

COMMENTS

'POWER' AND TECHNOLOGICAL MACHINES: DREAMS ARE REPLACED BY GOAL-SETTING

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Modern technologies are rapidly changing the customary forms of being and reshaping the activities of social institutions. This transformation is accompanied by a belief in a long period of sustainable progress brought about through the media, the Internet, mobile telecommunication, robotics and artificial intelligence. Previously, science fiction as a literary genre served as an impetus for science and technology, today, the exact opposite is happening, i.e., scientific and technological breakthroughs inspire a variety of fantastic plots. The problem of gaining a scientific understanding of the mechanization of civilization has become a reality. Machines and technologies influence politics by some means or another. Previously differentiated forms of "the political" also show tendencies towards convergence and interpenetration. In this process, neutral technology tends to exhibit globalism, spreading its influence and its results to the whole world. Rationalization, without which techniques and technologies are unthinkable, revolutionizes the environment by offering its own logic and language to public and individual consciousness. As a result of the pacification of the irrational, structures of power and law frequently find themselves in a situation of isolation that is characterized as "lacking spirituality" and outside the interests of society. The technical elements are increasingly replacing the human elements. Formerly held humanitarian and organic ties are being replaced by technical, ethically neutral methods. Every "power machine"

wants to appear impartial and objective in its actions and decisions; yet, even though the machine has no fate, it cannot avoid accidents. The tendency to evaluate everything in terms of numbers – both infinitesimally small and infinitely large can be traced back to antiquity. Machinery needs an accurate calculation of probabilities: it focuses on foresight; therefore, it embodies a “process” and cares not about tradition, but only about the stability of the system. The machine begins to live for itself and for its future.

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Introduction

The Mesopotamians associated authority with the power inherent in command. The first great victory of the gods over the forces of chaos, the victory of the forces of activity, was won not with the help of physical strength but precisely with power (the power of order, the magic of spells). All subsequent technical revolutions have covertly or openly used this method of influence, despite the changes in forms and conditions that accompany and determine the evolution of the megamachine itself and the ambitious claims of scientific and technical newspeak.

Techniques of power cannot be called static as they lack clear structures; rather, they are constantly changing under the influence of a large number of factors.¹

¹ Фуко М. Безопасность, территория, население [Michel Foucault, *Security, Territory, Population*] 177 (2011).

A significant role here is played by the time factor or the obsolescence of the system, when it ceases to adequately respond according to the “call-response” model. The technical system expresses internal compatibility by equipping society for each era and without regard to any boundaries; whereas the cultural system provides, within the framework of a given society, a pre-existing sense of cohesion in the time interval between its past and present.

The first industrial revolution (the revolution of “dark satanic factories”) devalued human hands due to the competition of machines. The monotonous repetition of actions inherent in machine technology and their calculation formed the quality of imperativeness – an integral component of any power or any order. Thus, power appeared to be freed from the emotional and ethical layers that it previously possessed and continued to exist in the sphere of pure technology. The motto of the “power machine” could well be summed up as: “power works like clockwork.” The modern industrial revolution is devaluing the human brain, at least in its most basic and mundane functions.

1. Literature Review

The results of the conducted literature review are presented in the form of a table that lists researchers and features of their understanding of the concept of power and technological machines, as shown in Table 1 below.

Table 1: Literature review

Researchers	Features of the concept
Alain de Benoist	Politics can exist only to the extent that there is a choice between different possibilities, between different goal-settings. Management seeks to abolish such a choice by reducing social and political problems to technical ones, which have only one optimal solution that is assumed to be universally recognized
Max Weber	As experience shows, the most rational form of domination is bureaucratic management. Due to its qualities, it is universal for solving any problem and is inexhaustible in terms of purely technical improvement
Dean Mitchell	Since the 20 th century, management has become more diverse (many agents introduced into the game by different strategies), diffused, optimized and empowered, nevertheless, in a strange way and more disciplinary, strict and punitive

Lewis Mumford	Technique today is an example of monotecnics: based on scientific achievements and skilled production, it is mainly focused on economic expansion, material saturation and military superiority. The roots of monotecnics date back to antiquity, when a man discovered a megamachine – a strict hierarchical social organization (e.g., large armies, associations of workers into groups)
Paul-Michel Foucault	The disciplinary techniques of power are able to control many people, turning them into individual bodies (to increase useful power), subject to supervision, training, use and punishment
Friedrich Jünger	The machine visibly manifests the human mind in its most basic form. This constructive, articulate mind acquires and accumulates more and more power, tirelessly gaining new triumphant victories over the elements, crushing and shaping them at will

2. Methods

The methodological basis of the article was formed by the principles of cognition of social phenomena in their historical development and at the same time, in interconnection and interdependence from the point of view of the connection between history and modernity.

The description of the process of mechanization of mankind requires the application of a dialectical method. According to this method, development depends on the collision of contradictions and the emergence of knowledge about facilities and technology in a society of a higher order as a result of this collision. Based on the historical and legal, historical and political, and comparative and legal analyses, it is possible to identify any new developments that arise in the course of interaction between the state, law, society and politics.

In order to identify the features of the nature of the power machine, as well as to reflect an interdisciplinary approach, the following methods are used: legalistic, systemic and structural, functional, mathematical, cybernetic, historical, sociological, psychological, etc.

An analytical study of issues related to the strengthening of the dominance of the power machine involves a combination of methods, including theoretical and legal abstraction, hypothesis, thought experiment and social modeling.

3. Results

3.1. "Machinization" of the Social

The concept of the term "technique" (in contrast to the Greek "techne," meaning art, skill or ability) denotes both a machine and the process of its functioning. When applied to the political sphere, the term "technical" refers to something ideologically neutral and beyond the boundaries of the moral and ethical.

The "technique" is limited, enclosed in the sphere of the lifeless:

- the reason, which controls technical activity, is proportional only to something mechanical;

- the technique can affect the living only when it turns into something inanimate.

Hence, there exists the demonization of technology. Created by people, it is transformed into something overwhelming, dominant, opposing and unknown.²

The socio-technical dynamics can comprise the following:

- The 17th and beginning of the 18th centuries are referred to as the age of clocks.

- The 19th century is known as the age of steam engines.

- The 20th and early 21st centuries are regarded as the age of communication and control when information and its derivatives dominate and start to impose a desirable way of thinking.

The technique and machines themselves have emerged as the "New Heroes of the Socio-Political Space."³ Everything is built on the model of a machine that has the properties of seductive rationalism, which include:

- accuracy;

- predestination of actions;

- bound by external rules.

The imperious aspirations of technology are also aimed at subjugating the state. The latter is appealing specifically because of its well-coordinated organizational structure.

The state evolved into a technical apparatus whose power acquired a predominantly organizational and managerial character. Michel Foucault, in a historical study of the techniques of power, names three major forms of a state:

- the "state of justice," which arose within the framework of the territoriality of the feudal type and, in general, corresponds to the society of law, both customary and written law;

- the administrative state (15th–16th centuries, but not feudal) within a territoriality determined by borders, which corresponds to a society of regulation and discipline;

² Яснeps К. Смысл и назначение истории: сборник [Karl Jaspers, *The Meaning and Purpose of History: A Collection*] 131–37 (1994).

³ Ленк Х. Размышления о современной технике [Hans Lenk, *Reflections on Modern Technology*] 81 (1996).

• the state of governance, which is determined not by territoriality, but by the mass, size and dynamics of the population.⁴

The social machine is an aggregate of technical machines. Meanwhile, the difference in the nature of machines remains distinct, despite the fact that both are machines in the proper sense of the word. The social machine receives its information in the form of technical machines, but its axioms are not those of a simple technical machine (automatic or cybernetic) but include intuition. This is one of the reasons why the system of power is not reduced to the functioning of technical machines and that its organs create decisions, control and reactions in addition to its own unique technocracy and bureaucracy.⁵

Detached from the meaning of life, technology can turn into “a means of violent madness of non-humans and the entire globe can become a giant factory.”⁶ Thus, technology changes a person, making them dependent on themselves. In the process of expanding industrialization, our work activity is being transformed. Power leads to the institutionalization and identification of the individual. Ernst Junger describes the myth of the worker in the following ways:

- as an allegorical reflection of the technocratic era;
- as a metaphor for a person’s aspirations to obey the original idea of labor, that is, the dominant ethical and state principle.⁷

A person integrated in the power machine and unable to get out of it turns into a function without properties or individuality. Being in the body of the social (people), he or she is like a cog in a mechanism. Even the Enlightenment – the Great Age of Reason – made a significant ideological contribution to genetic engineering by applying it to social technologies.⁸ It was intended to create a new person, humane and fair. Thus, the very concept of ‘the political’ appears, taking on the functions of the social.

Politics finally becomes a technique:

political action is required to represent the reality behind it as best as possible, to be transparent and to be moral and consistent with the social ideal of correct representation.⁹

⁴ Foucault 2011, at 164.

⁵ Делёз Ж., Гваттари Ф. Анти-Эдип. Капитализм и шизофрения [Gilles Deleuze & Félix Guattari, *Anti-Oedipus. Capitalism and Schizophrenia*] 396–97 (2007).

⁶ Jaspers 1994, at 139–40.

⁷ Юнгер Э. Рабочий. Господство и гештальт. Тотальная мобилизация. О боли [Ernst Jünger, *The Worker. Domination and Gestalt. Total Mobilization. About the Pain*] 55–429 (2000).

⁸ Бек У. Общество риска. На пути к другому модерну [Ulrich Beck, *Risk Society. On the Way to Another Modern*] 21 (2000).

⁹ Бодрийяр Ж. В тени молчаливого большинства, или Конец социального [Jean Baudrillard, *In the Shadow of the Silent Majority, or the End of the Social*] 24–25 (2000).

Strict functions and mechanisms of power and subordination arise in the social space. Even liberal regimes can readily assume the position of a “good despot” in order to restrict, coerce and intimidate, if only as a preventive measure.

3.2. The “Power Machine” and the Law

The technological revolution creates new social (including industrial, cultural, etc.) objects, relationships and statuses of various kinds. The legal field was formed as a result of the overall process of technological progress. New legal institutions appeared spontaneously rather than systematically and thoughtfully. The actual technical and technological needs gave rise to the creation of a significant number of carefully detailed instruments, regulations, instructions and prescriptions.

Evolving technology changes the goals and essence of the legal organization itself. The technician subordinates the logic of natural law to technical logic,

everywhere brings to the fore precisely the material side of the law and replaces law, expressed in the form of laws, with technical prescriptions. The boundless growth of legal matter is connected with this: it seems that some kind of machine is working, producing laws and regulations ... The technician is fighting against the ability to interpret things inherent in jurisprudence.¹⁰

The law serves its own technical purposes.

Over time, the law increasingly resembles a norm. The role of the law (an instrument of sovereign coercion) is lost and then reappears in the form of a normative power:

- A law is not a product of someone’s specific will; it does not stem from the will of the sovereign but organically grows out of the community, providing a social group with sovereignty based on a standard (not a social contract), i.e., values that are attached to the group and subject to change.¹¹
- Laws are gradually concretized and turned into orders.

If the leader in every case prescribes every detail of the action, his people will be mere tools, deprived of the opportunity to use their own knowledge and judgment, so that only the goals chosen by the leader will be pursued, and only the knowledge that he possesses will be used.¹²

¹⁰ Юнгер Ф. Совершенство техники. Машина и собственность [Friedrich Junger, *Perfection of Technology. Car and Property*] 137–139, 384–385 (2002).

¹¹ Митчелл Д. Правительность: власть и правление в современных обществах [Dean Mitchell, *Governmentality: Power and Governance in Modern Societies*] 300–01 (2016).

¹² Хайек Ф. Конституция свободы [Friedrich Hayek, *The Constitution of Liberty*] 189–90 (2018).

The vast majority of laws are, in essence, instructions issued by the state to its servants outlining how they should direct the apparatus and what means will be at their disposal for this purpose. Technical normalization, under the guise of a discourse of neutrality and management technique, seeks to abolish this political dimension. This is how legal norms are replaced by technical ones.

Legal technique, as a technical prescription, is both dispositive and causal in nature. It turns out that the technical norms, in their rationality of presentation, are more suited to the actual state of affairs than any other norms. In certain legal systems (for example, in the Soviet law of the 1920s), technical organizational norms were seen as a desirable model for emerging laws, while legal norms were accused of ideological distortion of reality.

The imperative nature of the law is in itself normative: the law addresses the norm and is called upon to codify it. Alongside the system of law, within its depths and frameworks (albeit in the opposite direction), are developed the techniques of normalization produced by the discipline. The distinction between normal and abnormal is established by agreement with the norm or lack thereof. Michel Foucault calls such actions normalization, “to emphasize that it is the norm that determines here.”¹³ Normalization does not depend on direct coercion, but rather on an external sense of guilt and self-censorship: the holder of power does not need to give orders, as they are carried out regardless of who gave them.

Norms seek to replace the law as a mere prescription suited to the case and dictated by technical arguments, and the principle of contractual relations is preferable to the principle of legality.

To this end, the law as a way of constructing policy is being replaced by agreements on the ground. In legislative activity, general principles, norms, rules and procedures, as well as framework directives, are preferred.¹⁴

Regulatory prescriptions, according to Gary Becker, arise from tradition, but at the same time they can be artificially organized into codes; “such orderliness at least has the appearance of some kind of deductive systematization.” In reality, however, it is often limited to only external similarity. In this case, the system is merely a “rough sequence of the catalog, determined by the succession of historical events and the convenience of remembering.”¹⁵

¹³ Foucault 2011, at 89.

¹⁴ Бенуа А. Против либерализма: (к Четвертой политической теории) [Alain de Benoist, *Against Liberalism: (To the Fourth Political Theory)*] 246–47 (2009).

¹⁵ Беккер Г. Современная теория священного и светского // Современная социологическая теория в ее преемственности и изменении: сборник [Howard Becker, *Modern Theory of the Sacred and the Secular*, in *Modern Sociological Theory in its Continuity and Change: A Collection*] 181–183 (1961).

Legal norms give rise to institutions that need to be formalized, for which they themselves create even newer forms. The process seems endless. This is the fate of the technological revolution and the accompanying legal revolution.

Law progressively turns into an instrument of domination, which entails new relationships, i.e., or put another way:

- not the domination of the king, which played a central role in the state, but rather the domination in the mutual relations of subjects;
- not the domination of the supreme power in its uniqueness, but of the numerous existing forms of subordination.

Technique serves the social and political mechanisms, allegedly providing unanimity and law and order. The perfection of such techniques by no means replaces the need for goal-setting, which may or may not be based at all on the arguments of technical reason. Power functions on the other side of the law, embodied in the institutions of violence, and extends beyond the framework of the rules of law that organize and limit it.¹⁶ When law implements technology, it can even serve entirely different purposes and roles.

The system of law turns out to be a permanent bearer of relations of domination and diverse technical forms of subordination.

4. Discussion: Dominance and Subordination Mechanisms

4.1. The “Power Machine”: Management and Control

The technological revolution has raised many new problems and opened up many new ideas. The emerging pluralism (which found a response in the ideology of economic and political liberalism) required a revision of the basic principles, logic and metaphysical foundations of science and social life. In the first phase of European modernization, there was a confident demystification of traditional ranks and hierarchies.

Reason and rationality, based on technology (Julien de La Mettrie perceived the human as a machine), replace the Creator, from whom they take on the functions of managing the world:

- Space is a huge debugged machine.
- Management, being a special function, approved a certain non-authoritarian political model, which was attractive if only because of its systematic and universal goal-setting. It could be virtual world management.

The economic and political liberalism that accompanied the Industrial Revolution rejected the coercive techniques of sovereignty in favor of an equally rigid form of disciplinary governance. Jeremiah Bentham invented the concept of a strange and

¹⁶ Фуко М. Нужно защищать общество: курс лекций, прочитанных в Коллеж де Франс в 1975–1976 учебном году [Michel Foucault, *We Need to Protect Society: A Course of Lectures Delivered at the Collège de France in the 1975–1976 Academic Year*] 46 (2005).

monstrous panopticon – an ideal prison in which control and police functions are carried out in an absolute and extreme form. The welfare state, as envisioned by Jeremiah Bentham, was born as a paternalistic mechanism of social control based on uniform provision (bureaucratic, hierarchical, sometimes coercive and despotic).

Serious changes are taking place in the field of political law itself. In addition to the old right of supreme power (to force to die or to allow to live), a new right began to operate (to force to live and allow to die), which did not destroy the first but penetrated into it, permeated it and formed a new power relationship:

- The issue of the right to life and death was first raised by lawyers in the 17th and 18th centuries. Sovereigns were established by a contractual act so that they themselves would then grant the right to live.

- Now, those very techniques of power are focused on the “individual body”: all procedures that ensure the spatial distribution of individual bodies (their separation, alignment, establishment of their serialization and control over them), as well as the entire system of observations of them. These were techniques where the authorities took charge of these bodies, trying to increase their usable strength through training. This also includes the techniques of rationalization and austerity of power (since the end of the 18th century, a real disciplinary technology of labor has been established¹⁷).

As an assessment tool and a response to the new challenges of the emerging new democracy, governance still retained and established a certain postmodern form of authoritarianism: the people and deputies, who were the main actors in representative democracy in the 19th century, have been replaced by a new pair, namely, experts and members of civil society (who outline the boundaries of legitimate decisions and fill the essence of political power). The state, as it were, concludes a virtual contract with civil society. Its activities are subject to the requirements of society, but it still retains power, and the fading of its influence coincides with the increase in its power – “the state receives this power and legitimacy on the condition that it ensures security and welfare.”¹⁸

The era of machinery and automation will further emphasize the need to combine management and control functions. Management proceeds from an unprovable premise with the goal of improving the situation in the future; it is carried out for obviously good purposes, but this is a forced “path to happiness.” In any case, to manage means to lead. On this path, liberal movements quickly acquire the features of traditional authoritarianism in order to overcome misunderstandings on the part of their followers. The machine does not tolerate uncertainty. Thus:

- Discipline is the foundation of the building of power, the top levels of which are occupied by state power, and the support is provided by the rules of internal order (typical for such institutions as prisons, schools and armies).

¹⁷ Foucault 2005, at 255–256.

¹⁸ Benois 2009, at 257–258.

- Individuals are equalized, instructed, separated, registered and controlled (“carried out by disciplinary coercion and normalization”¹⁹).

The political instability that is inevitable in a democracy is giving way to the stability of technical administrators. Politics, which supposedly should eliminate conflicts in society, turns out to be somewhere between morality and economics. However, “the transformation of political problems into technical ones brings only a new kind of coercion, since it implies the suppression of choice itself.”²⁰

From the point of view of liberal technology and management rationality, in the 20th and 21st centuries, the ruled can participate in the election of managers since management, figuratively speaking, is created on the basis of the individuals themselves. As a result:

- The individual is present as a norm and standard for governing and for being governed.

- The institution of representation is only a managerial response to the democratization that has taken place, a guarantee of cutting off the ruled from the managers.²¹

The truth no longer resides in the center of the state, and the law ceases to be understood only by the arbitrary establishment of the sovereign. Discipline has been proven to be capable of controlling all people, since this multitude could and had to turn into individual bodies subject to supervision, training, use and punishment.

Dreams had to be replaced by goal-setting.

4.2. The “Power Machine”: Impersonal Management

The techniques of domination and coercion isolate and correct social elements, uniting into a single complex that expresses the all-conquering machine of power in the political space.

Politics is always action, and technology is also personified, embodied action. In contrast to politics, the concept of authority is alien to technology; only calculation and effectiveness matter here. The political, perceiving such goals, itself turns into a technique. In addition, the technical is also characterized by a certain “democratism,” an “equality” of parts and details, which alone is capable of ensuring balance in the technical system. Technique in politics is not capable of anything other than building up or easing tensions, strengthening peace or war – unlike us, it is ready for both:

Today we are penetrating through the fog of names and words with which the psychotechnical machinery of the mass suggestion ... Spirit fights against

¹⁹ Самарская Е.А. Вместо предисловия [Elena A. Samarskaya, *Instead of a Preface*] in Foucault 2005, at 8.

²⁰ Benois 2009, at 241–243.

²¹ Mitchell 2016, at 304–305.

spirit, life against life, and from the power of integral knowledge arises the order of human things.²²

Technique seeks to introduce its most significant element into the political sphere, namely, organized nature, organization and structured. The unifying effect of technology generates anonymity, or the Impersonal.

The phenomenon of the Impersonal, its dominance, is fully revealed in the bureaucracy. In its environment, it is difficult to find a person responsible for making a decision, despite the fact that the links of the control mechanism are always easy to replace. Thus it follows that:

- “The rationality of the modern organization implies that there is always room for improvement.”

- “There is nothing sacred, and, therefore, nothing unchanging. Thus, rationality has a clear tendency to spread from the control of inanimate objects to the control of human relations: it confidently and defiantly intrudes into areas previously governed by traditional and informal norms.”²³

Bureaucratic government (Max Weber calls it the purest type of legal domination²⁴) implies domination through professional knowledge, the absolute inevitability of which is due to modern technology. The advantage here is the inexhaustible possibilities of a purely technical improvement of bureaucratic domination, summarized by its following qualities:

- accuracy;
- stability;
- strict discipline;
- reliability;
- predictability;
- intensification;
- versatility.²⁵

The bureaucracy seeks to strengthen its positions of power through rationing, which is an integral element of one or more mechanical processes.²⁶

²² Шмитт К. Понятие политического [Karl Schmitt, *The Concept of the Political*] 368–371 (2016).

²³ Голднер Э. Анализ организации // Социология сегодня. Проблемы и перспективы: американская буржуазная социология середины XX в.: сборник [Alvin Gouldner, *Organization Analysis*, in *Sociology Today. Problems and Prospects: American Bourgeois Sociology of the Mid-20th Century: A Collection*] 467 (1965).

²⁴ Вебер М. Хозяйство и общество: очерки понимающей социологии: в 4 т. Т. 1 [Max Weber, *Economy and Society: Essays of Understanding Sociology. In 4 vols. Vol. 1*] 256 (2016).

²⁵ *Id.* at 261.

²⁶ Junger 2022, at 385.

Great political battles today are battles around the norms, and they are unfolding not in sight of the public and with its indifference. Whoever imposes his own order raises his own local to the level of the universal: thus, the dominance of the standardization of the world is encrypted in impartial, but defining seals.²⁷

The activity of a political person consists of three main components: knowledge, desire and regulation, the latter of which is crucial in situations of crisis. Hence, it may be said that:

- Society can survive through a normative response to anomie (anomie is that which goes beyond the jurisdiction of the law);
- Society preserves fragments of the value system around which a new stabilizing crystallization can begin.

Governance ceases to be “a methodology of domination, turning into an economic technique oriented towards” progress “and borrowing basic principles from political economy.”²⁸

According to Max Weber, the positive aspects of the rationalism of bureaucracy include the following:

- formalism – “otherwise there would be arbitrariness, and compliance with formal requirements is the line of least effort”;
- material utilitarianism of officials in understanding managerial tasks – the desire to please the public with their activities.²⁹

In this form of rationality, governing is not the same as ruling. Giorgio Agamben states that it is a mistake to equate management and executive power:

the innermost secret of politics is not sovereignty, but management, not God, but an angel, not a king, but a minister, not a law, but the police – in other words, that managerial the machine they form and maintain.³⁰

Management itself can replace the state, because the state is only a “technical tool for achieving managerial goals.”³¹ Then political procedures turn into purely administrative ones; “global management is carried out through local types of management, starting from the field of economics, technology and finance and

²⁷ Дебрэ Р. Введение в медиологию [Régis Debray, *Introduction to Mediology*] 101 (2010).

²⁸ Benois 2009, at 255–256.

²⁹ Weber 2016, at 264.

³⁰ Агамбен Дж. Царство и Слава: к теологической генеалогии экономики и управления [Giorgio Agamben, *The Kingdom and Glory: Towards a Theological Genealogy of Economics and Management*] 453 (2018).

³¹ Mitchell 2016, at 374.

ending with politics, everything is imbued with one desire – to transform political procedures into administrative ones.”³²

Perhaps the process of transitioning from the principle of government to the principle of management will still be completed in the end. If the state was once some kind of abstract unity, uniting separately functioning subsystems, in our time it turned out to be subordinate; “as a machine, it no longer defines the social system. It is now itself determined by the social system into which it is included in the play of its functions.”³³

The state serves as the central point of a certain enterprise, an indexing system and an automatic mechanism with functions and functionaries:

- Indexing and technical numbering indicate the disappearance of qualitative and “material” objects and objectivity;
- The enterprise is merely a system of indexing and only appears when objectivity disappears.³⁴

The digital age is the realm of quantity and anonymity, manifested in management. It appears that the Impersonal rules in it. In reality, this is a hypothetical unity of very real public interests, and it rules no less despotically because it is not tied to any particular person.

Thus, for the machine of power, the process is the goal, and the construction is the means. As a result, the bureaucracy that exists in this situation is only a means and an instrument. The Impersonal and neutral turn into immoral. Inadequate perceptions of reality turn out to be a pattern for the management apparatus. As described in Serena Kierkegaard’s *Fear and Amazement*, Kafkaesque hopelessness is not just a mood but a reflection of social reality.

Conclusion

In the wake of the technological revolution, technology is gradually breaking away from the Greek term “*techne*” and transforming into a tool for constructing a new reality. Artificiality now becomes quality.

Technique intervenes in the field of state administration, introducing its causal mechanism here and extending its inherent and desired automatism to relations of a completely different kind. Man is the object of mechanical coercion. The influence of technology becomes all-encompassing and penetrating.

The machine of power is devoid of sentiment; its evaluation relates exclusively to predictions of efficiency and quantity necessary for its operation, which can be summed up as:

³² Benois 2009, at 246–247.

³³ Deleuze & Guattari 2007, at 348–349.

³⁴ Юнгер Ф. Язык и мышление [Friedrich Junger, *Language and Thinking*] 53–57 (2005).

- reliable, stable, long-lasting, ideally eternal (hence the perpetual motion machine);
- carefully organized mechanism that allows clear instructions to be given and carried out from “the headquarters of the power machine.”

The state is changing from the dynastic to the bureaucratic type and moving away from the personal toward the impersonal.

Technique has finally incorporated us in its algorithm of existence and mentality. By smoothly organizing its life, society turns into one big machine. The machine materializes the body in a state of motionless regularity, turning the spiritual elements into matter in the process. Paradoxically, in the depths of political structures, there appear both huge machines of destruction and those designed to take care of individual life.

Technique emasculates all that is truly human, albeit irrational, achieving the greatest efficiency and demonstrating its rationality and organization in business. The task of overcoming technology through technology is unattainable. In this situation, technical troubles can only intensify, and therefore, fortunately, absolute technocracy is unattainable.

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