Being liberal, the global economy strives to free itself from any regulation as much as possible and, having freed itself, to establish its despotic «regime of truth» [20. P. 18]

in Foucault's terminology. The intrusion of minority discourse on the majority, which was unimaginable in either Foucault's time, or even 10 years ago, is now the mainstream articulated by numerous practices (the most avant-garde of which today is *puberty-blockers* propaganda¹⁴). Disagreeing with such practices, condemning the mainstream or non-compliance with the new global terminology in the Western world entails certain economic consequences – for example, receiving a fine, or dismissal for individuals, or economic sanctions for organizations.

Propaganda mechanisms and political technologies used in the above-mentioned revolutions are in demand for the Ecological Revolution nowadays. Collective consciousness has been an object of manipulation for more than a hundred years through propaganda techniques and practices, social and humanitarian technologies, and the soft power of globalists. IT technologies have given the globalists the opportunity to create the toughest dictatorship, to make the darkest dystopias come true. Today, the combination of all these technologies that has a synergistic effect aims to change the consciousness of the world's population. In fact, we can talk about the newest phenomenon: transforming political technologies into *global psychotechnologies* in order to change and control collective consciousness, working personally with everyone at the same time and using suggestive techniques.

In the new planetary system under construction, people transform into a completely homogeneous population, fragmented and info-capsulated, where each person is in their own personal information capsule created with IT technologies. The subject of the new world is an individual without any political and national identity. Equal human rights for everyone, regardless of their religion, citizenship, race, gender, etc. are being declared. This plan to unify and globalize the population to further transform it into *the United Humanity* [34] is quite accomplishable by 2050, thanks to techniques and practices of global propaganda implemented by the Big Five.

Thus, 2015 saw the beginning of an assembling phase of a global ideological and political structure that includes international financial and industrial corporations with their leading media, the Five Eyes and the Big Five, as well

¹⁴ Griffiths S., Keogh G., Spencer B. The Tavistock is still operating and referring children for puberty blockers. The Times. 19.02.23. Available at: <https://www.thetimes.co.uk/article/the-tavistock-is-still-operating-and-referring-children-for-puberty-blockers-ffblvf6zs> (accessed: 03.05.2023.)

as international non-governmental organization networks; with this, international legal relations and all the post-World War II achievements of the UN and its member countries are left behind.

The Special Military Operation, commencing in 2022, has further divided the world into

the Western neoliberal globalistic sphere and the rest. This development can be regarded as a civilizational tectonic fault, potentially leading to an ideological multipolarity that challenges the dominance of the liberal green vision of the future.

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ПРАВОВОЙ И ПРОПАГАНДИСТСКИЙ ИНСТРУМЕНТАРИЙ ГЛОБАЛЬНОЙ РЕВОЛЮЦИИ

Введение. В статье исследуются политические технологии и пропаганда, используемые в глобальных трансформациях нового и новейшего времени, а также последних десятилетий. Объект исследования – современный социум. Предмет исследования – трансформация социума последних десятилетий и методология трансформаций.

Материалы и методы. В работе проведен сравнительный анализ революций в Англии, Франции, США и России с точки зрения пропаганды и политтехнологий. Проведено сравнительное исследование юридических документов: Билль о правах 1689, Декларация независимости 1776, Декларация прав человека 1789. Полученные данные применены к анализу аспектов глобальной экологической революции. Выявлены ключевые пропагандистские и политтехнологические закономерности. Исследование проводится историческим, компаративным и аналитическим методами. Данные берутся из открытых источников и научной литературы. Методика исследования – анализ отобранной фактологии. Цель исследования – выявление закономерностей и прогнозирование векторов развития глобализации.

Результаты исследования. Полученные результаты исследования наглядно иллюстрируют тезис о начале в 2015 глобальной трансфор-

мации общества, проанализированы основные события этого периода.

Обсуждение и заключение. В работе проведен сравнительный анализ революций в Англии, Франции и России с точки зрения пропаганды и политтехнологий. Полученные данные применены к анализу аспектов глобальной экологической революции. Выявлены ключевые пропагандистские и политтехнологические закономерности.

На основании проведенного исследования можно сделать вывод о приоритете политической составляющей в начавшейся глобальной экологической революции. Основным средством для реализации задач глобальной экологической революции, имеющей целью установить контроль потребления человечеством мировых ресурсов, являются пропаганда и политтехнологии.

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Keywords:

political technologies, digitalization, media consumption, ecological propaganda, global ecological revolution, info-capsules

Ключевые слова:

политтехнологии, цифровизация, медиапотребление, экологическая пропаганда, глобальная экологическая революция, инфо-капсулы