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Economic Field as a Tool of Social Structuration

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Abstract. Generative potential of exchange as a mechanism for structuring and stabilizing society is discussed. As a way of organizing social life and structuring the beginning of the economy, the exchange is based on the principles of commodity-centrism and cyclist, which are actually manifested in various segments of the commodity environment. Commodity-centrism is one of the mechanisms for maintaining the stability of the social space embodying the principles of static stability and integrity. The concept of the economic field is introduced – a special reality that manifests itself in the social space, organizing social practices and representations of agents included in the system of production and consumption of products. Economic agents (creators of products, participants in production, sellers, and buyers) are owners of various forms of capital, which they use to strengthen their position in the social space.

Keywords: economic agents; economic field; positions; society; structuration.

Introduction. Initially, on Earth, as a spatial resource for accommodating living beings, a cooperative structure was formed - an ecosystem, as the next, after a multicellular organism, level of the hierarchy of living systems, which from the inside unites many heterogeneous organisms with a single metabolic cycle – a common function of metabolism. This cycle rigidly binds all the diversity of organisms, since it allows all members of the community to economically spend food resources once obtained by exchanging waste products. The essence of the metabolic cycle is determined by the fact that it implements the only way to give a limited amount of resource an infinite property – it makes a limited amount of matter rotate along a closed trajectory.

Metabolism is a universal mechanism for the functioning of all living systems from a cell to an ecosystem, the energy engine of life at all levels of its organization, is a cyclic process of phase transformations of living and dead biomass (eco mass). Metabolism is transferred to the level of ecosystems since for all levels of organization of living systems the principle of the life cycle is the same, the differences between them are exclusively

quantitative. But at the level of ecosystems, one more function stands out – "renature" (revival), since, after the completion of the life cycle and its generative phase, all participants in the cycle die off.

The ecosystem has created such a metabolic cycle in which the substance of the system turns into a constantly updated, and therefore an endless resource. The bulk of the substance of the ecosystem rotates many times in the metabolic cycle due to the multi-stage process of synthesis and decay of the organic mass. All these regularities manifest themselves and operate at the level of the biosphere – the global ecosystem.

The modern picture of the social world is characterized by a complex of ideas, within which everything that exists is alive, and life itself has energy. Space (society) is considered a living organism, permeated with many energies.

The paper deals with the questions of the generative potential of exchange as a mechanism for structuring and stabilizing society. As a way of organizing social life and structuring the beginning of the economy, the exchange is based on the principles of commodity-centrism and cyclicity, which are actually manifested in various segments of the commodity environment. Commodity-centrism is one of the mechanisms for maintaining the stability of the social space embodying the principles of static stability and integrity.

Main part

1. Economic field

The economic field is a special reality that manifests itself in the social space, organizing social practices and representations of agents included in the system of production and consumption of products. Economic agents (creators of products, participants in production, sellers, buyers) are the owners of various forms of capital, which they use to strengthen their position in the economic space. Based on the principles of functioning of the social space, we postulate the relationship between the economic field on the one hand, and physical and social spaces, on the other.

- The economic field projects relationships and structures formed in the process of interaction of economic agents onto the physical space.
- In the physical space, an information and communication infrastructure is formed that defines the essence, conducting channels and actions in the social space
- In the social space, the process of unification of structural and social action is unfolding, leading to an increase in its structuring.

In order to realize the ability to build, reconstruct and redefine the social space, agents of the economic field must have the appropriate capital, which is realized in such field phenomena as power and influence.

The study of human preferences and emotions allows us to consider the formation of the economic field in a new way. The modern idea of desire is connected with the crisis of the model of a single subordinating semantic center, or foundation, in the interpretation of being. This context displays the concept of desire in the sphere of ontology. The interpretation of the concept of desire, taking into account the interpretation of being as being-together, allows us to focus on its multidimensionality, non-linearity, and eventfulness. Such an interpretation of the concept of desire as a central human characteristic clarifies the specifics of the manifestation of desire in the structuring of sociality.

The ontological understanding of desire suggests that it goes hand in hand, desire is not performed at the level of consciousness, emerging as a result of knowledge, but is rooted in the very being of a person, being his essential feature. This is the initial premise of the ontological justification of desire: desire is the natural and only way of human social existence. This approach allows us to explain a number of social phenomena, in particular, when people are deprived of their will to live by other people's desires.

Understanding desire as an ontological modality of social being allows one to avoid a purely empirical interpretation of the social nature of desire, often identifying the individual with the "manifestation" of consciousness

An adequate description of desire requires recognition of the plurality of being. The being of such a being is not self-identical, since it expresses all the changes of the latter. The recognition of the non-self-identity of being and allowing us to remove the question of the hierarchy between them. That is, “speaking out in many ways”, the being of being is expressed unambiguously. The concept of uniqueness assumes that any manifestations of the existent express one being and belong to it to an equal degree. Equality in the belonging of various manifestations of being to one being also presupposes the absence of a hierarchy both between being and being, and between different types of being, and also being between different beings. None of the types of existence contains a greater meaning of being in comparison with another and cannot claim to have a greater expressed meaning.

In such an ontology as “sociality”, more primordial than any society, than any “individuality” and then any “essence of being”, in this ontology being is together. It exists as a co-existence of being itself, while it sees itself, gives itself or happens, speculates itself – creates an event, history, the world – as its own single plurality together.

The heterological interpretation of social beings allows us to use the concept of desire to describe the processes of structuring sociality. At the same time, it must be taken into account that desires in this context can be understood in two ways: desire as a negative and desire as a positive. Desire, taking various forms or names, usually always implies a negative experience of the lack of the subject in relation to the object. However, desire, as a special dynamic state of being, can express its content increase. This is the understanding of desire as positivity.

The task here is not in the technical description of the action of desire – its fulfillment, satisfaction, etc., but in the description of its adequacy to the dynamism and diversity of being. Following heterology, an event constituting a difference is always in a certain “movement”. This movement is the movement of difference.

The reproduction and connection/separation of differences is carried out in the same way that desire is

realized. Classical thought defined desire as a certain intention of the subject in relation to an external object. It is also stated here that desire is in itself both a subject and an object since it is impossible to single out a subject and an object to a plurality of differences; they are born out of this multiplicity. Desire is a positive productive force that transcends its object without any need for a fundamental lack that would be its foundation. In this case, desire and the production of desire are understood to mean the serial spread of differences, their interaction, and rejection. The way in which the desire is realized, being non-identical to itself, appears as a process of the implementation of adjacent systems of differences, their folding, and difference with other differences. Therefore, the dynamics of desire is the process of formation and interaction of multiple desires. Dynamics shows the relations of various parts of the whole, and in such a way that these parts are not identical either to the whole, or to themselves, or their cyme and the whole itself also turns out to be non-identical.

Describing desire, it should be noted that one of its poles forms power, and the other - creativity. This is an expression of extreme forms of social organization. In terms of the dynamics of desire, power presupposes the identity of the object, thanks to which structures of difference are formed. Unlike the first, the second aspect suggests avoidance of any production, including the production of desire, since it does not allow it to appear as such, avoiding any idea. Creativity makes desire non-self-identical, distinguishes desire from others and from oneself. But these are only extreme points of meaning, and they do not exhaust all the differences and all the possibilities of organizing desire.

Desire brings sociality into the dimension of being as co-being, keeping its multiple and heterogeneous character.

A heterological interpretation of the understanding of the desire to move away from the understanding of the community as the sum of differences, keeping them in some identical integrity and allowing the community to be reproduced as such in every next moment of its existence.

Desire in this case is that mode of social being, which powerfully keeps the community from disintegration into separate fragments of differences and creatively reproduces the unity of the community in diversity.

The modern study of capital is connected with the analysis of social beings from the point of view of the dynamics of desire. It includes:

- Ontological foundations of desire.
- a way of constituting society by desire.
- forms of social relations.
- way of social structuring;

Corresponding to the concept of the economic field is the model of the "main exchange cycle". Understanding the positions of economic agents in the exchange cycle makes it possible to determine the dynamics of the cyclical movement of products.

In the "main cycle" there is a selection and recoding of signals and social events occurring in the microenvironment at the local level in order to make them identifiable in the public macro environment of the social space. The transcoding process is determined by a number of parameters that do not represent creative attributes.

An analysis of the positions and professional roles of creators and actors in the economic field reveals the constant inclusion in the economic life of creators - professionals in any activity. A number of creators are directly interested in being included in economic life with the aim of directly influencing the mass consciousness, promoting themselves and their products. Such positioning in the economic field is understandable from the point of view of the concept of social capital. The creators and actors of exchange have a different capital structure and, in the struggle for a position in the economic field, they strive to increase their own capital at the expense of the capital of other economic agents.

It seems reasonable to single out the following positions in the field structure, personified as economic agents:

1. Creators. Carriers of social interests, realizing their goals through mass communication, which consist

in influencing the mass consciousness by demonstrating new products.

2. Communicators (actors). Subjects of realization of professional and personal economic interests.

3. Production owners. Subjects of realization of economic interests - obtaining commercial benefits.

4. Mass audience. Subjects whose purpose is to obtain information for orientation in the economic environment.

The concept of "capital" is a construct created analytically to describe the features of the social practices of field agents in the aspect of external power relations. This means that this construct is not represented in the structure of the individual consciousness of the agents of the field, and a direct empirical assessment of the value of capital is impossible, and indirectly it is connected with the development of a system of indicators of the value and indicator of the conversion of forms of capital.

Positions in the economic field and, accordingly, agents of the economy, as personifications of these positions, differ in the structure of capital. Estimating the amount of capital involves understanding the ideas of social topology. The volume and structure of capital determine the possibility of power and influence of subjects with this capital on those who have less capital within specific fields.

The analysis shows that positions in the economic field are backed differently by different types of capital. The largest total indicators of capital are found among the owners of production and creators of products. The communicators are predominantly occupied with solving the problems of transcoding, rather than creating products. In this sense, the work of a communicator is less complex than the work of a creator of new ideas and product samples. It is very significant that the value of the capital of the economic audience - consumers of products, is extremely small. This fixes the fact that the audience in the economic field is not a subject, but rather an object of influence of other economic agents.

The analysis shows that the "forces" of creators and owners of production in the economic field are

approximately equal. However, the structure of their capital differs significantly. In the structure of the capital of the creators, symbolic capital is represented to the greatest extent; social; political, and cultural capital. In turn, the owners of production have, first of all, the economic and administrative capital. Other types of capital are expressed much less or are not present at all. It can be argued that the capital structure of these two agents is largely complementary.

In the capital structure of communicators, social capital is of the greatest importance, i.e. the sum of acquaintances, contacts, and network connections. The mass audience, to the greatest extent, has cultural and eco-capital, which is necessary for orientation and mastery of the environment.

Socio-ecological needs are a special kind of social need. A person needs a certain quality of natural habitat, and only if such fundamental conditions of existence as air, water, and soil are preserved, is his full life possible. These conditions can be attributed to one of the most important values of mankind.

In terms of their content, socio-ecological needs are associated with improving the quality of the natural environment, achieving its optimal state, from the point of view of the interests of the human person. Diverse environmental needs cannot be satisfied only at the level of an individual or a group. The subject is society as a whole.

The development of ecological culture and ecological consciousness is a prerequisite and the main social task for the formation of modern eco-capital. The desire to awaken social and environmental needs in people, to create all the conditions for their satisfaction, will lead to the solution of this problem.

Consideration of the economic field as a set of force fields, the "nodes" of which are economic agents, interconnected by relations of power and influence, which, in turn, are determined by the size and structure of capital of various types and stages, can serve as an adequate model describing the structure of the economic field.

So, the field is a universal way of organizing economic life, its source is the need for meaning. As a way

of organizing economic life, the field, through collective experience and collective memory, ensures, firstly, the preservation of social space and, secondly, the connection and continuity of social time.

The mechanism for realizing the social function of the field is cyclicity, as a reaction to the thought. At the same time, real social existence acquires meaning only in relation to field existence. The principle of organizing a stable social space is commodity-centrism, the principle of organizing the continuity of social time is cyclicity. Thus, the field is a way of organizing and structuring the beginning of socio-cultural life.

2. Exchange process

For a commodity, each other commodity body serves only as a form of manifestation of its own value. Each commodity is always ready to be exchanged for any other commodity, while the commodity acts like a born equalizer. In the direct exchange of products, each commodity is a medium of exchange for the owner himself and an equivalent for its non-owner, but only insofar as this commodity represents a use-value for the latter. In the process itself, in the volitional attitude of the actor, the economic attitude is reflected.

The circulation of commodities, in which the owners of commodities exchange their own products for various other products and equate them with one another, never takes place without the various commodities of different commodity producers within the limits of their turnover being exchanged for the same third commodity and being equated. him as a value. Such a third commodity, becoming an equivalent for various other commodities, directly acquires the universal or social equivalent form.

The equivalent is the necessary product of the process of exchange, in which heterogeneous products of labor are equated to each other and thereby actually converted into commodities. The historical process of expanding and deepening exchange develops the opposition between use-value and value, dormant in the nature of commodities. The need to give an external expression for circulation to this opposition leads to the emergence

of an independent form of commodity-value and is not relieved until this task is finally solved by dividing the commodity into commodity and money. Consequently, to the same extent that the transformation of the products of labor into commodities takes place, the transformation of commodities into money also takes place.

As the exchange of commodities breaks its narrow local boundaries, and, accordingly, commodity-value grows into the materialization of human labor in general, the form of money passes over to those commodities which, by their very nature, are especially suitable for fulfilling the social function of a universal equivalent, namely, noble metals, how the natural properties of these metals are consistent with the functions of money.

An adequate form of manifestation of value, or the materialization of abstract and, therefore, identical human labor, can only be such a product, all copies of which have the same quality. On the other hand, since the difference in values is purely quantitative, this product must be capable of purely quantitative differences, i.e. must have such properties that it can be divided into arbitrarily small parts and reassembled from these parts. Gold has these qualities by nature.

The first function of money is to serve as a form of manifestation of commodity value, or as a material in which the magnitude of commodity values finds social expression. At the same time, the use-value of the monetary commodity doubles. Along with the special use-value that belongs to him as an individual commodity, he receives a formal use-value arising from his specific social functions.

Since all other commodities are only special equivalents of money, and money is their universal equivalent, they, as special commodities, are related to money as a general commodity (universal commodity). The monetary form of things is something extraneous to them, it is only a form of manifestation of human relations hidden behind it. In this sense, each commodity would be only a sign, because, as a value, it is only a material shell of the human labor expended on it.

But by declaring as mere signs those social properties which, on the basis of a particular mode of production, things acquire, or those material forms which, on the basis of this mode of production, acquire the social determinations of labor, they are hereby declared to be an arbitrary product of human reason. One gets the impression that a given commodity does not become money only because all other commodities express (\rightarrow) their values in it, but, on the contrary, as if these latter express their values in it because it is money. The mediating movement (\rightarrow) disappears in its own result and leaves no trace.

It is not money that makes goods commensurable. On the contrary, it is precise because all commodities as values represent materialized human labor and, consequently, are in themselves commensurable—that is precisely why they can all measure their value by the same specific commodity, thus transforming this latter into a common commodity for them. the measure of value, i.e. into money. Money as a measure of value is a necessary form of manifestation of the measure of value immanent in commodities–labor time.

The first function of gold is to supply the world of commodities with material for the expression of value, i.e. in order to express the values of commodities as quantities of the same time, qualitatively the same and quantitatively comparable. It functions, therefore, as a universal measure of value.

The expression of the value of a commodity in monetary form is the price of a commodity, which represents its value in a socially significant form. There is a technical need to reduce the prices of goods to a fixed amount of gold as a unit of measurement. This unit of measurement itself, by further division into certain parts, is expanded into a scale. Gold, even before its transformation into money, has such a scale in the form of weight divisions. As a measure of value and as a standard for prices, money performs two completely different functions. They serve as a measure of value as the social embodiment of human labor, as a scale of prices, as a fixed weight of metal.

As a measure of value, it serves to convert the values of infinitely varied commodities into prices, into imaginary quantities of gold. As a price scale (instrument) they measure these quantities of gold. The measure of value measures commodities as values; on the contrary, the scale of prices measures different quantities of gold by a given quantity of gold, and not the value of a given quantity of gold by the weight of its other quantities.

For price scale, a certain weight of gold must be fixed as a unit of measurement. Here, as in any other definition of quantities of the same name, the stability of the ratio of measures is of decisive importance. Consequently, the scale of prices performs its function the better, the more unchanged the same amount of gold serves as a unit of measurement. Gold can serve as a measure of value only because it is itself a product of labor and, consequently, value is potentially variable.

In determining prices, it is only a question of the ratios of different quantities of gold to each other. Gold, as a fixed price scale, always provides the same services, no matter how its value changes. Changes in the value of gold also do not interfere with its function as a measure of value. It affects all commodities simultaneously and therefore, other things being equal, does not change their mutual relative values, despite the fact that these latter are expressed either in higher or lower gold prices than were previously expressed.

The constant repetition of the exchange makes it a regular social process. Therefore, over time, at least part of the products of labor begins to be produced deliberately for the needs of exchange. From this moment, on the one hand, the division between the usefulness of a thing for immediate consumption and its usefulness for exchange is fixed. Its use-value is separated from its exchange value. On the other hand, the quantitative relation in which things are exchanged becomes dependent on their very production. Habit fixes them as values.

The commodity owner's ability to perceive the concrete properties of other commodity bodies, which is absent in the commodity, is replaced by all his own

feelings. For the commodity owner, the exchange is a universally social process. But one and the same process simultaneously for all commodity owners cannot be only individual and only universally social.

Along with its real image in price, a commodity has an ideal image of value, mentally represented by the image of gold, but in reality, it cannot be at the same time an actual commodity and actual gold. The commodity must be replaced by real gold in order to play the role of a universal equivalent for its owner. The form of price presupposes the alienability of commodities for money and the necessity of such alienation.

Let us consider a society in which the commodity form is the general form of the products of labor and, consequently, the relation of actors to each other, as owners of commodities, is the dominant social relation. In such a society, the products of qualitatively different types of useful labor confront each other like commodities. In the arena of the exchange process of goods, adequate infrastructure and an appropriate mass of goods are being created. The action in the arena is represented by the displacement of products from their places and their transfer to other places in the circulation mode. These actions are performed alternately by the same circulation actors, with a change in their roles as a seller and a buyer.

If the processes that oppose each other as completely independent form a certain internal unity, then this just means that their internal unity is realized in the movement of external opposites.

No one can sell without someone else buying. But no one is obligated to immediately buy just because he himself has sold something. The circulation of commodities breaks the temporal, spatial, and individual boundaries of the exchange of products precisely because the direct identity between the alienation of one's own product of labor and the receipt of someone else's in its place is divided into two opposite acts - sales and purchases. When the external justification of the internally dependent i.e. processes that complement each other reaches a certain point, then their unity is

revealed and observed in the form of various transformations.

The equality and equivalence of all types of labor, insofar as they are human labor in general, is a feature of the expression of value. The social attitude reduces the heterogeneous types of labor to what they have in common, to human labor in general, to how much labor is spent on creating a product, and how long the work lasts.

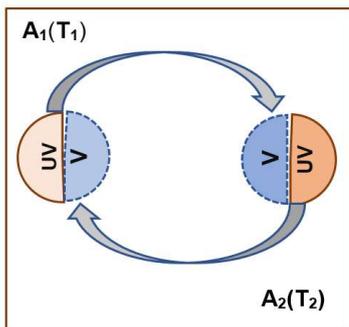


Fig. 1. Product relation process

In the social relation of one product to another, the value character of a product is revealed in its own exchange relation to another product. A commodity reveals its dual nature when its value acquires its own form of manifestation, different from its natural one, namely, the form of exchange value. A commodity considered in isolation never possesses this form, but always possesses it only in an exchange value relation to another commodity that is not homogeneous with it [1].

Let us consider two different products (T_1 and T_2) which are put in relation to each other by the expression of value (see Fig. 1). They become quantitatively comparable only after they are reduced to the same unity. Only as an expression of the same unity, they are of the same name, and, therefore, commensurate quantities.

The properties of a body do not arise in its relations to other things but are only revealed in such relations. Since (T_2) in the expression of value (T_1) represents an unnatural property of the value of both products: their value is purely social property.

The systemic nature of the commodity form lies in the fact that it is a mirror that reflects people the social

nature of their own labor, as the material nature of the products of the labor themselves, as the social properties of these things inherent in them. Therefore, the social relation of the producers to aggregate labor appears to them as being outside them, the social relation of things.

In this respect, concrete labor becomes the expression of abstract human labor. In (T_2), the cost is immediately visible, i.e. a clot of labor that is no different from labor embodied in value (T_1). The commodity (T_1) makes use-value (T_2) the material for the expression of its own value. To function as a mirror of value, (T_2) must reflect nothing other than its abstract property of being human labor in general. The ideal image of value is revealed in a series of relative expressions of value.

Fig. 2 shows a two-way single, but not merged process of selling and buying between external opposite poles (goods). In it, the internal duality of the commodity is revealed as external duality. This value relation, when the body of the commodity (T_2) becomes a mirror of the value of the commodity (T_1), is the basis of the dynamics of the transformation and transfer of commodities.

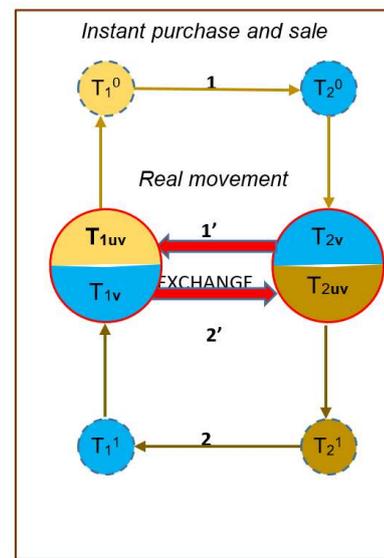


Fig. 2. Expression of value (first phase)

Actors (A_1) and (A_2) do not need their own products (T_1) and (T_2). They may be useful to other individuals. In

a real commodity environment, the actors, driven by the thirst for exchange, revive their products in the products of other actors. The value quanta of these products regulate the possible exchange relations. There is a single two-way process of replacing places, with the simultaneous exchange of products for each other.

The expression of the value of the commodity T_1 of the actor A_1 , contained in its value related to the commodity T_2 of the actor A_2 , shows that within this relation the natural form of the commodity (T_1) serves only as an image of its (individual) use-value (T_1^0), while the natural form of the commodity (T_2) is only the image of its (universal) value (T_2^0).

Within its value relationship with (T_1), (T_2) means more than outside it. In its value relationship with (T_1), (T_2) it acts as an embodied value, as a value body. Consequently, in the value relation in which (T_2) forms the equivalent of (T_1), the form (T_2) plays the role of a form of value. The value of the commodity (T_1) is therefore expressed in the body of the commodity (T_2), in its use-value. Thus (T_1) receives a value-form different from its natural form. Moreover, the form of value is not valued itself.

As something equal (T_2), the value of each commodity now differs not only from its own use-value, but also from every use-value, and thus expresses what this commodity has in common with all others. Consequently, only the equivalent form really establishes a relation between commodities as values or makes them appear in relation to each other as exchange values. The form of their value is simple and common to all of them, hence universal.

In order for the value of a product (T_1) to be expressed as a bunch of human labor, it must be expressed as a special “objectivity” that is materially different from (T_1) and at the same time common to it and another product (T_2). (T_1) enters into a relationship of value (exchange communication) with (T_2), which figures as (T_2^0), something qualitatively the same as (T_1), as a thing of the same kind. (T_2) plays here the role of a thing

which, in its tactile natural form, manifests value. (T_1) expresses its qualitative properties (T_1^0) in the only language available to it, in the commodity language. The value of the commodity (T_1) thus expressed has the form of relative value. Thus, the commodity environment is manifested.

In the case under consideration, the trigger mechanism starts the exchange process. In the “exchange” event, the mechanism is triggered in the {purchase|sale} session, which is activated from the inside to instantly change the status of actors with pre-designated functions for achieving the intended goals (see Fig. 3 and 4).

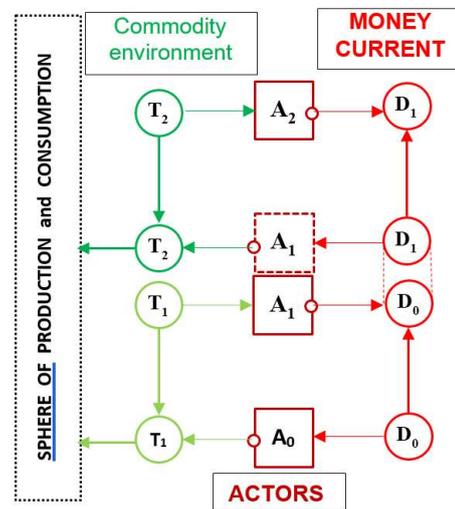


Fig. 3. Exchange space

In a broad sense, a trigger is a mechanism for the occurrence of an event. In a particular case, a trigger is a class of devices that have the ability to stay in one of two stable states for a long time and alternate them under the influence of external signals generated by the detector, when any predetermined internal and/or external conditions of the event are met. Exceeding the specified threshold by the signal initiates the fixation of the data reflected by the detector.

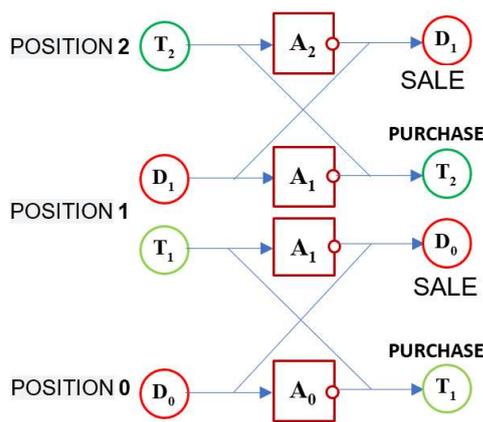


Fig. 4. Trigger exchange scheme

When a new status occurs, the action prescribed in the exchange takes place. This is a special type of stored procedure that the actor does not call directly, but the execution of which is due to the action to modify the position of the goods. This is an event that causes an adequate re-experiencing in a human actor.

In the process of exchange, the meaning of the "trigger" associated with the psychology of the actor is clearly revealed. For an exchange actor, a trigger is a certain event that triggers a certain emotional reaction in him. Sometimes this reaction is so powerful that it provokes unpredictable actions, devoid of logic and meaning in the given circumstances.

For example, spontaneous purchases. Marketers often use promotions, artificial hype and scarcity, fake discounts, and other triggers to make people make unnecessary purchases. Most of the tricks associated with stocks are based on the ignorance of buyers of real prices. Marketers often claim that the product is about to run out, or use timers in the style of "X minutes until the end of the promotion." People are afraid that they will not be in time, and make a rash purchase. A trigger causes a person to take impulsive actions with undesirable consequences. If a person is healthy, calm, and balanced, the trigger will not be able to push him to impulsive actions.

But reverse situations are also possible when under the influence of emotions, a person receives a powerful motivation to achieve goals. At the same time, a person's perception changes, and he returns to re-experiencing, to that past emotional state in which this trigger was formed in him.

The trigger fires when a certain stimulus appears. At the level of sensations, the actor feels that his mood has noticeably changed, but this cannot always be explained. This reaction occurs instantly - much faster than it is possible to assess the situation and understand who and why gave the signal. The influence of most triggers stops almost immediately after the disappearance of the stimulus or the understanding that the reaction was erroneous.

Each trigger state is easily recognized by the value of the output event. By the nature of the action, triggers belong to impulse devices - their active elements-actors operate in a key mode, and the change of states lasts a very short time.

Upon entering the commodity environment, the actors initially have unpredictable states. This leads to the need to perform the initial installation of the actor in the initial state required by the field. Thus, the programming of the commodity environment takes place, by using logical procedures, to organize the actors of the exchange system.

A trigger represents an element that can latch in one of two states. The main feature of the flip-flop is that it can stay in one of the fixed states for a long time after the termination of the switching signal. This feature is called trigger memory. At the same time, it is able to instantly switch between these states when a single signal from the outside appears. Let's designate one state of the trigger as "1" (corresponds to the presence of goods T), and the other state - through "0" (corresponds to the presence of money D). Thus, the trigger stores (remembers) one bit of a number written in binary code. In the general case, a distinctive feature of the trigger, as a functional device, is the storage of binary data.

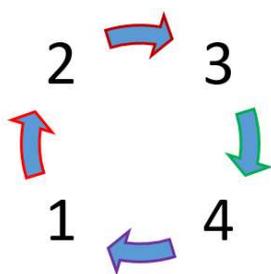


Fig. 5. Circulator

In the process of exchange, the actors act as inverters of the “T-D” signals, a trigger structure of cross-feedbacks, connect the actors of the commodity environment, give dynamics to the formed complex, and causes a flow of money. Switching the states of actors at different levels under the influence of an external signal is a trigger effect. In the case under consideration, these are the levels of “commodity environment” and “money flow”.

3. Cyclic process of phase transformations

A holistic and structured exchange space is dynamic. This activity is determined by its relationship with time. Time and space form a single characteristic - the chronotope.

Preservation of social space, connection, and continuity of social time provides the principle of cyclicity. The main point in cyclicity is creation, when the past product leaves, but, in return, a new one appears. The space of exchange fixes the cyclicity of time, in the form of a change of goods. Cyclicity ensures the continuity of life and at the same time is a repetition, which gives the vital events of the exchange space credibility and reality.

A circulator is a multi-arm (multi-pole) device for the directed transfer of a resource (energy) flow. The resource (energy) supplied to one of the arms is transferred to another (strictly defined) arm in accordance with the order of their alternation, and, from the arm with the highest number, it is transferred again to the first (see Fig. 5).

The circulator is a passive device with three or more arms. The arms are non-reciprocal devices with lumped

parameters, with unidirectional conduction. This is a stream isolator. In it, the reverse flow is completely extinguished and is not output to a separate port. Circulators do not require a power source.

Circulators are used as decoupling devices and devices for inputting data into other devices. They provide signal level matching and make it possible to implement devices for adding or separating signals with different carrier frequencies.

In the being of commodities (T_i), the relation $\langle T_1|T_2 \rangle$ itself, representing the manifestation of exchange value (EV), is a constitutive element, the germ of a network of exchanges. There is no polarity of the poles in it and you cannot rearrange both parts. UV acts as a material substrate for EV. The mediating movement in relation disappears in its own result and leaves no trace. As a result, the actor (A_1) is replacing the product (T_1) with the product (T_2).

As an intermediary in the circulation of goods, money acquires the function of an instrument in circulation. The change of forms in which the social exchange of the products of labor T-D-T' takes place leads to the fact that the same value, forming the starting point of the process as a commodity, again returns to the same point in the form of a new commodity. Thus, this movement of goods is a circuit, with a change in the filling of the original place. On the other hand, this same form excludes the circulation of money. The result of such a circuit is the continuous removal of money from its starting point and not a return to it.

In one cycle, the same money flows to the seller as an alienated image of the commodity and leaves him as an absolutely alienable image of the commodity. They change places twice. The first change in the form of the commodity brings this money into the seller's pocket, the second takes it out again. Thus, two opposite changes in the form of the same commodity are reflected in the double movement of money (toward and away from itself) in the opposite direction.

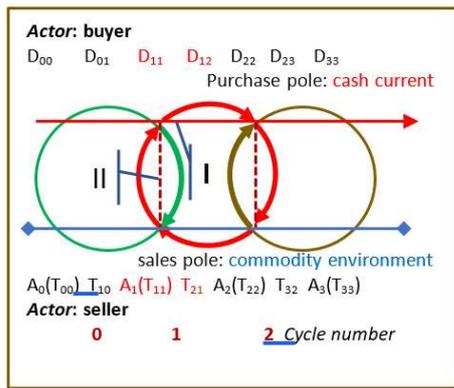


Fig. 6. Goods circulation in the exchange space

In general, as long as the commodity remains in the hands of the seller in its transformed form, in the form of money, this commodity is at the stage of its first change of forms, i.e. he accomplished only the first half of his cycle. When the process of selling for the sake of buying is completed, the money is in turn removed from the hands of its original owner. The only way money can be returned is because the new product restarts or repeats the same cycle, which ends with the same result as the first. Consequently, the form of movement directly communicated to money by the circulation of commodities is their constant removal from the starting point, their transfer from the hands of one commodity owner to the hands of another, thereby creating a current (flow) of money.

Money serves as an instrument of constant monotonous repetition of the same process (cycle). The commodity is always on the side of the seller, money is always on the side of the buyer as a purchasing instrument that functions as a realizer of the price of the commodity. Realizing it, money transfers the commodity from the hands of the seller to the hands of the buyer and at the same time is removed from the hands of the buyer into the hands of the seller in order to repeat the same cycle with some other commodity. The value-form into which the commodity is transformed is then quantized into fleeting equivalent forms of commodities.

Continuity of movement is peculiar only to money. And the very movement which for a commodity breaks

up into two opposite processes, this very movement as the proper movement of money, is always one and the same process in which money changes places with new and new commodities. And always in the direction opposite to the own movement of goods (see Fig. 6).

Two changes of form, forming a complete circuit (four-link circulator) of one commodity, are at the same time opposite partial changes of forms of two other goods (see Fig. 6). One and the same commodity (T_{11}) opens a series of its own form changes and at the same time completes the complete form change of another commodity (T_{00}). During his first transformation, in the act of selling, he performs both of these roles, in his own person. Having turned into a money vestment, in which he himself passes the path of any commodity body, he at the same time completes the first change in the form of some third (T_{22}) commodity.

The fact that this one-way form of the movement of money (current) (I) arises from the two-way form (II) of the movement of commodities remains disguised. The very nature of the circulation of commodities gives rise to just the opposite appearance. The first change in the form of a commodity in its outward appearance is not only the movement of money but also the movement of the commodity itself. On the contrary, the second change in the form of the original commodity appears only as a movement of money. In the first half of its cycle, the commodity changes place with money. At the same time, the commodity as use-value falls out of the sphere of circulation and passes into the sphere of consumption (including as a means of subsistence and as a means of production). In its place is the image of the value of the commodity or its money mask. In the sphere of production, images of the products of labor arise, thanks to which, in the sphere of commodity exchange, commodities find ready-made images of their value. In the second half of the cycle, the commodity no longer runs in its natural form, but in its monetary vestment.

Money is constantly removing commodities from circulation, taking their place in cycles, thereby moving away from its own starting point. Therefore, although

the circulation of commodities is only expressed in the movement of money, from the outside it seems, on the contrary, that the circulation of commodities is only the result of the movement of money. Money has no other movement than that which is communicated to it by commodities.

Thus the circulation described by the series of changes in the form of each commodity is inextricably intertwined with the circulation of other commodities. The process as a whole is the circulation of goods in the space of exchange.

The entire mass of the product in the commodity medium functions as one commodity, each instance of which is only a corresponding part of this one product. The value of each individual part is only the materialization of a certain part of the social labor expended on the production of the entire mass of the product.

In the hands of every commodity owner, gold is the detached image of his alienated commodity, the product of the sale, or the first change in the form of the commodity (T-D). Gold becomes real money because the commodities, in the course of their general alienation, make it a transformed form of their use-value that has actually separated from them, and therefore a real image of their value.

Money is the image of all other commodities separated from them or the product of their general alienation; it is an absolutely alienable commodity. They read all prices backward and are thus reflected in all bodies of commodities as submissive material for their own transformation into commodities.

Just as one and the same commodity successively performs two opposite transformations - from a commodity into money and from money into a commodity - in the same way, one and the same commodity owner changes the role of the seller to the role of the buyer. Consequently, these are not firmly fixed roles, but roles that are constantly passing in the process of circulation of goods, from one person to another.

The circulation of commodities is not only formally, but also essentially different from the direct exchange of

products. The goods of person B replace the goods of person A, but A and B do not mutually exchange their goods - this is a general condition for the circulation of goods.

The value of products exists, though invisibly, in the things themselves. It is expressed in their relation to gold, a relation which, so to speak, exists only in the head of the actor. Since the expression of commodity values in gold is of an ideal nature, only mentally imaginable or ideal gold (=information) can also be applied to this operation. Money performs its function as a measure of value only as mentally represented or ideal money (=information).

The price, or money-form of commodities, as well as their value-form in general, is something different from their sensually perceived real bodily form, therefore, it is only an ideal form that exists only in representation. Price is the money name of labor embodied in a commodity.

Although the function of the measure of value is performed only by mentally represented money, the price depends entirely on the real money material, since the duality of the measure of value contradicts its function. Commodity values have thus become mentally represented quantities of the same name of gold of various sizes. As such different quantities of gold, they are compared and commensurate with each other (see Fig. 7).

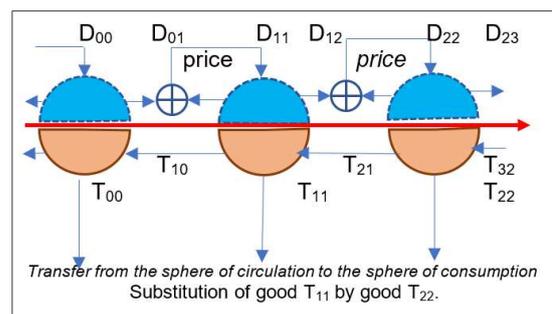


Fig. 7. Value Being.
Weaving a net of relationships

Gold became ideal money, or a measure of value because all commodities measured their values in it and thus made it the mentally represented opposite of their use form, the image of their value. Gold is the detached

image of the commodity. As an image of value, the commodity erases from itself every trace of its naturally grown use-value, every trace of the special useful labor that created it, and turns into a homogeneous social materialization of human labor devoid of differences.

The workings of the price mechanism only work its way through disordered chaos as the blindly working law of averages. In order to give a commodity a price, it is enough to equate the mentally represented gold with it. Gold only functions as an ideal measure of value because it already circulates as a money commodity in the exchange process. In the ideal world of values, there is thus a species.

Purification of the product from the bodily (spatial and temporal) and endowed with "value existence". The direct exchange of the product occurs only through one - the only approved channel. In the supersensible world, fruits grown in the sensible world ripen. (Links at the level of symbols (signs)). In the absence of money, the network of goods is devoid of internal dynamics.

On the one hand, the exchange of goods breaks the individual and local boundaries of the direct exchange of products and develops the metabolism of human labor. On the other hand, a whole network of social relations is developing here, which are beyond the control of the actors and have the nature of relations given by nature [2].

6. *Economic capital*

Specific form: D-T-D*, the transformation of money into a commodity and the reverse transformation of a commodity into money - buying for the sake of selling. Money, which in its movement describes this last cycle, is transformed into capital, manifests the power of capital, becomes capital, and already in its purpose is capital. Thus, the general formula of capital is introduced:

where: D - initially advanced capital (money);

T - commodity form;

D* - originally advanced capital + surplus value.

Capital is one of the most versatile economic categories. In the broad sense of the word, capital means everything that generates income. The object of research is the essence of capital, its structure, and forms, as well as concepts that reveal the essence of capital. The subject of the research is the economic relations between the subjects of the economy that arise in the course of the movement of capital, actions aimed at increasing its volume or in the process of profitable investment of capital to obtain further income.

The main thing in the nature of capital was that it is described by categories of a social nature. Any capital is essentially a social relation, and it cannot be used outside of them. Capital is understood as a permanent fund of wealth that retains its viability through transformation into capital goods. These concepts cannot be confusing, since the patterns and prerequisites of development that are valid for one of them are incorrect for the other.

Capital is dynamic. It is conserved and must be kept in order for production to be successful. Capital can only be understood as a constant movement, the development of all its elements. Capital is presented as something deliberately objectified, weighty, and at the same time dynamic, developing and constantly converting and changing forms.

Any phenomenon that is known by a person in the economic field exists in the coordinates of space and time. Time is not capital itself, but an indispensable condition for the sensation, perception of its existence. Thus, its inseparable attribute, time, is added to the definition of capital, but time is not introduced into the structure of capital itself as its special component.

Time does not move in any one direction; it doesn't flow, it just exists. Time is energy, which is consistent with the whole complex of ideas characteristic of the modern picture of the social world, because within its framework everything that exists is alive, and life itself has energy. The space of society is considered as a living organism, permeated with many energies.

But time has a dual nature. On the one hand, time is an active principle that launches dynamic processes

associated with work in space, while time itself is dynamic, mobile. On the other hand, as a representative of eternal time, it is static. Everything that exists is in the circuit of the Eternal, and therefore it is itself eternal.

As a structuring principle, time correlates with the chaos-order opposition, which is of particular importance in the life of space. Chaos, like time, is associated with structuring activity, since it affects the processes in space. Without Chaos, therefore, there is no movement.

The modern perception of time is associated with temporality, transient, while time is something that always exists, therefore it is in associative links with special images. Instead of order and structure, he puts openness and subjectivity, the openness of systems and the presence in them of a space of freedom and uncertainty at the center of the physical world. When linking finite time and eternal time, "pure" time is actualized and at the same time, fluid time is destroyed.

The concept of capital includes the classification of the main forms of capital and the procedure for their mutual conversion. Usually, the focus is on fixed capital, fixed capital, working capital, financial capital, the economic capital.

In general, the spatial embodiment of capital exists in the form of capital goods. The totality of capital goods has a structure, each component of which has its own life cycle, which is displayed by the "circulation of capital". Thus, capital goods have life cycles or cycles of reproduction that are mapped to the brains of the actors.

Capital exists only when it is constantly in the process of reproduction. Capital is not a simple relationship, but a process in which it remains capital at various points. The functional role of capital in production was to enable the use of more efficient methods of production. The goal to be realized is the acquisition of surplus value through industrial and economic activities based on voluntary exchange. Capital is defined in many ways: as a value that brings added value.

An analysis of capital shows that the condition for its emergence is commodity circulation, and the first form of its manifestation is money. Money by itself does not

bring any income. Capital is a self-expanding value. The reason for the increase of capital is determined by the appearance of labor power as a commodity because its use-value is the source of value. Productive labor is employed by means of the capital expended in putting it into action, and not by means of consumer demand for the product of labor.

In the process of self-expansion, capital is considered in three aspects:

- self-increasing cost;
- the process of continuous movement of funds; vitality in the very fund of wealth.
- a system of production relations based on the exploitation of workers by capitalists.

The main property of capital is the ability to generate income, which, in turn, depends on the rarity of the capital itself. Rarity is the result of competition, which implies an alternative way of using wealth - storing it in cash to earn interest. In this regard, the condition for the transformation of wealth into capital is determined by comparing the rates of interest and the efficiency of capital.

Economic capital is easily alienated from its owner since it has a high degree of formalization and reification. The main criterion for measuring the scale of economic capital is the monetary value of accumulated assets. Materialization of funds - giving them a physical form.

Economic capital in the process of production goes through three stages (forms): monetary, productive, and commodity.

At the stage of the monetary form, the purchase of labor power and means of production by the entrepreneur takes place, at the stage of productive capital passes from the sphere of commodity circulation to the production sphere. And, finally, during the stay of capital in the form of commodities, capital multiplies, since the finished product contains the surplus value, which, after the sale of the commodity, can be found in the money-form of capital that has multiplied itself.

Physical capital - is associated with the level of efficiency of economic agents, their physical data, which are

actively used in production. It is determined by the ability to work, that is, the physical and mental data of the employee, which, in turn, helps the employee to realize himself in the labor process.

Social capital is the totality of relationships that give rise to actions. This type of capital implies the establishment and maintenance of relations with other economic entities, as well as the expectation that they will fulfill their obligations without additional incentives in the form of sanctions. Social capital is not inherent in one person, it is formed by networks of social ties. The institutional basis of social capital is belonging to any social segment.

The administrative capital is associated with the ability of economic agents to control access to the resources of other agents while using power and authority. This capital is associated with differentiation by positions in the hierarchy of organizations, is embodied in organizational hierarchical structures and in the structure of job positions. The administrative capital is not an attribute of one person, it is tied to a specific place in the organization and is transferred by transferring the position to a candidate for it.

Of particular interest is the set of conditions under which an entrepreneur can receive a constant profit without exchanging real money for goods and other material goods. The most accurate definition of this form is the ability to make money out of money without buying or selling anything. This is not about production capacities and tools, but about the financial pool of funds aimed at acquiring goods.

How to operationalize different forms of capital. What is the set of operational concepts that can be directly used in empirical research? The original definition of capital has five constitutive properties.

A person enters into economic interactions, not with bare hands. In addition to the goals and motives that induce him to this interaction, he also has a set of resources that can be involved in it. These resources received the conditional name of capital. The first property of capital is that it acts as a limited economic resource.

Another property of capital is its ability to accumulate - it is a resource not only preserved but also replenished.

In addition to the ability for economic use and accumulation, capital has a third property. This is an economic resource with certain liquidity, i.e. the ability, directly or indirectly, regardless of their objective forms, to turn into a monetary form. This liquidity is provided by the presence of a value, which is understood as a quantified ability to exchange for other resources. Further, capital does not remain in a passive state, its accumulation does not mean simple storage of resources and the formation of treasures, it is included in the process of circulation of value, in which the money form sets both the starting and ending points of movement. Capital, therefore, appears as a dynamic resource, and its fourth property is revealed in the ability to convert - the constant change of its own forms. Moreover, it is reproduced precisely due to the change of its forms, their mutual transformation. Capital is a self-reproducing value, which is included in the continuous process of circulation: money capital turns into production capital, the latter turns into a commodity, which is again ready to take on a monetary form. And finally, the fifth property is that capital in the process of its circulation not only reproduces its value, but also brings - a new, additional (surplus) value, or profit. In other words, it acts as a self-increasing value. It is no longer just about the accumulation of a resource in its natural form, but about the increment in value resulting from the conversion of forms of capital.

Thus, capital is understood as an accumulated economic resource, which is included in the processes of reproduction and increases in value through the mutual conversion of its various forms.

An empirical study of the concept of capital conversion for the analysis of life strategies significantly expands the list of analyzed forms of capital that are used in economic activity, and thanks to this replenishment of many forms, the very concept of capital are seriously enriched. It goes beyond the actual economic framework

and breaks away from the cost basis in its direct economic sense.

Capital can take not only materialized but also incorporated forms, i.e. be embodied in individuals and relationships between people. According to this concept, there are three states of capital, namely:

- incorporated;
- objectified;
- institutionalized.

Embodied state refers to the set of relatively stable reproducible dispositions and demonstrable abilities endowed with the owner of some form of capital. The objectified state means the adoption by the capital of reified forms that are available for direct observation and transmission in their physical, objective form. Finally, the institutionalized state presupposes objectified forms of recognition of this type of capital as a resource. Such states, in turn, can be formalized in the form of property rights, ranks, certificates, but they can also appear in an unformalized form, which nevertheless makes it possible to recognize and recognize this type of capital.

The theory of asymmetric information - shows that the capital market cannot be absolutely perfect in all aspects, even in the most developed countries.

Signaling theory - finds that the capital market "sends signals to investors" about the prospects for its development. The most persistent risk is an imbalance between the current level of demand and the ability of supply to meet that demand. at the same time, price pressure may intensify. The market will regard this situation (event) as a signal.

Monitoring cost theory - indicates that the interests and level of awareness of the owners and creditors of the organization are different, in this regard, the emphasis is on solving the problems of transcoding, rather than creating messages.

In addition to the analysis of the structure of assets, an analysis of the structure of their sources is needed, then an analysis of changes in sources and assets. All these actions are necessary for the qualitative optimization of the capital structure.

The ideas underlying modern economics about an independent free market that grew without money from the individual exchange of products, and individual interests as the engine of the economy, are applicable to describe a society in a first approximation. Analysis within the framework of the first approximation, not only does not allow us to imagine how a society can exist and develop outside of capitalist relations. It makes it difficult to see the anomalies of the real market, which is very far from the dream of free self-regulation and bears the imprint of the cruel history of its formation.

Over the centuries, the world has seen great diversity in the organization and motivation of communities: from neighborhood relations to flexible systems of centralized accounting and distribution, on which entire empires were based. They were not characterized by impersonal quantitative-money relations, and, most importantly, human bodies and lives were not at all subject to the logic of exchange, and individuals in society were included in a complex network of personal emotional relationships.

Conclusion

The formation of the human population, the growth of the population in it, the qualitative leap in the development of science and technology, have led to the fact that human activity has become a factor on a planetary scale, the guiding force for the further evolution of the biosphere. At the same time, the biosphere was transformed into an anthroposphere with disturbed homeostasis in the metabolic cycle and a weakened ability to self-regulate. The man violated biological patterns that limit the growth of populations by the availability of resources and increased his population to the limit of the biosphere, which led to the opening of closed cycles of substances and disruption of information flows in biospheric processes.

A person will be able to integrate his activity into the global metabolic cycle of the biosphere and continue his existence and development if the intellect controls the activity of a thinking being in strict accordance with the

laws of nature. A person will apply the acquired knowledge for the reasonable management of the mechanism of functioning of ecosystems for the benefit of himself and without harming nature. In this way, a new level of biosphere homeostasis can be created, tuned to the real mass of secondary products created by man to the detriment of nature. This new elevated level of homeostasis will be constantly maintained with the help of higher technologies while consolidating the material and intellectual potential of mankind.

In this way, the question of the content of scientific and technological progress is resolved, in contrast to the division of mankind with the help of technological innovations into various groups. Intersystem analysis generalizes and synthesizes knowledge obtained in various branches of science. Such an approach will allow mankind to change the chosen vector of its development – "anthropocentric" to "cosmocentric", in which the idea of a person's spiritual and creative self-government comes to the fore, thanks to which he enters the leading spiritual, moral and intellectual position in the world.

The logic underlying the modern world addresses the issue of connections, motivations, and needs that lie outside the capitalist market, as well as a social organization that takes into account not quantitative indicators, but the personal preferences and emotions of a person. Reality is based on non-linear causal relationships. The probability of approaching the goal "accidentally" is minimal, so the "market elements" are only an excuse for an unequal exchange between the economies of the "developed" and "developing" world.

Capitalism, which first degenerated into imperialism, today is rapidly degenerating into "globalism", when the connectedness of the world increases, which gives rise to trans- and meta-corporations, and network organizations that form many niche monopolies.

Capitalism is not a stable system that creates a balance of interests, national unity, and equality, capitalism does not even support its fundamental principles: freedom, private property, the market. The main element of capitalism was competition, which, in the

absence of a strategic competitor, begins to give way to collusion, which becomes the enemy of any development. Here the markets do not express social wisdom, but the desires of the most powerful players - i.e. corporations.

Modern globalists have announced the death of any meta-corporeality, any semantic field, any vertical, and any ideology. That is, globalism destroys all the subtle semantic infrastructure that could give rise to subjects. After all, the subject, and even more so the political subject, is something that is able to combine semantic, cultural, and political content with the ability to act. But if there are no meanings, then there are no subjects, no full-fledged actions.

Human energy, under the influence of such a global "anesthesia", loses its semantic design and, for the time being, goes to the level of the subconscious. As a result, instead of stability, which both the authorities and society would like to see, the potential for nonsense aimed at destruction is increasing.

The destruction of certain types of consciousness involves the destruction and reorganization of the communities that constitute this type of consciousness. The result of the destruction of consciousness is the destruction of certain forms of consciousness as a type and the re-recruitment of members of one type of community into new ones - artificially formed.

Belief in crisis-free governance, the free market, or other "reasonable" utopias is waning. Capitalism has repeatedly gone through a sharp "Spatio-temporal contraction", that is, such a restructuring of society that made it possible to accelerate the turnover of capital and increase profits. Distances are decreasing both due to the development of technologies and due to the real movement of companies to large cities and "clusters". The idea of the "normal" speed of processes, including labor, is changing, and instead of development strategies for many years, managers are trying to ensure maximum profit here and now - focusing on more "profitable" instruments, such as loans, insurance, speculation, resales or mergers.

There are two features of "compression" worth noting. First, the new organization of space and the acceleration of the pace of activity are associated with increased control over labor. Moreover, not only the production process but also consumption is regulated. However, any local victory, by definition, cannot challenge the general level - the state, capital, the monetary system - and therefore must put up with the existing organization of space, time, and problems of the value (value) system.

Capitalism has replaced the use (individual) value of things with their universal exchange value (associated with the expenditure of abstract labor). Exchange value began to be expressed in money. However, "money" takes on many forms: government bills, loans from various banks, entries in various accounting books. During a crisis, it turns out to be extremely important - whether you have cash on hand or, say, a credit receipt from a bankrupt bank. Constant changes in exchange rates and inflation generally do not allow us to understand what and how much "costs", and whether the value is adequately expressed in this money. This opens up a large space for speculation for those who control the issuance of certain money.

The second feature of "squeezing" is related to the generic problem of capital - with overproduction - and determines the depreciation or outright destruction of old assets.

The fact that capital has an organization and a dominant place in social production dictates the use of communication tools created by capital and the reorganization of space-time. Capitalism chains workers to objects and existing reality (place). The local features of oppression complement the universal ideas about exploitation and create additional problems for the spatial organization of capital.

In the end, neither democracy nor the direct participation of the masses in governance, even liberal "self-development" when incomprehensible global forces cause an intensified search for local identity, are impossible if capital squeezes the last forces out of the people,

prohibiting any "superfluous" that does not produce "profit" movement. Politics is thus deprived of an ideal, targeted component.

A person refuses internal changes because capitalism does not welcome this. As a result, he loses those human potentials that even primitive people possess. There is a lack of coordination and non-synchronization of the actions of the forces involved. How to use effective leverage to influence the situation when people have nothing in common except for their location. The key issue is the strengthening of the "oppressed side of the market" - workers and consumers. Their voices, not capitalists or politicians, should have power. amplification mechanism.

Capitalism did not imply any improvement of man, but only wanted to fit the existing person into the world in the most rational way, slyly calling such an inscription an improvement. Individuals are more vulnerable to possible influence.

Society, with all its developed complexity, is extolled as the basis of reason, creativity, and the bearer of human essence, it turns out to be an obstacle to the "free realization of human vitality", with aspirations and ideas embedded in their foundation, with their potential. People who are able to look into themselves and with a developed function of social memory.

The presence of such an ability for the spiritual and cultural overcoming of internal backwardness or for transformation is the core of humanity as a "tribal essence". But it is precisely from it that capitalism alienates, which is its main sin against humanity. The "generic essence" of man is to overcome the existing and open laws, and not just to follow them. Possessing a true integrator, that is, its meta-corporeality and ultimate foundations, it always collects everything into one whole.

A new conceptual project is proposed and ways of its implementation are shown. A new project based on a new idea. Start a new cycle of growth (and attraction of investments). The process begins by identifying the forces driving change and then combining these forces in a variety of ways to create a set of diverse future scenarios.

A scenario is an environment in which change can be not only imagined but also implemented.

Consider project management as naturally occurring, self-serving, developing self-similar structures that exist for their own sake.

To consider much of what they call the project and its management as an illusion and a human construct that hides a number of feelings, expectations and sensations that are caused, processed and described by the human brain.

Social production and techno-production structures are recipients of investments and locomotives of a breakthrough into the future. It is social production systems and new ways of life in a specific significant place that destroy technological pyramids, subordinate them to their tasks.

The recipients of investments and the subjects of the breakthrough serve to create a new sociality of development and a new society with a general mindset of creation and enthusiasm for creative creativity. It is the multiplicity of associations, the sociality of development that is the environment for motivating people who are ready to engage in action that provides a breakthrough and a breakthrough. A social system, consisting of a complex network of micro-interactions, creates a culture at the macro level.

The level of scientific and humanitarian ideas about the individual person-personality, focused on the highest cultural values, more and more comes into conflict with the needs of society, archaically focused not on the relation of knowledge, but on the relation of adaptation.

Modern media manipulate public opinion by promoting the interests of their owners due to their corporate nature. The media, wittingly and unwittingly, promote consumer values, form a certain public opinion and, as a result, control the publicly available description of the world.

Today, the Internet is the leading area for the spread of media viruses. Media viruses cause significant consequences for society. Spontaneous uncontrolled distri-

bution from one Internet user to another is not subject to all information, but only that which in any way leaves many users indifferent to it.

Create a meme and deploy it across various media channels. To blow up the landscape of reality created by the mass media (mass media) - most often a simplified model of the world. Determine whether the information event simplifies the issue, reduces it to emotion, or makes it complex. A factor counteracting the deliberate simplification of the picture of the world by the media is media events that “cause genuine social change” - <Event; invention; technology; scientific theory; philosophical system; behavior of public people, etc.>.

Based on the interaction of nature, man and society, the new institution is included in the invariant composition of the elements of the metaproduction function. Thus, the endogenization of the institution is fixed as an argument of the meta-production function.

According to the basic postulates, in the creation of any product of human activity (**Q**), along with subject transformational (**Tf**) factors - human (**A₀**), technical (**T**) and material (resource) (**M**) - the communication environment, conductors of influence, is involved, for the implementation of transactional factors of production (**Ta**), which include institutions (**I₀**) along with organizational (**O**) and human (information resource) (**A₁**). The meta-production function shows that in the production of a product, regardless of its scale, type and type, all these factors inevitably interact:

$$Q = \varphi(\mathbf{Tf}, \mathbf{Ta}) = \varphi[(\mathbf{A}_0, \mathbf{T}, \mathbf{M}); (\mathbf{I}_0, \mathbf{O}, \mathbf{A}_1)] = \varphi[(\mathbf{A}); (\mathbf{T}, \mathbf{M}); (\mathbf{I}_0, \mathbf{O})].$$

where (**A**) is a universal person, combining transformational and transactional abilities.

Institutional reality is rooted in being, and is initially and always present as an endogenous factor in any production. The introduction of the institution into the composition of the endogenous variables of the production function allows us to develop the theory of action. Institutions act as successive ways of life, which give life a dissection and structure, and thus are clearly connected with the social division of labor.

A tool for the formation (research, design and management) of a new sociality of development beyond the established contour of financial global capitalism, protects against embedding in other people's social production systems.

Systemic production of planetary value - frontally, in waves, involving the resources of the whole world and

returning finished products to countries. Development of infrastructural planetary solutions that everyone needs at once, but no one in particular. Capitalization of new breakthrough forms of employment. Behind the external similarities of the goods consumed, there are fundamental differences in how and for what they are consumed.

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საკვანძო სიტყვები: ეკონომიკური აგენტები; ეკონომიკური ველი; პოზიციები; საზოგადოება; სტრუქტურაცია.

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Экономическое поле как инструмент социальной структуризации

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Аннотация. В качестве способа организации социальной жизни и структурирующего начала экономики, обмен опирается на принципы товара-центризма и цикличности, актуально проявляющиеся в различных сегментах товарного мира. Товара-центризм является одним из механизмов сохранения стабильности социального пространства, воплощающего принципы статической устойчивости и целостности.

Вводится понятие экономического поля – особой реальности, проявляющаяся в социальном пространстве, организующая социальные практики и представления агентов, включенных в систему производства и потребления продуктов. Экономические агенты (творцы продуктов, участники производства, продавцы, покупатели) являются владельцами различных форм капитала, который используется ими для усиления своей позиции в социальном пространстве.

Ключевые слова: позиции; социум; структуризация; экономическое поле; экономический агент.

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