Practical philosophy in Jean Baudrillard’s legacy: the memory of followers and disciples

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In the following article, we present the results of practical and applied research related to the memory concepts formation philosophical understanding concerning the example of studying the memory of a famous personality: a remarkable French thinker of the late 20th and early 21st centuries, the “father of postmodernism”, the author of more than 30 books, on the one hand, which caused several discussions and disputes, on the other hand, awarded Jean Baudrillard the second name of «the last prophet of Europe».

The significant methodological vector of the memorable component essence formation of the heritage of an individual’s work and the activity, in our opinion, is the environment in which the object of research philosophized, created, and transformed events in life. The environment itself acts as an objective category, by studying which, one can derive the parameters and prerequisites of the speaker, concepts, changes and trends that directly influence the formation of the personality’s views, its approaches, and so on - this is the outside (society, various reference groups, etc.).

Furthermore, in our study, we state a complex question: how does the memory of a person arise and form? Is it reasonable and valid to limit the understanding of memory, about any historical figure by choosing the approach of studying his works and written sources? Thus, we have chosen the qualitative method of a semi-structured interview. One more component of the analysis of the person’s memorable heritage and his creative contribution is the result-construction itself (according to G. Popov) - that is, those “fruits” and the consequences of the interaction of the external environment with the fruits of human activity, i.e., the consequences and results of the formation of third-order data that arise as an outcome of understanding the results.

The purpose of our scientific exploration initiates applying memory models to represent the results of a semi-structured interview to analyze the personality’s legacy, his activities, the contribution to the development of science, preserved in the striking memory of experts.

As a result of our scientific report, we shall consider the role and influence of the environment and the “constructs” of world memory and history on the formation of the memory of the personality, its works, achievements, and fruits of creativity, on the determination of the contents of the personality’s memory, and also on how these data can be used in modern conditions for the activity approach.

Key words: memory; memory phenomenology; memory concepts; memory models; Baudrillard’s legacy; role of Baudrillard’s figure.
Introduction

There is usually a tradition of studying the memory of a person's heritage using works and "traces of memory" that a person left behind. Such a "matrix" of factual material is relevant for the study and understanding of heritage by future generations. Nevertheless, in our study, we asked ourselves a complex question: how does the memory of a person arise and form? Is it reasonable and valid to limit the understanding of memory, for example, about the philosopher and thinker, if one chooses the approach of studying his works and written sources?

The reflection of the memory of Jean Baudrillard in a semi-structured interview is based on the latter essential provisions: firstly, since the principle of objectivity is the key principle of interpretation in the philosophical practice of methodology, we managed to work with initial sources in our scientific theory. The principal sources include not only the works, books of J. Baudrillard, interview materials recorded with him throughout his lifetime that there are documentary objects, but also the circle of people who knew Jean Baudrillard personally. Hence, we chose to explore the "oral history", a living representation of the heritage of J. Baudrillard.

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The goal

The goal of our scientific research is to analyze a semi-structured interview, to use memory models to interpret the results highlighted in the monograph "Memory Phenomenon: Socio-Philosophical Analysis," to analyze the heritage of the person, his activities, as well as the contribution to the advancement of science, stored in the living memory of experts.

We have chosen the qualitative method of a semi-structured interview following subsequent arguments: firstly, this is a philosophical research, consequently, we are interested in the definitions and discussions of experts, i.e. scientists who are genuinely familiar with the legacy of J. Baudrillard; secondly, data on the legacy of J. Baudrillard should be submitted at an exceptional professional level, since we are interested in the complicated mechanisms of embodying the memory of the scientist; thirdly, from an unstructured, structured and semi-structured interview, we chose a semi-structured one, that allowed us to question the most conventional issues about the memory and legacy of J. Baudrillard, on the one hand, and a semi-structured interview, on the other hand, made it reasonable to listen more to the expert without challenging him of bias.

Materials and Methods

Accompanied by the mentioned questions, shifting to the theory of memory by G. Popov and his concept of learning the human memory mechanisms in communication with the external environment through the prism of the activity approach, we produced a system for examining trends and the process of memory formation. In the framework of this order, it is suggested to use the resulting logical model: "soil - environment - construction" (a probation is demonstrated in the monograph "Philosophy of the South of Italy").

1. Soil - requirements, framework, key causal connections determining the course of life and activity of the analyzed figure.
2. Environment - the study of the temporal and spatial dynamics of the coordinate system in which the individual lived, grew, created, and accomplished results; speaker affecting the formation of the nature and contents of memory.
3. Construction - the form of memory blocks and its contents (key crucial features influenced the structure of the contents of the prototypical memory block, archetypological memory block, and memory block of the ancestral concept).

As the follower of the teachings of academician Gregory Popov, the author of this article bestows the position of G.Popov, the creator of the concept of memory and the originator of the heuristic model of memory organization; we additionally consider any person is known "according to his actions" and the basis for a human memory formation is his results achieved throughout life as the "origin points of his coordinate system" produced by a person in cooperation with society and the environment (taking into account changes in space-time issues). Personal results are one of the fundamental categories determining the basis of the memory of the person - in fact, its soil. Considering the object of analysis is the French philosopher Jean Baudrillard, furthermore, the subject is his legacy in the living memory of scientists, the soil can be his completed ideas and concepts described in a series of books ("Simulacra and Simulations", "Perfect crime", "Transparency of evil", "Fatal strategies" and others). Nevertheless, the analysis of the results of the thinker's activity in the frame of books, transcripts, articles, written interviews is not exhaustive, considering this is only one block of data: the knowledge that the person seized in the form of documentary, photo and video sources throughout life and work.

The second significant vector of the memorable component character development of the heritage of an individual's work and the activity, in our opinion, is the environment in which the object of research philosophized, created, and transformed events in life. The environment itself acts as an objective category, by studying which, one can determine the parameters and essentials of the speaker, concepts, differences and courses that directly impact the formation of the personality's views, his methods, and so on.
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- this is the view from outside (from society, various reference groups, etc.).

The third component of the analysis of the person’s memorable legacy and his creative enrichment is the result-construction itself (according to G. Popov) - that is, those “fruits” and the results of the interaction of the external environment with the consequences of human activity, i.e. the consequences and results of the configuration of third-order data that emerge as an outcome of learning the results.

The interpretation of J. Baudrillard memory phenomenon is carried out in the key of the communication of three lines recognition: 1) original data reflect the issues of the individual’s activity (evolution of the formation of memory “from inside to outside”, that is, from the individual to the group, society, country, other coordinate systems); 2) the requirements and courses of the outer environment, that immediately initiated the report of concept the advancement and scientific credo of the thinker; these are events and incidents in world memory that influenced the life of a person (object of study); 3) data that reflect the position, outcomes, effects of the interaction of the outer environment with the prevailing results of the individual, appearing “post-factum”, as the second, third and subsequent waves of perception and application of the concept and principles gathered and formulated by Jean Baudrillard.

Following the logic “soil - environment - construction”, in our philosophical judgment, we have acquired the following system of methods to succeeding with primary sources. Considering the achievements and books of Jean Baudrillard and the primary data that are accessible for judgment (the “soil category” in our philosophical intelligence), two categories of the logical model remain unknown - this is the environment and construction. Having reviewed the present literature on the life and achievement of J. Baudrillard, already at the start of the research of the phenomenon of formation of personage memory in generations, we concluded that, unfortunately, the information base and source system is not just insufficient, but even poor (especially in Ukraine and Russian-language segment).

Results

Overall, it was determined to create a research project "The Legacy of the Jean Baudrillard School", within the framework of the Jean Baudrillard School. In 2019-2020, 25 interviews were arranged and carried with world-famous scientists - characters and scholars in science, who directly hold reason to speak about Baudrillard, his ideas and heritage. Details in our article will be considered 5 interviews. Interviewed experts were selected according to the following guidelines: level of intellectual education, the presence of in-depth works on the theoretical system of J. Baudrillard, and (or) personal communication with J. Baudrillard, experience in philosophical, methodological and theoretical understanding of scientific works. Three expert groups were identified in the results:

1. Followers and supporters who personally knew J. Baudrillard and overtaken knowledge both directly and indirectly through his work, interviews, etc.; appreciated his surroundings and, accordingly, could provide personal data on the direct formation of the memory of a person and a scientist, as well as data on the environment in which the French thinker lived.

2. The followers of J. Baudrillard, who did not know him personally, but who studied and examined his works, ideas, and revealed his developments. The knowledge of such material allows us to comprehend the category of "construction" - that is, what contribution of Jean Baudrillard as a philosopher and thinker not only made indirectly, but also catalyzed and stimulated subsequent scientific discoveries.

3. Critics of the works and views of J. Baudrillard are the opposing side, which also acts as a force, conceptualizing and reinterpreting the role and importance of the issues of an individual's activity in world history.

Researchers of J. Baudrillard who are independent experts, the so-called "third parties" who did not know J. Baudrillard personally, do not consider themselves his disciples and supporters but can display the results of their perception of the ideas, concepts and innovative improvements of J. Baudrillard and explain the potential value for the demanded aspect in solving life problems in a dynamic context of the 21st century.

Every expert was interviewed by the author of this article supported by an interpreter, employee of the Memory Institute, who knows the vocabulary and language of the interviewee. At the first stage in the current scientific exploration, we examine the environment in which J. Baudrillard lived, increased his prospects and created; moreover, we study the inclinations and Spatio-temporal dynamics of the outer environment of the 20th century, which served as an integral causal category in life and the development of the worldview philosopher based on data collected in interviews with those who knew Jean Baudrillard personally, considers himself direct his followers and students.

The following experts were interviewed:

1. Dr. Arthur Kroker. Interview "The Secret of Jean Baudrillard's Philosophy". Date of interview 02.15.2020. Arthur Kroker is a Canadian writer, professor of political science, and the head of the Science Center for Technology and Culture at the intersection of sciences (the main theme of research: how technological changes affect culture, politics and society) at the University of Victoria (University of Victoria). Researcher of political science, technology, and culture. Editor of two scientific journals: Theory and Critical Digital Studies: A Reader (Critical Digital Studies: Reader). Man, 75 years old, Canada. Follower. He was familiar with J. Baudrillard personally.

2. Dr. Thierry Bardini. Interview "J. Baudrillard, cyberculture, and a system predicting the future of humanity". Date of interview 02.23.2020. Thierry Bardini is a French sociologist and professor at the University of Montreal, Canada. His specialization is media art, cyberculture, the sociology of science and technology, and media theory. He is the author of the books Junkware, Bootstrapping, Journey to the End of the Species. Man, 65 years old, Canada. Follower. He was familiar with J. Baudrillard personally.

3. Dr. Rex Butler. Interview "The concept of studying the philosophy of Baudrillard." Date of interview 13.04.2020. Rex Butler is an art historian, writer, and

4. Dr. Lucien-Samir Oulahhib. Interview “Tools for the sociology study”. Date of the interview 05.04.2020. Lucien-Samir Oulahhib is the sociologist, professor, writer. In 2006, his fundamental work on epistemology “Method for assessing human development” was published, in 2003 - "Modern French nihilism: foundations and illustrations," in 2002 - “Ethics and epistemology of nihilism: killers of meaning.” With Jean Baudriyard, he was in the "Red Nanterre" ("Nanterre la rouge") - traditionally the "left" university of Paris. There he gained his nickname and fame for being the center of student unrest in May 1968. Man, 64 years old, France. Follower. He was familiar with J. Baudrillard personally.


In our scientific research, we will present the reference data as the examined results for the data of interviews with this expert team, the participants of which naturally position themselves as friends, followers of J. Baudrillard. One can view the interview immediately on the channel "Expedition Journal" YouTube platform - they are all in the free public domain (link to the playlist https://www.youtube.com/watch?v=hLQALzDqagQ&list=PLmxFD8107R0qW3LPHydBpUx20Dv1y) and are available for study.

The interview guide also manifested a section for studying the Spatio-temporal dynamics conducted in the context of considering a) the arrows of the time “past - present - future”, in the analysis of the past in the present, modern and future in the present; timeless and personal mass and collective; b) spatial dynamics in the context of the contrast between knowing the subjective and objective world; hyperreality and the objective world; critique of the anthropological influences of social spheres in the interaction of internal and external trends in a dynamic atmosphere of the 20th - 21st centuries.

A significant section in the interview sequence is an analysis of the formation system of memory mechanisms and their contents by disciples and followers of the Jean Baudrillard school according to the general heuristic model of memory, based on the memory structure and the logic of memory blocks interaction, namely: we study its development process and the reasons for the formation of memory blocks contents (prototypical, archetypological, ancestral concept), analyzing the contribution and results of the works of J. Baudrillard, as well as their function in the practical activities of the residents of the 21st century, judging the basic principles and philosophical concepts of J. Baudrillard as "engines" and "reviewers" - that is, mechanisms that can be used in practice to recognize functional tasks, restricted both by the environment and the individual independently.

Discussions

As an issue of our scientific exploration, we shall study the function and importance of the environment and the "constructs" of world memory and history on the formation of the memory of the personality, his works, accomplishments, and results of creativity, on the purpose of the contents of the personality's memory, including whereby these data might be used in contemporary circumstances for the activity approach.

Review of the Spatio-temporal dynamics on data collected from followers of the concepts of J.Baudrillard.

Representing the philosophical ideas of Jean Baudrillard impact on knowing the future and forecasting future courses (the dynamics of "future in the present") Arthur Kroker, writer, professor of political science and head of the Scientific Center for Technology and Culture (07 m. 55 s. - 11 m. 04 s.) states: "In general, from my point of view, at the moment, the current world has been fully described by Jean Baudrilard. And he prophetically identified the two main movements of what the post-modern society of the future will look like. Firstly, it is a political economy. Jean Baudrillard in the best way fully described in his book "The Political Economy of the Symbol" how "digitalization” will take place, the exchange and use of values, how this will turn into symbolic value”. The second direction of the philosophical perception of the future, according to the explanations of A. Kroker, Jean Baudrillard’s view is that fatal death always pushes the social masses. This is their main ‘dynamo’, which Nietzsche and Freud talked about, which once again shows how «... technology is rapidly gaining momentum and how this world is fully technological, eventually coming to a collapse».

Afterward, in addition to representing the two principles for defining the future, A. Kroker adds: "The third principle is the theory of simulation, and the fourth is the principle of temptation, cultural temptation. Temptation is very distinctive from Baudrillard’s point of view. He implied that all things at any given time can simultaneously turn into the other side».

Explaining the influence of the past on the development of the concepts of Jean Baudrillard, another follower on February 23, 2020, Thierry Bardini in an interview points out (17 m. 17 s. - 20 m. 05 s.): «Nietzsche’s ideas were close to Baudrillard, and as Nietzsche said, humanity is a disease for the earth, respectively, humanity could be considered as a virus, as a skin disease. Gilbert Simondon is a French philosopher of the 50s and 60s of the last century, his ideas are reflected for me in the ideas of Baudrillard». Baudrillard’s ideas, according to T. Bardini, are extremely important, and they are combined with his understanding and the philosophy of Simondon.

02.23.2020 Thierry Bardini, points out (22 m. 45 s. - 23 m. 19 s.): «Like Baudrillard, I was engaged in sociology, but I
do not consider myself a sociologist. At first, I became a biologist, then I studied sociology, and already in the third stage I was a scientist in the field of communications. Now put it together, mix it, and you get that look». Furthermore, he adds: "By the end of his life, Baudrillard did not want to be called a sociologist or philosopher, he generally considered himself a photographer, this, among other things, was a manifestation of his modesty. But at the end of his life, he declared separate sciences, this manifestation, firstly, of the hyperreal world, and secondly, the separate application of separate sciences will not help».

Describing the influence of the spatial dynamics of the integration of the scientific apparatus, Thierry Bardini emphasized the importance of the interdisciplinary approach used in Baudrillard's writings. As one can notice, when interacting with the scientific environment, Jean Baudrillard adhered to the same integration concepts that had been tested by G. Popov and L. Szondi 50 years before him, namely: an interdisciplinary approach based on the main philosophical principle of objectivity, as well as orientation on the achievement of research goals and gaining results.

Developing a structured block of memory about the achievements and concepts of Jean Baudrillard, his follower Rex Butler wrote certain books. Regarding the first aspect in an interview, he indicated the following. 02.13.2020, Rex Butler, Australia. (06 m. 56 s. - 09 m. 35 s.): "Before I printed my book, several books were already written about Baudrillard, they were composed by sociologists and other thinkers. I wanted my book to produce some benefit to this world, I tried to write it in simple language, so that it was a kind of guidebook. Many books that have been written empirically show how Baudrillard allegedly described the outside world, and this is not true because Baudrillard himself believed that the outside world could not be described. The way Baudrillard writes is very powerful, and through his work, we see this world."

Question: "How do you mean “through a prism?” Answer 13.02.2020, Rex Butler explains: "I will give an example. Now there is Trump, we see him, and this is like an illustration of Baudrillard’s ideas from a certain perspective. Great views allow us to look at the world differently, they do not describe the world, but they change our view of the world."

Aiming to the accounting for the mental element, the follower identified the features of a common perception of the environmental impacts on the dynamics of human activity and further described the philosophical and sociological difference in the individual scientific methods of J. Baudrillard to the peak of the mass mathematical-statistical approach to working with scientific data. Besides, according to the logic of Gregory Popov, such a scientific approach of J. Baudrillard is directly related not only to the controlled capacity to work with mechanisms of intuition, but also to describe environmental courses and the influence of environmental restrictions on the mass and collective awareness of current processes in the present. This approach is also stimulated by the restrictions of the pandemic 2020 and the call to prophesy the conditions of the "post-pandemic world". Assuming these requirements and interest, their urgent objectivity, we can point out the works of Jean Baudrillard, Dr. Lucien-Samir Oulahbib directly signifies the role of Jean Baudrillard in the perception of human memory as a potential authoritative figure (from the ancestral unconscious), as a figure of a hero who assists to critically realize his fates (context and contents of an archetypological memory structure) as well as a potential figure of a prototypical model of philosophical understanding in Spatio-temporal dynamics of self-realization of future generations.

Stretching the line of analysis of the influence of Spatio-temporal properties on the development of the future science, in the setting of differentiating between the notions of "science" and "art", we note the following significant piece of the interview with Thierry Bardini. Question: "Although sociologists made art an science, but at the same time, as Vygotsky wrote, art cannot be subject to logical analysis, and therefore it is difficult to perceive it as a science. Is it so?"

Answer 02.23.2020, Thierry Bardini (27 m. 34 s. - 31 m. 04 s.): "The main notion is not only to look from different angles, but also to switch from one science to another. And when I noticed this and started using it, I became a kind of "bad boy" - a bad guy, because then I understood that transgression and other kinds of changes still hide the meanings in the world of hyperreality. In an inverted world, truth is a moment of lies». This is the same as Baudrillard did when he introduced simulations and simulacra, as he described this code. When he produced the concept of simulation and simulacrum (in general, the concept of inventing something is forbidden in science as such) Baudrillard did this, referring to the Bible, to the book of Ecclesiastes. Bardini continues: "... And he referred to that fragment of the Bible that does not exist. And that was the highest level of transgression. It was the year 1980. It seems to me from this time, 1980, that this was a new milestone, a new way to look at this world, to be aware of its changes, which placed the foundation for hyperreality. He used, including this, as a new method of writing. 40 years later, it seems that we still live in this hyperreality».

Describing how an illusion turns into hyperreality, Arthur Kroker also remarks such a category as "Simulation of meanings" (35 m. 25 s. - 39 m. 33 s.): «I understand the meaning of certain things, their fixed meaning, which completely lost its original meaning. For example, politics, sexuality, gender have already lost their original meaning. Everything is turned into reality. I will give a fairly simple example. In the USA, gender differences have lost their meaning, and transgender people have appeared and so on,
which once again shows how much we live in the reality of Baudrillard, which he described. This is exactly what I mean if talking about simulating values. Another example. The new slogan “Let’s make America great again” is now popular in the USA. Fine words, and 63 million Americans believed it. But actually, what’s happening? America is now being replaced by Chinese influence. The Americans are trying to build stronger walls, such as on the border with Mexico, or consider any outsider a terrorist ... And much more. This is all phantasmagoria, and once again shows that we now live in the reality of Baudrillard, which he precisely described. This is a fictional reality. And further: “It pretend to be, even more, turning into even greater hyperreality.”

In the context of spatial dynamics, “internal-external” we present a piece of an interview with a follower of the concepts of Jean Baudrillard Philip Beichman. To the question: “How do you think Baudrillard created some kind of system?” 04.05.2000 Philip Beichman explains (16 m. 20 p. - 18 m. 06 p.): “Often Baudrillard is credited with the merit that he brought out such a concept as virtual reality, and that, in his opinion, we have passed a certain reality and now we are in a simulation. We live in simulation according to Baudrillard and the turning point was the 17th century, these were the times of Descartes. The point is, we can’t come back anymore. Concerning the system, I don’t think it created any kind of system, because the system already exists.”

Moreover, analyzing the philosophical influence of Baudrillard’s works on mass and collective consciousness, F. Beichman states: “I think that when it comes to such a work as Baudrillard, he intended to make readers reflect, create, question some things. I think that Baudrillard is a continuation of people such as Spinoza, Socrates, Kierkegaard. For me, Baudrillard is one of them.”

Aforementioned point of F. Beichman directly indicates the role of Jean Baudrillard in the memory of a person as a potential authoritative figure (for the ancestral unconscious), as a hero figure, prompting critically and analytically to realize his destinies (context and content of archetypological construction) and a latent figure of a prototypical model of thoughtful worldview in the space-time dynamics of self-realization of future generations.

Nevertheless, following the law of objectivity, F. Beichman also continues: “Baudrillard can be interpreted in different ways. For example, two books interpret it in completely different ways. In the first book, he is considered as a revolutionary of the left-wing, and in another book, he is considered in a completely different way.”

The view of a multifaceted consideration of Baudrillard’s accomplishments and the philosophical ground of perception Baudrillard’s concepts for F. Beichman is the key, since he believes that Baudrillard’s legacy is “multi-level” and can be analyzed in various ways. The main question remains a certain “launch”: what is it arranged for? The memory created by Baudrillard in the frame of his achievements, discoveries, and works is a field of study and practical reflection for subsequent generations. And despite the fact that the products of reflection (even among followers) are different, in our scientific data, the dominant conclusion in this aspect is the very prerequisite for the formation of the contents of memory blocks for those individuals who set goals in life and are asked practical questions "how these goals can be realized." The works of Baudrillard and his philosophical heritage push not only to rethink concepts, but also to self-study in terms of forming our own “set of tools,” which we will also talk about in the future.

Further, we consider it necessary in the context of understanding the prognostic paradigms of studying the past-present-future dynamics to deliver the following piece of an interview with Lucien Oulahbib ...

... “the instruments by Baudrillard stand as if around the object that he analyses - it looks like a clock dial, where the object is in the middle: and he applies all the instruments to the object of study at a time. In this case, some data is verified by others, so he has so few errors in conclusions that he can make an accurate prediction?”

Answer 05.04.2020, Lucien-Samir Oulahbib, (29 m. 25 p. - 30 m. 28 p.): “A very accurate definition! And when a person sees how it is, what kind of tiering it is, what kind of work it is. A person can appreciate the result of the work.”

Already at this stage, we can also aim to the practical value of the regulative ideas of Baudrillard, who acquired and applied heuristic models and tools of cognition, which is also a prerequisite for the formation of a review series in the memory of a person working with the heritage of the Baudrillard school (that is, what determines the formation of an instrumental basis and understanding of a set of mechanisms for solving problems in the process of life and activity).”

The next question to Lucien Oulahbib is: “This thing allows you to collect objective data at all levels of the design under study, doesn’t it? Both inside and outside?”

Answer 05.04.2020, Lucien-Samir Oulahbib, (31 m. 17 p. - 31 m. 47 p.): “Yes, this is very true. I believe that Jean Baudrillard’s vision was extremely advanced. If you can use such a word as "pre-cursor," in advance: as a cursor, simply "pre-".”

Question: «This kind of design allows you to foretell the state of the object of study for the future. That is, permits you to move the time line. Move the time line back or forward». Answer 05.04.2020, Lucien-Samir Oulahbib, (32 m. 37 p. - 34 m. 18 p.): “Yes, Jean Baudrillard was also afraid that the modernisation and dominance of the media does not allow a person to move into the past, into the future and live retrospectively.”

Question: If we practice this construct, while it simultaneously explores an object with different tools, then we get the level of intelligence to move up, down and look from different levels of intelligence to the same object, right? Answer 05.04.2020, Lucien-Samir Oulahbib (35 m. 28 p. - 35 m. 29 p.): "Yes, very correct."

Aforementioned fragment of the interview symbolizes the role of the scientific legacy of Jean Baudrillard and the necessity for his further reflection, such as: the methodology of the work of J. Baudrillard, a system of scientific methods and tools that allowed him to study space-time dynamics; that the figure of Baudrillard can be decisive for the analysis of a system of qualitative approaches to modelling and determining the future of both an individual and humanity as a whole.

Summary of the contents of memory blocks according to G. Popov on the example of data presented by the followers of J. Baudrillard. As a representation of the trends of the
symbolic component essence, which, according to G. Popov, is archetypological memory block characteristic, Arthur Kroker describes the following three stages, studied by J. Baudrillard, that determine the formation of the archetypological content.

In the spatial representation of the external world and the nature of the tendency of external space to determine the internal space of an individual and his self-determination, Arthur Crocker also points to such a category as "hyperreality." He answers the question "How to understand hyperreality correctly?" 15.02.2020 (31 m. 21 p. - 32 m. 05 p.): "Baudrillard defined this concept best of all. He described this as "reality larger than reality, which turns into hyperreality."

Question: "Can we say that hyperreality is a combination of the misconceptions of most people on Earth who, without their knowledge of this, have become the reality of all together?" Answer 15.02.2020, Arthur Crocker (33 m. 14 p. - 33 m. 18 p.): "Yes. The only thing, instead of "delusion," I would use the word "illusion." This is a purely linguistic moment.

Analyzing how illusion turns into hyperreality, Arthur Crocker notes such a category as "Simulation of Values" (35 m. 25 p. - 39 m. 33 p.): «I mean the meaning of certain things, their fixed value, which completely lost its original value. For example, politics, sexuality, gender - have already lost their original meaning. Everything is turned into reality. I'll give you a fairly simple example. In the USA, sex differences (gender differences) have lost their significance, and transgender people have appeared, and so on, which again shows how much we live in the reality of Baudrillard, as he described. That's what I mean by simulating values.»

Other example. In the United States, the new slogan "Make America Great Again" is now popular. Beautiful words, and 63 million Americans believed it. But, really, what's going on? America is now being replaced by Chinese influence. Americans are trying to build stronger walls, such as on the border with Mexico, or consider any outsider a terrorist... And more. In fact, this is all phantasmagoria, and once again shows how much we live in the reality of Baudrillard, which he described. It's a fictional reality. " And then on: "It simulates even more, turning into an even greater hyperreality."

Regarding the dynamics of the "future in the present" and the "mystical ability" of Jean Baudrillard to divine the future, we note the following practical importance of Baudrillard's predictive philosophical perception of the trends of the past and the compilation of a "picture of the future" in the person of Thierry Bardini, who argued the following: "A management scenario (by residents of hyperreality through externally introduced authorities) is reasonable, despite what is happening. In the spirit of Baudrillard, I would say that our work should be like this - write about this so that this does not happen. This is the worst thing that can happen. At worst, history will show that, unfortunately, we were right."

Question: "We have another problem. We possess many things that have become prophecies, we have not been prepared to prevent them." 23.02.2020, Thierry Bardini explains (1.18 m. 16 s. - 1.21 m. 12 s.): "There is another trouble, a very sensitive issue. You write so that this does not happen, but thereby, by writing this, you create opportunities. Despite the darkness of what is happening, we must appreciate the small part of the truth that exists. In terms of description, in terms of using these simple truths, we should use art somewhere, creativity somewhere, modesty somewhere, the question of how else to convey. [...] And even ugliness might be more beautiful than the most beautiful beauty. There is no more purity today."

Review of the contents of memory blocks according to G. Popov on the data manifested by the followers of J. Baudrillard. As a summary of the trends of the symbolic component basis, which, according to G. Popov, is archetypological memory block feature, Arthur Kroker represents the following three stages, studied by J. Baudrillard, that define the configuration of the archetypological content.

02.15.2020, Arthur Kroker (18 m. 50 s. - 19 m. 33 s.) describing the simulation as an object of philosophical thinking, says: "At the first stage of the simulation, the symbol comes to the ripening stage. This is easy to understand by the example of capitalism. In the beginning, capitalism appeared in a "primitive form," but after that, it begins to take a different form."

To the question: "In the second stage, what happens?" 02/15/2020 Arthur Kroker replied: «Using capitalism as an example, it turns into a symbol, and it has nothing to do with physical things, physical raw materials... Another example of the second stage of simulations is the beginning of the century when advertising appeared.»

To the question: "What happens next?" 02.15.2020 Arthur Kroker demonstrates (20 m. 59 s. - 22 m. 26 p.) «The third stage is a simulation: a certain movement. For example, if we are talking about capitalism, then it no longer has any attachment to physical goods. We begin to live in a kind of simulation. For example, modern capitalism is a complete simulation.» According to Kroker, a vivid example of a simulation is the myth of beauty when new parameters of this category are set: what should be hair, what should be a body, how should a woman behave, what perfume should be applied, which can also be seen in the music industry.

Consequently, we can conclude that based on the three stages of development of the simulation, it is this "Baudrillard research object" that describes the reasons for changing the archetypological structure in the memory of the mass and collective unconscious perception (and its further adoption) of certain patterns of effective and popular behavior, without which it is impossible to achieve results process of life and activity. Furthermore, we shall assume the simulated setting is associated with myths, and myth is one of the structural units of the archetypological memory block.

In particular, A. Kroker to the question: "Can we say that the simulation is associated with myths?" replies 02.15.2020 (23 m. 02 s. - 23 m. 53 s.): «Yes, this is a good definition. Still, the only thing is that virtual reality is "winning" this simulation. This is the ultimate step. For example, virtual capitalism. "Baudrillard spoke of this towards the end of his life: when virtual capitalism has nothing to do with material reality, and money begins to flow around the world in huge quantities." Hence, J. Baudrillard, several decades ago, representing the society of the future and its environment, pointed out the currents of the influence of archetypological structures on the development of hyperreality and the
began to study the instances of changing animal species to understand how this could affect a person.

For Bardini, as a sociologist and professor in the natural sciences, this method (prototypologization - author's comment) made it plausible to accomplish the field research method, because the introduction to such methods in the study of people is impossible, and animal-patterns and issues are just to research.

Therefore, following this example, we recognize the logic of working with prototypological animal models is applied while comparing them and predicting changes in human performance. Such an approach and method of running with prototype models were repeatedly used by Baudrillard himself; we can discuss that its practical example has been further developed and applied in science. This fact testifies to the practical and applied significance of the scientific heritage of J. Baudrillard in the memory of subsequent generations of scientists (his followers).

The follower Rex Butler studies the conceptual perception of the systemic nature of the world through Spatio-temporal dynamics in the light of the worldview of J. Baudrillard to be implemented, which immediately points to the figure of J. Baudrillard as an authority that grounds a destiny, following the paradigm of the formation of the essential content of the generic unconscious (logical paradigm Philosophy - skills - management - conditions). Thus, 02/13/2020 Butler claims (11 m. 02 s. - 12 m. 07 s.): "Baudrillard's work seduces the world, he makes this world follow Baudrillard to some extent. Baudrillard himself did not like the description, because he considered the description a simulation and a good writer, of course, if he can, he should turn his work into a kind of game with the world, this is a two-way exchange".

The concept of meaningful bilateral exchange can be resolved in the implementation of professional activities and for this it is necessary: a) to have a set of conscious applied philosophical principles; b) concede the trends of the environment and its requirements; c) know the system of demanded skills "here and now" and d) manifest personal doctrine of productive activity. Thus, Rex Butler describes Baudrillard's works as a source of "applied lessons" relevant from philosophy and anthropology in professional self-realization.

05.04.2020, Lucien-Samir Oulahbib, agrees with the example of the use of the instrument "prototypological model" in explaining the philosophical memorable legacy of Baudrillard with the subsequent concept: Baudrillard in his works examines evil in the context of following the arrow of time; so, he first takes the evil of society of the 19th century, then begins to analyze evil today, then begins to interpret evil in the future, then starts to compare all these three evils with each other. His answer 05.04.2020 (18 m. 52 s. - 19 m. 39 s.): "Yes, we can say so. I would also like to add that Jean Baudrillard analyzes evil and internal and external". And L. Oulahbib continues: (20 m. 02 s. - 21 m. 27 s.): "Baudrillard was very specific. The fact is that, unlike Foucault, Deleuze, Bourdieu, Jean Baudrillard tried to examine the complexity of systems. He realized people were not neutral. It is not just the Earth and they, there is something else, a lot of issues".

Question: «Everything is true, in addition to the fact there is Earth and there are people, there is something else - there are situations, influences, forces, they are not neutral...
Now we are moving on to the next tool and we are talking about the fact that Baudrillard used cultural analysis. Hence, according to L. Szondi and M. Achtlnich, the contact of the generic unconscious with consciousness occurs in a dream, in matters of faith and in illusions (which is directly related to simulations and the world of hyperreality); in temporal dynamics, this also directly determines the cultural aspect - it is content and the modification of traditions refracted through the prism of environmental requirements, that also points to the archetypological construction logic of the memory contents formation.

Jean Baudrillard reveals the awareness of the logic and "secrets" of the concepts of "temptation", "evil", "hyperreality", "simulation", etc. allow a conscious person to act as a figure of a "prophetic hero" for society (according to the archetypological series of G. Popov, a hero is the most eminent figure capable of managing his future and achieving the highest results”). In the memory of the followers, Baudrillard is not just a "figure of the script" describing the events awaiting Europe and the world after the expansion of hyperreality, but a higher figure as a prophetic hero (in fact, probably due to these trends, Baudrillard was called the last prophet of Europe in his homeland).

This statement, as an example of the processing of data of the philosophical legacy of Jean Baudrillard, is distinguished exactly for indicating the nature of the practical problem of forming the "I" orientation system when implementing life tasks. The lack of parameters for distinguishing truth from lies and being in the "mirror world of copies without originals" indicates the reason for the uncertainty of "I" in his picture of the world view, prompting and pushing "I" a person to critically analyze his decisions to look for such authoritative figures that could offer a system of answers to the presentation of questions.

Hyperreality, in this case, comes into conflict with the content of all three blocks of memory (generic unconscious, archetypological and prototypical), as the worldview system, adjustment system and skill set in the context of the 21st century (digitalization and removal into reality) of an individual shift into conflict with society, society and the unknown unstructured environment of the virtual world. Hence, the memorable legacy of the concepts and results of philosophical judgment of Jean Baudrillard is an alternative mechanism for analytical rethinking of the "I" of one’s level of perception, preparation, intellect, ability to predict, navigate and solve the tasks.

Conclusions

Therefore, summing up the first results of our study of the heritage of J. Baudrillard (and these studies are ongoing), we remark the following important points.

The implied research model of the content of the memory phenomenon allows one to "uncrate" the memorial processes of memory of the person and its significance for the sphere of activity, in our case, the philosophical, theoretical activity of J. Baudrillard.

Thus, hyperreality and its expansion with the subsequent replacement of values, priorities, and logic objectiveness is one of the basic Spatio-temporal features that represent the environment of the 21st century. Notably, the philosophical legacy of Jean Baudrillard is that block of memory that not only describes the courses of the "past-present-future" time-arrow but also makes it achievable to perceive the Spatio-temporal characteristics that succeed to the core in the 21st century.

As there is no time in hyperreality, it is a separate system of "fictional" simulated substances that do not exist physically in reality, barely exist outside, on the Internet, and in virtual digital space. Nevertheless, the influence of this space is quite large, because the same logical orders do not propagate.

Furthermore, in our study, we analyzed a complex question: «how does the memory of a person arise and form?» Hence, we have demonstrated the qualitative method of a semi-structured interview. One more component of the analysis of the person’s memorable heritage and his creative contribution is the result-construction itself (according to G. Popov) - that is, those results and the consequences of the interaction of the external environment with the consequences of human activity, i.e. the consequences and results of the formation of third-order data that arise as an outcome of understanding the results.

A recovery to the objective world, concurrently with criticism of the world of hyperreality, discovered a practically similar appeal to the meanings of J. Baudrillard, both of disciples and followers, the difference frequently consisted in the axiology of the importance of the scientific work of J. Baudrillard, from one row with Kant, Kierkegaard, and others, "the prophet" in the statement of the followers to "reducing attention to Baudrillard’s theory", the unstructured theory - "not Kant", the possibility of using the theory only for criticism.

The expanding function of axiology and the reflection of memory mechanisms in determining the value of J. Baudrillard, the conclusion that Jean Baudrillard in the memory of society becomes a prototype, i.e., the figure that gives basic definitions of the Spatio-temporal category of "hyperreality”, represents the logic and features, reveals in his works the reasons not to be the outcome of simulations and hyperreality - all this testifies to the relevance, specificity and integrity of the memory of the heritage of J. Baudrillard. A prototypical piece, in this matter (according to academician Gregory Popov's categorization), is a potential fractal model of authorities configuration, the philosophy of which accurately subtracts a person to complete results and achieve goals in life.
References