

Accelerating history and the birth of a new science - chaos theory

„Knowing the future, takes you back to the past. The mistakes of the politician are crimes, because as a result millions of innocent people suffer, the development of an entire country is hindered and its future is hindered for decades to come.” Mihai Eminescu

Valentin Stelian BĂDESCU,

The author is a lawyer in the Bucharest Bar and an associate scientific researcher of the Institute of Legal Research of the Romanian Academy.

valentinbadescu@yahoo.com

Ruxandra Ioana BĂDESCU,

The author is an economist, doctoral student of the Doctoral School of Business Administration within the Academy of Economic Studies in Bucharest.

ruxbadescu@gmail.com

Abstract

The organizers of the International Smart Cities Conference (SCIC), 9th edition, December, 2021, proposed an exciting topic “Accelerating history”, on which we reflected for a long time. And this is because I really liked the study of history, especially intellectual history or the history of ideas, as a discipline of history. Those who specialize in this field try to explain the ideas in context. For example, someone who specializes in this discipline is not concerned with finding out what freedom in itself means, but what freedom means to an eighteenth-century French peasant or a nineteenth-century American capitalist. What are the two contexts? The interesting part is that many things written about the past correspond to the future. If there is a discipline that deals with the history of political ideas, why not one that deals with the future of political ideas, based on predictions and projections. This is exactly what I am trying to do in this paper, to see what power, democracy, freedom, justice could mean in the future in the context of the acceleration of history, but also of history caused by the pandemic triggered on humanity. When I received the invitation I went to the

documentation for the elaboration of our scientific research approach, I remembered that just on my birthday, this year I received as a gift, from the family, a book with at least a strange title "Chaos. The birth of a new science" which I considered, no more, no less, as a scientific revolution. And this is because HAOS presents to a new generation of readers the theory of chaos, one of the most important innovations in scientific knowledge of our time. From the Butterfly Effect discovered by Edward Lorenz to the calculation of Mitchell Feigenbaum's universal constant and the concept of fractals developed by Benoit Mandelbrot, who created a new geometry of nature, the captivating story woven by Gleick focuses on the fundamental personalities whose genius opened a new path for science. In Chaos, Gleick makes the history of chaos theory not only fascinating, but accessible to beginners, and opens our eyes to a surprising new perspective on the universe.

Keywords: *accelerating history, chaos theory, politics of the future, digital technology.*

1. Introduction

The organizers of the International Smart Cities Conference (SCIC), 9th edition, December, 2021, proposed an exciting topic „*Accelerating history*“, on which we reflected for a long time. And this is because we really liked the study of history, especially intellectual history or the history of ideas, as a discipline of history. Those who specialize in this field try to explain the ideas in context. For example, someone who specializes in this discipline is not concerned with finding out what freedom in itself means, but what freedom means to an eighteenth-century French peasant or a nineteenth-century American capitalist. What are the two contexts? The interesting part is that many things written about the past have correspondence in the future. If there is a discipline that deals with the history of political ideas, why not one that deals with the future of political ideas, based on predictions and projections. This is exactly what we are trying to do in this work, to see what power, democracy, freedom, justice could mean in the future in the context of the acceleration of history, but also of history caused by the plandemic triggered on humanity.

Reflections on the past, which are, in many ways, reflections on the importance of context, have captivated us and made us think about the future. In history classes, it is often said that today's terms and concepts are inappropriate and inappropriate for describing past experiences. They are anachronistic. We can also say that they are anachronistic about the future. This is where a challenge arises. I am a lawyer, a former officer converted from weapons to law. When I talk to another lawyer we use a specific vocabulary because we have the same language. The same is true for scientific communities. But I'm not talking to someone who's not a lawyer. Lawyers who talk to their clients as if they were also lawyers are stupid lawyers, because those clients do not understand what they are saying. Therefore, the first question would be: What is your audience? Who are they? Therefore, we did not undertake this scientific research to impress. We know how it is, specialists in the academic field try to convince ordinary people, everyone. Only you can't convince the world if they don't understand you. To convince someone, the minimum

condition is to understand what you are saying. Then, there is no idea so complicated that you can't explain it in relatively simple terms, even if it takes longer and you have to follow some steps. Third, I think many authors deliberately use confusing language to look smarter. I don't think that's the best way. Finally, even though I am a pleading lawyer, I belong to the academic sphere as a scientific researcher of the Institute of Legal Research of the Romanian Academy and full member of the History of Science Division within the Romanian Committee for History and Philosophy of Science and Technology of the Romanian Academy. and a former university teacher, retired in the meantime. Now I write because I care about all these things. This status in the academic sphere forces me to write in an academic style of the best quality, but I think it is better to write in the simplest possible way, in a language that everyone can understand because I touch issues that matter to everyone.

After receiving the invitation, I proceeded to the documentation for the elaboration of our scientific research approach, I remembered that, just for my birthday, this year, I received as a gift, from the family, a book with at least a strange title „*Chaos. The birth of a new science*”[1] which I considered, no more, no less, as a scientific revolution. And this is because CHAOS presents to a new generation of readers the theory of chaos, one of the most important innovations in scientific knowledge of our time. From the Butterfly Effect discovered by Edward Lorenz to the calculation of Mitchell Feigenbaum's universal constant and the concept of fractals developed by Benoit Mandelbrot, who created a new geometry of nature, the captivating story woven by Gleick focuses on the fundamental personalities whose genius opened a new path for science. In Chaos, Gleick makes the history of chaos theory not only fascinating but accessible to beginners, and opens our eyes to a surprising new perspective on the universe.

Continuing the documentation, I found in the personal library another interesting book, received as a gift, also from the family, in 2019, „*Politics of the future. Digital technology and society*”.[2] I discovered Jamie Susskind, its author, before reading something written by him, through an interview conducted by Cătălin Ștefănescu on his show „*100% Guaranteed*”. Susskind is an exceptional narrator, who manages to explain clearly and simply scientific concepts trying to answer one of the great questions of our time: what transformations will digital technology produce from artificial intelligence to virtual reality in social and political life? Analyzing how it can be used by the state and big tech companies to gain control of people's lives and drawing on the centuries-old treasure of political thought, Susskind challenges readers to review the significance of concepts such as democracy and justice, freedom and equality, power and property. Although he has studied history, Jamie is a future specialist who says that „we are not yet ready - intellectually, philosophically or morally - for the world we create. In the coming decades, the old ways of thinking, which have been of great use to us for hundreds or even thousands of years, will be called into question. New debates, controversies and ideologies will emerge. Some of our deep beliefs will be revised or abandoned altogether. We will have to imagine together again what it means to be free or equal, what it means to have power or property and even what it means for a regime to be democratic”. However, in more detail about his views on „*The politics of the future. Digital technology and society*” in a special section dedicated to this study.[3]

In the same order of ideas, in accordance with our theme, we rediscovered, in the same dowry box of the family, another gift, from 2018, a work with a suggestive title, „21 lessons for the 21st century”. [4] Author Yuval Noah Harari, Israeli historian, writer and professor at the Department of History of the Hebrew University of Jerusalem. has caused a stir with the two books on the past and future of mankind, *Sapiens: A Brief History of Humankind* (2014) and *Homo Deus: A Brief History of Tomorrow* (2015). Yuval is an exceptional narrator, who manages to explain clearly and simply scientific concepts otherwise difficult to digest. In a world invaded by irrelevant information, clarity means power. 21 lessons for the 21st century shed light on some of the most pressing issues of the day. Yuval Harari treats with clarity and intelligence many of the current important topics, from work, freedom, equality, religion, immigration, terrorism, god, justice and education. What I liked about this book is that Yuval is not content to say how things are, but also gives solutions to some of the most pressing questions and dilemmas today. What made me think the most is the chapter in which he explains that in the 21st century the most precious resources have become personal data and we willingly offer these resources to giants like Facebook or Google.

In the 21st century, data will be the most valuable asset, eclipsing both land and cars, and politics will be a struggle for control over the flow of data. The race for data has already begun, and it is led by data giants such as Google, Facebook, Baidu and Tencent. So far, these giants seem to have adopted the business model of „attention traders”. It catches our attention by providing us with free information, services and entertainment, after which we sell our attention to advertisers. However, the data giants are probably aiming much higher than any previous retailer. Their real business is far from selling commercials. Rather, by capturing our attention, they manage to gather a huge amount of data about us, which is worth more than any advertising earnings. We are not their customers - we are their product. Today, people are happy to offer their most valuable asset - personal data - in exchange for free e-mail services. It is somewhat similar to the African and Native American tribes who, without realizing it, sold entire countries to European imperialists on colorful beads and cheap ornaments. Also related to the progress of technology and the fact that many trades will be replaced in the future by artificial intelligence, Yuval points out what is the most important professional attribute that people of the future should have: the ability to adapt to increasingly changing times. Many pedagogical experts argue that schools should start teaching „the four C's” - critical thinking, communication, collaboration and creativity. Broadly speaking, schools should reduce the role of technical skills and focus on activities that are generally needed in life. The most important of all will be the ability to cope with change, to learn new things and to keep your mental balance in unusual situations. In order to keep up with the world of 2050, we will not only have to invent new ideas and products, we will have to reinvent ourselves endlessly because people think in stories rather than facts, figures or equations and, the simpler the story, with so much the better. We will learn to design brains, prolong life, and kill thoughts as we please. Nobody knows what the consequences will be. People have always been much better at inventing tools than using them wisely. It turned out

that all our choices, from food to partners, are not due to a mysterious free will, but rather a few billion neurons that calculate probabilities in a split second. The much-lauded „human intuition is actually pattern recognition“. Homo sapiens simply is not made to be satisfied.

Man's happiness depends not so much on objective conditions as on his own expectations. But expectations tend to adapt to conditions, including the condition of other people. As the situation improves, expectations increase, and as a result, we may be as dissatisfied as before with significant improvements in conditions. If we look at things through the prism of our scientific data, all the sacred texts were written by some homo sapiens with rich imagination. They are just stories invented by our ancestors in order to legitimize various social norms and political structures. For the laity, morality and wisdom did not descend from heaven at any one time. Rather, morality and wisdom are the natural heritage of all people. Instead of praying for miracles, we should ask what we can do to help. People control the world because they can cooperate better than any animal, and they can cooperate so well because they believe in fiction. Therefore, poets, painters and playwrights are at least as important as soldiers and engineers. People go to war and build cathedrals because they believe in God, and they believe in God because they read poems about God, because they saw images of God, and because they were fascinated by plays about God. The universe doesn't make sense to me. I give meaning to the universe. This is my vocation, being free to create my own destiny, as the American sociologist and futurist Alvin Toffler did with intuition and professionalism with „The Shock of the Future“ which was the cry of a society besieged by crises and frightened by the inability of its institutions to control.[5]

The term „shock of the future“ describes the psychological state of individuals as well as societies, who face the impression that „too many changes have taken place in too short a time.“ The concept is related to the term „technological singularity“, which appeared in the 21st century. Toffler suggests that society is in a phase of enormous structural change, a revolution from an industrial society to a „super-industrial society.“ This transformation confuses people and accelerates social and technological progress, leads to "disconnection" from the rest of the world, subject to "destructive stress and disorientation" - the shock of the future. Toffler goes on to attribute most social problems to the shock of the future, describing this type of "shock" as an "information overload." Toffler continues the analysis along the same lines, in *The Third Wave* and *The Power in Motion*. With the publication of his first work, *The Shock of the Future*, in 1970, he created a new discipline, futurology, by studying change and its impact on business and culture. The volume defines the forces and trends that shape our future in today's information-based economy. In addition to *The Shock of the Future* and *The Third Wave*, Alvin and Heidi Toffler wrote other books, including "War and Anti-War," "Power on the Move," and later "Creating a New Civilization." In his best-known book, *The Shock of the Future*, Toffler analyzed the social changes that were expected in the world. High-speed Internet will become a real norm in the field, and video conferencing, which has already become a common practice today, will allow future employees to stop going to the office and work from anywhere in the world.

China will consolidate its status as a major economic power, ally with Brazil and India to influence currency exchange rates, but also with Venezuela and several African states to meet its energy needs. The United States will depend on China to supply rare metals, which are essential for the manufacture of consumer goods, but also specific devices and products, such as radars, weapons, wind turbines and hybrid cars.

The development of alternative forms of energy will create "losers in a post-hydrocarbon world", such as Saudi Arabia, Iran, Iraq, several states in the Persian Gulf area, but also Russia. Christianity will spread to countries in the southern hemisphere, and Muslims will emigrate in large numbers to Western countries. Climate change will generate a series of conflicts, and the melting of glaciers will lead to the discovery of new mineral and oil deposits. Rising sea and ocean levels will cause a massive displacement of people from coastal areas. The phenomenon of an aging population will lead to a fourfold increase in total global spending on pensions and care for the elderly, and the US health insurance system will cease to exist in its current form. In turn, women will occupy more and more important positions, the percentage of women in management positions will reach a level unimaginable a few years ago. The speed with which the information will be transmitted will determine humanity to enter the era of the "petabyte", a unit of storage and computing power superior to the already widely used gigabyte. And with that, we will have already moved into the future of politics.

2. Politics in the future: from Judeo-globalism to national-protectionist politics

The politics of the future will hardly resemble the politics of the past. Twentieth-century politics was dominated by a key question: how much should our social life be determined by the state and how much should it be left to the market and civil society? For the generation that is currently approaching political maturity, the question will be completely different: to what extent should our lives be directed and controlled by high-performance digital systems and under what conditions? This question raises comments and controversies. Let's take them one at a time. First, it is expected that in the coming decades, computer systems will be created with astonishing efficiency, some of which will compete with man and surpass him in a wide range of activities, even without reaching an "intelligence" such as Our. Soon, these systems will no longer look like computers, but will be integrated into the material world, hidden in structures and things that we did not consider as technology in the past. More and more data about people will be collected and recorded - what we do, where we go, what we think, what we say, what we feel - which will then be sorted, stored and processed digitally. In the long run, the differences between man and machine, online and offline, virtual and real, will become increasingly insignificant. This transformation will bring some important benefits to civilization. We will be able to work differently, to travel, to shop, to learn, to create differently, to express ourselves, to keep in touch with others, to get to know each other, to coordinate, to keep fit and to discover joints in a way. brand

new. In the long run, our minds and bodies may become unrecognizable, freeing us from biological constraints. At the same time, however, some technologies will come to have great power over us. Some will force us to behave in a certain way, for example autonomous vehicles, which actually refuse to exceed the preset speed limit.

We must not overlook the fact that there is a gap between technological evolution and that of society. What will happen if this gap widens a lot and a part of the world will be left behind, because it will not be able to keep up with the evolution of technology? There will be countries, companies that will accelerate technological development. It is a truth we cannot avoid: it is a good time for any prosperous country, because it helps them to be able to develop all these new technologies at a pace that most countries cannot do. It's a sad truth. Another aspect is that technology tends to develop faster than our ability to understand it and than our ability to regulate it. This is also a problem for developed societies or especially for them. To manage the situation, we need to know where we are going, not just where we are, to observe the trends and the dominant players, to see what needs to be done. In this context, BigTech companies should have important responsibilities in the next short period of time even if these technology companies follow the logic and principles of the market. It's understandable and we shouldn't pretend we don't know or see. They always try to maximize their profit by increasing the number of customers. It's in their logic. However, we should move to a phase in which these companies act not only in the interest of themselves and their customers, but also of society, and this can only be achieved through regulations. We can't ask companies to get better, to make less profit, not to take advantage of opportunities or not to develop certain technologies just because it's not nice to do so. In a way, it's not fair and it doesn't make sense to do it. We can ask companies to behave morally, but they will behave morally only to the extent that there are commercial reasons for doing so. There are, therefore, certain limits. Therefore, I believe that we must have rules established by the state that impose on companies certain behaviors, certain standards, such as those on how they manage information, in order to be analyzed and criticized knowingly. Transparency would therefore be the first responsibility. There should then be fairness and fairness. Companies should be responsible for algorithms that allow discrimination and prejudice or are incorrect towards certain groups. I'm talking about issues that the law doesn't cover yet. Third, companies should be forced to distribute more of their resources, the data they have. I am thinking here of the results of their studies. Some companies do it, but there is room for more. This information would help the academic and journalistic worlds to be more informed and, implicitly, to better understand what is happening with technology. None of the three responsibilities will be accepted voluntarily. I think it is our role, as a society, through the competent state agencies, to impose these rules on them because, as Alvin Toffler said, „Changes in life help the future to invade our present.”

Going a little further in the history of ideas, I recently reread „*The Prince*,” Niccolò Machiavelli's masterpiece, written in 1513,[6] as it was often quoted by American political scientist George Friedman in his book „*The Next Decade*”, when he gave advice to the President of the United States. for the decade 2011-2021. Here

is what Machiavelli wrote about the essence of the state: the best foundations of any state are good laws and good armies. And since there can be no good laws where there are no good armies, and where there are good armies there must be good laws, I will set aside the exposure to the laws, even though I am a lawyer and I will talk about armies, I was a military man. career. I say, therefore, that the armies with which a prince defends his state are his own, or mercenaries, or allies, or mixed in these different ways. Mercenary and allied armies are useless and dangerous. Allied armies, which are also useless armies, are sent to you by a powerful head of state, when you ask them to come to your aid and defend you. Armies like this can be useful and good when fighting for themselves, but they are almost always detrimental to the one who calls them, because if you lose the battle, you are defeated, and if you win, you become their prisoner. Therefore, he who does not want to win should use such armies, because they are much more dangerous than the mercenary ones. Indeed, by their very nature, they bring with them destruction, because they are closely united to each other and accustomed to always obey one another, and not you. Thus, a wise prince always avoids this kind of army and uses only his own: he prefers to lose the battle with his soldiers, than to win it with others, judging that it is not a true victory that you win with foreign weapons. But, being too unwise, people sometimes start doing something that seems good at the moment, which makes them not realize the poison that is hidden in it.

We now live in other times, and over many decades, Western neo-liberal-globalist policy, supported and led mainly by Jews and their subjects, has consolidated and sunk into the depths of society, seizing influence, power and wealth. The scale of this process has reached such high levels that I am not wrong in saying that neo-liberals have come to rob the planet. The neo-liberal regime was not content with absolute control over the American hemisphere, which the U.S.A. he had controlled it since 1823, when President Monroe launched the theory that bears his name. Over time, neo-liberalism has encompassed the area of U.S. influence. and Great Britain in the western half of Europe, and following the verbal agreement in Malta (2-3 December 1989), between the presidents of the U.S. and the U.R.S.S., spread to a significant part of Central and Eastern Europe. In Asia, the main pawns in expanding the influence of neo-liberalism were Japan and South Korea. After the stage victory in Malta, the world's greatest neo-liberals in Washington and their supporters on various continents proclaimed globalization as an irreversible historical phenomenon. On our continent, the European Union has expanded, and European integration has also been declared an irreversible process, part of globalization. Propaganda in this direction made efforts to create *homo globalus* and *homo europaeus*. However, this declared "irreversibility" of the course of history is a manipulative, unscientific statement. Every historical phenomenon has both front and back. Nothing in history is irreversible. To support irreversibility in history is to deny an axiom of history, which tells us that "the wheel of history is spinning." Personally, as a teacher, I taught my students this fact and I challenged the irreversibility of the phenomenon of European integration, even if I was not "on the line". This neo-liberal-globalist political regime has been supported by all Masonic lodges, the Bilderberg Group, the Committee of 300, the Council on Foreign

Relations, the European Union and related financial bodies, respectively the IMF, WB, BRD, BE and other institutions and organizations. The system-dependent media plays a huge role, so much so that it has become part of the system. Hardworking, diligent and strongly protected, the media has ceased to be independent, with small, insignificant exceptions. One of its important tasks is to manipulate peoples and keep them under the control of the neo-liberal-globalist system.[7]

The power and control of the political regime in each country was exercised through intelligence services, connected to each other in a pyramid system, coordinated by Washington. In all states promoting the Judeo-Globalist system, without exception, important components of Justice and the Prosecutor's Office have been brought under the control and influence of the secret services. Also, who controls the Justice and the Prosecutor's Office, also controls the Police and the financial control bodies. The protection of the system is done by a very fine, covered political police, in which uncomfortable people or opponents of the political regime are neutralized and, in many cases, in extreme situations, killed by silent weapons. In order to be able to preserve their power in the face of the onslaught of members of the political class or civil society, in order not to be dependent only on political leaders, the secret services have created their own economic companies, which allow them additional financing of operations. Several times, these companies evade state controls. In this way, the Judeo-Globalist system has put a suffocating cap on the whole world that it controls and maintains in an immobility that makes very difficult efforts to maintain the interests of the vital nucleus of nations, which is always aggressed and restricted, the goal being atrophy of national feelings and the ability of nations to defend their own interests in the face of Judeo-Globalists. The meaning of some terms has been distorted, so that being "nationalist" is interpreted in the Judeo-Globalist vision as something bad, something reprehensible and has received a pejorative meaning, the secret services being software for monitoring them. Without insisting on particular aspects, I mention that in Romania the repression against nationalism is practiced, in its pure and positive sense, current springing from patriotic feelings, which aims to promote the interests of the Romanian majority ethnic group, the most oppressed of the ethnic groups, after December 22, 1989. But nowhere in the world, despite the large-scale media-propaganda injections of the Judeo-Globalist system, promoted over a long period of time, has nationalism disappeared. He was diluted in some places, especially in the younger generations, but he always came back. Sociologists and psychologists have shown that in the "global era" national consciousness does not disappear. Other very important steps were the clarifying recommendations for the neo-liberal Judeo-globalist political line offered following the deliberations of most of the summit meetings of the Masonic lodges, of Bilderberg, etc. The existence of communist ideology and regimes fueled in the capitalist world the psychosis of the danger of this scourge, a danger that justified the arms race and measures of internal security and surveillance of the population, causing the population to accept them and not demand more freedom from the rulers. The disappearance of the communist enemy and his ideology and the apparent friendship of the U.S.A. with the Gorbachev and Yeltsin regimes in the Kremlin made it difficult to justify the need to continue

financing the arms race, intelligence services, maintaining the approximately one thousand military bases on the globe, etc. There was a need to create a new enemy, and it became international terrorism, treacherous, unseen, and could appear anywhere and anytime, difficult to counter. The new "adversary" had another advantage: any leader or state could be accused of supporting terrorism and targeted for being hit. The culmination I am referring to, the rise of neo-liberalism and the aggressive promotion of the policy of domination for the purpose of forced globalization, was the outbreak of the war on terror (2001). Several important events preceded the outbreak of the war on terror. I recall the creation of the Al Qaeda terrorist organization, led by former C.I.A. agent Ossama bin Laden, who had been supported and used by the U.S.A. at a time when the Taliban in Afghanistan were fighting the invasion of the country by the U.S. Army. We must not forget the terrorist attacks on U.S. embassies. from Kenya and Tanzania, which resulted in 225 dead and 4,100 injured.[8] The bombers were not caught, but the ambassadors and the most important embassy officials were not at work at the time of the attacks. Ordinary officials, street passers-by and residents of nearby buildings died. In the summer of 2001, President George W. Bush proclaimed the "Axis of Evil," representing a list of seven states that had been declared "terrorists": Syria, Iran, Iraq, Libya, Pakistan, North Korea, and Cuba. It was certain that war would be waged against one or more countries on this blacklist. The September 11, 2001 bombing followed with the four planes hitting the twin towers of the World Trade Center, the Pentagon and a field in Pennsylvania.[9] The attack is particularly controversial, as it is suspected of being organized out of the desire and support of US authorities, out of the need to justify the wars that were to be waged in the name of the fight against terrorism. In this direction of interpretation of the event, logical explanations were given and relevant information was provided. Time will lead to the officialization of some truths that are now like Polichinelle's secret, that secret that everyone knows, but no one says. So it was with the Japanese attack on Pearl Harbor, which justified the U.S. entry. in World War II. Today it is well known and acknowledged that President Roosevelt was informed that the Japanese attack was coming, and his decision was not to prevent the attack, but to allow it to take place.

The creation of the Islamic State (I.S.I.S.), conceived and organized by the Washington administration, is in the same direction. In fact, President Donald Trump has publicly accused Haillary Clinton of running the I.S.I.S. together with President Barack Obama. During the wars, the aggression against the Afghan and Iraqi peoples and the brutalities committed were colossal. These wars, as well as torture of prisoners at Guantanamo Bay, Abu Ghraib, or secret prisons in various countries, including Romania, have reached their climax and convinced most of the world outside the U.S. area of influence. that a long-running assault was launched, with the ultimate goal of subjugating the entire globe. In 2011, a court in Malaysia, after three years of investigation, convicted George W. Bush and British Prime Minister Tony Blair of genocide and crimes against peace. Under pressure from international public opinion, former U.S. National Security Adviser Condoleezza Rice acknowledged that she personally ordered torture as a means of obtaining information from prisoners. The attachment of the peoples of the World to the U.S.

and his political regime declined dramatically. However, the attachment of the peoples to the dominant power is the main factor in ensuring its security. The American administration emerged weakened from the war on terror and more subject to the Judeo-Globalist system. In 2014, the Western secret services launched the "Arab Spring", which meant the overthrow of governments, crimes, robbery and destruction, especially in Libya and a new compromise of the Judeo-Globalist regime, which trampled entire peoples, with a smile on his face. Judeo-globalist planners also aimed to destroy Iran, but Russia's firm intervention stopped the project and forced the U.S. to lift sanctions against this country that has re-entered the circuit of unrestricted international cooperation and President Donald Trump has qualified all U.S. wars. in the Middle East as "big mistakes." In fact, the U.S. military-intelligence activity. as a "gendarme of the world" he served primarily to promote Jewish economic and financial interests around the globe and less so the interests of the American people. The economic treaties concluded by the White House served all these interests of the greatest of the Jewish world. On January 20, 2017, on the occasion of the U.S. withdrawal. in the Trans-Pacific Partnership trade agreement, President Trump said: "For too long, Americans have been forced to accept trade agreements that put the interests of Washington insiders and elites above the men and women who work hard in this country." [10]

During the first decade of the millennium, powerful states of the world (Russia, China, India, Iran, Brazil, the Republic of South Africa and others) cooperated to unite in the defense effort against the assault of the neo-liberal-globalist regime. Thus, the military organization "Shanghai-5" and the economic-financial organization B.R.I.C.S. Negotiations also took place and numerous bilateral financial agreements were concluded between the states, several dozen being aimed at removing the dollar from bilateral exchanges, under the real motivation of the fact that the American currency was overprinted, namely the U.S. Treasury. it throws huge sums of dollars at the world financial market, amounts needed to cover state spending, especially military and intelligence services. Asked by reporters, "What is <Shanghai-5>?", Russian President Vladimir Putin replied: "It's a kind of N.A.T.O. and U.E. taken together. " The second military power in the N.A.T.O., that is, Turkey, also turns its back on the West and turns to Russia and the Asian states, where it finds markets more easily and with which it can develop sovereignly. The United States has lost much of its power, and Russia and its military and economic allies are no longer willing to fly the flag. US he can no longer fly freely. It needs a reset and a restart. As a result of the above, sovereign states outside the U.S. area of influence. they began to feel more and more vulnerable. In the period between Yalta + Potsdam (1945) and Malta (1989), mankind had become accustomed to the customs of the Cold War, and the very important Final Act of the O.S.C.E. for Peace and Security in Helsinki (August 1975) had strengthened the status quo in international relations, the recognition of all existing borders in Europe and the recognition of firm principles of relations between states, such as mutual respect, non-interference in internal affairs, respect for independence and sovereignty. national states, etc. The document had been signed by 32 European states + U.S.A. and Canada and seemed to greatly strengthen world peace and the climate in international relations. But after the

Malta Agreement, Western powers began to violate the Final Act, which was the strongest Euro-Atlantic treaty, taking advantage and capitalizing in their favor that under the presidencies of Gorbachev and Yeltsin, Russia had lost power, and many states no longer felt protected by anyone. Thus, the European borders were severely violated by the dismemberment of Czechoslovakia and Yugoslavia.[11]

The international aggression against Romania, from December 1989, in which the special services of some western states also fully participated, was also a serious violation of the Final Act of the O.S.C.E. for Peace and Security in Helsinki, one of the main reasons why the foreign masters of Euro-Atlantic Romania are complicit in hiding the truth of the events of that time. Today, it is proven that the dismemberment of Romania was pursued, along with those of Yugoslavia and Czechoslovakia, just as the three countries were dismembered at the end of the interwar period. In this context, it should also be shown how EU sovereignty and national independence have been diminished, and equality between states, which persisted in the first decades of the EU, has been eradicated. In the last decade, the EU has become a pyramid system of hierarchical subordination, led by Germany, followed by France and based on the pyramid Bulgaria and Romania. The EU leadership aligned itself with the neo-liberal-globalist system, militating against the national sovereignty of states, although a united Europe was made up of sovereign and independent states. Upon accession, there was no question of any country renouncing these prerogatives, although, in the case of Romania, there are secret agreements concluded against the national interests of our country. One of the phenomena promoted in many of the states controlled by the neo-liberal-globalist regime, including in Romania, was the promotion of ethnic minorities, especially Jews, in the management of society and in its "key" points in administration and services. With the help of these leaders recruited from ethnic minorities or allogeneics, the aim was to subjugate ethnic majorities and enslave Romanian national interests to the interests of supranational bodies (European Commission, N.A.T.O., F.M.I., World Bank) and Western powers, especially the USA and Germany, Germany. Also, over a long period of time, with small steps, in waves, throughout the Euro-Atlantic area, an "anti-Semitic" legislation was promoted, undemocratic, sometimes aberrant, as was the case in Romania and marginalization took place. and repression against all who dare to criticize the Jews, for whatever reason, as if these people were infallible. Criticizing negative phenomena of Jewish citizens is assimilated to anti-Semitism, which is an abuse of interpretation and a serious violation of the freedom of opinion of citizens. In Romania, after the promotion of Ordinance 31/2002[12], amended and supplemented by Law 217/2015[13], it went so far that it was declared legal and mandatory to comply with all sentences in political trials given by the People's Court and other Jewish courts - Bolsheviks during the years 1945-1964. This washed away the heinous crimes of the terrible Judeo-Bolshevik gulag in Romania from the Soviet military occupation, proving the connection over time between Judeo-Bolsheviks and Judeo-Globalists. All these phenomena, as well as many others, on which we do not dwell in the present, have severely eroded the international system throughout the Euro-Atlantic world. In the United States, the situation has always deteriorated. The White House became more and more a prisoner of the Jewish banks to which it

owed a great deal. As U.S. public debt increased, the enslavement of American governments to Jewish supranational structures became greater. It has been decades since the interests of the old Americans, respectively of the descendants of the settlers established hundreds of years ago, were neglected in favor of global interests. The Jewish-Jewish neo-liberal leaderships of the U.S. in the last four terms, namely those of Presidents Bush and Obama, they have sold the US government's gold reserves to China, increased public debt to dizzying rates, pursued economic and financial policies that have pursued the immediate profit of large Jewish banks and allowed the big American companies, the backbone of the country, to turn into multinational companies and the economic power of the USA to dilute in the economic-financial ocean of the World, which increased the control of the great Jewish finance over the U.S. More and more Jews, African Americans, Hispanics, and other minorities of all kinds have penetrated the Washington administration and the entire Defense, Police, and intelligence services, to the detriment of the old Americans. The vital core of the U.S. administrative and military-informative power. he understood that he had to make a radical change in national political doctrine, reposition himself against the rest of the world, and try to return to the position of world superiority that he acknowledged that he had lost, even though he was still the world's leading power. We notice, in summary, that the changes in life invade our present and help to foreshadow the future.

3. About how life changes help the future invade our present

The changes we are witnessing today have been predicted by Alvin Toffler since 1980, with the advent of the „Third Wave“: *„A new civilization is emerging in our lives, and everywhere blind people are trying to stop. This new civilization brings with it new types of family, other styles of work, love and life, a new economy, new political conflicts and, beyond all this, a changed consciousness. Elements of this new civilization exist from now on. Millions of people tune their lives to the rhythms of tomorrow. Others, terrified of the future, prefer to flee desperately and in vain into the past and try to restore the dying world that gave birth to them. The dawn of this new civilization is the most explosive phenomenon in our lives“*[14] At present, they have all grown in alarming proportions and it is no wonder that such formidable demographic changes and social uprooting cause tensions, neuroses, anxieties on an unprecedented scale. All these social processes and social calamities have been impelled, accelerated, and sometimes generated by the contemporary scientific-technical revolution: in only two decades, communications have become universal and instantaneous, information has exploded, air transport has surpassed sound, weapons have become planetary as a range and destructive power. And the characteristic of this revolution lies in the fact that its discoveries and technical innovations are applied the faster the higher the level of economic and technological development. In Western society, the speed of the social impact of the technical revolution has so far exceeded normal limits that people have begun to see modern technology as an unmanageable supernatural force that is unmanageable, threatening, and hostile to society.

Alvin Toffler's merit is that he has managed to capture the characteristic aspects of the new social phenomenology, operating on the whole extraordinarily diverse range of rapid modern transformations in production, communications, transportation, information and the changes they produce in the pace of life. man, in social skills and habits, in the mobility and relationships of people, in their social organizations and institutions. According to his theory, these changes are the process by which the future invades people's lives, that the accelerated pace at which they occur tests man's own adaptability, and that when this capacity is overwhelmed, the consequence is the shock of the future. Defined laconically, the shock of the future is the reaction to overstimulation. Indeed, ideally, the scientific-technical revolution should have taken place in a human society in which man controls all economic and social mechanisms, including technology. In the conceptual framework of such a social model, the shock of the future that society suffers today could be described as the tribute it pays for its historical delay. When Toffler wonders if he can live in a society that has spiraled out of control, he finds himself - as an American expression sounds - right in the bull's eye. Here he is and you can't help but agree with him when, after listing such explosive social phenomena as urbanization, ethnic conflict, migration, population, crime, he finds that the effort to capture and control them is increasingly which is more ineffective within the respective social system. And then how can we prevent the shock of the future in mass proportions by selectively adjusting the pace of change, raising or lowering the level of stimulus, when governments seem incapable even of directing change in the right direction? So far, so good. The idea that we live in a changing society, in a changing world and in general the concept of social change is almost unanimously accepted in the socio-political literature. Without risking, we anticipate that in the Standard World of 2030 the cybernetic revolution will allow governments to run society the way a pilot handles the plane and the technetronic revolution will overturn everything - morals, social structures, values and concepts that will cause cataclysmic collapses in human values and in the functioning of human society including here the economic system. Social issues will not be limited to social pathology, to the social diseases caused by overindustrialization and to the stress to which the biological organism, the human biosystem, is subjected, when it is confronted with changes so rapid that they exceed its capacity to adapt. The essential concern of policy makers will be to establish a correct diagnosis and prescribe a treatment, a therapy meant to cure or at least alleviate the pain caused by the shock of the future. Without being pessimistic, we will need a "survival strategy." The recipes offered begin with those at the personal level, and then at the group level, the reorganization of education, the submission of technique, planning and, finally, futurological education, including organized forms to get people used to living collectively in the future. Social control will disappear in a system that operates on the basis of property and private initiative and whose main incentive is maximum profit. Far be it from us to think that the answer to the problem of social control is simple or that there is a ready-made recipe, especially since it is a society as complex as that of future generations. But what we want to emphasize is that to envisage as a solution changes in personal or group behavior, reforms in education

and planning, measures of planning and collective living in the future means to stay afloat. Social control demands profound and radical transformations not only in the superstructure, but also in the base, it demands the change of the whole system affected by "cancer of history" - conflict between advanced technology and a delayed society - as the scientific-technical revolution is a global phenomenon. they feel everywhere.

It is true, however, that technology does not act directly on social and political life, but through social forces, classes, and nations, and therefore the human and social consequences of the technological revolution are not the same in all types of social organization. different degrees and intensities in relation to the level of economic development of one country or another. Daniel Bell's concept of "post-industrial society" is only a form of concealment of differences in social order and camouflage of class conflicts within capitalist society, characterized by violence, wars, conflicts, and hatred.[15] We live in a time when existing systems are in crisis, institutions once revered are dismantled and democracy itself is in crisis. In many parts of the world, the state as an institution is seen as an instrument that encourages hyper-nationalism and xenophobic impulses and abuses its power to persecute minorities and oppose nonconformist groups. There are hegemonic oligarchs who repress unbridled violence against vulnerable, smaller nations, even though organizations meant to maintain international order look helpless or ineffective. Equality ideals have been turned into malleable tools to serve the powerful, with the entire nation being devastated in the name of "promoting democracy." The "war on terror" is used as a perfect alibi to reduce individual freedoms and rights. What does this mean for freedom, justice and democracy? At the heart of the violence, hatred and anger that are destroying our world are the obvious injustices and inequalities caused by a neoliberal economic regime, with a unique focus on the market and profitability. In addition to all this, state power is usually used to protect the hegemony of elite power in all nations and to maintain the status quo. Neither the predominance of the state nor the power of the market have succeeded in creating a better world. In this violent and controversial world, it is the responsibility of scientists to research and question the dominant institutions, beliefs, ideologies and practices that seem to accentuate inequality and injustice.[16]

At the same time, the neo-Marxists know that the scientific-technical revolution, by its very objective force, produces a series of effects in any society, regardless of the economic and social system. Industrialization is accompanied everywhere by urbanization, and the acceleration of this process through the effect of the scientific-technical revolution is a social phenomenon to which Romanian sociologists have devoted several remarkable studies. It will not be difficult for the Romanian reader to identify in the pages of the present study other effects that our society feels, which has acquired, through the proportions of the pandemic that floods us wave by wave, a real shock of the present. Here a vast field of concrete investigation and creative theoretical elaboration opens before the researchers preoccupied with the future of humanity, because the great leap in science and technology, as well as the profound social transformations in the contemporary world raise new problems, which demand new solutions and demand a vision.

revolutionary not only on technology but also on society. Alvin Toffler's ideas also had surprising effects on the evolving culture of the turn of the century and the beginning of the millennium, and several world leaders, including the last Soviet President Mikhail Gorbachev and former Chinese Communist Party Secretary General Zhao Ziyang, said they were inspired. of his writings and even consulted him in the 1980s. Alvin Toffler's predictions for the next 40 years made the rounds of the Internet in 2010, when they were launched by "Toffler Associates":

- women will have an unprecedented decision-making power, they will occupy more and more important positions, the percentage of women in management positions will reach an unimaginable level;
- Muslim migration to the West will increase, and going to the office will no longer be relevant;
- many of Alvin Toffler's predictions, regarding the speed of information transmission, the acceptance of gay marriages and the acceleration of the pace of ecological catastrophes, came true in the years that followed;
- science and technology will develop at such a rapid pace that most people will not be able to "digest" this influx of information and will be tempted to "disconnect" from this much too hectic pace of life;
- for the next decades, an increasing number of people will grow their own vegetables and produce their own food, in order to depend less and less on the big producers and distributors in the food industry (s.n.);
- high-speed internet will become a real norm in the field, and videoconferencing, which has already become a common practice today, will allow future employees to stop going to the office and work from any corner of the world;
- China will consolidate its status as a major economic power, will ally with Brazil and India to influence currency exchange rates, but also with some emerging countries to ensure their energy needs;
- The United States will depend on China to supply itself with seven rare metals, indispensable for the manufacture of consumer goods, but also of specific devices and products, such as radars, weapons, wind installations and hybrid cars;
- the development of alternative forms of energy will create "losers in a post-hydrocarbon world", such as Saudi Arabia, Iran, Iraq and several states in the Persian Gulf area;
- Christianity will spread to the countries of the southern hemisphere, and Muslims will emigrate in large numbers to the countries of the West;
- Climate change will generate a series of conflicts, and the melting of glaciers will lead to the discovery of new mineral and oil deposits. Rising sea and ocean water levels will cause a massive displacement of people from coastal areas;
- the phenomenon of population aging will lead to a fourfold increase worldwide in total expenditures on pensions and care provided to the elderly;

The speed with which information will be transmitted will cause humanity to enter the era of the "petabyte", a unit of storage and computing power superior to the already widely used gigabyte. In a nutshell: we live in the future predicted by Alvin Toffler well "garnished" with a digital dementia - the disease that, along with the pandemic that produced the greatest planetary genocide, will announce the Apocalypse!

4. Digital dementia, the disease of the beginning of the end of humanity?!

„Five years ago, doctors in South Korea, an industrialized state and as modern as possible, with a very advanced information technology worldwide, recorded in young adults more and more memory, attention and concentration disorders. more common, as well as emotional flattening and general opacity. They called this pathological picture digital dementia.“ The combination of the two terms does not belong to me, I found it in the Word before spoken by Manfred Spitzer in his already famous book *„Digital Dementia. How we and our children go crazy.“*[17] We know that dementia is a general term used to describe the decline in mental capacity and describes a group of symptoms caused by disorders that affect the brain. Dementia is not a specific disease but it affects thinking, behavior and the ability to perform daily tasks. The other word, the digital adjective, generally means "numerical" and can have the following meanings and uses: which is or can be represented by numbers or numbers.

When I think of my generation, I am satisfied that I was able to live without knowing the meaning of these terms. In fact, they did not exist, today's reality invented them and I strongly believe that all the effects of digital dementia were deliberately thought, designed and introduced in the creation of electronic devices and in the design of the architecture of the web and social networks, just to reach these effects, such as the COVID virus, which is actually a diabolical plan to destroy humanity. They can seriously affect the younger generations and lead, over time, to the degeneration of that part of the population that will not be the subject of equally deliberate policies to reduce the world's population by at least 90%. The plans drawn up in the two Toronto protocols of 1967 and 1986 are being implemented. [18] I do not know if there are connections between these protocols and the research of Professor Manfred Spitzer, neurologist and medical director of the University Psychiatric Hospital in Ulm, Germany, but he surprises by the originality of his sharp opinions. Referring to many discoveries in the field of neurology and adding new discoveries, Manfred Spitzer brings, in his book, new arguments - in support of previous research by renowned specialists in the field - for the fact that too frequent use of the Internet can fool people. Despite malicious attacks by the media on him, he has in no way denigrated young and adult internet users. On the contrary, in order to make his position clear, he said: „I am not saying that it is a disease, but I am saying: where there are results, there are also risks and side effects.“[19]

However, Spitzer not only warns, but also shows what parents, teachers and politicians can do to protect youth. It is not a new thing that watching TV from an early age and frequently, hours spent with computer games and violent video

games, phone calls and continuous phone messages, thoughtless sharing of personal feelings, thoughts and images on social networks they can have a negative influence on the feelings, thoughts, behavior and social contacts of children and adolescents. For two decades now, serious media scientists and responsible educators, juvenile judges, or hard-pressed parents of Internet-dependent teens have drawn attention to the adverse effects of excessive digital media use. In his new book, neurobiologist Manfred Spitzer has gathered easy-to-understand scientific evidence on the subject, and supplemented it with some more recent research in the field of neurophysiology. He also sounded the alarm with his warning that too frequent use of digital media is driving us and our children crazy, citing American publisher and internet specialist Nicholas Carr, who described his negative experience with the internet as follows: "What the internet seems to do is diminish my ability to concentrate and contemplate. Whether I'm online or not, my mind is now waiting to receive information the way the internet spreads it: in a rapidly moving stream of particles. When I mention to my friends the problems I have with reading, many say that they suffer from similar disorders. The more you use the internet, the more you have to fight to stay focused on larger parts of the text." Five years ago, doctors in South Korea, a highly advanced industrial country with probably the largest digital coverage in the world, discovered in their young adults not only phenomena similar to those described by adult intellectuals in the world. The United States, however, also discovered memory and attention disorders, emotional devastation and stupidity, as well as reading problems. Because these people acknowledged that they use computers and the Internet heavily, doctors established a causal relationship and called the range of symptoms "digital dementia." According to Spitzer, digital media - that is, computers, smartphones, game consoles, and televisions - not only change our lives, but literally drive us and our children crazy, promoting a process of "mental decline." He describes these neurological processes and shows how the structure of the "information processing system" called the brain adapts to changing needs, how the subcontracting of thoughts of some kind of machine harms the brain, and how this dynamic organ dies when exercise or information is lacking. At the end of 2011, more than 1,000 Internet specialists took part in an American online survey. When asked what impact this digital world will have in the long run, half of them made the following pessimistic statement about the future of the Internet and its impact on the mental abilities of the next generation: "In 2020, the brains of adolescents and young adults tasking (doing different activities simultaneously) will be "networked" differently from the brains of people over 35, and this will have unpleasant and sad consequences. They will hardly be able to remember anything; they will waste most of their energy on exchanging short social messages or on fun and deviating from a truly deep commitment to people and knowledge. They will not have the fundamental ability to think, nor to interact face to face with the people around them. Instead, they will depend on the internet and mobile devices in an extremely unhealthy way to be able to work to some extent. In essence, changes in behavior and thinking among young people will generally have negative consequences." [20]

The same Manfred Spitzer also drew attention to the fact that "digital devices - the wonderful world of computers and televisions - are harmful to learning and,

therefore, to the mental development of children." Many scientific studies show that little ones are actively embarrassed in the process of learning Baby TV and Baby Einstein DVDs. These children are affected by the normal pattern of language acquisition in the early stages of development, although there is no clear evidence of serious organic damage as the cause of the abnormalities. Most children are affected at the age of 5-6 years. But Baby TV not only impedes mental and language development, but also predisposes to obesity. Therefore, parents should no longer allow international corporations to persuade them to watch television shows and DVDs, which they say have a positive effect on their children. However, watching TV shows from an early age and doing several activities simultaneously causes attention deficit disorder, according to David Gelernter, a computer scientist and pioneer of the World Wide Web, after decades of research on the Internet. that "children's brains need rest" and „*watching TV at an early age results in an increased incidence of attention deficit disorder (ie, loss of self-control) at school age.*"[21]

Manfred Spitzer considers it shameful that only now has the scientific community been able to confirm what parents and grandparents knew from the beginning: that after watching the cartoon channel for hours - for example on Sunday morning - children do not they were good for nothing because they had become „weak." According to Spitzer, „multitasking" - doing different activities at the same time or using several digital devices simultaneously and a correlated approach to several tasks simultaneously - leads to poor attention and active cultivation of superficiality and inefficiency. Moreover, the digitalization of our world has not only various harmful effects on the mind, but also on the body, says Spitzer. He presents a series of studies showing that insomnia, depression and addiction are the extremely dangerous consequences of using digital devices „whose impact on the development of the general health of today's young generation can hardly be overestimated." A physical consequence of addictive behavior - as recent data from brain research has shown - is that young people are overweight. „Social isolation and anxiety are common side effects," says Spitzer. (lack of movement, incorrect position) to dementia". Since children and adolescents in this country "spend most of their time using digital devices, we need to worry about the foreseeable long-term mental and physical harm." [22]

However, parents are convinced by the computer industry and its relentless advertisements that it spends huge sums to buy their children a laptop - "A laptop for every student" or "Laptop instead of a backpack" - because they are told that it improves students' school performance. However, the opposite is true, and this has actually been known for a long time. Modern information technology, says Spitzer, "leads to more superficial thinking, distractions, and has unwanted side effects, ranging from simple illnesses to child pornography and violence." Other serious scientists see things the same way. Among others, Spitzer mentions the former president of the American Association for Educational Research and professor of education at Stanford University, Larry Cuban. Cuban's book is suggestive: *Oversold and Underused*, with the subtitle *Computers in the Classroom*, Cuban states: "Those who advocate for the provision of digital devices in schools, funded by public money, must first provide evidence of their "positive effects". Education is the most important factor for a person's health. Moreover, the foundation for lifelong learning

is laid in childhood. Therefore, schools should ensure a good education and invest in good teachers, not in laptop classes, because education requires people with whom an interpersonal relationship can be established, which is extremely necessary for the harmonious development of the brain. What is true for schools also applies to kindergartens. Computers and the internet have nothing to look for in schools or kindergartens. "Those who want their children to become mathematicians or information technology specialists," says Spitzer, "should take care of finger games rather than laptops in kindergartens. And anyone who takes written language seriously should advocate for more pencils, instead of keyboards, and the slogan "media education" - that is, the skill of using digital devices at different levels - suggests especially to insecure parents in social media. disadvantaged, that "they would do something good if they invested their little money in aging hardware and software." They believe that if they put their child in front of a computer from an early age, children will not have to endure the hard-working fate of their parents. These parents do not know "that the new home computer will harm the child's development at school, which means so much to them." Even more, than we might imagine, digital games affect school performance, social contacts, and relationships with parents and friends. If children and young people spend their time frequently with video games on consoles or online role-playing, this will undoubtedly lead to lower school performance for the simple reason that students have much less time to do homework. or recapitulate school material in the afternoon or on the weekend. "Children who play video games spend 30% less time reading and 34% less time doing homework, compared to children who do not play computer games." Spitzer believes that their intellectual abilities are severely threatened by video and computer games, and digital games even have problematic effects in addition to those mentioned above. Experimental and long-term studies on personality development show that increased use of display devices harms the empathy and social skills of children and young people and changes the quality of relationships with family and friends: attachment to parents diminishes and the relationship with colleagues and friends is affected.

This treatment of the effects of digital devices can not miss the side effects of social networks, which parents and educators should know and think about. Spitzer's conclusion is devastating: *„The Internet is full of unsuccessful social contacts, ranging from pretending to be someone else to cheating to serious crime. There is nothing but lies, intimidation, robbery, aggressive campaigns, harassment and defamation to an unimaginable degree! Who is surprised that social networks lead primarily to loneliness and depression among young users? Lack of self-control, loneliness and depression are the main stressors of modern society. They cause nerve cell death and in the long run facilitate the development of dementia. Replacing real people-to-people contacts with online networks can be linked to a long-term reduction in our children's social brains. In the long run there is a risk that Facebook & co. they will lead to the shrinking of our entire social brain. Seen in this light, it is extremely disturbing that about 1 billion people are Facebook users today". [23]*

In order not to think that we are against the development and use of technology, we argue that because of the serious impact they have especially on the

younger generation, the use of digital devices must be kept to a minimum and, according to Manfred Spitzer, we emphasize that digital devices part of our culture, increase our productivity, simplify our lives and are a great entertainment factor. Therefore, the debate is not about fighting them or even abolishing them, but about how they can be used rationally. The same is true of the Internet, where the founders of social networks and game creators have managed to give our children the opportunity to isolate themselves from parental access and gain a distinctive feature compared to adults, a space that they shape it according to their own rules. Because this space, this world of the internet is potentially dangerous for the mental, spiritual and physical development of children, parents and educators should understand it so that they are equal with children in the debate about it. And they should - because it is difficult to forbid any teenager today and because today it is necessary for them to know how to use the computer thus preparing for the future profession - to try to introduce children to the world of the Internet constructively and more or less controlled according to their age. What transformations will digital technology produce in social and political life? We will also analyze the answer from the perspective of a necessary ethics of artificial intelligence.

5. The ethics of digital technology - a bridge too far away

5.1. Clarifying issues

Increased computing power, data availability, and advances in algorithms have transformed artificial intelligence (AI) into one of the most important technologies of the 21st century. Researchers bent on this problematic reality are trying to answer one of the great questions of our time: what transformations will digital technology produce - from artificial intelligence to virtual reality - in social and political life? Trying to answer, we notice that, practically, in the last 20-30 years, scientific discoveries, information and digitization force each of us to make great efforts to succeed in adapting. I am sure that at least some of us will be able to take this step. Philosophers would say that there is a conflict between man's desire for happiness and the demands under which he places the spirit and will of technology. The conflict is revealed more deeply and more terribly when it is pursued in the very field of cultural forms. The real battlefield is where technology alienates man from his ancestral spirit. Now not only the organic unity of existence, but also the unity of the "Idea", the unity of goal orientation and its definition are threatened by this alienation. nor does it occupy a peaceful and harmonious place among them, and as it differs from them, at the same time it separates from them and opposes them. and thus to impose it on other domains, with which a new conflict is unleashed in the circle of spiritual action and, to some extent, even within it, and what is now expected is no longer a mere distancing from "nature.", but to draw a boundary within the spirit itself, is the establishment of a universal norm, which satisfies and at the same time limits the particular norms. in the relationship between technique and theoretical knowledge of nature.

From the beginning harmony seems here given and assured; no more struggle for superordination or subordination is required, but only a permanent game of mutual giving and taking. It is this game of iels that should be somehow standardized. *„Can legislation cope with technology, innovate daily, as if with the 'speed of light'? Can it meet European Union law, the current challenges, can it keep up with the technological explosion, without becoming obsolete or becoming obsolete? Was it digital? We live in it. The old continent, still confident in its millennial role over civilization, has entered the race to possess moral supremacy, on the elaboration of ethical guidelines regarding the development of artificial intelligence, respectively ensuring an adequate ethical and legal framework. Europe? - We love her. Sublime with her enthusiasm and hesitations”.*[24] These are natural questions whose answers can be found in a paper by Doina Vişan who claims that given the rapid development of artificial intelligence technology, it is necessary to develop them at European level, taking into account the fundamental role of the Charter of Fundamental Rights of the Union. European standards, ethical rules and a legal framework to ensure legal safeguards and prevent their misuse. In addition, the European Union's ambition is for Europe to become the world's leading region for the development and implementation of state-of-the-art, ethical and safe AI, promoting an OM-based approach, with full respect for fundamental rights, in order to set global ethical standards. and to become a world leader in ethical and reliable artificial intelligence. For the implementation of these principles in the development and use and legislation of AI, the European Commission presented its strategy in Communication no. 168 final of 08.04.2019 to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions, aiming at building citizens' trust in an artificial intelligence focused on the human factor.

Thus, the Commission saw that, “The EU has a solid regulatory framework that will set the global standard for human-centered AI. The General Data Protection Regulation ensures a high standard of personal data protection and requires the implementation of measures to ensure data protection at the design stage and implicitly. The regulation on the free movement of personal data in the EU removes barriers to the free movement of personal data and ensures the processing of all categories of data throughout Europe. The recently adopted Cybersecurity Act will help build trust in the online world, and the proposed regulation on privacy in electronic communications aims at the same goal. However, AI brings new challenges because it allows equipment to "learn", make and implement decisions without human intervention. Soon, this type of functionality will become standard for many products and services, from smartphones to vending machines, robots and online applications. However, decisions made on the basis of algorithms could result from data that are incomplete and therefore unreliable, and could be manipulated by cyber attacks, could be subjective, or could simply be wrong. The indiscriminate application of technology as it develops would therefore lead to problematic results, as well as to the reluctance of citizens to accept or use it.”[25]

However, AI technology should be developed in a way that is human-centered and trustworthy. This means that AI applications should not only comply with the

law, but also respect ethical principles and ensure that their implementation does not cause undesirable damage. Diversity in terms of gender, racial or ethnic origin, religion or belief, disability and age should be ensured at every stage of AI development. AI applications should provide citizens with the means to act and should respect their fundamental rights. Their aim should be to increase people's skills, not to replace them, and at the same time to allow access for people with disabilities. Therefore, there is a need for ethical guidelines, based on the existing regulatory framework and which should be applied by developers, suppliers and users of AI in the internal market, to establish ethical conditions for conducting business in all areas. Member States. For this reason, the Commission has set up a High Level Expert Group on AI, which represents a wide range of stakeholders, and has entrusted this group with the task of developing ethical guidelines on AI as well as prepare a set of recommendations for a broader AI policy. At the same time, the European Artificial Intelligence Alliance was set up, an open multilateral platform with over 2,700 members to provide a wider range of observations for the work of the High Level Expert Group on AI. The High Level Group of AI Experts published a first version of the Ethics Guidelines in December 2018.[26] Following a stakeholder consultation and meetings with Member States' representatives, the AI Expert Group submitted a revised document to the Commission in March 2019. To date, in their feedback, stakeholders have welcomed, on the whole, the practical nature of the guidelines and practical guidance they provide to developers, suppliers and users of AI in terms of trust assurance. The guidelines developed by the High Level Group of Experts on AI covered by this Communication make the most of the work of the European Group on Ethics in Science and New Technologies and the EU Agency for Fundamental Rights. The guidelines state that a "reliable AI" requires three components: it should comply with the law, ethical principles and be sound. Based on these three components, the guidelines identify seven key requirements that AI applications should meet in order to be considered reliable. The guidelines also include an assessment list, which can be used to verify that these requirements are met:

- human involvement and supervision;
- technical robustness and safety;
- respect for privacy and data governance;
- diversity, non-discrimination, equity and accountability.
- transparency, societal and environmental well-being;

Although these requirements are designed to apply to all AI systems in different contexts and industries, for their implementation in a concrete and proportionate manner the specific context of application should be taken into account, taking a considering the impact. For example, an AI application that suggests, as a reading recommendation, an inappropriate book is much less dangerous than erroneously diagnosing cancer and could therefore be subject to less stringent surveillance. The guidelines developed by the High Level Group of Experts on AI are not binding and therefore do not create any new legal obligations. However, many existing provisions of Union law already reflect, of course, one or more of these key requirements, for example the rules on security, protection of personal data, respect for privacy or protection of the environment as we will explain below.

5.2. Human involvement and supervision

AI systems should help people make better and better informed decisions, in line with their own goals. They should contribute to the creation of a just society, supporting human involvement and fundamental rights, without reducing or limiting human autonomy. The general well-being of the user should be at the heart of the operation of the system. Human surveillance helps to ensure that AI systems do not undermine human autonomy and cause other adverse effects. Depending on the specific AI-based system and its scope, appropriate levels of control measures should be ensured, including the adaptability, accuracy and explicitness of AI-based systems. Surveillance can be achieved through governance mechanisms, such as ensuring a human-in-the-loop approach, the human-in-the-loop, the human-on-the-loop approach, or human-in-command. It must be ensured that public authorities have the capacity to exercise their supervisory responsibilities in accordance with their mandates. If all other conditions remain unchanged, the less surveillance a human being can exercise over an AI system, the more extensive testing and stricter governance is needed.

5.3. Technical robustness and safety

A reliable AI requires sufficiently secure, reliable, and robust algorithms to resolve errors or inconsistencies at all stages of the life cycle of the AI system and to properly address erroneous results. AI systems must be reliable, secure enough to be resilient to open attacks and more subtle attempts to manipulate data or even algorithms, and must provide a backup plan in case of problems. Their decisions must be accurate or at least accurately reflect the level of accuracy, and their results should be reproducible. In addition, AI systems should integrate safety and security mechanisms from the design stage so that their safety can be verified at every stage, with an emphasis on the physical and mental safety of all involved. This includes minimizing and, as far as possible, reversing unintended consequences or errors in the operation of the system. Processes should be established to clarify and assess the potential risks associated with the use of AI systems in different areas of application.

5.4. Respect for privacy and protection of personal data

Respect for privacy and data protection must be guaranteed at all stages of the life cycle of the AI system. Digital recordings of human behavior can allow AI systems to deduce not only people's preferences, age, and gender, but also their sexual orientation, religious, or political opinions. In order for people to have confidence in the processing of data, they must be guaranteed full control over their own data and the fact that the data concerning them will not be used to harm or discriminate against them. In addition to the protection of privacy and personal data, requirements must be met to ensure a high quality of AI systems. The quality of the data sets used is fundamental to the performance of AI systems. When data is collected, it may reflect socially determined subjectivities or contain inaccuracies,

errors and mistakes. These needs must be addressed before programming an AI system based on a specific data set. In addition, data integrity must be ensured. The processes and data sets used must be tested and documented at every stage, from planning, programming, testing and implementation. Finally, access to data must be properly managed and controlled in accordance with the provisions of Regulation (EU) 2016/679 of the European Parliament and of the Council of 27 April 2016 on the protection of individuals with regard to the processing of personal data and on circulation of such data and repealing Directive 95/46/EC which states: *„The protection of individuals with regard to the processing of personal data is a fundamental right. Article 8 (1) of the Charter of Fundamental Rights of the European Union and Article 16 (1) of the Treaty on the Functioning of the European Union (TFEU) provide for the right of everyone to the protection of personal data concerning him or her. The principles and rules on the protection of individuals with regard to the processing of their personal data should, regardless of the nationality or place of residence of natural persons, respect their fundamental rights and freedoms, in particular the right to the protection of personal data. personal. This Regulation aims to contribute to the achievement of an area of freedom, security and justice and economic union, economic and social progress, the consolidation and convergence of economies in the internal market and the well-being of individuals.“*[27]

5.5. Diversity, non-discrimination, equity and responsibility

Diversity, non-discrimination, equity and accountability are principles that can ensure good governance for the data sets used by AI systems. Consumer diversity could lead to discrimination, and the intentional exploitation of consumer data or involvement in unfair competition can have undesirable effects even in the way AI systems are developed. Such concerns should be addressed from the outset of the development of the system. The creation of diverse design teams and mechanisms to ensure participation in the development of AI, especially of citizens, can help to address these concerns. It is recommended to consult stakeholders who may be directly or indirectly affected by the system during its life cycle. AI systems should take into account the full range of human skills, competences and requirements and ensure universal accessibility, including for people with disabilities. As for ensuring accountability and accountability for AI systems and their results, both before and after their implementation, the audit of AI systems is fundamental, as the evaluation of AI systems by internal and external auditors and the availability of such evaluation reports contributes significantly to confidence in technology. The possibility of external audit should be ensured in particular in the case of applications that affect fundamental rights, including security-critical applications. The potential negative effects of AI systems should be identified, assessed, documented and minimized. The use of impact assessments facilitates this process. Assessments should be proportionate to the extent of the risks posed by AI systems. Compromises between requirements - which are often unavoidable - should be addressed in a rational and methodological manner and should be justified. Finally, where unfair adverse effects occur, accessible mechanisms should be provided to

ensure appropriate remedial action. Thus, the European Commission's actions aim at completing the digital single market and the regulatory framework, ensuring a favorable environment for innovation, strengthening connectivity through spectrum coordination, very fast 5G and fiber optic mobile networks, next generation cloud computing, satellite technologies.[28]

5.6. Transparency, societal and environmental well-being

With regard to the traceability of AI systems, it is important to record and document both the decisions taken by the systems and the entire decision-making process. In this sense, the explicitness of the algorithmic decision-making process, adapted to the persons involved, should be ensured as much as possible. Ongoing research should be considered for the development of mechanisms to ensure explicitness. In addition, explanations should be provided on the extent to which an AI system influences and shapes the organizational decision-making process, the options for designing the system, and the rationale behind its implementation (thus ensuring not only data transparency and of the system, but also the transparency of the business model). Finally, it is important that the limitations and capabilities of the AI system are properly communicated to the various stakeholders involved, in a manner appropriate to the given situation.[29] In addition, AI systems should be identifiable as such, so that users know that they are interacting with an AI system and know who is responsible for it. For AI to be reliable, its impact on the environment and other sensitive beings should be considered. Ideally, all people, including future generations, should benefit from biodiversity and a livable environment. Therefore, the sustainability and environmental responsibility of AI systems should be encouraged. The same is true for AI solutions that address areas of global concern, such as the UN's sustainable development goals. In addition, the impact of AI systems should be considered not only from an individual perspective but also from the perspective of society as a whole. The use of AI systems should be duly taken into account, especially in situations related to the democratic process, including the formation of opinions, political decisions or in electoral contexts. In addition, the social impact of AI should be considered. Although AI systems can be used to develop social skills, they can also contribute to their deterioration. Without these minimum requirements, the paradoxical conflicting harmony of today's world will feel an acute need for security.

6. The paradoxical conflicting harmony of the world and the need for security

Ever since I write about conflict and security, I feel like I'm on a Netflix account: when it feels like a movie, it sends you to see others as well. With the same theme, from the same category, love or horror. The scenario is the same. Here it is, in our case: the development of human society, its expansion in space, time and complexity generates an ever-increasing need for security. Of course, security is an intrinsic function of systems and processes, an essential condition for sustainable development and the exercise of conflict control. But, unfortunately, the need for

security is not always identical with the security function of systems and processes, with security mechanisms, with the real capacity of systems and processes to ensure their own security, nor with its actual reality. This need is growing and pressing. The evolution of human society is not linear, but non-linear and complex, so largely unpredictable, and therefore it is characterized, among other things, by a high degree of uncertainty, insecurity. We don't know exactly what will happen tomorrow. At any moment, a misfortune can occur. Variability of systems and processes, the intervention of random or inaccurate factors that cannot be assessed and predicted, the emergence of potential crises and conflicts, the economic and social impact of natural phenomena of significant risk, even extreme risk (catastrophic earthquakes, typhoons, floods etc.), tensions in international relations, numerous unresolved issues, freezing or ongoing conflicts, dubious nuclear programs of some countries, unresolved disputes, extremist ideologies and religious and/or ethno-religious extremism are some of the factors that fracture certainty, which increase the degree of uncertainty. That's right, these are the characteristics we live in. People's lives have their certainties and uncertainties, but none of them remain constant, but always oscillates between a maximum and a minimum value, without ever reaching them.[30]

If we define security as a state of dynamic equilibrium, which ensures the functioning, within normal limits, of systems and processes, and we take into account the disturbing factors that always upset this state, we will find that, in fact, such a state is not based on certainties, but only on the need for certainties, on the more or less predictable effects - but desired, planned and even possible to be achieved - of sustained efforts to manage or control uncertainty. The need for security is one of those vital supports of existence, coexistence and sustainable development. It responds to a vital interest and is based on a system of common values, which give it soundness and vitality. Today, security is as important as production, creation, development, infrastructure, life. The need for security is directly proportional to the challenges, dangers and threats to systems and processes, of man and human society and inversely proportional to the degree of risk. Security provides all the necessary conditions to reduce the level of risk and increase the degree of certainty. Full security means minimal risk. Of course, full security, in a world where information aggression increases in direct proportion to the amount of information, is very difficult to achieve. But not impossible. That is why, in the future project of human society - the knowledge-based society - the place of security becomes an essential one. It is part of the resistance structure of such a society, it is one of the first conditions for such a society to exist and function. If we accept such a perspective, then the security institutions and the security functions of the systems and processes must undergo a significant revival, a substantial reform, becoming, from structures with insurance functions, structures with vital roles and functions. And this is because the world is conflicted. That's always been the case, and probably always will be. The whole universe is conflicted. Conflict is pervasive, generating movement, development. Development is done through sustainable construction and, at the same time, through denial, through destruction. Or as the UN Secretary-General recently stated. Antonio Manuel de Oliveira Guterres from the rostrum of the 76th session of the UN General Assembly, in front of world leaders: „I

am here to sound the alarm: the world must wake up. We are at the edge of the abyss and we are moving in the wrong direction. There is a revolting inequality between developed and underdeveloped states, as well as a lack of solidarity between them at a time when we need it like never before. Never before has our world been faced with such great threats and has it been so fragmented."[31]

Construction presupposes a structure of resistance, which, in the architecture of the world, means values, ie true bricks that assemble in its durable body, but also the effect of the action of assembly, vision in the future, openness to the future and, at the same time, denial of what it was before it, the destruction of what it was, and, according to an interest, it must be destroyed. Sad, but that's the way the world is made. That is excruciating. Everything that exists deserves to perish. Because nothing that exists is and cannot be eternal. Even the values on the basis of which the unity and duration of the world are built are perishable. After a while, it degrades because they are not active, do not produce, do not reproduce, but only attest, support and sustain. They are part of the architecture of unity and stability of the world, but they do not urge action, they are not the motive and motive of action, but interest. Interest generates policies, and policies are conflicting. We can look at the world through its values, but also through the interests that grind it, destroy it and, at the same time, always make it active, constructive. Interest urges man and his world to action, and some of the effects and products of action, hoarding themselves, become values. It is the value systems that have elevated the world to the degree of civilization today. But without action, and thus without the accumulation of new values, the world would be just a museum. The processuality of this world, although it seems predictable, knowable and manageable, is, in fact, complex, with a huge amount of unpredictable transformations, far from balance, which generates uncertainties and anxieties, insecurity and a *modus vivendi* on the edge.

Dynamic and very complicated balance between the values accumulated and assembled in value systems, the interests that determine actions and actions that generate products and effects that can become sustainable values or just results with ephemeral existence, as well as the existence of numerous random and unpredictable factors. they lead to what we might call chaotic, so uncontrollable evolution, far from equilibrium, they configure the coordinates in which the state of security or insecurity of the world or its components can be identified, defined and evaluated. The two states complement each other and together form a whole. But none is complete, complete, perfect. Systems and processes tend towards a state of complete security that they can never achieve. The fact that we live in a dynamic world, in constant motion, in a world where realities and wills confront each other not only to resolve the differences between them, but also to position themselves as advantageously as possible in the marathon of duration and safety and the security of today and tomorrow makes us extremely vulnerable to the pressures, dangers, and threats of becoming. We look to the future, but we live in the present. This reality urges us to explore the past, to use syllogism, statistics, fact and logic, without always taking into account that the fact that the sun has risen every day does not necessarily mean that it will rise tomorrow.

Systems and processes take care to optimize their protection and intrinsic security systems as much as they can and how they can, but security, like their insecurity, depends not only on them, but also on a host of other factors that can

influence them. significantly becoming, that is, their development, progress or, on the contrary, their deterioration and even destruction. We live in an insecure world. What kind of security are we talking about? A security of insecurity, a harmony between yes and no, between yin and yang, that is, in the space of conditioned probability, a relative balancing of a world that, at every moment, becomes unbalanced, of a world that, globalizing, refragments itself, which generates prosperity for some and poverty for others, relative security for some and insecurity, anxiety and terrorism for all others, ie for 90 percent of the planet's population. And yet, there is security.[32]

An insecure, flexible, fluid security, with predictable or unpredictable increases and decreases, real or imagined, with clear landmarks, durations on the support of great cultural systems and materialized in the pillars of great civilizations, but also with chaotic developments in the predictable and unpredictable interdependencies between states, among the entities that always change their identity and even their vocation, in the paradoxical conflicting harmony of the world in which we live. The paradoxical conflicting harmony of the world we live in. The oxymoron of this world that is about to lose its essence, the freedom of the people for whom so many generations have paid their blood tribute. My generation does not own this freedom; we are only its keepers, its guardians. We can only teach this hard-won freedom to the children of Europe in the same state in which it was given to us. We cannot reach any agreement with the shadow decision-makers of pandemic-loving governments. I love the pandemic for the same reason I love war. Because these give them the opportunity to impose control over the population, which otherwise the population would not accept, to create mechanisms and institutions with which to orchestrate and impose opinions. I'll tell you something; it is a mystery to me how all these important people like Bill Gates and Anthony Fauci have planned and thought about this pandemic for a decade claiming that it is for the good of us all, when this pandemic is about to come. Now they seem to be doing the exact opposite of what they were saying. He invents numbers, they don't even tell us the numbers of COVID deaths. And all this to inoculate fear. It's about human nature. The only thing a government needs to keep the people in slavery is fear; if you manage to frighten them, you can do with the people what you want, including to alter, until their disappearance, the fundamental rights and freedoms for which future generations will never forgive us. We cannot squander our freedoms. We just don't have the right to do that. We must do everything possible now to stop globalization so that it cannot destroy this free world that we know. Now that global thinkers make it clear that, after the COVID-19 pandemic, we will face a changed world, in which nationalism will gain territory in favor of internationalism, which, in the context of a real, global emergency, they turned out to be nothing more than sound autograph papers. Moreover, as after any economic crisis, at the exit from the COVID-19 pandemic we will find ourselves in the midst of even more fragmented societies than today in which the functioning of multinational political bodies such as NATO, UN, EU will be rethought. COVID-19 complicated things even more: the production factories closed, as a result of which the medical, pharmaceutical, food chains, etc. I'm in a dive. It is believed that we will have many state interventions in the economy, a different kind of dialogue between the state and the "private". Then, a virtual-real war is expected "with the books on its face": between people who will

claim a quasi-total return to physical life, as it showed in the early 2000s, when digital media had not colonized free time, and groups that on the contrary, they will campaign for the continuation of online professional life. Even more, coronavirus will restore to the scientist (doctor, researcher, inventor, professor, etc.) the long-lost podium and the truth, through its most emissary emissary, science, will once again be a place of honor, committing its long exile on the fringes of a society intoxicated by false news, conspiracy theories, anachronism and the literature of facts as globalization is misunderstood today.

7. Instead of conclusions: globalization is misunderstood today

Today, globalization means CHAOS, racial mixing, free movement, emigration and economic, political and social chaos. Globalization must mean unitary laws on the planet, order, respect for human values, protection of good, fair, honest people and the elimination of villains. Globalization should mean legislative harmony throughout the planet, close and effective cooperation between peoples to solve the great global problems, solve the problems of illegal emigration, eradicate poverty, reduce pollution and protect the environment. That must be globalization - the road to a better, more balanced world. Today's world is nothing more than the battlefield of World War III. But, folks, we live in the middle of World War III without knowing it. And this is what George Orwell told us in „1984“: „War is not meant to be won. He must be continuous.“ For 20 years, the world has been living in a permanent state of alert, humanity is on the verge of battle and no one knows when or if this story will end. 9/11 and Covid-19 are different tools designed to achieve the same goal. It is, in short, about changing the meaning of "war" itself. War has always been vital to the preservation of the state. Wars make rulers rich and impoverish ordinary people. Wars unite nations behind their leaders and distract from domestic political issues. But as nations become stronger, weapons technology is increasingly advanced, and global power tends to be centralized in giant corporations rather than nations, war - in the traditional sense - is becoming more expensive, more and more expensive. dangerous. In the end, the war becomes meaningless. In essence, the classic (old-fashioned) motivations for war no longer apply today, but the ancillary political benefits remain. Even if the state (the political world) and its sponsors (multinationals) no longer have to engage in large-scale armed conflicts, the population still needs to believe that they are in imminent danger.

Let us remember, for those of us who lived in those times, the first stage of this evolution/change was the moment 9/11, the one that started the war against terror. This staged attack was made to create a war-like mentality. To make people believe that they are threatened and to serve as a basis for granting „new temporary emergency powers“ to the government. But 9/11 went on, becoming casus belli for a war - the „War on Terror,“ as the Americans called it. Traditional armed conflicts have broken out in Afghanistan, Iraq, Syria, Libya and Yemen, but the main target of the war on terror has, in fact, been internal. A nationwide psy-op war, designed to keep 350 million people in a semi-permanent state of fear. It was, I might say, the next natural step in Orwellian redefining the concept of war. If the aims of a war are to maintain internal control over the population and to drain public money into

inflated contracts with the private sector, then is that the only reason to declare war on another country? This does not even require a real physical war. Isn't the idea of such a good war?! Why not make an abstract concept your enemy, especially since this is a war you can never lose. And, just as sure, you never have to win it. It is the war that can go on indefinitely. The war on terror was the scourge of 9/11.[33] Terror is an abstract noun, with no solid reality at its base and can mean anything. The war on terror can be internal or external, political or military, open or hidden from the public or even both. It cannot be won, it cannot be lost and it never ends. To keep people terrified of an abstract concept you have to constantly remind them that terror is there. Which means that acts of terrorism must be allowed to happen. A war on terror is good if you want to run a country, but if you want to run a planet? In this case, you need a new enemy, of a completely different level. An enemy that can be anywhere and everywhere and that is certainly not human. Do we remember that the Covid19 pandemic was presented from the beginning as a war? In March 2020, the UN Secretary-General urged countries to „declare war on the SARS-CoV-2 virus” and call the Covid pandemic19 „the greatest threat since World War II.” And the leaders of the nations complied, throwing to the population remarks such as „the darkest hour of mankind”, „we are literally living a war”, „I am a president of war, but the fight is against an invisible enemy”; the metaphor of war has been ubiquitous in speeches, titles and TV commercials. The message was clear, simple and short: the coronavirus is the enemy and the whole world is already at war. But this is really a perfect war - it has all the advantages of a real war and none of the disadvantages. All the ephemeral malleability of the war on terror, but none of its potential complications. In the name of the war against Covid19 we have seen that taxation, censorship, population surveillance, public spending on the private sector and state power increase day by day. Meanwhile, every new law that passes through any parliament in this world extends the power of the state over the citizen, and at every step, new private sector contracts swell with public money. Testing and tracking people. Vaccines, fans and quarantine hotels. Public money is poured into private hands. And the best part is that everything is done in the name of "helping the citizens". How are 9/11 and Covid19 linked? The two "wars" form a continuum of narratives meant to scare people and make them accept the draconian limitations of freedom. Is this pandemic the end? No, obesity and global warming follow. The global hegemony of neo-Marxist progress will not occur through traditional warfare or imperial conquest, as it once did. It is shaped by a conglomeration of restrictions on individual freedom, all in the name of the „good of the citizens.” Well, I don't think this cancerous evolution will end well. Any system of a positive reaction loop explodes and I do not see what would replace the negative religious reaction. Contagious all souls, the need/desire to achieve at any cost, of multiplicative gain, of speculative parasitism, of unscrupulous monopolization - not sour how to lead to a balance. A world in which a handful of people can replace others cannot be viable.[34]

For Romania, Eminescu's topicality has become, with some exceptions, a matter accepted once and for all, without the old demonstrations being resumed. The pains, the longings, the drama of the Romanian people are also Eminescu's, as Eliade wrote, Eminescu „took part in the tragedy of the Romanian nation, and he

becomes the voice of this people - a lucid, uncompromising, relentless, uncontrollable voice in which they could be found all the Romanians thirsty for justice and truth. Deeply acquainted with the Romanian realities, history and being, Eminescu not only observed with great acuity the pathologies suffered by society, the moral degradation and demagoguery of the ruling class, the economic and cultural decline to which the Romanian people had been brought, but also proposed viable solutions to society's problems. Romanians of his time, and many of these problems are also of our age. It was not in vain that someone said that Eminescu is „our contemporary”. [35] We could say that today the need to return to Eminescu is more pressing than ever. It is sad that now we no longer have an Eminescu, and the major danger that threatens us is our exit from history! Only God can save us!

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- [15] More than 50 years ago, Daniel Bell, a respected Harvard professor, published a book that became fundamental in the following decades. The volume is called "The Coming of Post-Industrial Society." The book promoted the idea that in an "evolved" society there is a transition from a production-based economy to a service-based economy, a diffusion of national and global capital and massive privatization.
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- [19] Manfred Spitzer, op.cit., p. 8.
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- [21] See, BARMER GEK Arztreport (doctor's report), taken from the website: www.barmer-gek.de.
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- [29] Idem, p. 9.
- [30] Gheorghe Văduva (2019), Editoriale, Univers Strategic. Bucureşti, pp. 10-17.
- [31] The 76th Session of the UN General Assembly to take place in New York. At this year's session, for the first time since the beginning of the COVID-19 pandemic, the work of the event took place with the physical presence of the heads of state or government of the UN member states. The theme of the 76th session of the General Assembly was "Building resilience through hope for recovery from the COVID-19 pandemic, sustainable reconstruction, responding to the needs of the planet, respecting human rights and revitalizing the United Nations."
- [32] Gh. Văduva, op. cit., p. 15.
- [33] See, World War III and the new weapons of mass destruction: propaganda, fear and pandemic, taken from the website: <https://www.national.ro/coronavirus/world-war-iii-si-noile-arms>.
- [34] Idem, p. 3.
- [35] Mihai Eminescu - our contemporary, taken from the website: <http://www.dacoromania>.