

# Social development and the digital economy: from the green utopia to the new industrialization

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**Abstract**—In the XXI century there is a new illusion of social structure. This illusion of the masses and elites lies in anticipation of the advent of digital society and the digital economy. This illusion hides the increase of the main thing in social inequality - digital inequality. Digital ideology follows from the green utopia of establishing a new "green feudal world" on Earth and reducing the population of the planet, and therefore it does not solve the question of changing social relations. The result is a new genocide based on cost accounting and a digital reassessment of human capital and the rejection of the transformation of nature. An alternative to the green utopia as an illusion of the third way of development and the digital utopia of postindustrialism is civilizational neo-industrialism, or a new form of world socialism.

**Keywords**—*digital economy, digital inequality, green utopia, new genocide, civilizational neo-industrialism, world socialism.*

## I. INTRODUCTION

In the twenty-first century a new mass illusion of achieving an optimal and perfect social order arises. This common illusion for the masses and elites lies in the expectation of the coming of the "digital society and the digital economy", within which the Panopticon will be created - a world of universal observation and transparency. The old bourgeois illusion of the times of the Great French Revolution, the "kingdom of reason", was replaced by the idea of the kingdom of reason and universal calculation. "Naked calculation", about which K. Marx and F. Engels wrote, will be returned in the form of digital computation and creation of digital copies of subject forms. Previously, market economists laughed at the Soviet Gosplan, believing the idea of transparency of the economy to be absurd and justifying the impossibility of a complete miscalculation of the details of commodity exchange.

Why did such a utopia of a digital economy and a transparent society emerge in a proclaimed post-industrial society? The digital economy is actually not built on an economy. Since, according to Aristotle, "economics" as a science about organizing activities to create material wealth necessary for a person's natural needs differs from "chrematistics", or the science of enrichment and accumulation of wealth as an end in itself, putting profitability as the only criterion for the admissibility of everything in the world in the Russian Federation since the beginning of the 90 s. instead of economics, chrematistics

operates. The only criterion works in the interests of a maximum of one percent of the richest Russians and nine percent serving their luxurious well-being. The same can be said about the Western economy, however, if we as an indicator consider the per cent that microcredit organizations put up, then 25 % in American microfinance is inferior to hundreds and thousands percent of Russian microfinance organizations.

But, calling things by their proper names, we get instead of the "economic course" - the "chrematistic course" of the development of the economic sphere of society. The same applies to the Ministry of Economy, which is actually only the Ministry of Chrematistics. And the Russian Economic School and the smithy of liberal cadres itself - The Higher School of Economics can be authentically called the "Higher School of Chrematistics". This simple thinking technique, which is owned by any expert in the field of history of ancient philosophy, allow easy to explain the many mysterious economic foci for the population and ordinary people. People have always wondered why, with rising or falling oil prices on the world market in Russia, petrol prices are constantly rising. The rural population was invariably outraged by the fact that with the growth of gas exports in large quantities, a third of the settlements were not gasified yet. And in crises and the smallest sanctions, only bankers and oligarchs receive multibillion-dollar assistance from the state, and the pension reform also went to this expense at the expense of the entire other population.

The economy and chrematistics solve fundamentally different tasks, and therefore everything that happens in the economy goes in the right direction. In the other direction are the poor, "humiliated and offended." The rich and bureaucrats more often, without hesitating, directly indicate to the "paupers" the direction of their movement: they are advised to "eat macaroons", then they say that those who do not have a million euros can leave the city center. Under these conditions, the digital economy is actually a legitimization and justification of the processes of chrematistics, that is, it is the final dehumanization of the economy, the separation of economic interests from ethical criteria. As a result, the optimization becomes cannibalistic and social-darwinism, destroying the surplus population according to the principle "the doctor said carry them to the morgue, that means - to the morgue".

This applies to politics, because politics is a concentrated expression of the economy, but, nevertheless, it cannot be called political chrematistics. Politics in the post-industrial information society is also not a politics, more precisely, it is not a politics at all. In the original understanding and in the life of the ancient polis, this word meant the civil service of man to his polis. The service not to the leader, demagogue, not to the party as part of the policy and even not to yourself. Today politics is a struggle for power, it is assumed that it is the struggle, or the big game with high stakes, where everyone wants to bring his candidate to power, so politics must be transparent and digitized. The struggle is for the sake of owning power itself and for the sake of "feeding" from it. In Athens, on the contrary, a person elected to a high position was obliged to buy and maintain a warship for the fleet in order of the policy for citizen trust guarantee.

Democracy is also not a democracy, that is, the power of the majority. Our people have successfully called such a democracy "garbage" (see Y.I. Mukhin's book "The Path from Democracy to the Dump and the Road Backwards"), and privatization as "robbery".

## II. DIGITAL ECONOMY AND UTOPIA OF GREEN DEVELOPMENT

It is expected that the digital envelope of objects will replace the objects themselves, but will not cancel their marketable form, which means it will preserve the turbidity and non-transparency of the social connection. However, this illusion hides, and according to V.S. Ovchinsky's, "an increase in social inequality, and in this social inequality, the main thing is digital inequality, because those who have fully entered the digital society will have advantages. These are whole countries, regions, nations, separate groups and separate elites [1]." It is clear that resistance to digitalization in the framework of the global capitalist market is impossible even in monasteries and therefore everyone will be identified and fixed. All of this means that the end of the story has not come and digitalization becomes the highest form of development of the commodity sign society. Recall that "Capital" begins with a phrase - the wealth of bourgeois society is represented by a mass of goods with a sign dimension. The digitization of the commodity mass and the corresponding social relations, as well as the person represented in the form of human capital, is associated with the development of new forms of imperialism as the highest complex superstructure above the capitalist mode of production of people's lives.

Digital ideology derives from green utopia, and therefore it does not resolve the issue of changing social ties and relations. The idea of establishing a new "green feudal world" on Earth and reducing the population of the planet belongs to the financial oligarchy. Under the unscientific concept of the "carrying capacity of the Earth," the authors of the Club of Rome understood that the combination of overpopulation and lack of resources could destroy the planet, hence the recommendation to reduce the population due to zero growth, that is, genocide based on recalculation of costs and refusal to transform nature. The Malthusian program infiltrated the UN and turned into environmental extremist groups. The task of radical ecologists is the liberation of the planet from man as a species, since man carries the germ of terricide. The basic postulate of radical ecologists is the Negative Growth of the Population as the basis of the "concept of sustainable development".

Back in 1998, the "Siena Declaration on the Crisis of Economic Globalization" was published. The declaration insisted on the need for "serious corrective actions", including the control of globalization, capital and speculative operations. The declaration called for a New Bretton Woods international agreement and system monitoring of ecosystem change.

All of the above requirements are called "Deep Ecology" [2]. This ecology of biosphere conservation is aimed at reducing the population of the planet by means of food genocide to 500 million people. It is obvious that the post-industrial line of civilization development as a product of late capitalism, ecological genocide projects, the destruction of the productive capacities of industrialism, the movement towards the digital economy and digital agriculture reduces the population of the planet. This closes the possibilities of industrial development on the nearest planets of the Solar system, humanity in the form of feudal-estate society is reduced to the position of a miserable community of survivors after social postapocalypse. An alternative to green utopia as an illusion of the third way of civilizational development and the digital utopia of post-industrialism is becoming civilizational neo-industrialism, which takes the world beyond the limits of capitalist crises and the destruction of the productive abilities of humanity.

In the political report of the Central Committee of the XVI Congress of the VKP (b) I.V. Stalin noted: "If capitalism could adapt production not to maximize profits, but to systematically improve the material conditions of the masses, if it could turn profits not to satisfy the whims of parasitic classes, not to improve exploitation methods, not to export capital, but If the financial situation of the workers and peasants is systematically raised, then there would be no crises. But then capitalism would not be capitalism. To destroy crises, it is necessary to destroy capitalism [3]." In the twenty-first century, the situation of the unopposed development of mankind reappears, history raises the question of a new form of socialism.

## III. UTOPIA OF AGROTECHNOLOGIES AND FOOD CULTURE: GASTROSOPHY AND HUMANE ECONOMIC MODEL

During oligarchic domination and deception by the elite of a large part of society, centralized ownership of the sources of basic foodstuffs, production, energy, distribution, finances, and unification (including food culture), it is very difficult to develop forecasts for the development of agricultural technologies. It seems almost impossible to create a global weather forecast for the century ahead. However, it needs to be done. Moreover, narrow specialized specialists in the field of agriculture are increasingly listening and fulfilling the recommendations of the profane - as a rule, managers and information workers in the field of digitizing the entire industry and creating so-called digital agriculture with smart farms, smart equipment and with smart homes of farmers. In this case, no one raises the question of causes and effects. The reasons are the relations of production and the type of social relations under which this or that method of agricultural production develops.

In Russia, the mass of so-called food under sanctions is destroyed, as well as the so-called "overdue" food, since in Western stores there is no indication of food fitness, the evasive formula "best before date" is used there. In Soviet schools and universities, students of political economy courses were amazed by the stories about the manifestation of the global crisis of overproduction of 30 years in the form

of the insane destruction of food, when milk was poured into ditches, oranges were poured with kerosene, and the grain was burned in locomotive furnaces. People from the world socialist system were even more impressed with educational films about how the science of food destruction was improved against the background of the world famine of the last third of the 20-th century.

All topics of the conference are directly or indirectly related to socio-economic factors and their correlation with aspects of the culture of agricultural technologies and the very culture of food in civilizations of various types. There is no doubt that the culture of food, the decentralization of production and distribution already today requires the creation of a modern humane economic model, in other words, post-capitalism, or more precisely, a new global model of socialism. The new economic world, which will be built on the ruins of financial pyramids and the so-called innovations, will arise only under the condition of state control over the ratio of commodity and money supply, the realization of true innovations and changes in the education and in behavior of the individual. I.V. Stalin in the report "The Results of the First Five-Year Plan" at the United Plenum of the Central Committee and the Central Control Commission of the VKP (b) on January 7, 1933, summed up the crisis and compared two worlds and compared two systems: "The stability of the Soviet currency is ensured primarily by state, which put currency into circulation at sustainable prices. Which economist can deny that such a security, which only exists in the USSR, is a more realistic guarantee of currency stability than any gold reserve? Will the economists of capitalist countries ever realize that they are completely confused with the theory of gold reserves, as the only guarantee for the stability of a currency?" [3]. Here I.V. Stalin stands on the positions of the commodity nature of production under socialism, but draws attention to the specifics of this marketability.

Undoubtedly, the production and distribution of products, the process of nutrition itself is not a private act, but a social and political act. Its consequences are connected with a change in the attitude of a person to food, the quality of products and their preparation and consumption - personal, production, fast food. In the cult 1984 Soviet television movie "Guest from the Future," Alice told our contemporaries that under communism, only natural and unmodified products are consumed by 15 billion people on the planet.

If we consider philosophy as a worldview system of views on the most common problems of nature, society and thinking, then food and nutrition are the subject of gastrosophy, which deals with social attitudes to food, food culture and the production of seeds and products up to the consumption of the finished product. As the Italian Marxist A. Gramsci stated, every person is a philosopher. Continuing Gramsci's thought, let us say that everybody of us is also a gastrosoph. He chooses food, studies it, realizes it, consumes and produces it, cooks.

According to the German social planner J. Campbell, the proposed approach is not utopia. A utopia is something different [4]. This is eutopia. In medicine, eutopia refers to the normal location of organs. In a figurative sense, in a food culture this is the right, good place, the only real and proper production of products, and their economical use. J. Campbell, by the very title of the book, connects these usually unrelated processes: "Food culture and humane

economic model. A sketch of one of the possible ways out of the current crisis" [4]. There are more and more such places (toposes) and intersections (locus are our terms, S.N.) of social, biological and economic processes. Indeed, J. Campbell identifies the chapters "Socioeconomic factors and their relationship with aspects of food culture", "Food culture, decentralization of production and distribution", "Culture and power saving as the basis of the modern humane economic model".

The philosophical aspect of gastrosophy and the scientific philosophy of agriculture are to return to the Motherland-Earth in order to organize such a collective turnover of the essential forces of man between the united humanity and nature, in which the free development of each become a condition for the free development of all people.

This is not about the mythical and utopian digital economy and the digitalization of the "deep-seated folk", it's about the historical practice of changing people and the concurrent change of circumstances, the objective conditions of life of people on the planet. Meanwhile, as noted by scientists, publicists, "for almost a year there has been an information carnival around the digital economy. Although in the scientific aspect of the digital economy is not, and can not be. Information as such has always been used in a real economy, it is its organic part, its information support. Information support is part of most sciences. The economy should not be digital, but humane, human. There were in use scientific terms: "digital transformation", "digital transformatization" [5]. This suggests that economists' forecasts of the early twentieth century (theorist of Austro-Marxism R. Hilferding and others) that capitalism was replaced by another formation - imperialism, turned out to be untenable, and Lenin's definitions of imperialism as the highest stage of capitalism and understanding of him as a monopolist form of capitalism were truthfull.

#### IV. SOCIALISM IS BETTER THAN CAPITALISM OR "RETOUR OF SOCIALISM"

Resorting to the style of his "cast in granite" statements of Russian Prime Minister D.A. Medvedev said that "freedom is better than non-freedom," but we should answer that socialism, even the most imperfect, is undoubtedly better than capitalism. The classical contradiction of capitalism between the social nature of the production process and the private capitalist form of appropriation is expressed in the contradiction between the organization of production in individual factories and the anarchy of production in the whole society. Since capitalism grew on the basis of simple and anarchic commodity economy, fragmented by private property, capitalism only strengthened this anarchy by creating a single market instead of feudal fragmentation. On the market, in a field of spontaneous relations and connections, and already within the manufactory and then the factory, the implicit authority of the capitalist prevails, everything here is subordinated to the will of the owner, owner. The factory division of labor is a higher form than the manufacturing division of labor.

The larger the capitalist enterprise, the more concentrated the means of production and labor, the broader the boundaries of planned organization of production in each individual case. But this organization takes place in the general setting of an anarchic economy. And the anarchy of social production is intensified to the extent that large capitalist enterprises grow, which compete with each other. Corporations grow, look like "sharks of capitalism", devour

each other and exponentially increase their debts. American historian Lynn Townsend White Jr noted: "If you owe \$ 50, you are a bad debtor. If you owe 50 thousand - you are a small entrepreneur. If you owe 50 million, you are a corporation. If you owe 50 billion, you are the government [6]." And how much we all should to the US government as the emperor of all Earth?

The social nature of the modern productive forces demonstrates that the very planned organization of life and, above all, material production on a national-economic scale on the basis of capitalist production relations are impossible. Private capitalist relations are historically limited and have a period of their existence, have a limit because the boundaries of these relations are set by how and to what extent they turn into a brake on the development of productive forces. And since private capitalist relations deny themselves in historical dynamics, they prepare the prerequisites of socialism, that is, they create the material foundations of systematically developing production.

What has been said is directly related to the fact that in the chaos of a market economy huge sums and material values are dissolved. It is senseless to fight theft and corruption in these social conditions, but it is necessary because otherwise all remnants of civilized statehood will disappear. It is obvious that the state appears in history there and when social contradictions take on the character of antagonism moreover and classes can devour each other and destroy any social condition of coexistence.

Since socialism is built on a planned economy, even planning with the help of accounts and a pencil, especially a mechanical adding machine with a pen, proceeded from an understanding of the need for universal planning of the economy and education. Already the first Soviet generation perfectly counted and possessed heuristic thinking. But even in the Russian school of tsarist Russia textbooks on stereometry were used, which did not need any computers - it was enough to look at the drawing with colored lines through cardboard glasses with inserted lenses, and the picture will alive, the drawing will move. And these were still pre-revolutionary textbooks. If we recall the picture of 1895 painted by N.P. Bogdanov-Belsky's "Oral account. In the folk school of S.A. Rachinsky" we can see a peasants children in bast shoes that count and have turned away from the board to a teacher, in order to understand that we cannot do this freely in a post-industrial society. Our clip vision will not keep a simple task from the above picture written on the board:  $10 \text{ squared plus } 11 \text{ squared plus } 12 \text{ squared plus } 13 \text{ squared plus } 14 \text{ squared}$  and divided by 365. Can we, our and subsequent generations, remove smartphones and looking away from the screen of the tablet, TV, concentrate and raise in mind, fold and divide? And the matter is not in the education system, not in gadgets, but in the public or private nature of production and organization of distribution.

In the young Soviet Russia, there tried to calculate plans by branches of the economy and even to plan for the whole economy in stages - in five-year periods. In this experience there were a lot of mistakes that led to shortcomings and excessive procurement, there was a shortage of competent personnel and bureaucratic excesses of the performers. There was also the famous phenomenon of the "dizzy from success." The result of planned economic management has been historically tested and justified by the results of the war clash of socialism in our country with the forces of a united capitalist Europe.

"Red Spring" of socialism (in the words of S.E. Kurginyan) which defeated the "black spring" of fascism as a mutation of capitalism provided the survival of the country and the world socialist system. As a result - the world victory of the planned socialist industry (that was the name of the post-war Soviet newspaper - "Socialist Industry"), the industry evacuated beyond the Urals, the re-armed Soviet army, the education and health systems.

However, after a violent change in the social system, the crushing of socialist planning, the capitalist planning became impossible and unnecessary. Digitization, total counting of all processes and their tracking on tracks in order to remove taxes, fines, arrears and debts from market agents and their cheating behavior became necessary. It's not already a free society, but a "digital concentration camp". Despite the announced policy of building a socialist, moderately prosperous society in the China, the anarchy of the capitalist market, which needs mass digitization, is rampant in the country, and therefore this market is tracking the country's citizens and so introducing a system of bonuses.

I. Kalashnikov writes: "Today, when an ordinary desktop computer is several times more productive than the computing center of the USSR State Planning Committee, which occupied an entire building — 40% of the Russian economy is "in the shadows" and many state structures are not aware of their million-strong army what dozens of millions of expensive Russians and guests of our immense Motherland are doing. Although the power of the existing electronic brains allows us to PLANNING right now in the scale of the national economy everything up to the last packing of screws and a barrel of gasoline in the REAL TIME mode. That is, with continuous adjustment for weather conditions, unforeseen situations, fluctuations in the global market.

It is PLANNING, (and not to try to "track" chaotic commodity and cash flows in order to cut taxes and fines from "market subjects" ...) means standing up for the national economy as a highly efficient, intelligent and perfect self-regulating organism (not a mechanism, but an organism), flexibly adapting to changing conditions. However ... in the Russian economy reign:

a) Uncontrolled "Brownian movement" of thousands and thousands of owners and masters, rushing in search of money, resources, "approaches" to the authorities, orders, sales, "optimizing" salaries and payments to the state ... Enterprises arise and go bankrupt, projects are being launched and thrown, finances are sought and disappear without a trace - the final efficiency for the development of the country is almost zero.

b) Manual, volitional management of the decisions of the first persons, when billions and trillions are allocated "by eye" in fire order, in order to urgently plug social holes or ensure the security of the state. Here the results are more visual, but the costs are extremely high [7]."

Such a society, where instead of planning is carried out the digitization of the economy, which refers to chrematistics and such an economy acts not as a production system, but as an exchange system, is a step backwards along the historical ladder of civilizational development. It plunges the people into the chaos of senseless and purposeless losses of the heritage of their ancestors, puts the system of government in a vulnerable position in the face of the threat of historical disappearance.

It did not emerge as a pendulum of history, but a boomerang of socialism and its return to its own third historical form. Let's clarify that this is nevertheless a new content that appears in a new historical form. Former forms - the Paris Commune and the Soviet government as scaffolding formed the historical content of the society. Now, in the postindustrial, digital, green era proclaimed by extra-scientific figurative descriptions, a new content of socialism as civilizational neointerdustrialism will be formed. This content will require the development of new social and human sciences, corresponding to the authentic and unique society of a large historical Russia.

We must recall that an American economist L. LaRouche eventually rejected the term "infrastructure" entirely, in favor of the much more general concept of "economic platforms" forming the basis of an entire stage of human economic-scientific-cultural development, as for example the prehistoric maritime culture, which based itself on knowledge of the relationship between the long-cycle solar calendar and the entire celestial sphere. So an American society is searching an approaches for planned economy.

Planned economy and socialism is the road of humanity to the stars. Editorial in "Executive Intelligence Review" writes: "That concept introduces an even grander consideration—that of Solar system exploration and colonization. Now man can no longer be seen as strictly an earthbound species. We are in transition from a terrestrial "platform" to a Solar system platform. The race to land on the Moon within five years, and then to colonize the Moon and begin to explore Mars, has already forever changed our perspective even on Earth. And our apparently-earthly "infrastructure" plans undertaken today, will be penetrated and conditioned by the space Odyssey. All labor, of whatever form, will become more productive because of across-the-board scientific and technological breakthroughs spinning off from the space effort. This was the Kennedy economic miracle: his de Gaulle-style indicative planning or industrial policy, and his infrastructure initiatives were all revolutionized by the Apollo Lunar program, as ours are being revolutionized now by our space program and the cooperative international crash space program of the immediate future"[8].

Helga Zepp-LaRouche stated that "in 2005, Lyn wrote a beautiful book called Earth's Next Fifty Years. He describes that in the next 50 years there must be a completely new set of international relations, which are based on the Vladimir Vernadsky conception that the noösphere increasingly will replace the biosphere, meaning that the number and quality of discoveries by human creativity, of new scientific and technological principles, and of creation of new great forms of Classical art, achieve the result that the increase of the part dominating the universe which has to do with human

creativity, which Vernadsky called the "noösphere," will have an increasing relevance over the biosphere" [9].

L. LaRouche singles out as an enemy of mankind, private banks, which deprive all European governments of economic sovereignty. He mentions the so-called "economic killers" from D. Perkins's book "Confessions of an Economic Hit Man". Their strategy for creating the debts of governments in developing countries is to make governments dependent on the IMF and the WB [10]. "Return to the American system" means for LaRouche and world history that the United States is the only nation, but only in the sense that: «The United States is the one nation which has a Constitution which qualifies us, by tradition, to go to National Banking, as Hamilton described it. You put the private banks into receivership. You keep their door open. You keep them from being shut down. You reorganize them. You sort the paper out. And you create new credit to make the economy grow" [11].

This means that the world is moving in the direction of mastering the natural and social forces in the leading countries of the world, who are abandoning the illusion of post-industrialism as a utopian bright future and are moving to the position of a new industrial development.

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