

Essentials of useful Sociology

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Foreword

This course does not correspond with any current educational standards.

However, going from the premise that the purpose of science is to solve various problems encountered by individuals, culturally unique societies, and humanity as a whole, the abundance of problems inherited from the past, the generation of new problems and their aggravation, is a basis for supposing that the historically real social sciences are inadequate to life. For that reason, the requirements of educational standards in area of social sciences - both in middle, and higher education - are also inadequate to life. So following educational standards in areas of social science is a continuation of policy, forming inadequate world-understanding of school and university students, and consequently - a regeneration of the potential for problems, devastation and catastrophes in the future.

That is why we have considered it right and proper to develop an alternative educational course in sociology and publish its materials.

Currently, the first three parts of the course are completed and being published. Part 4 is in development and will be published upon completion.

Internal Predictor of the USSR
10.10.2009

Chapter 1. Course overview

1.1 The consequences of sociological illiteracy: in personal life and in life of society

Any individual is a part of society, and no one can substitute society, nor especially humanity, with their persona. Outside society, a newborn cannot become a human being, as shown by the life of real, not mythical “mowgli” - children, who for various reasons were nurtured by animals: the vast majority of such “mowgli”, which were caught and attempted to be returned to life in human society, did not manage to become members of society and died soon after. The same is true about the fates of real “Robinson Crusoes”, who landed on desert islands and lived alone for many years, which in their majority were tragic: many degraded as personalities and were not able to return to life in society even with the help of professional psychologists and psychiatrists.

Nevertheless, many people over the course of history had lived and are living their lives without seeing neither their potential for individual development, nor the character of organization of their society's life and interconnections of individuals within them, nor the possibilities of realizing the potential for individual development and improvement of quality of societies' life, and that of humanity as a whole, on this basis.

The historical social reality is that all such people, independent of their social status, are bound to be hostages (in essence - slaves) of mistakes of social self-governance, the abuse of social status and power by other people, which results in a dissatisfaction with life of the vast majority of them. This is true with regard to both plain folk, as well as representatives of the social “elite”, including professional politicians and entrepreneurs.

Henry Ford's view on this issue was as follows:

“It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.”

M.Y. Saltykov-Shchedrin¹ expressed his opinion on the issue as well:

“A peasant is not even afraid of internal policy, simply because he does not understand it. No matter how much you pester him, he will still think that, it is not “internal policy”, but simply God's allowance, like plague, hunger, flood, with the only difference that this time, this allowance manifests in a pompadour². Should he understand what internal policy is? - the opinions on this may be different; but I, from my position, say directly: beware, gentlemen! because as soon as the peasant understands, what internal policy is - ni-ni, c'est fini!³” (“Pompadours”).

- Therefore, it was M.E. Saltykov-Shchedrin's and Henry Ford's conviction that:

If society will understand what is “domestic policy”, including its financial aspects, then it will become impossible to abuse its illiteracy in sociology, which will lead to an inevitable change in the quality of the policy.

But illiteracy in the area of *sociology that is adequate to the reality of life* is a characteristic of not only plain folk, but also of representatives of the so-called social “elite”. The protagonist of A. P. Chekhov⁴'s narrative “Boring story” is “*an emeritus Professor Nikolay Stepanovitch, a chevalier and privy councillor; he has so many Russian and foreign decorations that when he has occasion to put them on the students nickname him "The*

¹ Mikhail Yevgrafovich Saltykov-Shchedrin (1826 – 1889), major Russian satirist of the 19th century.

² With this term M.E. Saltykov-Shchedrin named government officials - administrators-managers.

³ “It's over.”

⁴ Anton Pavlovich Chekhov (1861 – 1904), major Russian author, dramaturge, and physician.

Ikonstand." His acquaintances are of the most aristocratic; for the last twenty-five or thirty years, at any rate, there has not been one single distinguished man of learning in Russia with whom he has not been intimately acquainted." In the narrative, the protagonist's self-characteristic is "a man who is more interested in the history of the development of the bone medulla than in the final object of creation". He is 62 years old, and being seriously ill he assesses his, pretty-much already lived, life:

"When I have wanted to understand somebody or myself I have considered, not the actions, in which everything is relative, but the desires. "Tell me what you want, and I will tell you what manner of man you are."⁵

And now I examine myself: what do I want?

I want our wives, our children, our friends, our pupils, to love in us, not our fame, not the brand and not the label, but to love us as ordinary men. Anything else? I should like to have had helpers and successors. Anything else? I should like to wake up in a hundred years' time and to have just a peep out of one eye at what is happening in science. I should have liked to have lived another ten years...

What further?

Why, nothing further. I think and think, and can think of nothing more. And however much I might think, and however far my thoughts might travel, it is clear to me that there is nothing vital, nothing of great importance in my desires. In my passion for science, in my desire to live, in this sitting on a strange bed, and in this striving to know myself—in all the thoughts, feelings, and ideas I form about everything, there is no common bond to connect it all into one whole. Every feeling and every thought exists apart in me; and in all my criticisms of science, the theatre, literature, my pupils, and in all the pictures my imagination draws, even the most skilful analyst could not find what is called a general idea, or the god of a living man." (accented in cursive by us during quoting).

This is a confessed dissatisfaction with life, with all outwardly visible social success. The reason for dissatisfaction is also named in the narrative: the fate of bone marrow interests him more, than the final purpose of the Universe. That is, the protagonist is an appendage to his job and social status. In comparison to the peasant, about whom wrote M.E. Saltykov-Shchedrin, A.P. Chekhov's character is an "educated slave"⁶, and his melancholy about the fact that he did not manage to become a human being, partly due to his illiteracy in the area of sociology and the constraint of his interests by narrow professionalism, which in essence is killing him at an age, when it's a bit early to speak about exhausting the biological resource of the organism.

Further A.P. Chekhov continues:

"In a state so poverty-stricken⁷ a serious ailment, the fear of death, the influences of circumstance and men were enough to turn upside down and scatter in fragments all which I had once looked upon as my theory of life, and in which I had seen the meaning and joy of my existence. So there is nothing surprising in the fact that I have over-shadowed the last months of my life with thoughts and feelings only worthy of a slave and barbarian, and that now I am indifferent and take no heed of the dawn. *When a man has not in him what is loftier and mightier than all external impressions, a bad cold is really enough to upset his equilibrium and make him begin to see an owl in every bird, to hear a dog howling in every sound. And all his pessimism or optimism with his thoughts great and small have at such times significance as symptoms and nothing more.*

I am vanquished. If it is so, it is useless to think, it is useless to talk. I will sit and wait in silence for what is to come."

⁵ This is a correct approach, since one's actual morality determines the character of information processing in a person's psyche and the character of the person's actions in life of society, its compatibility and interaction with other people, who possess quite definite personal qualities. This will be discussed in more detail in future chapters.

⁶ In A.A. Blok's poem "Retribution" there are lines: "Who will forge the sword? - The one who hasn't known fear. / And I am helpless and weak, / Like everyone, like you - a smart slave, / Created from clay and dust, - / And the world - it's frightening to me". - This self-evaluation is more deep than that of the character of Chekhov's "Boring Story".

⁷ Poverty in the sense that an individual lacks the perception of the meaning of both his own life, and that of society and humanity as a whole.

(accented in cursive by us during quoting).

This is both the verdict, and the acknowledgement, that he is a hostage of circumstances, the origination of which he does not understand; and that he has not become a human being: a human's dignity is wider than professional competence, even though, of course, the understanding "to be human" includes in itself being socially useful, which is impossible without competence in a socially useful profession.

Chekhov's contemporaries assumed, that the author conveyed his own thoughts through the professor. If one sees A.P. Chekhov as a spokesman of the morals and way of thought of Russian liberal-humanistic intelligence at the end of XIX -- beginning of XX century, then in this extract manifests everything that lead to the social catastrophe of 1917, the extermination and banishment of the former educated class from Russia during the civil war.

The social catastrophe of 1985 -- 1991 also had as one of its causes the illiteracy in the area of sociology of both the vast majority of the population of the USSR, as well as politicians (without splitting them into conservators and reformers).

That is, domination of illiteracy in *sociology adequate to life* not only carries with it dissatisfaction with life by many people (which is the source of most illnesses⁸) who have become hostages of circumstances, but also creates a potential for catastrophes which manifest themselves in the future of this society.

One can find acknowledgements of sociological illiteracy by politicians, whose capability in politics is, by the most part, unquestioned by neither plain folk, nor historians, nor politicians. Here are two examples:

- Harry Truman (1884 - 1972), president of the USA 1945 - 1953 : "*Give me a one-handed economist! All my economists say, 'on the one hand...on the other'...*" (Quoted from "The Economist", 2003). That is, consultants from economics (which is one of the branches of sociology) were not capable of providing unambiguous, *satisfactory in terms of their managerial validity*, answers to questions, posed to them by the president of the USA, and he himself could not reveal their feeble-mindedness and illiteracy.

V.S. Chernomyrdin, while being the prime-minister of Russia: "We wanted for the better, and it came out as always"⁹. In essence, this is an acknowledgement of incapability of the entire sincerely well-meaning political "elite" of the country: *if the political course had been formed and implemented into life on the basis of a sociology, that is adequate to life, then it would have come out even better than expected, and would be the case almost always, with rare exceptions.*

⁸ According to western medicine, 80% of illnesses known by it carry a psychosomatic character: that is, first there is dissatisfaction with life, as a result of which the psyche either directly generates the illness, changing the physiology of the organism; or lowers activeness of the immune system, which opens the road to intrusion of infections into the organism. Apart from that, dissatisfaction with life, if it oppresses the individual psychologically, increases the risk of both everyday and work injury, pushes people towards drug addiction and is one of the main causes of suicides.

⁹ This statement causes the question: did they really want to? - Those having political power did not fail to serve themselves and their families: they and members of their families surpassed the level of consumption of the vast majority of soviet citizens over the course of the Brezhnev-Chruschev epoch, the Perestroika, and post-soviet times. This allows, in accordance with the principle "practice is the criterion of truth", to assume that they did not want for "the better of the people", but only so declared, and in reality they wanted for "the better of themselves", which resulted in it turning out "as always" (first and foremost - for the people).

1.2 Knowledge domain of sociology and its fields

The knowledge domain of sociology includes all aspects of social life as a system, formed of many people in the succession of generations, as well as aspects of life of every person which are characteristic to all people, composing society as a whole, or belonging to social groups distinguished within this society. Individualities-peculiarities -- which differentiate one personality from others and distinguish it from a multitude of people -- are of interest to sociology if these individualities-peculiarities were or are able to render a fate-determining effect on the life of society, which others are unable to render. Besides this, sociology must include in its knowledge domain the problems of interaction of society with natural systems and processes, enclosing the life of society.

Respective to which society (global or regional) is being looked at, sociology may be global or regionally-specific.

Since the human is a part of the biosphere of the planet, sociology is impossible without a certain minimum of knowledge of **general biology and human biology**.

Since not all the informational-algorithmic provisioning of human behaviour is passed from generation to generation on the basis of the genetic apparatus of biological species "Homo sapiens", but an exceptional role is played by culture, **culturology** as a *specialized science about culture*¹⁰ is a necessary component of sociology. At the same time it should not be forgotten that one or other religions, beliefs and mysticism are characteristic to people over the course of history of all societies; that they have affected and affect the fates of nations and civilizations. Therefore, these aspects of lives of individuals and societies should be included in the knowledge domain of sociological science, and accordingly, should be studied in their essence, irrespective of whether the sociologist believes in them or not, whether he/she is a mystic or a "pragmatic realist".

Since the life of civilized societies is provided for by economic activity on the basis of collective labor of many people in different branches of industry, different areas of living and conduction of economic activity, then the **economic science** (*which should include a bio-ecological component*) is also one of the applied branches of sociology, more so because the content of economic theories is largely influenced directly and indirectly by the sociological views dominant in society, and economic science by itself cannot be a means of solving all of society's problems.

Since all aspects of life of society, and people composing it, are an expression of people's individual and collective psychological activity, then **psychological science** is also one of the applied areas of sociology. Consequently:

Psychology is the most important science of our time, since its achievements are the key to development of people, society, culture, and to achievements in all domains of social activity.

In particular, because scientific-research activity is one of the kinds of psychological activity of people, the theory of cognition (learning) and creation appears as not only a necessary component of education and subculture¹¹ of scientific and creative activity, but also as one of the areas of sociological research, even though traditionally in the structure of science the theory of cognition relates to the competence of philosophy, which is considered the "science of Sciences".

Philosophy itself - as a component of culture - represents an object of culturological research, which we have defined as one of the branches of sociology. But along with this, philosophy may be likened to a

¹⁰ Culture of human societies is the entirety of all the informational-algorithmic provisioning of people's lives, which is not passed on genetically from generation to generation in a ready-to-use state on the basis of the genetic mechanism of the species "Homo sapiens".

¹¹ In this context, subculture is understood as special culture, characteristic to a social group, distinguished by some feature (or number of features).

tuning fork, in the sense that a tuning fork cannot be used to perform any musical composition (*like philosophy by itself is unable to solve any applied problem*), and on the other hand all orchestral instruments are attuned to the tuning fork, as a result of which the tuning fork is invisibly present in the play of every instrument (*like philosophical systems, existing in the culture of society, form the worldview and world understanding of people, and are invisibly present in all their actions and condition their actions*).

Theory and practice of cognition in social culture should be given especial attention, because the effectiveness of cognition culture (in the sense of its ability to reveal and solve problems in life of society), its prevalence and regeneration in society in the succession of generations, largely determine the perspectives of societies - their possibilities of development and choice of possibilities.

Since all processes in life of society may be interpreted as processes of self-government or are obviously governed (controlled) processes, then sociology without a **sufficiently general** (in the sense of universal applicability) **control theory** cannot be adequate to life. Accordingly with this circumstance, **jurisprudence** as one of the instruments of control of society, is within the scope of research of sociology and is one of its branches.

Historical chronicles, people's memoirs, chronicles of current political events represent the factological basis for sociological science.

All this speaks about the fact that mastering of sociology and scientific-research activity within it, initially require a sufficiently wide knowledge scope at a depth much greater than "superficial".

To an individual not possessing a sufficiently wide knowledge scope, any sociology appears as an artificially crafted ideological system, consequent of what: the actually artificial ideological systems, represented as sociology, and sociology consistent with life, *are indistinguishable for an individual with a narrow knowledge scope*.

But a wide knowledge scope by itself is not sufficient, since sociology requires a culture of thinking allowing to, from the sea of facts relating to different specialized areas of knowledge, reveal cause-effect interconnections that possess value towards revealing problems in life of society and their solutions.

1.3 Metrological competence of Science and metrological incompetence of pseudo-scientific theories. Measurements and evaluations.

The life of contemporary civilization is such, that one of the bases of success of any type of activity (and not only scientific activity) is the provisioning of its metrological competence.

Metrological competence manifests itself in that:

- having discovered a phenomenon in nature (or society), it is correlated with a certain multitude of characteristics, each one of which is within the perception of people either directly through their sense organs, or indirectly by means of scientific apparatuses, created by culture (it is in the listing and ordering of this multitude of characteristics where lies the act of discovering an objective phenomenon);
- the characteristics may be aggregated into:
 - either a description, on the basis of which an independent observer is able to discover the same phenomenon (or a phenomenon of the same kind, by the composition of its characteristics¹²) in a different area of inhabitation, if it objectively exists in the area of inhabitation;
 - or a model, on the basis of which it is possible to forecast the development of this phenomenon or ones of the same kind (by the compositions of their characteristics).
- on the basis of metrologically competent descriptions and models (under the condition that they are adequate) a human or a society may develop its treatment of this phenomenon:
 - to ignore it;
 - to adapt to it;
 - to make an attempt to control it;
 - to once or multiple times generate analogous phenomena artificially, oriented at the achievement of some aims. It is this option of people's treatment of natural phenomena that gave birth to the technosphere of the current civilization.

In short, metrological competence of activity, if it is provided, manifests itself in successful progress through the chain: "*objectively present phenomenon in the area of inhabitation >> a description or model of the phenomenon >> activity on the basis of the description or model of the phenomenon, related to this phenomenon, leading to the expected results*".

However the described above is not a definition of metrological competence itself as a phenomenon. Metrological competence manifests itself practically in what is described above, *if it is provided in activity of individuals, teams, societies, humanity*. Metrological competence, as a phenomenon, may be defined as follows:

Metrological competence represents the ability to reveal an objective qualitative-quantitative distinction, characterising a social or natural phenomenon, by means of 1) Measurement-apparatus basis of science or 2) human sense organs or 3) "in the mind's eye"¹³. This definition may be applied to both actually existing phenomena, as well as *objectively possible phenomena (in the second case, creative activity is assumed)*.

If this is not there, then the sequence of actions described above, in which metrological competence manifests, cannot be completed successfully because metrological competence is the foundation for this

¹² This means that if some other composition of characteristics is property to a phenomenon, then it is either a different phenomenon, or the composition of characteristics is somehow erroneous. It should be noted that, with the same composition of characteristics, phenomena of the same kind may differ by the values of the characteristics.

¹³ An example of metrological competence on the basis of "the mind's eye" is the prediction by D.I. Mendeleev of the physical and chemical properties of elements based on the Periodic law, many of which were unknown during his time and were confirmed some time later after they were found in nature.

sequence of actions. If there is no adequate foundation, then the building cannot be constructed.

The need for providing metrological competence in the life of civilization has led to the creation of a specialized science, which has been named "metrology". **Metrology is the science about the art of measurement and providing metrological competence of all areas of activity.** Metrological competence of the vast majority of activities, is *practically based*¹⁴ on the fact that there has been created and is being kept up-to-date a base of standards, including standards of measurement of mass, length, time, temperature, current, amount of energy, and much more.

In human culture, certain metrological competence of some sciences and problems with providing metrological competence of other sciences have led to a division of sciences:

- between the so-called "precise" (this category includes mathematics and the majority of natural sciences, including technical disciplines), in which metrological competence is provided in one way or another;
- and the so-called "humanities", the representatives of which up until the present time have not thought much about neither metrological competence in general, nor about provisioning for metrological competence in their activity specifically, and consequently they are often busy with "studying" various self-conceived fictions and illusions, the "studies" of which has value only for the "researchers" themselves and their admirers¹⁵.

In reality, at the base of metrological competence of activity in *real science* (as well as in other areas of activity) and in all its applications to solving practical problems lie four factors:

- **First** - objective metrics of the Universe, its measure and proportion (problematics of metrological competence in its integrity in relation to all types of activity cannot be revealed other than on the basis of worldview of triunity matter-information-measure: this will be discussed in following chapters, in particular in section 3.7, for now this affirmation should be remembered for the future).
- **Second** - genetically-programmed identity of senses of the vast majority of people, which manifests in the long-known aphorism: "*the human is the measure of all things: of those existing - in their existence, and of those not existing - in their non-existence*"¹⁶.

The simplest illustration of the actuality of this factor is the generally identical perception of the red and green colours by all people, *except those who are colorblind, in the genome of which happened some changes to the genetic code, as a result of which red and green colours are not perceivable for them.* But if a colorblind individual arms himself with a spectroscope, then red and green become perceivable for him, even though it is by means of technology.

- **Third** - *adequacy to Life as such* of the worldview and world-understanding of the individual, who is performing scientific research and mastering science as an area of activity (types of worldview and world-understanding and problematics of adequacy of each of them will be discussed in future chapters - 2nd and 3rd).
- **Fourth** - a base of standards created by metrology, which is a result and expression of world-

¹⁴ That is, outside of practice it is not realizable, even though some "practice" may take place even if activity is metrologically incompetent.

¹⁵ This peculiarity of "humanitarian knowledge" causes an ironic attitude of many people towards it. This ironic attitude was expressed by Polish fantasy writer Stanislaw Lem in his sequence of stories "The Cyberiad":

¹⁵"Everyone knows that dragons don't exist. But while this simplistic formulation may satisfy the layman, it does not suffice for the scientific mind. The School of Higher Neantical Nillity is in fact wholly unconcerned with what does exist. Indeed, the banality of existence has been so amply demonstrated, there is no need for us to discuss it any further here. The brilliant Cerebron, attacking the problem analytically, discovered three distinct kinds of dragon: the mythical, the chimerical, and the purely hypothetical. They were all, one might say, nonexistent, but each non-existed in an entirely different way. And then there were the imaginary dragons, and the a-, anti- and minus-dragons (colloquially termed nots, noughts and oughtn'ts by the experts), the minuses being the most interesting on account of the well-known dracological paradox: when two minuses hypercontiguate (an operation in the algebra of dragons corresponding roughly to simple multiplication), the product is 0.6 dragon, a real nonplusser."

¹⁶ The aphorism is attributed to ancient Greek philosopher Protagoras, c. 490 - 420 B.C. by traditional chronology.

understanding, but initially the possibility of its creation is based on the objective metrics of the Universe.

If one fails to provide metrological competence of scientific research neither consciously, nor unconsciously, then science degrades to graphomania¹⁷, and the theories constructed by grafomans turn out to be pseudo-scientific nonsense¹⁸, which can victimise whole societies of regional civilizations. The latter can happen if pseudoscientific theories are included in the education system, and consequently on their basis will be the results of practical activity in all aspects of social life (examples are Marxism and Hitlerism).

Apart from metrologically competent parameters, theory and models built on the basis of theory may include various evaluations. Measurable parameters and evaluations are essentially different phenomena.

At the base of measurement lies providing metrological competence of information flow from the object being studied to the subject studying it. Along with this, if metrological competence of the process is provided, then the switch of one subject with another does not affect the result of measurement (if we take outside of consideration the question of statistics processing and confidence intervals).

At the basis of valid evaluations lie two factors: 1) some body of metrologically competent measurements and 2) subjectivity, giving birth to the evaluation on the basis of one or another algorithmic¹⁹ of processing the measurements (the evaluation algorithmic)²⁰. In this case, the evaluation algorithmic is understood both as the formalized algorithmic of some scientific theory (or model), as well as the algorithm intrinsic to the human psyche, which may not be formalized.

In light of the determining conditions named above, the change of one subject with another may carry with it the change in evaluation of the same body of measurements, since the subject either carries in his psyche some algorithm of evaluation, or generates it in the course of constructing a theory (or determining his treatment of a phenomena he has encountered), or chooses an appropriate algorithmic from some multitude of existing theories.

An evaluation becomes invalid if 1) metrological competence of measurements is not provided or 2) the algorithmic of processing measurement data is in some way incorrect by itself or loses correctness in certain circumstances (in this way, linear models and models that do not consider the discrete nature of the process, are not always applicable, even though in some other cases they are).

In practical activity may be present both the results of measurement, and the results of evaluation of one and the same parameter of an objective phenomenon. For example, the sides of a triangle may be measured directly, or they may be evaluated on the basis of some measurements using geometric theorems. This way, if we measure two sides of a triangle and the angle between them, then the third may be evaluated correctly in all cases on the basis of Cosine theorem; but an evaluation of the third side based on Pythagorean theorem will be correct only in the case the triangle is a right triangle.

Apart from that, at the base of an evaluation may lie some multitude of parameters, and the algorithm of evaluation may process the multitude into some sole indicator. At the same time, the requirements for a valid evaluation must be fulfilled: metrological competence of measurements and correctness of the algorithm.

It should also be kept in mind that the evaluation may be generated in such a way, that it may not be

¹⁷ Graphomania - an obsessive passion to write wordy and meaningless or banal texts, pathologic attraction to story-telling. In severe cases is characterised as a psychiatric disorder.

¹⁸ An example of such metrological incompetence of a theory is the "theory of passionarity" by L. Gumilev: its main terms, "ethnos" and "passionarity", are defined ambiguously. Consequently, one can relate to the theory almost any social phenomena, which, however, will not be understood as a result of relating it to the theory (neither by itself, nor in its interconnections with other social phenomena). The "theory of passionarity" is substantially looked at in the work "Dead water" (vol. 1, ch. 7).

¹⁹ An algorithmic assumes a group of algorithms, combined into a higher-level algorithm.

²⁰ In the context of this book, this is the definition of an evaluation.

correlated with an objectively existing (i.e. metrologically competent) parameter of an objectively existing phenomenon. This way, evaluations of a macroeconomic system, called in Marxism “required work time”, “additional work time”, “required product”, “additional product”, and so on, may be generated. But it is impossible to correlate these terms with metrologically competent parameters of a macroeconomic system.

Additionally, even valid evaluations may be in some cases not important in the algorithms of solving some problems. This relates to evaluations of a macroeconomic system, which may be brought under Marxist terminology: “required work time”, “additional work time”, “required product”, “additional product”. They are useless from a control (governance) perspective.

If the difference between making measurements and the generation of evaluations is understood, if the problematics of metrological competence of any scientific research is understood, then the metrological competence of *history as a science*, sociology, and all other “humanitarian” disciplines may be provided, which automatically transfers them to the realm of precise sciences, even though they do not lose their, for the most part, descriptive-narrative nature.

Accordingly, “... history, like mathematics, turns out to be a precise science. The only difference is that mathematical calculations are made up to one or more digits of precision, while any historical process may be described:

- **with precision up to a faceless crowd-nation²¹ and a “personality”** - personality of a leader, genius, great and wise or low and mean, **depending on the conception** of social organization (socio-political conception) through the prism of which it is perceived;
- **in a more complex case, the crowd-nation still remains faceless, but to the personality of the leader are added other personalities - associates of the leader, his enemies and their associates.** These are the so-called “historical personalities”.

But since with “historical personalities” in life and in their activity are associated other people, belonging to the faceless crowd-nation in the historical narrative of the two aforementioned types, then in the crowd-nation one can reveal various parties (parts). Some of such parties exist for short time periods within the active life of one generation; others regenerate themselves in the succession of generations, absorbing new people into themselves in place of those who die. Additionally, in society may be revealed various social groups: social classes; professional corporations; *within a multinational state and within humanity as a whole - peoples and nationalities, national minorities*, and so on. Accordingly, the historical process may be described:

- **with precision up to certain social groups;**

From the multitude of such social groups especially distinguished are those groups, representatives of which in one way or another were more active in politics. Accordingly the historical process may be described:

- **with precision up to church orders or political parties;**

But not all such social groups act openly in public policy. Some conceal themselves from society, producing backstage policy, or, while doing it, try to make the impression on others that they are busy with anything but politics (for example, collecting butterflies or performing some “personal development” of their adherents). Accordingly to the revelation of this factor in the historical process²², the historical process may be described:

- **with precision up to global conspiracies** (for example, many generations of Popes, Russian emperors, communism, fascism, anarchism, homosexuality, etc.).

But since strategic conspiracies can be multilayered (this is useful in the case of failure for canalisation of excessive political activity of those uninitiated into the conspiracy and its opponents, attracted into the conspiracy for control over them, and equally - the diffusion of their activity with respect to the aims of the main conspiracy), the historical process may be described:

- **with precision up to internal “conspiracies within conspiracies”**, dominating over conspiracies of

²¹ In this case the term “crowd-nation” refers to a historically existing community of people, on the background of which and in interaction with which act the so-called “historical personalities”.

²² Those who do not think so, read: “Accordingly to a *hypothetical possibility* of revelation of this factor...”

lower level of secrecy (for example, freemasons²³ in Euro-American regional civilization);

However, even with conspiracies everything is not so simple, since in every real conspiracy there is a “think tank”, which determines the aims of the conspiracy, determines the ways and means of their realization, controls the flow of implementation of plans and corrects plans if required; and there is an executive periphery. Accordingly with this, the historical process may be described:

- **with precision up to “think tanks”, the deepest in multi-layered conspiracies;**

However all of humanity, irrespective of its real or fictional internal structure, is only a part of the Universe. Accordingly, it should not be rashly rejected that the historical process may be described:

- **with precision up to relations of humanity with other civilizations, hierarchy of satan and the Kingdom of God - Creator and Almighty (God’s Providence)²⁴.**

(...)

With any precision of historical descriptions errors are possible, as are possible calculation errors with any number of digits of precision. The reader of historical works also perceives them with precision up to the stated categories, which are in essence heterogeneous elements of historically existing systems of social self-governance, *always* flowing within the limits accepted by hierarchically higher (in relation to humanity) enclosing control, with which humanity is more frequently in discord with than it should be.

However, the aforementioned (and others, left unmentioned) description categories, *which can be correlated with the historical process as such* in the process of its description, are not historical facts. Historical facts are correlated with the descriptive categories based on the adherence of people to those or other social groups, or through the activity of “historical personalities” or social groups. Description categories, setting an analogy of history with *mathematics as a precise science*, determine the field of formal parameters of some dimension, in relation with which the historical process may be presented as a multidimensional process. In other words, a historical narrative with precision up to “historical personalities” and a faceless crowd-nation - is a primitive, “flat” model of real history; distinction within the faceless crowd-nation of some parties gives a 3-dimensional model of history, and so on.” (“Dead water”, vol. 1, “Word to the reader”, quoted with some specifications and stylistic changes and transfer of text of the final paragraph into main text).

On the same principles, the metrological competence of sociology may be provided. In other words, at the base of metrological competence of history and sociology, lies a certain order and completeness of social phenomena, with which correlate facts from life and activity of societies, and recommendations of science to solve the revealed problems in the life of society.

Making a generalization about the entire complex of “humanitarian” sciences, in each of them metrological

²³ **MASONRY** (freemasonry) - religious-ethical movement, emerged at the beginning of 18 cen. in England, spread (in bourgeois and noble circles) into many countries, including Russia. Also the name of an organization (united into lodges), traditions are taken by Masonry from middle-ages brotherhoods of builders-masons, partially from middle-ages knight and mystical orders. **Masons have strived to create a secret worldwide organization with the utopian goal of peaceful joining of humanity in a religious brotherly union.** (highlighted in bold by us during citation) Was most active in 18 - beginning of 19 cen. Masons were linked to both reactive as well as progressive social movements” (“Soviet encyclopedic dictionary”, ed. 1987).

²³As per the highlighted phrase above, it can be seen that the “Soviet encyclopedic dictionary” directly and unambiguously states: the activity of masonry has the goal of executing a secret worldwide conspiracy, i.e. masonry is involved in political activity of superstate international character. Although the reader should think about this himself instead of entrusting encyclopedic articles.

²⁴ The mentioning of God and God’s Providence should be explained:

²⁴As it was mentioned above, religiousness, beliefs, mysticism are characteristic to people over the course of entire history, and so to exclude them from the set of descriptive categories of sociology would be analogous to forbidding to write down digits belonging to certain orders of magnitude in a string of numbers: for example, stating that thousands and hundreds do not exist, and so their non-zero values are forbidden. One can easily imagine this by covering certain digits on a calculator display. What will happen to arithmetics as a result of such an approach is obvious, and what one can “calculate” using such an approach is likewise obvious.

competence may be provided by a completeness of descriptive categories and the order of their interconnection, which should be adequate to the objective metrics of the knowledge domain, being studied by the “humanitarian” science.

Although in many humanitarian disciplines, the traditions of scientific schools have not been put together on the basis of providing metrological competence, and the majority of people (not only humanitarians) do not understand this problem.

Apart from that, sociology and history *in a culture of scientific activity adequate to Life* should be interconnected, since only history is able to provide facts for sociology; and only sociology, having revealed various cause-effect dependencies in life of society, allows to transform the chronologically ordered list of historical facts into a conception of the flow of the global and regional historical processes.

An example of metrological incompetence is Marxism. In its polit-economy are used fictive categories, which are impossible to measure neither instrumentally, nor “organoleptically” (i.e. by means of human senses). Such metrologically incompetent categories of Marxist polit-economy are: “required work time” and “additional work time”, “required product” and “additional product”.

There are no such chronometers, which would be able to distinguish in any technological process the “required” and “additional” time; in a store with finished products of any industry it is impossible to distinguish the “required” and “additional” product. These categories are not abstractions, of which there are plenty in science, which can be rather usefully correlated with reality, but are illusory fictions, from which nothing good can come of. As a result of their presence, polit-economy of Marxism cannot be correlated neither with accounting accompanying economic activity, nor with statistical data, characterising economic aspects of life of society.

Also, in a general case, the labor theory of value, which Marxism is adherent to, is also metrologically incompetent. In particular, the results of scientific-research, project-design, and managerial (controlling) activity are determined primarily by personality traits, and the results of this kind of activity in non-standard situations are not guaranteed neither by spending of so-called “work time”, nor by allocations of some or other resources: a solution of a scientific, design, or management problem, which one will figure out momentarily within a few seconds, another won't be able to figure out in a lifetime.

Metrological incompetence of Marxism and its sociology as a whole, is one of the reasons for the collapse of the USSR (see Appendix 2 of this course).

In this regard, it should be noted that J.V. Stalin is the only public figure (regardless of whether he should be related to politicians or scientists-sociologists) who, back in 1952 in his work “Economic problems of socialism in the USSR”, suggested that science abandon the aforementioned and some other concepts of Marxism, and in so doing he essentially gave Marxism and policy based on Marxism a death sentence.

“Economic problems of socialism in the USSR” is the assertion of J.V. Stalin, expressed in Marxist terminology and thus not clear to everyone, that he understood the incompetence of Marxism as a sociological theory (about this also see Appendix 2 of this course).

Along with that, there are direct confirmations to this. By the testimony of Richard Kosolapov²⁵ to D.I. Chesnokov²⁶, J.V. Stalin said the following over the phone approximately one or two days before his decease: *“You should in the nearest time begin to study the development of theory. We may make some errors in economy, but one way or another we will correct the situation. But if we err in theory, then we will doom the whole economy. Without theory we are dead, dead, dead!..”* (extract from an interview with R. Kosolapov “Without theory we are dead!” from “Zavtra” newspaper, No. 50 (211), December 1997)

²⁵ Was the editor of theoretical journal “Communist” belonging to the Central Committee of the Communist Party of the Soviet Union (CC CPSU).

²⁶ Was elected as member of the Presidium of CC CPSU in 1952 at the XIX congress.

That is, J.V. Stalin understood, that to create a free and prosperous society, a sociology adequate to life is required.

All condemners of J.V.Stalin and his epoch -- "fighters for freedom and human rights"-- silently avoid this problem and do not notice metrological incompetence and, as a result, the inadequacy to life of the sociological theories they themselves are consciously or unconsciously adherent to. Inadequacy of sociological science as a whole and its branches leads to policy, which dooms many people to misfortunes and is capable of leading society to catastrophe.

This is why questions of metrological competence, be it provisioned instrumentally on the basis of accepted standards, or organoleptically on the basis of genetics of biological species "Homo sapiens", should be given especial attention when considering problematics of sociology and all its branches.

1.4 Subjectivity of a sociological researcher as a source of knowledge and a source of mistakes

“Sociology - a science - is the most general science of all of humanity’s sciences (only ethics is more general²⁷), and it has one peculiarity to it, distinguishing it from all other sciences. A sociologist is a part of society; a child who grew up in it, carrying the “stamp” of family, the “small” and “large” homeland, social group, etc. Being inside the society, the sociologist in **unique**, like every person. He states his **subjective** opinion about **objective**, with respect to society, cause-effect dependencies in the process of societal development. Any researcher is interested in creating new, previously unknown knowledge. With respect to society, this knowledge starts out as the personal opinion of the researcher, which differs from those dominating in society, or even contradicting them. Subjectivity of the researcher in sociological science is **the only** source of new knowledge in it; but the same subjectivity is also the main source of all mistakes in all sciences, without exception.

This is why the only methodological problem of *scientific sociology* is: how to nurture and organize the subjectivity of researchers so that it would allow to create new knowledge, but at the same time would guarantee elimination of **socially-dangerous mistakes in sociology** (*these are the only kind of mistakes in sociology!!!*) before the recommendations of sociologists begin causing harm in the practice of social self-governance?

Since all people have at least a very primitive opinion about cause-effect dependencies in life of society, this brings to light the second aspect of the same problem: to persuade everyone else in the validity of the new knowledge, which does not coincide with traditional views. This aspect of the problem was described by F.I. Tyutchev²⁸ in the following words:

*And how will you powerful lever
Break the persistence of know-it-alls
And shift the stupidity of fools?*

Only after the solution of this dual problem, sociology transforms from good-willed chatter to a science, on the basis of which one can discover various possible options of the future, choose from them the most preferred one, and organize in society the process of controlling implementation into life of the chosen option” (“Dead water”, vol. 1, “Introduction”, quoted with some reductions and stylistic changes).

And the problem really does exist, since in society is very active the *aggressive ignorance of “know-it-alls”*, contesting the competence of scientific research activity and enlightenment in sociology. This stance of aggressive ignorance was best voiced by A. Galich - a bard and author popular in the 1960s-80s among Soviet intellectuals:

“Be not afraid of prison, be not afraid of poverty, be not afraid of hunger and devastation, but be afraid only of the one who will say “I know how it should be!” The one who will say “People, follow me, I will teach you how it should be!” Drive him away, do not believe him! He lies! He does not know how it should be!”

- But what if “he” is not lying, but *really does know* “how it should be”? - in this case, **if the view**

²⁷ “Ethics is the limitlessly widened responsibility with respect to all living things”. “Abstractions are death for ethics, because ethics is actual treatment of real life”. “Continuous kindness can produce miracles. Similar to how the Sun can melt ice, kindness removes lack of understanding, lack of trust, and hostility”. (Albert Schweitzer, 1875-1965).

²⁷ In particular, ethical perceptions - depending on their character - either allow to receive answers related to the problematics of religion and belief that are proven by Life, or do not at all allow to approach the study of phenomena of religiousness in life of society.

²⁸ **Fyodor Ivanovich Tyutchev** (1803 - 1873) — major Russian poet and diplomat.

propagated by A. Galich succeeds, hunger, devastation, prison, and other social problems are bound to happen: in particular, the solidarity with the view of A. Galich was acknowledged by people, in one way or another responsible for the collapse of the USSR and the social disasters that followed it (namely, former prime-minister of the USSR N.A. Ryjkov²⁹, and the former member of the CC of CPSU “architect of the perestroika” A.N. Yakovlev³⁰).

Had the Trojans, at their time, given due attention to the foretellings of Cassandra (priestess of Apollo), who had foretold the course and results of the Trojan war, which at the time was only a possibility; had they followed her advice, then Troy may have existed until our times, even though Cassandra’s name would have most likely been forgotten. Although this example is taken from ancient history, the events of our times show that the psychology of careless smugness is still active in the life of societies.

This way, in 1968 came out the novel of I.A. Efremov (1907-1972) “Bull’s Hour”: many acknowledge it not as a work of literary art, but as a meaningful contribution to the development of sociological science. However, this novel caused dissatisfaction of some ideologists of CC of CPSU (M. A. Suslov) and KGB (Y.V. Andropov), who saw in the novel “slander on soviet reality”, as a result of which re-edition of the book was forbidden. P.N. Demichev -- secretary of the CC of CPSU -- was also partially responsible for this. Decades later, after the collapse of the USSR, after retiring, P.N. Demichev said the following in a telephone conversation with M.S. Listov³¹: “Efremov was a great person. If he had not been forbidden, but studied, many troubles could have been avoided.”³² -- What (**except unscrupulous and will-less subordination to corporate discipline**) interfered with studying Efremov, by introducing “Bull’s Hour” into the literature course of middle school? -- *It would be just as useful to introduce the novel into the school literature course nowadays...* In essence, the named individuals treated I.A Efremov the way A. Galich had recommended, and afterwards, when it was too late, they had to admit their mistake. But I.A. Efremov was not the only one -- he was just one of the more commonly known ones...

Social catastrophes, caused by ignorance in sociology, may be avoided in only one way: to listen to the one, who asserts that he knows “how it should be”, after which, what he says should be, in accordance with conscience, correlated with what is happening in real life.

The world is cognizable, and therefore even if some did not figure out “how one should live”, they are still capable of understanding which hint is in accordance with Truth, and which is not. But if one argues against this assertion and agrees with A. Galich, which assumes the incognizability or total lack of the answer to the question “how society should live?”, then the sanhedrin acted correctly with respect to Christ. But then (since God is not in strength, but in Truth³³) it is impossible to understand, for what sins ancient Judea was erased from the face of the Earth.

Considering society, its development, and the role played in it by subjectivity of people, it is useful to

²⁹ N.I. Ryjkov “Ten years of great shocks”, Moscow, *Book. Enlightenment. Mercy.* 1995, p. 29.

³⁰ “I spoke about the renewal of socialism, but I actually knew where the whole thing was headed. Alexander Yakovlev about perestroika, democracy, “stability”” (Interview of A. Kostukov with A.N. Yakovlev, published in “Nezavisimaya gazeta” December 2, 2003 in honour of his 80-year jubilee).

³¹ Source: <http://noogen.2084.ru/Efremov.htm>

³² Speaking about the troubles that could have been avoided, in particular, the Chernobyl catastrophe could have been avoided. In 1957 came out the sci-fi novel of I.A. Efremov - “Andromeda Nebula”. In one of the storylines of the plot, there is mention of the extinction of civilization on one of the planets as a result of its development of nuclear energy on the basis of technologies that lead to the accumulation of radioactive waste. As a result of some catastrophe on the planet, the civilization died out. This was written 29 years before Chernobyl, but those, who made their scientific careers in the USSR and were busy achieving social status working in the area of nuclear energy, did not listen to the warning. In the post-soviet time, a course was taken to widen the nuclear energy sector irrespective of the fact, that there have been no scientifically proven safety guarantees or solutions to the problem of accumulation of nuclear waste given after the Chernobyl catastrophe.

³³ Said by Alexander Nevsky (1221 -- 1263), Russian military leader, Prince and Great Prince.

remember the aphorism of a Russian historian V.O Klyuchevsky: “*There are two kinds of fools: the ones who don't understand what everyone should understand, and the ones who understand that, which no one should understand*”³⁴.

This statement requires elaboration: it assumes the presence in the culture of society of some “standard of world understanding”, which is mandatory for everyone. Those who are unable to master it, are by Klyuchevsky’s definition - “fools of the first kind”; and those, who exceed the limits of this “standard” are “fools of the second kind”.

Those, who have mastered “the standard” and have limited their perception and understanding of the world by it, compose the plentiful group of “fools of the third kind”, whom V.O. Klyuchevsky did not mention in this aphorism, but who in all historically existing crowd- “elitist”³⁵ cultures compose the vast majority of the population³⁶.

In essence, V.O. Klyuchevsky with this aphorism pointed out the *at least partially “zombifying”* role of culture in society, as well as the ability of individuals to overcome the “zombifying” limitations of culture and go beyond the limits of the mandatory for everyone in society “standard of world-understanding”, which in culture has achieved the status of “the ultimate truth”, even though, by historical reality, not everything in such standards is truthful, and standards themselves are not necessarily sufficiently complete for discovering and solving social problems. This means that in order to develop, society objectively needs to revise and modernize such common “world-understanding standards”.

In other words, correlating with the aphorism of V.O. Klyuchevsky:

- **Firstly**, people become “fools of the second kind” in the eyes of the “know-it-all” community, due to the fact that the “know-it-all” community (“fools of the third kind”) is enslaved by various “taboos”³⁷, which “fools of the second kind” freely and easily overcome.
- **Secondly**, the most deep and serious crises, which culturally-unique societies are living through over the course of the entire history, are caused exactly by the fact that various conscious and unconscious “taboos” in society were either initially inadequate to life, or due to the change of historic circumstances have more or less lost their functionality and social benefit. In other words, the crisis of any society is manifestation of the inadequacy to life of the dominating perceptions, which are implemented in practice, about:
 - how society and it’s life should be organized, and
 - what behavioural norms an individual should adhere to in this society depending on their social status.

And the exit of society from such crises requires that the rare and few “fools of the second kind” could influence the life of society sufficiently quickly and effectively, by pointing out real, in one or another way “taboo” problems, and means of their resolution for the benefit of society.

In essence, those who V.O. Klyuchevsky characterized as “fools of the second kind”³⁸ are sowers of

³⁴ V.O Kluchevskii. Works in 9 volumes, vol. 9. Moscow, *Thought*, 1990. p 368.

³⁵ Crowd- “elitism” as a social phenomenon will be covered later in part 3. In the meantime, it is suggested that this term and its derivatives are understood intuitively, assuming, that society is divided into some “elite” and “commoners”, whom the “elite” considers a meaningless crowd.

³⁶ Need good western example of foolishness of “fools of the third kind”.

³⁷ “Taboo” - from the polynesian “tapu” - sacred, forbidden. The word came through french from the lexicon of ethnography into the common tongue of many languages and has become the synonym of the word “forbidden”, assuming lack of debate as per the forbidden nature of the subject.

³⁸ Exactly because they are not fools at all, “fools of the second kind” know and understand that, which is not known or understood by the vast majority of society -- “fools of the third kind” -- whose world perception and world understanding is limited by the educational standards and the at least partially zombifying nature of culture as a whole (and education in particular).

ideas, on the basis of which society develops over the course of entire history. In all historically existing societies, they, as it is said, are “of a different world” - they represent with themselves an off-system factor with respect to the system of social relations.

But if one imagines a society, in which everyone by the nature of the organization of their psyche and level of cognizing ability are “fools of the second kind”, i.e. are able to generate new adequate to life knowledge at the pace at which it becomes needed, then exactly this society -- a society of freely-thinking and allegiant to the Truth people -- is the ideal, towards the realization of which at all times in history strived the most healthy, in a moral and intellectual sense, people.

1.5 Freedom of research in sociology and limitations on the spread of sociological information

Since sociology is the science about society, it is obliged to know all aspects of its life, and for this reason there cannot be any forbiddances of any research questions and topics in sociology, because when such limitations are imposed, dimensions of the parameter space describing the life of society is decreased, as a result of which sociology inevitably loses its metrological competence and adequacy to life.

However, it should be noted that different topics have different significance, and some research topics are more important than others. Apart from that:

In existing cultures it is essential to think about the consequences of providing certain social groups or individuals with information of a specific thematic character.

In particular, sociology is obliged to study and know people's vices, the processes of generation, spread, and regeneration of vices in society. But likewise, sociologists should avoid depravation of society by spreading information about vices in a scheme of alleged "universal sociological enlightenment". In so doing, they nudge towards a vicious way of life those, who are potentially inclined to it. But this could have been avoided if the specific information was not given to them "at the right time", for the adequate perception of which they were not ready at the stage of their personal development. Consequently, such individuals step on the path of personal degradation and antisocial behaviour.

As per the social phenomenon which may be called "the inquisition approach", which manifests in phrases like "it's unacceptable to doubt this, because it's satanism", "these topics cannot be researched because it's indecent", "this cannot be discussed, because it's not politically correct", "expressing dissent with respect to the officially accepted opinion is extremist": if one sheds off omnifarious declarations of good-will and makes the connections between the "inquisitors-actors" to the inspirers of this social phenomenon, then only one thing will be revealed: the strive of some *quite certainly distinguishable* individuals or mafia-like corporations to exploit in their own interests the ignorance of society in certain aspects, to the detriment of the society.

1.6 The applied nature of sociology and the two mutually-exclusive objectives that it can serve

In society, in its culture, types of activity which do not work towards someone's interests (which from the point of view of carriers of these interests are called "benefits", irrespective of whether these interests are righteous or vicious) do not strike root. This assertion applies both to the benefit received by some individual, and the benefit received collectively by some social groups. And the beneficiaries may be either members of the society, or representatives of social systems external to it.

The above applies to all scientific-research activity realized on a professional basis: if some branch of science exists in society, and especially if it is an integral part of its culture, then "it is in someone's interests".

The same applies for pseudosciences: if they are thriving, then similarly "it is in someone's interests". In the same way, in the suppression of those or other directions of scientific-research activity, objectively (irrespective of declarations) manifests someone's interest to stop research in this direction and stop the spread of knowledge of a certain character in society.

This leads to the questions:

- What is the essence of parasitism?
- Does any individual or social group have the right to parasitise on the work and life of other people?

The history and current policy of all civilized societies demonstrate, that many people carry in them either a conscious conviction in their right to parasitise on the work and life of others, or informational-algorithmic content of their unconscious is such, that they parasitise on the life and work of others without realizing it, or are ready to begin parasitising as soon as the opportunity arises and the circumstances work out.

It is clear that those who have done well in achieving this, are unscrupulously and shamelessly interested in the support of the stability of such a regime of social organization, under which the majority toils for the interests of a minority that dominates over society. In the most primitive variant, such a regime of social organization is provided by means of brute force. However, force can overcome force, as a result of which, as the history of slave-owning societies many times showed, the masters/slave-owners of one culture have quickly become slaves in the culture of their conquerors; or massive revolts of slaves broke out, in the course of which many masters/slave-owners were dethroned and executed, and the slave-owning society itself came close to cultural catastrophe (examples of these are the uprising of Spartacus in ancient Rome, later peasant wars during the times of feudalism: Jacquerie in France, Russian uprisings under the leadership of I.I. Bolotnikov, S.T. Razin, E.I.Pugachev)

For this reason, parasites who have achieved dominance over society have always looked for more reliable and safe means of parasitising on the majority under their control. Ideally they would have a society working under the principle expressed by the saying "the work loves the fool and the fool loves the work"³⁹: in it manifests not only the laziness of the "brains" inclined towards parasitism, who have not received a place at the "feeder", but also the toil of slave workers for others' interests, satisfying their own interests marginally.

Accordingly, sociology may have an objective to solve one of two problems.

First problem: How a parasitic minority can effectively execute slave-ownership with respect to the rest of society, preferably with a minimum of force, on the basis of implementing the principle "the work loves the fool and the fool loves the work"?

The second problem sociology can solve, which is qualitatively different in its moral motivation and in

³⁹ That is, slaves strive towards bondage themselves, feed themselves, and impel themselves to work, while sincerely believing they are free and enjoying their state of being.

its content: *How to eliminate organized parasitism of those or other minorities on the work and life of the majority, so that in the succession of generations all people will live freely, and the inclination towards parasitism, especially in its organized forms, will not reappear in new generations?*

In the Soviet past, this peculiarity of the sociological knowledge was called “party membership in science” and “the class nature of science”, which assumed the service by sociological science of class interests of the working class or the class of exploiters, parasitising on the working class: either one or the other.

Attempts to construct an allegedly “objective sociology”, which would be supposedly indifferent to the *objective difference of the two named problems*, are actually enclosed in the construction of a variant of a sociology of enslavement, either by default, or by outright cynicism and treachery.

In reality, the objectivity of sociology manifests not in the silencing of the two named mutually-exclusive problems in an attempt to escape the moral-ethical choice of working towards one of them, but in a direct statement of both of the problems and the means of solving both of them, which are present in the culture of society or can manifest in its political practice and afterwards become property of its culture. As per the choice of and allegiance to solving one of the two mutually-exclusive problems of sociology *as a meaning of life* - that is the personal choice of each person, who becomes aware of them...

In any of the two variants of sociology’s orientation, it is in essence an applied science, from which stems:

- either policy of enslavement of society by one or another minority,
- or the policy of freeing people from deliberately organized power of one or another parasitic minority and the prevention of future enslavement (the latter should not be forgotten about).

Similarly, the response of people to knowledge of a sociological nature depends on their real moral motivation:

- Those, who consciously or unconsciously wish to climb up the ladder of capitalist hierarchy or wish to maintain their status, tend to avert and be hostile towards the sociology of freedom, since it works towards elimination of the social organization in which they wish to comfortably live. However, the sociology of enslavement may be “too heavy” for their intellect, as a result of the “dumbification” taking place in implementation of the principle “the work loves the fool and the fool loves the work”.
- Those, who wish to be free and to live in a society of free people feel aversion towards sociology of enslavement, which manifests in, at a minimum - a form of an intuitive-emotional reaction (boredom, ignorance), or at a maximum - a refute and denunciation of its postulates and its theory as a whole.

In either case, **an individual not possessing sociological knowledge is more or less a “smart slave”, i.e. an appendage to his job and functional status in society.** But if he is not satisfied by such a state of things, then the choice of which sociology he will choose to learn and develop depends only on him, on his moral motivation to obtain sociological knowledge, oriented towards the solution of one of the aforementioned mutually-exclusive problems.

1.7 Interrelations: personal psychology and society as a whole, religiousness and atheism in life of society, theory and practice of cognition, principle “practice is the criterion of truth”, sufficiently general control theory, declarations and practice of self-governance of society and organization of the management of groups

The psyche of a person is, in essence, information and algorithmics⁴⁰ that define personal peculiarity. The biomass of the human organism, including in itself a substantial body and biofield (a corpse does not have a biofield), is the material carrier of this informational-algorithmic personal peculiarity. If the psyche of an individual does not contain any information or algorithmics, then, in essence, there is no personality.

An example of this are lives of those who are blind, deaf and mute from birth, or those, who have lost hearing and vision during infancy: as a result of the blockage of two main channels of perception (vision, giving 95% of information, and hearing) until the time, when in the 1920s-30s methods of education and socialization of such children were not developed, they, for the entirety of their relatively short life, in their relation with the world were *humanlike plants, but with animal metabolism*⁴¹.

In the stream of events, which is the life of society, the mental (psychological) activity of individuals comprising society is expressed. This mainly concerns mental activity of adults, whose psyche is mostly formed, and who have already started on their path in one or another area of life of society.

Concerning maturing individuals standing on different steps of development, the life of society, in essence, programs their psyche up until the moment when they themselves start to revise the contents of their own psyche, based on which they could move to self-development and self-education. However, in historically real societies, the majority of people do not reach the stage of *revision of their psyche's contents, perceived from culture*, and subsequently, do not reach the following stage of *self-development and self-education*. But exactly the re-comprehension of the historically inherited culture, purposeful self-development and self-education of people is the main creative process in society -- the process that *programs* the nature of the societal development and the life of future generations.

One more aspect of the inadequacy of Marxist sociology is tied to the understanding of cause-effect interconnections in the system “*personality in life (from the prehistory of conception by parents until death) -- society*”.

The commonly known Marxist phrase “*social being determines [social] consciousness*” forms inadequate understanding of processes in the aforementioned system: social being does not determine social consciousness, since the conscious (or consciousness), as it is defined within this text, is a property of an individual. Groups and the society as a whole include many individual consciousnesses, which do not create any “social consciousness” as some aggregation of individuals’ consciousnesses, although individuals do create some “collective psyche” based on their collective biofield. In other words, “*social consciousness*” as an *actual phenomenon* does not exist, although as a nonsensical combination of words this “term” engrafted in

⁴⁰ Algorithm - distorted al-Horesmi - the name of a central-asian mathematician from middle ages, given to him from the name of town Horesm, where he lived. After him is named a succession of actions, completion of which allows achievement of certain goals. A description of such succession of actions is also called an algorithm. An algorithm is:

- ⁴⁰the aggregation of information, describing the character of transformation of an incoming stream of information in each part of the algorithm, and
- ⁴⁰measures (criteria), controlling transmission of streams of information, transformed in the algorithm, from each part of the algorithm to others.

⁴⁰Algorithmic is the aggregation of particular, functionally specialised, algorithms.

⁴⁰Among the terms in the arsenal of a humanitarian education, the closest term to “algorithm”, “algorithmic” is a “multivariate scenario”.

⁴¹ After the creation of these methods of socialization and education of such kids, some of them have been able to go into higher education and even become PhDs.

Marxist sociology and in journalism, and has found incongruously massive usage in both of them.

Social being forms many individual psyches, components of which are individuals' consciousnesses. The role of social being is determinant, but only up to the point when an individual begins to self-educate, re-evaluate himself and the life of society, and based on that, purposefully develop himself. Only after all of these steps he would be able to consciously and purposefully affect the social being, and consequently, affect the way the changing social being forms the psyche as a whole and the consciousnesses of individuals, both adults and generations just entering into life. If the individual does not reach the re-evaluation stage of the contents of his own psyche and of social life, he still impacts the social being, but unconsciously. And although such impact could be beneficial, it is still not entirely humane in its character.

However, even purposeful conscious action could be detrimental in nature, as a consequence of mistakes made in honest benevolence, or as a consequence of *an individual's viciousness and his evil intentions in aim-setting (highlighted in italic is a so-called "systematic error" ⁴²)*.

Errors in mental activity of individuals and groups often lead to damage both to the mistaken, as well as to the surrounding people and descendants. Herewith, the heavy burden of experience of various kinds of mistakes and catastrophes over the course of entire history has faced people with the question: how to attain, if not perfect mental activity, then at least success and safety in their doings, while making non-critical mistakes? The search for an answer to this question has led to understanding of the necessity to cognize and to be in harmony with that, which is beyond the limitations of conscious perception by the senses of the majority of people in their usual state of being.

Purposeful search for answers to this question and simply observation of the flow of events in life has led and continues to lead many people to the idea of existence of God⁴³, who has created the World and people, who executes hierarchically highest all-enclosing control over everything present, or to the idea of existence of a multitude of gods, who have likewise created the World and people, and execute hierarchically highest control over the World and people's lives.

At the same time, for many people their religious conviction is not an object of blind belief, nor "religious prejudices" they once perceived, and is not a result of intellectual-rational evidence on the "set topic", but authentic knowledge that is proved on a daily basis day by their own religiously-mystical practice and life: in their perception, phenomena in life flow accordingly with their prayerful dialogue with God (or gods) on the questions interesting them about destinies of themselves, as well as of the society and humanity as whole.

There are also a plethora of people, who do not experience the need to communicate with God in their lives, being convinced in His non-existence and, correspondingly, in self-governance of eternal and infinite Nature. They justify their atheism (godlessness) by the fact that phenomena of a religiously-mystical nature, about which other people testify, cannot be repeated or reproduced by them in "correctly" set "scientific lab experiments". Therefore, all testimony about various kinds of "supernatural phenomena", in their opinion, are either inventions of notorious liars, or hallucinations of psychologically unhealthy people, whose stories are believed by similarly psychopathic or uneducated people, who simply do not know the laws of Nature and replace the absence of knowledge by fictions, which science subsequently refutes as it develops⁴⁴. At the same time, those contesting the religious-mystical experience of other people, allow that some "mystical" phenomena really have taken place, but are results of cause-effectively unrelated random occasions: on one hand -- prayers, magical actions, and on the other hand -- actual phenomena in life, which occurred "by

⁴² Let us explain: typical, so-called random, spontaneous mistakes in themselves are failures in operation of various kinds of systems, operation of which up to the occurrence of these mistakes was considered satisfactory. Systematic errors are mistakes made in construction of systems and in their informationally-algorithmical provisioning, due to which the operation of systems becomes completely unsatisfactory, or unsatisfactory in some specific conditions.

⁴³ This is acknowledged by many well-known scientists, including Albert Einstein, who said the following: "Every one who is seriously involved in the pursuit of science becomes convinced that a spirit is manifest in the laws of the Universe -- a spirit vastly superior to that of man, and one in the face of which we with our modest powers must feel humble."

⁴⁴ This way, the the study of electricity has refuted all beliefs in "gods of thunder".

themselves”, without any involvement of supernatural forces that have responded to the prayers and spells. In other words, in their opinion, wonders or miracles are just curious parts of Nature, in which *the vanishingly small probabilities of self-realization of quite natural phenomena* have been expressed.

Some religiousness, together with mysticism⁴⁵ and atheism with its everyday pragmatism, exist and develop in parallel at least from the time, since the division in humanity’s culture of *dogmatically stable faith-teachings* and *science*, which continuously updates and whose dogmas, although they exist, are allowed to be questioned. Hence scientific dogmas have a significantly shorter lifespan, unlike dogmas of faith-teachings, which require unquestionable acceptance as truths.

The term “religiousness” in this case was given the adjective “some”, because in society religions could be different in nature (this topic will be thoroughly explained in parts 5.7 and 10.4). In the meantime, we will explain briefly.

The fact is, that two kinds of atheism exist:

- **“Materialistic atheism”** directly states: *“God does not exist. All tales about Him and His being, or about being of a multitude of gods are people’s fabrications:*
 - either those not cognizant about Nature and about interconnections of natural phenomena, who have replaced missing authentic knowledge by their own fabrications;
 - or those, who want to unboundedly control ignorant societies from the name of God, who is really not there, or from the name of a community of gods, invented by them”.
- **“Idealistic atheism”** directly states: *“God does exist. Come to us, and we will teach you the true faith, and based on it you will live in harmony with God and, hence, will save your eternal soul from sins and the retribution for them - eternal torture”.*

However, faith-teachings of idealistic atheism contain in them so much fabrications and defamation, brought upon God, that exists, that the more persistent a person is in following the faith-teaching of idealistic atheism that he accepts, the more problems he has in his relationship with God. There exist polytheistic variations of idealistic atheism, which also lead their followers to discord in their relationship with God, that exists.

In life of societies, people generate many preconditions for the development of subcultures of both kinds of atheism. These subcultures feud both with each other, as well as with people who live based on the true religion, i.e. in the conscious conversation with God in Life.

Along with that, there exist an array of phenomena which are very rare and hardly repeatable or unrepeatable at all, and which do not fit into the “scientific worldview”; but science isolated from religion prefers not to notice them, as if they do not exist at all. Those that have stumbled onto such kind of phenomena, do not always assert that they have encountered something that actually does not exist, and because of that, they refuse the historically formed science in its adequacy in certain areas.

On the other hand, followers of historically formed faith-teachings have not created their own science, the methodology of obtaining of knowledge in which would give answers to questions, which atheistic science ignores, or before which it stops in bewilderment.

In essence, all of the above speaks to the fact that followers of traditional confessions, as well as followers of atheistic science, do not possess an adequate methodology of cognition of Life, even though science and the founders of all historically known faith-teachings have in one or another way declared the principle “practice is the criterion of truth” (this will be shown specifically in following sections -- section 5.5).

In other words, the principle “practice is the criterion of truth” is common to both science and religion. That is, the principle does not have exceptions neither in its applications to questions, attributed to the competence of science, nor to questions attributed to the competence of faith-teachings. The problem,

⁴⁵ The term “mysticism” in the current case means those “paranormal” phenomena, that have neither a place in the official (or traditional) religiousness of a society, nor in the area of its traditional science.

apparently, is that representatives of science, as well as representatives of traditional confessions, do not use this principle adequately to life. They are prevented from its adequate use by their dogmas and prejudices, that pervert and block mental activity of people in various aspects.

Let's consider an example of adequacy of the principle "practice is the criterion of truth" and its subjective denial.

- If in a society exists a sociological science and its branches, including economics, and the system of professional education based on this science, as the science itself, is adequate to life, then the society cannot be living in conditions of economic devastation and overall cultural crisis for decades.
- But if economic devastation and overall cultural crisis are norms of life for several decades, or even centuries, then it means that the sociological science as a whole and its branches, including economics, are inadequate to life, as a result of which, when scientific recommendations serve as a basis for managerial decisions in state politics and entrepreneurship, the realization of those managerial decisions will inevitably be more or less detrimental.

This is understood by anyone, who accepts the principle "practice is the criterion of truth" as being adequate to Life, without exceptions. But in order to follow this principle in practice, representatives of sociological science will have to step over the existing tradition, to exit the limits of the "worldview standard" that exists and is required for everybody in their field. That is, in the terminology of V.O. Klyuchevsky, they must become "fools of the second kind", to understand that, which in the historically formed tradition nobody should understand. However, not everybody can handle it: for the overwhelming majority of the "great minds of social sciences" it is more comfortable to comply with the mafioso-corporate discipline of the "science community" and make fools of people based on the "worldview standard" required for everybody in their field⁴⁶.

⁴⁶ In 2007, a conflict arose between the students and administration of Sociological faculty of the Moscow State University. One of the reasons for students' discontent is low, in their opinion, quality of education. Although there exists the opinion that students who have not completed the course cannot judge the quality of education, at least because of incompleteness of their education, however this opinion is not legitimate for education in the area of sociology, since all people are part of society and, accordingly, are in some measure sociologists themselves. Because of that, if they see that their courses, which are in accordance with educational standards in the area of sociology, do not allow them to understand the problems of life of society, then posing of the question about the quality of these courses and education is inevitable.

⁴⁶On the website of the Civic Chamber of the Russian Federation, the following is stated about the conflict between students and administration of the sociological faculty (socfac) of MSU:

⁴⁶"...students of socfac have spread a statement, in which, among other things, is written: "Over the last years, 15 renowned scientists were pushed out of the faculty. Their place was taken by young incompetent careerists. Lectors cannot conduct research in order to tell about its results during lectures. Instead the administration forces them to read courses based on empty textbooks."

⁴⁶Apart from that, the students claim that they are "not in touch with the current state of the science", and the practical sessions are conducted by "yesterday's 'C'-students".

⁴⁶Letters were received by the administration of MSU, containing words of support towards the students of socfac from the US sociological association and from the National center of scientific research of France.

⁴⁶Dean of sociology Vladimir Dobrenkov called the events a "well planned action, behind which stand political forces of pro-Western orientation" (<http://ww.oprf.ru/publications/forum/paperannounces/2107>).

⁴⁶After students have addressed to the Civic Chamber of the Russian Federation, an investigation has started on the conflict:

⁴⁶"The level of specialist training at the MSU socfac is unsatisfactory, does not correspond to world standards and needs of the job market. As reported by the agency "New region", this was said in the conclusion of the expert board of the Civic Chamber.

⁴⁶In the conclusion of the workgroup of the Civic Chamber on the situation at the sociological faculty at the MSU were mentioned: idealisation of education at the socfac, upbringing of "intolerance to other cultures and isolationism". The Civic Chamber has also criticized the teaching aids used at socfac by calling them outdated; some plagiarism was found in the basic textbook "Sociology" authored by the dean Vladimir Dobrenkov, notes internet news agency Izbrannoe.ru.

⁴⁶It was also noted, that Dobrenkov was actively expressing for training of specialists in "Orthodox sociology", mixing, in the opinion of experts, religion and science.

⁴⁶Participants of the discussion on the status of affairs at the socfac recommended to create a consultative board for

Accordingly, a theory of cognition built on the principle “practice is the criterion of truth”, is required by society in order for people to be able, basing on theory, to form and develop their personal cognitively-creative culture, and therefore, be free of the pressure from authority figures in science and politics.

- Doubting *that, what is objectively truthful*, will not destroy the truth and will not turn it astray, since an adequate to life theory of cognition and personal cognitive culture will confirm truthfulness of the truth, possibly opening new aspects of it.
- Doubting *that, what is objectively a fallacy*, would allow society, if the personal cognition culture is sufficiently widespread in it, to faster obtain the truth and to free itself from under the power of the fallacy. This concerns both problems which are attributed to competence of science, as well as problems attributed to religion and mysticism.

Since in the life of an individual and of societies all processes can be interpreted as processes of control (governance) or self-governance, then a sufficiently general (meaning universally applicable) control theory is the *primary in its importance* product of cognitive practice of people, and the cognition theory they use.

The control theory, together with the cognition theory, is the necessary tool for identifying errors in organisation of management of groups of people in all areas of activity, and errors in processes of social self-governance. It also allows to reveal the incompetence of declarations used to cover antisocial activity, which can often be seen in politics and business.

the faculty from Russian and foreign sociologists, to begin interviewing for the positions of the dean and professorial staff, and to fill the library with new titles.” (<http://www.newsland.ru/News/Detail/id/121483/>).

⁴⁶As it can be seen from the cited, the head of the MSU socfac V. Dobrenkov is partly right: the conflict was used by pro-Western forces exactly because of the fact, that sociology is always applied, and “objective” (meaning politically neutral, politically indifferent) sociology does not exist. However, had the sociological education at the socfac of MSU been adequate to life, then it would have been perceived as such by the majority of students, hence the conflict on the topic of quality of the education at the socfac of MSU and participation in it of pro-Western forces would not have happened.

Chapter 2:

https://docs.google.com/document/d/1pXFZvQv0kju7NIUCTfVUy2qn-N_rkamhGGGF3mSH0AA/edit#