

SOCIETY AS A CYBERNETIC MACHINE

MIHAIL UNGHEANU¹

ABSTRACT

To enact policies that can improve the life of a community – or hurt it – one has to understand the images or models of the world that are underlying the life of the particular community. Every policy decision is, in a sense, a decision that is rooted in the way a given society or group perceives itself and the world. Only by understanding those and the history behind them, can a force provoke meaningful changes in that group. Man is a symbolic and imaging animal and the present-day orders of things and the conception that society entertains about itself are grounded in the idea that man is a technical being. An imaginary of power and efficiency is now dictating the direction man and society must take. In such a predicament, it becomes more and more clear that the act of managing human existence is no longer confined to the realm of politics, that in a sense politics tends to become abolished and, by the same token, man itself.

Keywords: politics, democracy, tyranny, technocracy, freedom.

INTRODUCTION

Human existence would not be possible without the existence of meaning, language, thought, or symbolism. The existence of mankind is mediated. The relationship mankind entertains with the world is thus built upon a layer of language, myth, symbolism, and even technology. Even technology or technique is a kind of relationship to the world. It embodies a specific way to see and act; it mediates the contact with the world. They build meaning maps that make possible the continued existence of mankind, giving meaning to the experiences, things, or whatever man encounters. Just as language and thought are essential to man, so is technique. Without these man can't survive.

Man could and has been defined as a symbolic or even a metaphorical animal. Even his mode of existence, deprived of all natural/biological equipment that other living beings have, requires the use of the capacities. In order to live and thrive man has to understand the world wherein he lives and to build mental maps

¹ Mihail Ungheanu, researcher at C.E.S.P.E, email address: mihail_li@yahoo.com



of existence that make possible to the human group to see where the dangers lie, what can be used as food, what forces are favorable to him or not, where and how to hunt, and so on. All of these can be found concentrated in what might be called an image of the world and the image of man. Of course, in a given society or a given culture there could be more than one of those. The kind of image mankind entertains about itself has consequences. Giving meaning – through symbolization or technique is essential for humanity, the construction of society and more:

“As a matter of fact, it is not the essential act of thought that is symbolization, but an act essential to thought, and prior to it. Symbolization is the act central to mind; and mind takes more than what is commonly called thought. Only certain products of the symbol-making brain can be used according to the canons of discursive reasoning. In every mind there is an enormous store of symbolic material, which is put to different uses or perhaps even to no use at all – a mere result of spontaneous brain activity, a reserve fund of conceptions, a surplus of mental health” (Langer 1957, 25).

According to Susanne K. Langer, language is the most accomplished form of symbolization in humans, speech being the distinctive feature of humanity. It is a mediated relationship with reality since words express connotation and through them, they refer to the external reality. The main function of the symbols is not communication, but formulation and representation of ideas and combinations thereof. Through those, the referential relation to reality is activated. The basic mechanism of symbolization is abstractive seeing – the basis of human rationality (Langer 1957, 72). This capacity makes it possible to perceive the *gestalts*, the contours, the wholes in the flux of perception data. It is spontaneous and takes place permanently. There is discursive and presentative symbolism, such things as metaphors belonging to this last type. Metaphors present features that belong to both types of symbolism, being both discursive and presentive in the sense that its elements are presented in a kind of simultaneity. In terms used much later by Max Black (Black 1962) or Paul Ricoeur (1975), the metaphor presents or constitutes a model that redefines, with the help of the metaphorical predicate, the metaphorical subject. The metaphorical predicate brings new associations with it, that lead to a new understanding of the metaphorical subject. For example, the utterance: “You destroyed my argument!” implied that the activity of having an argument is modeled and understood based on war. The deeper metaphor would be: “Argument is war!” Every new experience, new ideas about things are expressed through metaphor; metaphors and, thus, models have both a presentational and revelatory function (Blaga 1994). The metaphor – and thus the model are kinds of producing unity in diversity – or as Paul Ricoeur would express it *mise-en-intrigue*, a kind of synthesis of heterogeneous. There are different kinds of images, of metaphors, and models. There are punctual metaphors, living metaphors that exists only in the moment of their utterance and understanding, but there are metaphors that build

networks, metaphors that redescribe reality and that are not always perceived as such, working beyond the level of awareness. They are *Weltanschauungen*, *Weltdeutungen*, root metaphors, and images of the world or man.

TECHNIQUE AS PRACTICE

Another form of mediation and embodied understanding (practices, rules of achieving something) is the technique or the technology man uses. The essence of the modern world is technology. It is a mode of interpretation of the world (and of man, thus, a model or an image) that prescribes the possibilities of existence, and the attitudes of mankind toward the world and himself, the way existence comes into the light/ appears, the way it manifests. Technology is a kind of phenomenological way of opening the world. This is the Age of Technology. An age is the place/the process in which the whole of being is manifested. It manifests itself as a whole from the beginning and defines a world (Vioulac 2009, 20). The whole of the beings manifests itself as a world. The Dasein – the Existant – produces the world, which is not to be understood as a collection of things that exist objectively. The world is the encounter between the whole of beings and the Dasein that projects its possibilities on this whole, thereby creating/manifesting the world. The ontic features of the world make manifest the ontological project of the existant Dasein – or, in simpler terms, of humanity. In this context, the problem of the world is not of describing objective features, but a matter of behavior. The Heideggerian *Entwurf* or project might be interpreted also as a model. The problem of technique is ontological. The modern world is grounded on technique. Technique has always been here; it belongs to man's structure. But modern technique represents a break with the ancient technique. Technique is always a way to see the world and being at being at hand's length, as things ready to be used and manipulated – *zuhanden*.

In modernity, this mediation got the name of *Gestell* in the work of Martin Heidegger. It refers to modern technology, although the older ways of technique would embody in themselves also a view of the world, of the meaning of things, etc. The way of being in the world that is expressed by it is a purely instrumental one. *Das Gestell*, the Device or the technical system (Ellul) denotes the attitude of being at the disposal of everyone and everything is at the disposal of everyone and everything (Vioulac 2009, 165-166). The Device is among others the structuration of everything. It is the essence of machination, the mobilization of every being in the service of the machine. The ancient technique embodied an understanding of the world based on manipulation – *ustensillite* (*toolness*), an understanding embedded in the *Verweisungszusammenhang* that aims at the Dasein. Technique is in the service of the *Sorge*. The modern technological system has as its main aim itself and its own indefinite and permanent extension.

In the machine, particular beings are comprehended as pieces of a device, pieces that are enchained to execute a function. These days this understanding of the world is modeled after the example set up by cybernetics, that is as a piece that reacts in a certain way to the environment and corrects itself accordingly. In this chain, every being becomes strictly equivalent to every other. In a sense, this process is a movement of fragmentation of the beings, the understanding proper to the Device reducing everything to a part or a piece of the machine. In a sense, this is a more elaborate expression of the saying that for a hammer everything is/becomes a nail. According to the Heideggerian view, the only purpose of the machination is the perpetuation of its own functioning (Vioulac 2009, 169). This technological system can be understood in many ways. It can be seen in accordance to a mechanical model or a cybernetic model. According to Heidegger, the particular beings that populate the world are from the outset tools for the Dasein (Zeug, Werkzeug).

IMAGES

To understand a certain historical situation or predicament of a society, or culture, etc., the understanding of those images that most of the time are operating under the threshold of awareness becomes essential. Dilemmas, problems that a society confronts can be therefore confronted, understood, or solved when one understands those images of man that structure a society, a way of life, etc. They can affect or have different levels: substantive, process/procedural, normative and conceptual after certain researchers (Markley and Harman 1981: 13). They can pertain to the state of society, behavior, motivations, and basic values and perceptions. According to present-day social engineers, the substantive problems would be pollution, climate change, threat of war, etc. To understand and research the culture, philosophical conception, and images of the world and man has a practical purpose: to understand and to root out the conceptions that are a hindrance to the resolution of such problems. Public policy decisions or even private decisions embody a peculiar view about man, nature, society, the world, etc. The images of man – in competition, in contrast, in combination affect the way a society understands itself, how the education system is organized, how wealth is produced, hoarded and distributed, how people understand each other, and so on. They may prescribe what counts as a value or even what question could be asked. Everything pertaining to policy problems is related in a fundamental way to the fundamental views/assumptions about man and his concerns, and the world, even if politicians do not realize it (Markley and Harman 1981, 13). If societies see themselves as different and separated from nature, if humans are seen as machines, completely physical being, aspects of their existence that do not fit that mode will be ignored and policies will have a certain flavor.

According to Stanford Research Institute's *Changing Images of Man* (1982) an image of man or a model thereof is a set of assumptions, believed about the origin of humanity, of its abilities, features, relationship with others and its place in the hierarchy of being – or even if there such a thing as a hierarchy of being –, destiny, etc. It may entail beliefs about the nature of man, if it is bad or good, bad from nature, if it was the product of a will-decision of God, or of natural evolution, or of a combination thereof, or if people should cooperate or compete, etc. Any individual, political groups, organization, etc. can held and nurture such a (more or less coherent) image.

“An image if (the nature of man) is thus a Gestalt perception of humankind, both individual and collective, in relation to the self, others, society, and the cosmos. It may contain many levels and face contradictions and paradoxes – as does the living human being – and still be experienced as an organic whole” (Markley and Harman 1981, 3).

Such an image – just like a theoretical or formal model – is selective, choosing which categories of human features they represent and bundle in the image. The same is true of facts that are asserted to be true about these categories; every image and models works as a map, and the map is not the ground it represents. They steer the way societies, people, etc. perceive the world and, thus, how to act, to feel, and to think. These images, most of the time, under the conscious level of awareness. Bringing to light these images or general conceptions about man, the universe, world is a first step in the direction of changing society. These fundamental images fulfil more functions: mystical, cosmological, sociological, pedagogical/psychological, editorial, political, and magical. Images may generate policies that produces success and problems, or successes that later transform in serious problems.

THE TECHNOLOGICAL SOCIETY

In the present day, there are some images and models of man that are active, among other such images, and in order to understand which way human society will take, one has to examine them. These images are rooted in the technological and scientific development from the last century, based upon a materialistic and mechanistic view of reality and of man, though, sometime (man as biocomputer), they may intersect images with another kind of roots; even the cybernetics paradigm is connected to the real of spirituality, to Luraic Kabbalah (Rappin 2022, 126–130). This understanding of nature and man has produced results, and, for a while, it seemed to accrue the freedom of man and the mastery of the environment and nature. There is also the image rooted in cybernetics and the general theory of systems that is now spreading all over the world.

A conception rooted in this image of man and of the world leads to what may be called governmentality, a world of the governance by numbers and not by traditional means – politics, that is deemed to be inefficient. Politics is something, according to this view, which is prone to error being a product of human subjectivity and human error. Replacing it with something based of procedural rules that eliminate error is seen as beneficial. Discussion and debate are abolished.

The model of the world and the image of man that has molded modernity and that demands complete authority is one based on a technological and scientific (mis)interpretation of the world, on a truth regime centered on technological and scientific reason that demands and imposes a kind of universality, and which determines and defines everything by calculus, which has its origins according to a Heideggerian interpretation of the history of philosophy in the Platonic metaphysics of the One (or even Pythagorean); maybe it should be called generally in a certain conception of the undifferentiated monad. Technological and scientific reasoning elaborates theoretical and mathematical models, it formulates laws and starts making predictions. On this methodology, a new approach to reality takes place, namely the modelization thereof – of complex systems. According to Jean Vioulac this was possible only because of the invention of the *logos* in ancient Greek, logical reason. Reason is the highest metaphysical principle, and the modern totalitarianism and Western nihilism is pre-given in this act of establishing the *logos* as the highest principle (this is a Heideggerian view) (Vioulac 2024, 55). The ancient Greeks made science possible, because one cannot have a science when one is stuck in pure empiricism, in this sense one should consider the conviction that science proceeds empirically as a false statement. The idea that all knowledge is empirical is in itself a universal statement, therefore not to be proven empirically. The truest and the highest science is the science of the universal since knowing the universal implies in a certain man knowing the particulars. True science is based upon a rational representation, not on a perceptual, particular representation. Perception is particular and contingent, while science is universal and necessary. Science should be based on demonstration. According to the French philosopher Jean Vioulac, science consists in the reduction of multiplicity and diversity to a single principle, to the One. In the Aristotelian formulation of the problem, there is also the multiplicity of sciences that must be reduced or related to the science of science, the science of universality itself, known today as metaphysics. Science is knowledge by principle, a principle which is identified with *logos*. Scientific rationality is in this formulation defined by being deductive and axiomatic; and the axiom or all other axioms is the non-contradiction principle, according to Aristotle. By this, he rejects a dialectical mode of reasoning – a logic on negativity – that was present in Heraclitus (who also speaks of *logos*, though). Rationality is identified with reality. The axioms do not pertain only to reasoning, but to the things themselves, too. According to Jean Vioulac, science is metaphysical because it has to go beyond the level of perceptions. The universal cannot

be found there. The most universal is the being and the One, that in some philosophies are convertible. The principle is separated and the knowledge it possesses is anterior to any kind of empirical knowledge. Aristotle built upon some Platonic foundations.

Science or philosophy must give an account of knowledge of its knowledge and object of knowledge. That implies reason (*logos*) as the ground and principle of true knowledge. Mathematics – as arithmetic and geometry – is the model of this fundamental science. According to the Platonic worldview, through them, a conversion of the soul can take place and direct it to the transcendent source of the universe. It is a method that goes beyond the limitations and the empirical features of the body. Through this scientific knowledge, through mathematical reasoning, one can attain pure thought, to a knowledge that is prior to empirical existence. It is a knowledge that pertains to the archetype that grounds everything that is. The place of this truth is a-historical, u-topian, wherein the Ideas entertain relationships based on measure. It is a numeric space, whose principle is the One. In a sense, it is an avatar of the idea that the ultimate reality is a monad without distinction.

Mathematics becomes the place wherein thought must place itself to know nature, mathematics is what we know before we start to gain empirical knowledge, a place of formal entities. This knowledge dispenses with the necessity of knowing the individual, the particular case, though. It pertains to the formal essences of the existing beings. Mathematics, in the sense of Plato, is based on dialectics, which proceeds through the means of purification, separation, dissolution, etc. It leaves the natural and physical phenomena without any kind of consistencies. The phenomena are reduced to their formal and transcendent essences. And the last roots of phenomena lie beyond the essence in the Good, beyond being. In Plato, the mathematical level of being is superseded by a meta-mathematical one akin to one of negative theology. In a sense, the Good is power. Mathematics has here the status of a revelation. The *logos* is a principle that moves itself, it is dialectical, a movement by which the reason sets itself up as the principle. The Demiurge has ordered the world in a mathematical manner – mind(*nous*) or spirit/intelligence. This mathematical ontology can be traced back to Pythagoras and his followers, who made from the number the principle of production of the world. This is also expressed by Anaxagoras who thought that the *nous* is the cause of everything and orders everything (Vioulac 2024, 83). Plato's ontology is about an universe made by the calculating reason of a powers that orders everything according to measure. It is an intelligence that calculates and, thus, foresees, an intelligence that has already foreseen everything – Providence. The governing power – *kybernetes* (pilot), meaning to steer, to pilot.

Thus, the stage for the mathematization of the world was set, even if mathematics today is not the quite the same as in Plato's work. Nevertheless, is still as important as in his work, since he was the first one who established or postulated that nature possesses or is structured by numbers (Vioulac 2024, 83). The present-

day mathematization of the world – the reign of quantity – is another expression of this ancient mathematical ontology. Modern-day mathematics is not the same, since there were some revolutions in sciences in technology. Galileo Galilei applied mathematics to physics and Wilfred Gotfried Leibnitz formulated the model of what led to what is now known as cybernetics. The Platonic and mathematical structure of thought, and its way of defining truth, remained a regulatory principle for the new scientific truth, that still denies particularities and contingencies, reducing them to ideal pure forms (Vioulac 2024, 89). For Galilei these forms were the one of Euclidean geometry. Nature is still idealized, and experience as such is thereby disqualified. Even the notion of experience has been transformed. Experience in this new science is mathematical through and through, due to verification protocols that are determined by measure, by quantity. What is eliminated is human subjectivity, of human nature. Through this process, appearances are pierced – therefore, the Italian thinker comes back to the Platonic idea/experience that geometric forms are archetypal and building blocks of the world. Galileo brings mobility into play, by the mathematical formulation of the law of movement. Physics follows the same trend, the atoms – the particles in general – being not matter at all, but configuration, mathematical realities.

The mathematization of the world will go further with the help of Wilhelm Gotfried Leibniz, the philosopher N. Wiener thought he could be the patron saint of cybernetics. For Leibniz every operation of the spirit is calculation, and the number is thus the grounding force of creation. His metaphysics is completely mathematized and his project was to reduce everything to numbers and to reduce everything to the science of calculation. Leibniz overcomes the Cartesian philosophy that was still based upon the ego as the foundation of epistemic certainty. The German thinker set out to achieve a system that abolishes very source of subjectivity from the process of acquiring knowledge, of achieving certitude, branding it as a source of error. This science or art of infallibility was modeled after the pattern of axiomatic deduction. Its aim was the elimination of every type of human error (not only from knowledge) through the automatization of procedures, eliminating from the outset the human discussion from the whole process. It is a quest for total objectivity and abolishing the significance of human subjectivity since it is a source of error. The idea of societies run by Artificial Intelligence (AI), or of replacing politics by AI has its roots in this quest. The human spirit should be spared of effort of thinking about things. Instead, it should be preoccupied with sign – with simulacra! The wished universal mathematics proceeds by universalizing the measure as numerical determination of reality and transforms every argument into a formal one with the help of a universal language – the formal language of reason –, which is purified of the imprecisions, double meanings, imperfection of the natural language. It was based on a binary arithmetic having only the values of 0 and 1. Such ideas can be found in the works of the members of the Viena Circle like Rudolf Carnap.

Mathematics expresses the essence of creation and this makes it universal. Mathematics is not reducible to creating mathematical models of nature. Nature has its roots in the One. God creates the world from nothing (that can be rendered as a 0) through a kind of divine mathematics. While God thinks and calculates, the world is being created, produced. This mathematical reduction of every being to number, reveals the mathematical essence of its production. This universal mathematics is the product of the principle of reason. The principle of reason is itself a continuous production of effects by a first cause. The act of calculation is identified with the process of production which underlies realities, with the logic and structure of productive power that brings about reality. The calculation consists of the production of new relationships by transformations of formulas from pre-given laws (Vioulac 2024, 101). This mathematization is ontological and it produces also the monadologic view of beings. The universe contains this self-closed unities, he dubbed monads. Their individuation is metaphysical, by the spirit that inheres in them. Their unity is logical and formal. They are not truly substances. Leibniz offers a metaphysical atomism according to which every being is grounded in this fundamental measure, which is the number, which gives to each thing its unity and being. The ontology of Leibniz (despite being a monadology – a kind of atomism) prioritizes relation over substance (the relations between them are founded in God, the only one who sees or oversees them and the relations: He is the relation of relationships between the monads). Leibniz's philosophy is an ontology of relation and connexion. It is an ontology of the network. It is a system of a reticula architecture and the monads are also force-centers. Each monad is defined by a function that the universal calculus assigns it, by which a series of operations are being prescribed to the monad, operation that are immanent to it.

Another feature of the monad is the force or energy (the transposition of the Greek *energheia*), driving energy (a first form of the theory of kinetic energy). It is a force that makes possible its activity. Leibniz had introduced in physics the concept of living force. The body ceases to be seen as *res extensa* – as mere extension as it was in the conception of Rene Descartes, but as a field of force(s), which could be perceived only by the intellect. Even the soul – the *anima* – is a force, a source of animation. Human beings are incorporeal automatons, spiritual robots. From this vantage point, the human body becomes a machine that acts in a machine way. Man does not think by himself, he executes only inborn programs. The unity of the body is logical form which entails all the sequences of possible operations preordained by the divine calculus. This constitutes the harmony that makes it possible for the multiple components parts of the body to act in consensus following the same finality (Vioulac, 2024: 106–107).

In this new philosophical context, the meaning of mechanism, of machine changes. What is a machine in this context? It is a structure, a structure of order that predetermines the sequences of operations. The essence of all machines is, thus, logical, and formal. The much-vaunted preestablished harmony by which God orders the creation in the Leibnizian ontology is the same logical and formal order of a machine. The entire world – and the creation – is a machine. And nowadays, even Earth has become a machine inside the bigger machine that is the universe.

The metaphysics of Leibniz is relevant for understanding the world we live in, and the transformations that man and society endure. The way he conceived metaphysics is very relevant to today's world drenched in cybernetics. Metaphysics is (and the order of the world) a giant algorithm that invents theorems. In this view of the universe, everything of an automaton, Truth itself is automatic and tautologic. The entire creation is a system of systems wherein every individual substance is autarchic, autonomous, self-regulating, etc. The individual substances are abstract, defined exclusively by its internal unity, which is the principle of its organization and its own functioning. It works like a machine.

This view of the world and man has implications for all areas of life. Leibniz has invited the concept of theodicy, and theology represents a kind of science of the law, since it pertains to the laws by which God governs creation. Leibniz's metaphysics is revealed to be a juridical system, a kind of right wherein the particular case is subordinated to a universal law or rule. The system of law expresses the machinal view of Leibniz's system. His metaphysics becomes a coercive force or system. Leibniz was also a jurist among other things and his views on law diverged from the ones prevailing back then, which – as was the case during the Middle Ages – favored the particular case and particularity, not the application of a universal and the subsumption of the particular under the universal law. The right is no more an art, but a science. It is based on universal principles that have to be applied without discussion. The science of law should be analytical, proceeding in a deductive manner, and all particular cases should be able to be reduced to the ideal and formal entities that are the principles. The law was to be reduced to logic (Vioulac 2024, 122), or, talking in a mathematical manner, to a kind of governance by numbers. The role of the law is to predetermine, to prescribe behavior or sequences of behavior, to pre-establish harmony. Through law, human societies should be completely logicized or mathematized. Theodicy is a model, the blueprint for this so-called science of law. The ethical ideal underlying this view is the unification and subordination of everything to this ideal universal frame which is completely rational pertaining to the One. The function of law is the integration of everyone into the logic of the machine. The system of law envisaged here is an automatic process, a calculus that is supposed to eliminate the arbitrary of subjectivity. Thus, an impartial justice could be guaranteed.

CONCLUSION

What is here described is an ongoing process. The contemporary political and social organizations a bureaucratic one in which statistics play an essential role. The state as such subordinates the real life of the people to a superstructure of laws, defined by statistical rationality. Today even medicine is supposed to become automatized and subordinate to Artificial Intelligence. Artificial Intelligences are supposed to replace real doctors. To cure something equals applying some procedures, to subordinate the particular case to a supposed universal rule. The state becomes a machine of governing. That law has become calculus took place in the Soviet Union (Supiot 2020, 44). This subversion of the law – governing by numbers – has extended to all levels of society. It is an expression of the dominance of the machine, or the technological system, which now has taken the form of the ideal of cybernetics. Normativity is conceived in the terms of programming. The new forms of alienation that this new trend produces are not so new. The model thereof has been set up by Leibniz, but only nowadays one can start to see and feel the consequences of a new totalitarian molding of man and society. This new transformation of man and society is based on the model of cybernetics, of the idea of feedback, retroaction, and learning to learn that abolishes man as an individual being that thinks with his own or her head and takes decisions accordingly. Cybernetics represents a new naturalization of the human spirit/mind, reducing living beings to information-processing machines that adapt to their environment. It is a current of ideas that continues behaviorism and logical positivism, although cybernetics has a link to spirituality, to Luraic Kabbalah, and to the idea of the golem; as such cybernetics is seen as an enterprise to impose order in a universe haunted by entropy, to produce the unity destroyed by the apparition of creation. It is a new messianism that spilled in all sciences of organization, knowledge management, and in society as such. Governing is now represented as a technology of power, as a machine, whose functioning is to be based on the scientific understanding of man (Supiot 2020, 50). And even if the world of cybernetics implies a new understanding that is not bound to a hierarchical organization and of a mechanic based on power, it is nevertheless an exercise of power. Cybernetics means governing, meaning in ancient Greek leading a boat – the boat and the people operating it. This image of man is still an expression of a mechanistic view of things and man, based on the machine – even if this machine is formal structure and is dependent on theory of communication and information. The government (or the state) is a machine, and people are just parts of this mechanism – not people with rights, duties, liberties, etc. This model is already explicitly present in Th. Hobbes, but was expressed also in the idea of a new industrial religion promoted by Saint-Simon and his followers, in the idea that the manufacture/the enterprise should be the place where a new man was born, and that the state and human communities should be run according to these models.

Such remodeling of the existence takes place under the guise of sciences of organization based on the models that cybernetics offer. The whole life of society becomes an organization of organizations, an organization (groups of beings working toward a common purpose; NGO's, churches, sects, governments, schools, universities) being a conscious way of coordinating and running activities that engulf the life of individuals from their first day in the world. This transformation of society was described by the former Trotskyite James Burnham as the "revolution of managers" (Rappin 2014, 24). In a sense, the reconfiguration of the world and of existence is a movement that could be called *panorganisationel* (Rappin 2014, 31). Since organizations are built to achieve a goal, they are searching for more and more efficiency. The art of making everything more efficient is cybernetics.

The transformation of society and of the whole world – and even of biological life itself – that the development of modern technology has started can be described as follows: organization becomes world and the world becomes an organization (*l'organisation devient monde et le monde devient organisation*). This transformation of the world is an expression of the expansion the technocratic-totalitarian worldview of the West. In this process schools, families, the state etc. become organizations, they lose their character as institutions. The idea that children must learn competencies stems from this frame of mind; children are no longer evaluated according to a hierarchy and a type of order. The same thing is the generalization of evaluation and audit practices in the government. The state is thereby reduced to a kind of government that no longer guarantees norms and values and the apparition of a type of government that pretends to represent the state while it does not (Rappin 2014, 34). Governing, government are now managed by applying the cybernetic paradigm conceiving and evaluating every activity through the lens of results, planning, privatization, decentralization, introducing new information technologies, etc. The old bureaucracy was slow, a new one takes its place, made of professionals of management, who define objectives and standards, devise method of controlling results, introduce the logic of the market, etc. These practices are extended to the whole areas of life. To highlight once more the technical transformation of human life and society, one should remember that organization is related to organon, which means instrument, means. Organizational logic is based on this instrumental logic of means-goals to attain. The institution - the name itself stemming from the Indo-European root *st* (stay, stand, stehen) appears like a third party that instills and guarantees stability, a habitable world for people. The organization is only focused on its functioning, a kind of revolt of the function against the being. The pan-organizational movement expresses this expansion, the colonization of the whole world and realm of life, imposing its utilitarian kind of unity upon everything that would be a constant state of transformation, the perpetual organizing of human existence to achieve more and more efficiency and unity. This organizing is never a repetition but a

permanent state of exception or even a form of permanent revolution (Rappin 2014, 37). The organization is one the main places from whence the *Gestell* or the technical system expands and molds the world to its own image. One of its means on intervening in society and remodeling humanity and society is social engineering (Rappin 2014, 130), directly and indirectly, through manipulation of human mind, heart, and behavior.

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