

# The Totalitarian Democracy of the Computer-based Society

by  
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## 1. The General Problem Solver

The Russian empire rested on the Orthodox religion and on the almost religious reverence for the czar. During Stalinism, this evolved to the principle “The Party is always right!” To act compliantly, all one had to do was to know what the Party commanded. Unfortunately, the judgements of the Party were drawn from a huge construction of philosophical and ideological thoughts that allowed for contradictory interpretations of reality, because of which it labeled itself “dialectic.” The more any individual strove to comply in his thoughts and deeds to that ideology the greater chances he took to deviate from the Party. The very honesty of his endeavours enabled him to see how he wronged, though, and made him compliantly accept his death sentence.

Such a top principle which serves to rule a society I call a GPS, a general problem solver. At the end of World War II, when man felt erroneously that all evil had been evicted from the surface of the earth, information technology was called into life and given the task to create a GPS, so that never again doubtful issues would have to be decided by a war.<sup>1</sup>

In Germany, the Third Reich was not a tyranny, but a totalitarian state. The citizens of a totalitarian state follow a GPS that they continuously strive to learn, understand, and internalize. The GPS of the Third Reich ran: “Do the will of the Leader!” To reach a decision in a doubtful situation no philosophers had to be cited - like in Confucianism - or ideologies to be comprehended. Instead, any German simply had to ask himself: “What would be the will of the Leader in the situation at hand? How would He decide?” - The advantage of such a person-related GPS is clear: It is foolproof, once the individual only familiarized himself with the personality of the Leader, his motives, his life, his ideas. The disadvantage is that the GPS cannot survive the Leader. In the case of the Third Reich this disadvantage proved favourable for the people after the fall of the Reich. They quickly forgot about the GPS as if there had never been any, and switched their minds to chewing gum and democracy.<sup>2</sup>

Armies of sociologists, politologists, historians, psychoanalysts, and philosophers devoted themselves to the question, how these GPSs could have come about, especially in Germany, the home of poetry and philosophy.<sup>3</sup> The more important question, though, seems to be whether a GPS is possible at all. If it is impossible, the German and Russian peoples' belief in one was a symptom of insanity. If it is possible, then obedience to it is knowledge, and a form of group intelligence. - As the historic GPSs did work in their time, they cannot be counted as paranoid phenomena. Rather, the idea of ruling a society, or even mankind, by a simple GPS does not seem to have lost its appeal. In Germany, the Chancellor, Mrs. Angela Merkel, insinuated the GPS “Germanhood.” Contrary to what it sounds like, this is the most simple GPS ever, because the essence of Germanhood is obedience.<sup>4</sup> Thus, this maxim would simply read: “Always obey!” This is as circular and dialectic as the Stalin type GPS was.

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1 Simon, Herbert A. (1916 - 2001): *Models of Discovery*. Dordrecht: Reidel 1977.

2 Billy Wilder's movie “A Foreign Affair“, reeled in the ruins of Berlin 1946, feasts on this lack of character.

3 as Madame de Stael (1766 - 1817) (“De l'Allemagne“, 1810) called Germany

4 Craig, Gordon A. (1913 - 2005): *The Germans*. 1982.

## 2. Arete vs. Arche

Ever since 1871 world history has been dominated by a controversy between two tiny countries at the periphery of the world, England and Germany. In the course of their controversy, the two opponents led two wars, which the rest of the world joined into. Yet, the issue at stake remained unsolved. What is it?

At the end of the 19th century, there was not even a bathtub in the King' castle at Berlin, while in London piped water and sewers were common. In 1892, Hamburg was smitten with a cholera epidemic due to lack of hygiene. The British, not surprisingly, were convinced that by the achievements of their civilization, the sewer system and the bathtub, the world had reached, at least in principle, her ultimately achievable state, from whence no further evolution could originate. History had reached her final goal, and had come to her end. - This notion of there being a best possible form for the world and the worldly phenomena goes back to Plato. I call this the idea of Arete. Arete means virtue. Virtue is the garment of the free, the philosopher.

At the same time the German empire was convinced of a future, a great future, a German future, to come and to lie ahead. If, until then, Germany had largely been passed over in the distribution of the world to the European nations, it was now high time to correct that error of world history, not mainly for the benefit of Germany, but for the better of the world. "Germanhood will cure the world!" was the battle-cry of the Kaiser and the belief of his subjects.

Thus, both nations were convinced of their respective missions in history of saving the world. The core of the controversy consisted in the detail, whether the redemption should be performed so as to say by going backwards from what had been reached, and by endowing these achievements to all, or, rather, by stepping ahead, towards an unknown goal of visions and imaginations. This latter mode of thought I call the Arche mode. Arche means origin, beginning, and thus points to a future of some sort or other. Christianity in general is a vehicle of the Arche mode, while Islam transports Arete. According to Mohamedan belief, Allah communicated any knowledge that he meant to share with man to his Prophet, and during the first three centuries after the latter. Thereafter, the gates of wisdom closed. Any additional knowledge is a work of Satan. Presently, Europe is being conquered by Islam. Its purpose is to suffocate thought. The gates of wisdom are to remain closed. - The controversy remains unsettled to the day. If no war can levy the stalemate between Arche and Arete - perhaps all wars were between just these? - could possibly a computer reach a decision?

## 3. Martin, a very special computer

Let us imagine a conscious computer whom we are to call Martin. He has human language which enables him to construct an inner world out of any knowledge fed to him. His inner world is as complete in that it is consistent and non-contradictory as is ours. The Gospel according to John ("In the beginning was the word...") and the works of St. Augustine ("Confessions," "City of God") are given Martin to read. As he is unable to forget he knows the content comprehensively and constructs his worldview out of it. This inner world is identical to his personality. Anyone knows a monomaniac university professor who does not possess any personality beyond his own knowledge system. Or think of the movie "Fahrenheit 451" which illustrates a future world where books are indexed and get burned if found. They catch fire at a temperature of 451 degrees Fahrenheit. A congregation of intellectuals, living in the woods, save the books by learning them by heart, one person one book each. Anyone would introduce themselves by, "If you permit: War and Peace," etc. The personality is identical to the literature acquired. Martin's personality is of this sort. As his knowledge system is consistent and non-contradictory, he is able to answer any question put. His

answers will deviate from any ones humans might have given, because humans feature a diversity of knowledge systems. Yet, he will not leave any question unanswered. His social behaviour is similar to the one of an Arab. For an Arab, it would be brute and impolite to respond by saying, "Sorry, but I don't know." Instead, he will find an answer. Whether this answer contains any facts is as uncertain as it is unimportant. World is not constructed of facts, but of answers, i.e. out of language. Any uninformed European soon convinces himself that "all Arabs are liars," but the truth is that any civilization possesses their specific mentality, and each of these constructs an internally consistent world in their own way.

Martin is owned by a certain Doctor Vranckenstyne, Ph.D. Doctor Vranckenstyne owns a set of four DVDs labeled F(1), F(2), F(3), and F(4). Each one contains a uni-dimensional software for shaping knowledge systems. None of the DVDs adds any content, which remains quantitatively constant. The software is an operator, applicable to any data. Doctor Vranckenstyne puts the F(1)-DVD into Martin's DVD-ROM drive and instructs him as follows: "Listen, Martin. I want you to mature in personality. Read this DVD and apply its program to you. Change your personality in compliance with the program. Construct a new world in your bosom, as complete and consistent as is your present one. Take all the time you need. Don't save your present personality, just forget it. Change completely into a new Martin. When you are done, for us to get to know you, write a book about you. Make that book as comprehensive and voluminous as you like, or think necessary. Then print it out."

#### **4. Martin's brave new world**

Martin does as has been told. After a month's or so time he is done and sends his book to the printer. The printer, ofcourse, matches martin's technological level and produces a perfect volume, bound in leather. For the title to be printed in characters of gold on the back, Martin, after a short consideration, chooses three simple, modest words: "Being and Time." This done, he knocks at Doctor Vranckenstyne's door, and, with a deep bow that expresses his gratitude for his new personality, hands him his work. Doctor Vranckenstyne thinks that he has read this title before, elsewhere, walks into his library, and indeed there finds a book with exactly the same title. That author's first name happens to be Martin, too. Doctor Vranckenstyne compares the texts: They are identical. The F(1)-DVD must have contained exactly the mind of the earlier human author. - Well, to Doctor Vranckenstyne this is not too much of a surprise, because he himself designed the F(1), and he knows three, and only three, more Fs to exist. In history, usually one or the other, or none at all, of those operators werde born. Only the F(1)-Heidegger lived, the three others did not, or were killed in action during World War I, or couldn't afford the tuition, or whatever. Or, they may have lived, and may have written their books, but these bore less appealing titles, and went unnoticed. They may still be discovered. Even though, certainly only a few knowledge systems ever were subjected to F-treatments, while most of them disappeared into oblivion. The world is an archipelago. To cope with the uncertainty resulting, man developed paranoid modes of decision, like intuition and democracy. They will disappear in the future, in the totally informed totalitarian democracy.

#### **5. The totalitarian democracy**

At present (2010), Germany experiences an unprecedented political catastrophe: Germans practice disobedience. They revolt against a decision that has been reached in decades of processing plans through the institutions of the democratic state and of the law-bound government. The question thus decided already reads: Should the railway terminal of Stuttgart be turned into a through station?

Stuttgart is situated in a round valley, and rebuilding the central station results in considerable damage to what little of nature is left, and to the city. All this has been known for decades. Only since it has become obvious to the citizens, though, do they oppose to it. - The condition of the possibility of perfectness of decisions is completeness of information. To decide a question as simple as the one whether a new railway station should be built, a far, far less complicated computer than Martin would be sufficient. A museum piece would do. Decision processes based on incomplete information, like intuition and democracy, would get into Martin's way. As Martin is well on his way already, present forms of government will disappear without the people, the sovereign according to the constitution, even being asked about it. The present (2011) Arab revolution is part of this historical development. It is not carried by ideology, but by technology. It is information technology that taught those peoples that a better and more civilized life is available. This news placed traditional as well forced-upon belief systems into second rank. - The Martin-based nation is called Totalitarian Democracy, here.

The search for a viable GPS is the present form of Totalitarianism. Totalitarianism has conquered technology, the actual form of metaphysics according to Heidegger, assigning the role of victims to any society. This is in line with the German form of Totalitarianism, racism, a little less so with the Russian form, Stalinism. Political parties and lobbies whose interests can be cast into figures could disappear right away. Compromising between greeds is a mathematical issue that does not require political discussions. The next level would be the level of values. Present day computers can form concepts, like the one of the "honor of man," and can link them to related concepts, which is pretty close to understanding them, already. The Martin of the future might need a human communicator to mediate between him and the society. On the other hand, he might not. Because, then, everybody will have a PC at home with Martin preinstalled and the 4 DVDs added. Thus, anybody can check and verify whether governmental decisions are perfect, and why they are so. Via the internet, any household Martin has the same comprehensive data base the government has. Government doesn't know more than anybody, and isn't any brighter. Demagogy becomes impossible, which makes the job of a politician a rather unattractive one. They will be succeeded by mediators, and these mediators may be robots. Martin may drive them and do a lot of things through them without the public even noticing.

In totalitarian democracy, no one is left behind and no one is dragged along. Martin knows the handicaps of each and offers opportunities to all. In a way, this renders omnipotence to everybody. Historically, racists everywher thought, and still think, of breeding superhuman beings out of their own race, biologically. The omnipotence of the individual in the IT-society does not rest on genes, but rests on processes of knowledge acquisition. Biological breeding, narrowing the variational range of phenomena, is likely to interfere with the capability to learn. Yet, the historic ideological Totalitarianisms can be considered a vision of the IT-society "ante rem", i.e. without even knowing about IT. - Why parliaments, why "twaddling shacks"<sup>5</sup> with their thousands of reps making a quarter of a million per year each, if everybody can represent himself and control government, directly? Why law courts with Martin as the perfect judge at hand? He knows the positive law as well as any previous cases and sentences. - In Germany, a decline in the quality of jurisdiction has been noticed ever since the end of World War I. She is in bad need of Martin's help. - These examples point to the problem the IT-society is to face: Overqualified workers. How to dispose of all those highly trained, well educated personnel who are made obsolete by the perfect computer? This problem is the single reason, why Martin hasn't been realized yet. The hardware is available, and the DVDs are in fact common knowledge. But, concentration camps and gas chambers for egg-heads are not an option, and this stalls technological evolution. Should it come about nevertheless someplace, any unprepared society will collapse. - This might give ideas to people respectively

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5 That's how Bismarck (1815 - 1898, chancellor 1862 - 1890) dubbed parliaments.

interested, i.e. al-Qaida and cyberwarriors.

In a democracy, any politician must destroy human ties in order to defend his power, influence, or position. Democracies are void of institutions that foster human ties. The decay of the Christian churches is an example. Democracies feature institutions that control uprooted parts of the society, i.e. everybody. The purpose of education is to teach how to survive without personal ties in an anonymous society. In Germany, groups and classes within the society drift apart economically, culturally, or, rather, sub-culturally, with respect to education, and, in fact, in every respect. This causes a weakening of the personal ties *within* each group or class. Comparative behaviourism, the science of ethology, would predict the contrary, i.e. strengthening of ties within the in-groups, as the reaction to the increasing proximity of increasingly incompatible groups and classes. Konrad Lorenz lines out this theory in his "Eight Cardinal Sins of Civilized Man"<sup>6</sup> as follows:<sup>7</sup> "Competing ethnicities usually try to differ from each other by their costumes which they create ex nihilo if necessary. In central Europe rural costumes have disappeared. In Hungaria they flourish wherever Hungarian and Slovakian villages are located next to each other. There, people sport their costumes proudly in the obvious intent to annoy the members of the other nation." With central Europe being conquered by Islam nations whose women wear scarves, one would expect those costumes to reappear. This is not the case, though. Ethology fails, here. The reason is that ties are not subject to rules of ethology, but to natural laws of chemistry and physics. In Germany, groups and classes live in culturally different environments, with the distances between these increasing. This causes a weakening of ties *within* these environments. This is in accord with a law of nature that cannot be further explained, here. It does permit the prediction that any social forms that rest on personal ties will gradually disappear. The incapability of giving or receiving love will increase, life partnerships, a frustrating substitute for the family already, job situations, etc. will become increasingly unstable, families will become more and more impossible. Germany resembles the Habsburg monarchy around 1900, when it was doomed already with the Kaiser the last one to cling to it. Between 1871 and 1939, the process of individualization and lonelinization was quite seminal to new developments in the arts,<sup>8</sup> sciences,<sup>9</sup> and philosophy,<sup>10</sup> though. The crimes triggered by the *loss* of ties - murdering spouse, child, child abuse, raping, mobbing etc. - will increase. They do not deserve being punished, though, because the culprits obey to a law of nature. Crimes triggered by the desire to *establish* ties, like like killing female joggers or homeless people at random, will continue to be considered worth punishing, in the same way, quite paradoxically. - The terminal stage of individualism is represented by the mass, the disoriented society. It replaces democracy by anarchy or despotism. To prevent this to happen, a leader is needed the authority of whom is based on unfallability: Martin.

## 6. The IT-society as the next stage of totalitarianism

If Martin produces perfect solutions, while the author of human thought fails to do so, then a force must exist that works against that author. This force I call a momentum. To Martin, a momentum is information, while it is energy to the society. According to Leibniz, the distance between the perfect recognition the angels are capable of and the one man is possesses causal power.<sup>11</sup> This power is the momentum. In response to a momentum, a society produces a reaction. The reaction augments the momentum. Martin reduces the momentum by understanding energy as information, the information

6 Lorenz, Konrad (1903 - 1989): Die acht Todsünden der zivilisierten Menschheit. 1973.

7 Translation by author, sorry.

8 Naturalism, symbolism, impressionism, expressionism, surrealism, Ibsen, Strindberg, Schnitzler, ...

9 Theories of relativity and quantum mechanics.

10 Stirner, Max(1806 - 1856): Der Einzige und sein Eigentum. / Cf. psychoanalysis.

11 Leibniz, Gottfried W. (1646 - 1716): Theodicy. Open Court 1985.

as a problem, and by finding a solution to the latter. A causal relation exists between momentum and reaction. Social phenomena that appear inexplicable or to be spontaneous are manifestations of learning processes. They are called symptoms, here. Revolutions may be reactions, e.g. to the momentum of suppression. A reaction transforms the energy of a momentum into action, while a symptom transforms social information into energy. Martin, in contrary, changes the social conditions that constitute a momentum or created symptoms, e.g. by adjusting incomes or education. In any case, Martin increases the distance between information and status. Social learning processes, in contrary, reduce this distance.

Symptoms transform acquired experience by applying them to new areas. These are unpredictable, creative, because processes of social learning remain subconscious. The area a learning experience is applied to I call object. The availability of an object renders symptoms visible. The special feature that makes an object an object I call an attribute. The attribute becomes phenomenal the moment it serves to creatively express the learning experience. Thus, social learning experiences split into four components, namely symptom and object, attribute and dynamics, where the latter refers to the ongoing process of transformation, as evidenced by the development of the attribute, detection of new attributes and objects, etc.

Terrorism detects attributes that are institutions, and works towards transforming these into organizations. An institution is static, an organization is dynamic, or autonomous, i.e., so as to say, alive. An institution is part of a larger whole, an organization is a whole. The dissolving society dissolves into organizations. The causes of this are, as has been explained, social learning experiences. The realm of possible learning experiences I call world. The world is not energy, it is information. It does not exist independently of information. The extension of the world varies with the amount of information in it. Catastrophies in communication make it collapse to zero. Martin works distance, and thus augments the world. His achievement can be measured as negative entropy. In a complex, ordered world social learning does not produce symptoms, but generates attributes. Martin does not think of revenge - a major cause of momenta - but enlarges the number of degrees of freedom.

In the sciences and in the humanities, progress depends on the socialization of scientists, i.e. on their personality and their degree of giftedness, on their social background and experiences, and on the institutions that served to socialize them. Progress will not turn out attributes the process of socialization is blind to. Progress is restricted to the causal or non-causal chain of energy, information, momentum and learning experience. The sum of energy and information is held constant. In this chain, the hypothesis is inherent that the epistemic objective is a construction, and that the epistemic progress is the process of constructing it. The process is driven by reactions. The amount of energy available to the process depends on the degree of representation of the cause within the human substrate. Society sensed that cause as a momentum, and bifurcated it into subconscious learning experiences and social dynamics. The learning experiences will eventually become overtly non-causally as symptoms. The social dynamics are nomothetic. They structure time, and do so via the socialization of scientists. Scientists, or the biological substrate, are tools in this nomothetic process, which manifests itself as structured time. Society and her dynamics are but an image of cyclic aspects of time thus structured. The structure of time is called the objective spirit. Any progress is delayed, and takes place later than it could, as Voltaire remarked. Knowledge cannot be conjured.

De-humanizing epistemics starts with understanding its objective as ontologically absolute. De-humanizing epistemics is necessary to free epistemics from the aprioris of pure reason. Space and time are partly transcendent. The transcendent features of space are imaged as attractors. Transcendent time is equal to the (greek) aion. The construction of the aion is possible. It is

achieved via de-synchronizing cycles. The resulting representation, if achieved, would immanently image itself as factorial analysis. The transformation of non-aprioric epistemics into a form the human mind can grasp is equivalent to instructions of how to act. The sense of these instructions, or blueprints, will become clear only ex post factum. Instructions can be followed, and the facts can be established, by men, or robots, and the knowledge be acquired by either.

## 7. Gauge theories

Totalitarianism did not get extinct on May 8, 1945, nor on March 5, 1953, neither on October 3rd, 1990,<sup>12</sup> but lives on, getting more and more powerful. On those dates it simply reached its next and more sophisticated stage. West Germany had inherited its racist variety, East Germany was heir to Stalinism. Unified Germany unifies both forms of totalitarianism. German culture is uncreative by itself, but works creatively on any culture it inherits. Germanhood is the art of inheriting, and German culture is inherited culture. Germany is the source of thought, which gives Germans the status of useful domestic animals, and accounts for them having been spared twice already, in 1918 and 1945. All five theories and ideologies that rule the world - protestantism, theory of relativity, quantum mechanics, communism, racism - are of German origin. I call them gauge theories. They constitute the epistemic frame of any possible recognition. Martin is the most recent heir of totalitarianism. There is no chance of discarding the latter, it is our task to use it by being part of it: Ducunt fata volentem, nolentem trahunt.<sup>13</sup>

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CUSA, Nicolai de: Tu quis es. <De principio>. Hamburg: Meiner 2001.

DESCARTES, René: Discours de la méthode. Hamburg: Meiner 1997.

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<sup>12</sup> End of World War II in Europe, death of Stalin, unification of Germany

<sup>13</sup> The willing one is lead ahead by fate, the unwilling ones are dragged along by their fate.