

ELEMENTS FOR REFINING THE THEORY OF CYBERNETIC SOCIETY*

Formal systems (sets of abstract objects and rules for constructing new, more complex objects), associated with mechanisms of interpretation (the moment when human passions animate the power structures realized in these formal systems), make it possible to model cybernetic activity.

There are two broad categories of formal systems:

- Exact (regular) formal systems constructed by logicians, which serve as a showcase and theoretical justification, such as predicate logic.
- Approximate (secular) formal systems used to build spectacles, such as law.

Spectacles are formal systems in which interpretation is denoted as market exchange. Ideologies are formal systems in which interpretation is denoted as political, religious, or sectarian.

The production of formal systems is not a recent activity, but it is only in cybernetic society that it becomes central, governing all other forms of production.

The exploitation of the force of the passions can be industrially achieved only with the help of this apparently theoretical and innocent tool, by combining the processes of reification and incarnation.

Reification is the moment when the human being is integrated as part of the formal system, thereby becoming an ordered object.

Incarnation is the reverse process, the moment when the human being puts their passions to work in combination with the other elements composing the formal system, giving it life - so to speak.

The first moment is that of the political police; the second is that of power.

In the cybernetic mode of production, the role of the political police is to compress the living in order to transform it into an object; the role of power is to consume passionate expansion after this terrible compression. Terror, when the proletariat begins to resist, appears as the ultimate means of producing this reification. This process is the sign of the general decomposition of cybernetic society, and the mark of its end.

Computer science develops as the material support for managing this particular production: it rests on the universally recognized formal system of the natural numbers! The process of digitization characterizes this period in which every abstraction of material reality (information) is transformed into a sequence of integers that can be integrated into the structure as a component.

The logicians, like their predecessors - bourgeois, aristocrats, slaveholders, women-devourers - accumulate the tools necessary for their power, tools that will also be at the origin of their end, because they render them useless. By an irony of History, the ruling classes have accumulated, to their great fright, only the instruments of their own end.

END OF CYBERNETIC SOCIETY

When the spectacular market form of cybernetic society enters a lasting crisis, the class of logicians sets out to rationalize its catastrophic decomposition. It comes up against the competition of three antagonistic classes:

- The new bourgeoisie arising from the market form of cybernetic society; it is clearly visible in the positive. It is often, deliberately and self-servingly, confused under the label "liberal" with the old bourgeoisie.
- A class substituted for the proletariat, made up of false revolutionaries, religious figures, ideologues, and political police, artists in their own way, true nihilists. In them we recognize the direct descendants and heirs

of all known tyrannies. Their role is to prolong and reinforce cybernetic exploitation through the organized production of terror in all its forms.

- The proletariat, which brings together all the historical forms of the poor, unified by the universal exploitation of the cybernetic class - the iron heel.

The proletariat begins by deserting the passionate battlefields, preferring fishing and the beach to any other activity reputed to be passionate, to the great scandal of the specialists of nihilistic exploitation. And for it to enter, in good order, the factories producing structure, terror is necessary.

The political police splits into an official police force and a parallel police force called terrorist, apparently antagonistic to one another.

The production of formal systems of a positive character, such as spectacles, stagnates and regresses; it is then that the production of degenerate formal systems - organized catastrophes - intervenes as a revival of this form of production (cf. Nazism and Stalinism); it ends by imposing itself. This new terrorist production, which existed sporadically during crises in class-organized societies, increasingly becomes the form of all production in a cybernetic society approaching its end.

At first, the proletariat, victim of this ferocious exploitation, is stunned; once it understands, it will flee, bag and baggage, the deadly trenches of nihilism. It will take the organization of society into its own hands.

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