Praxeological judgment of conceptualization and theoretical models of the memory phenomenon in the study of J. Baudrillard's heritage

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Abstract

The nature of global world transformations correlated to overwhelming systemic crises and contradictions and the transition of humanity to a new course of civilizational development, which is characterized by dynamic processes of digitization, the spread of hyperreality, the transition of human activity towards a virtual dimension. Current trends determine the prerequisites of ontological and epistemological understanding of sustainable social development vector, as well as relevant strategies for the educational improvement aimed at gaining relevant skills that allow one to achieve his goals and results.

The goal of the following scientific exploration is to apply the heuristic memory models knowledge to the interpretation of the praxiological results; it is directed at analyzing the heritage of Jean Baudrillard's personality, his projects, contributions to the development of philosophy and science; issues preserved in the living memory of experts for methodological value in education and self-education, in the practice of developing the skills, as well as relevant skills regarding the next generations. This praxeological concept is aimed at verifying the results of philosophical interpretation of theoretical models of the memory phenomenon in the practice of understanding the philosophy of J. Baudrillard and his memory heritage.

Within the activity approach we have comprehended works of academician G. Popov, in the tradition of his school and in solidarity with his concepts of activity approach to the study of generations' memory, thus, we analyse practical lessons in teaching and educating relevant skills in the individual, verified by the requirements of society, such a philosophical understanding contributed to the understanding of ontological, epistemological, axiological and praxeological aspects of further analysis. Based on the principle of unity of theory and practice, we managed to develop a system of practice-philosophical analysis in the application of semi-structured interviews experts, who are followers, successors, critics and independent researchers, i.e., the «Carrier data» of the philosophical, anthropological, psychological and sociological memory inheritance of Jean Baudrillard, the 'productive' figure in history, who for a reason is also the subject claimed to be the "Europe's last prophet".

Concerning the results of the scientific exploration, we shall consider the role and influence of the environment and world memory "constructs" and history on the memory formation of an authentic person, his works, achievements and results of creativity, on the determination of memory content of an individual, as well as on wherewith these data may be used in contemporary conditions from an active approach to the philosophical and practical conclusion of methodologies and educational technologies relevant and promising in the 21st century.

Keywords: memory; phenomenology of memory; heritage of J. Baudrillard; activity approach; skills; philosophy of profession.
Introduction

In the following article we present the results of the applied measurement of philosophical understanding of conceptualization and theoretical models of the phenomenon of memory. The study of the legacy of the philosopher and sociologist, scientist and teacher Jean Baudrillard, an outstanding French thinker of the late twentieth and early twenty-first century, "Father of postmodernism", author over 30 books, which on the one hand caused a number of discussions and controversies, on the other hand - who awarded Jean Baudrillard the second name of "European last prophet". Our study actualizes the need to consider the impact of the phenomenon of memory on a specific example of the historical results of the life of the scientist J. Baudrillard in the "living" social memory, "eyewitnesses" of his activities and those people, who study his legacy in about activated results - books, interviews, memories.

The results of the individual - this is one of the fundamental categories, which form the basis of memory about the personality - in essence, soil. Since about the object of analysis is the results of the activity of the personality of the French philosopher Jean Baudrillard, and the subject - his legacy in living memory of scientists, the ground may be his completed works and concepts, described in a number of books ("Simulacra and simulations", "America", "Perfect crime", "Transparency of Evil", "Fatal strategies" and others). However, the analysis of the results of the thinker in the form of books, entries, articles, interviews, etc. is not complete, since it is only one block of data: and data, which personality reflected in the kind of activity results: documentary, photo- and video-sources in the course of life and activity, no less significant is the subjective system, of people who have been aware, and which is practiced in the activities of other scientists.

In our scientific research, we present the original sources as analyzed data, i.e., interview results, conducted with the expert set, whose participants position themselves as friends, followers of J. Baudrillard, or his critics, or acting as independent researchers; they represent the sources of new data, allows one to analyze the memory as a clear heritage of this historical figure in accordance with the logic of "authority - habit - training program - environment", as well as in practical research aiming to detect the way the study of memory of personality passes through the transformation steps of the data into practical skills.

From the very beginning, we have developed the following epistemological and axiological system of approaches to working with primary sources. Since the works and books of Jean Baudrillard - this is the primary data, available for comprehension, having analyzed the existing literature, we devoted the research focus to the life and work of J. Baudrillard. Hence, already at the start of the study of the phenomenon of memory formation personality in generations we have come to the conclusion, that unfortunately, the data base and system of sources is not just insufficient, but poor (especially in Ukraine and the Russian-speaking segment). In accordance, the author of this scientific investigation decided to organize a research project "Heritage of the Jean Baudrillard School", within which the Institute of Memory in 2019 - 2020 organized and conducted 25 interviews with world remarkable scientists, i.e., individuals and philosophers in science, who definitely possess the reason to speak of Baudrillard life and professional activity, his concepts and legacy (The legacy of the Jean Baudrillard school, 2020).

The Goal

The goal of our scientific exploration is to apply the heuristic memory models knowledge to the interpretation of the praxiological results; it is directed at analyzing the heritage of Jean Baudrillard's personality, his projects, contributions to the development of philosophy and science; issues preserved in the living memory of experts for methodological value in education and self-education, in the practice of developing the skills, as well as relevant skills regarding the next generations.

Being followers of the teachings of Academician G.Popov, we share the position of the scientist, the author of the concept of memory and the constructor of the heuristic model of memory formation; we also believe, every person is known "by his deeds" and the basis for the formation of memory is the result scope of personal activity, the one, achieved in his lifetime - "Base points of the coordinate system", formed by man in interaction with society and the external environment, taking into account changes in space-time terms.

According to the principle of unity of theory and practice, which is a fundamental philosophical and methodological principle, we believe it is relevant to define the logic of our study, based on knowledge of practical research of heuristic models of memory, plausible and practical for the research of problematic and unknown aspects of personal training and acquisition of actual skills.

Materials and methods

In this article as a theoretical model of ontological and epistemological understanding of the potential impact of the heritage of the figure in history in memory of the next generations (through the prism of the activity approach) we used the model of academicians G. WITH. Popov, called "model of dynamic memory blocks", consisting of four blocks (Popov, 1949). Qualitative practical philosophical understanding of the basic principles and attribution characteristics of this model is also represented in this article. In the future, analyzing the concept of the theoretical model, as it contains an ontological, epistemological, axiological and praxeological aspects, we applied these aspects to the memory heritage of object of our study - heritage of Jean Baudrillard, for the purpose of practical analysis, and validation of this model and axiological understanding of value and significant aspects of the heritage of W. Baudrillard in the plane of metatheory, self-study and education in terms of activity approach, taking into account the level and order of XXI century tasks.

Within the activity approach we have comprehended works of academicians Popov, in the tradition of his school and in solidarity with his concepts of activity approach to the study of generations’ memory, thus, we analyse practical lessons in teaching and educating relevant skills in the individual, verified by the requirements of society, such a

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philosophical understanding contributed to the understanding of ontological, epistemological, axiological and praxeological aspects of the analysis. Based on the principle of unity of theory and practice, we managed to develop a system of practice-philosophical analysis in the application of semi-structured interviews experts, who are followers, successors, critics and independent researchers, i.e., the «Carrier data» of the philosophical, anthropological, psychological and sociological memory inheritance of Jean Baudrillard, the 'productive' figure in history, who for a reason is also the subject claimed to be the "Europe's last prophet".

Research memory about Jean Baudrillard in a semi-structured interview is based on the following basic provisions: first, since in the philosophical practice of methodology the key principle of analysis is the principle of efficiency, we decided to work in our scientific intelligence with primary sources. By primary sources we mean not only works, books by J. Baudrillard, interview materials, recorded with him through life, those are documentaries about object of research, but also the outer circle of people, who knew Jean Baudrillard personally. Therefore, it was decided to study "living memory" about the legacy of J. Baudrillard.

Traditionally, the study of memory' human heritage is carried out on the examples of works and 'traces of memory' eat, which the man left behind. Such a "mine" of factual material is really a value for the study and understanding of heritage by future generations. (Kurdyumov & Samarsky, 1989). However, in our study we have researched the questions of a complex order: how memory - about a person (who has left its mark on history by his results, relevant concepts, innovative ideas, application tools and technologies) allows future generations to learn from living "history lessons"? Is it appropriate to limit the understanding of the phenomenon of memory, for example, about the philosopher and thinker, within an approach stuck exclusively to his works and written sources studies?

According to the principle of unity of historical and logical, we chose a qualitative method of semi-structured interview, following the arguments: first, it is a philosophical study, therefore, we are interested in the meanings and interpretations of experts, scientists, deeply acquainted with the legacy of J. Baudrillard, that's why we don't choose mass, quantitative research; on the second, heritage information. Baudrillard must be presented at a high professional level, since we are interested in complex mechanisms of representation of memory; third aspect is, we chose a semi-structured interview approach, that allowed, on the one hand, to ask the most common questions about memory and heritage of J. Baudrillard (The legacy of the Jean Baudrillard school, 2020)and on the other hand, semi-structured interview provided an opportunity to listen to the expert without being accused of prejudice, at the same time maintaining the logic and direction of our interview.

**Results**

In 1949, Academician Grigory Popov wrote: "Everything that exists in the memory of a man, exists externally" (Popov, 1949). The academician reasoned as follows: "Let's consider what we have outside. What institutions, objects, we could attribute to memory "? (Popov, 1949: 45). Thus, G.Popov first proposed to consider the existing institutions of memory as the results of successful activities, objectified, society, as fixed social relations of memory. In the phenomenology of memory, which for G. Popov is set on the following principle: 'the outer world is a mirror of human memory', therefore, the man does not invent anything, as he retrieves data from memory (Popov, 1949: 44). Regarding this principle, the one of the key approaches to the study of memory is the so-called method of external research. For instance, if a person writes something down, photographs or depicts, thus he creates a separate block of memory, that is like 'taken away' from him (external memory data block).

G. Popov based on memory research and its projections on the external level concluded the hypothesis, that everything a person views around him are the results, «pulled out», taken away from human memory. "Outer world, or an external memory - this is the mirror of our human memory. And as each of us perceives the world differently, therefore, we share various memory issues, carrying a different set of data" (Popov, 1949: 46). G. Popov defined, as well: «... everything, that exists externally, is a display of human memory» (Popov, 1949).

Logical model of philosophical understanding of the phenomenology of memory in 1949 for G. Popov represents the following form. To start with, the outer world is a mirror of human memory, in accordance with this, a man does not invent anything, he receives data from memory. Secondly, this logical approach may also be identified and used in the study of human mechanisms learning. According to the logical understanding of the author, the child also learns to interact with the external environment (Kurdyumov & Samarsky, 1989). Moreover, any person requires demonstrations and examples, i.e., some figures, that will become potential authorities in the process of learning and professional skills acquiring.

Moreover, Gregory Popov (Popov, 1949), by describing the theoretical model of human memory, mentioned and applied concepts "dynamic" and "static" memory blocks. The scientist directly described the interaction of the data mechanisms of the two blocks of memory, as a result, we can trace on a logical figurative model in unity of two aspects: dynamics, future-oriented (dynamic memory block) and one, directed to the past (static memory unit). Since one of the goals of human skills is to achieve the future (that is, an adult understands the desired representational future must be achieved somehow, and this requires practical skills and actions) (Kagan, 1974): the author of the study pays special attention to dynamic memory blocks. Next, we consider the main attributive characteristics of the four dynamic blocks of human memory (Popov, 1949).

Dynamic memory block "circus". The key attribute characteristic of this block is **skill** (Popov, 1949: 47). It is in the "circus live skills": the most unusual, the most agile, the strongest people demonstrate their skills to the public: trainer skills, balancing skills, weightlifter skills, trickster, etc.

The key attributive characteristic of this block is the "role" (manifested in the activity as the ability to choose roles, embody them, "play" in life "and thus achieve results and success in business") (Popov, 1949: 47).

Hence, in terms of understanding the processes of this block of memory by "university" we mean a certain
institution, in which there is order, there are consultants, educational literature, and most importantly - the methodology. There are people, coming, receiving this knowledge, there are seminars, offsets, etc. All this data simultaneously fits the block “university”. Key attribute characteristic is methods and training program (that allows one to produce an answer to the question "how to do something")

The next block G. Popov defined as "religious institutions": "We will not appoint it a temple, church or any other institution. By this block models we mean the institutions of a religious nature". G. Popov did not insist on a specific name; he used the collective metaphor of "religious institutions". So, following logical reasoning on this topic, we should assume, each person has his own special religious knowledge, data, reviewers, mechanisms and the order of their use in cognition of the external world, its essence, pictures of the world as a system. The key attribute characteristic of this block is the mechanism (Popov, 1949: 48).

These four blocks of memory: "circus", "theater", "University" and "religious institution" - are a dynamic memory block. Overall, these blocks reflect changes in the system of human worldview, in its activities and actions. In the implementation of these memory blocks events take place, the state of affairs changing. And each person possesses a configuration of these 4 (four) memory blocks.

According to the philosophical views of Academician G.Popov, which are the result of epistemological and praxeological understanding of the environment and structure of memory, as well as the principles and criteria for the operation of the mechanisms of memory, based on the heuristic model of memory, we shall comprehend the logic of controlled acquisition of professional skills. Heuristic model of dynamic memory blocks and the concept of activity approach directly determine the value and methodological practical significance of this philosophical understanding, since 4 key categories "skill-environment-training program-authority «form a system of education and self-education of a person on the way to his professional development» (Popov, 1949: 50).

In other words, in the process of life and activity, i.e., in the process of self-training and self-education there is a «skill» - the category 'constructed' as a result of the interaction of four dynamic blocks of memory, i.e., the "theatre" - "circus" - "Religious building" - "Educational institution" through the use of education / self-education of the managed model "authority - environment - training program - habit". So, as a step of our scientific research, we represent the results of the study of the memorial figure - the world-famous thinker and philosopher Jean Baudrillard within the logic of the heuristic model of the structure of dynamic memory blocks and those constructs and components, which allow one to control the mechanisms of these memory blocks consciously, thereby enriching the personal set of skills and abilities (Popov, 1949).

On the example of understanding the memory about Jean Baudrillard through the application of the epistemological concept of "authority - environment - training program - habit", we may consider practical examples which enrich the modern understanding of it, how to learn "history lessons" and learn from professionals (even if they are no longer physically present in our lives, still the distinctive memory of them is preserved).

Discussion

Six interviews are analysed in detail in our scientific investigation. Experts interviewed were invited to speak, were chosen according to the following criteria: level of intellectual training, the presence of deep works on the theoretical heritage of J. Baudrillard and (or) personal communication with J. Baudrillard, experience in philosophy, methodological and theoretical understanding of scientific works. Interview. The author of the monograph assisted the experts with the assistance of an employee of the Pam Research Institute, who has professional vocabulary and language of communication interview. As a result, three groups of experts were identified (The legacy of the Jean Baudrillard school, 2020):

1. Disciples and followers, who personally knew J.Baudrillard and gained knowledge both directly and indirectly through co-working, interviewing and so on; who knew his surroundings and, accordingly, might provide personal data on the person and the scientist, as a figure of memory, i.e., the source of knowledge and skills.
2. Followers of J. Baudrillard, who did not know him personally, however studied and researched his works, concept and developed his experience. The study of such material allows us to understand the category of "environment" - that is, contribution of Jean Baudrillard as a philosopher and thinker.
3. Critics of the works and views of J. Baudrillard - opposing side, which also acts as a ‘force’ that comprehends and rethinks the role and significance of the results of individual activity in world history.
4. Researchers of J. Baudrillard - the independent experts, so-called "third parties", who did not know J. Baudrillard personally, do not consider themselves his supporters and followers, but can provide the results of their own understanding of ideas, concepts and innovative developments J. Baudrillard and describe their potential significance in terms of application in solving life problems in a dynamic environment of the XXI century.

As such interviews' experts spoke (The legacy of the Jean Baudrillard school, 2020):

1. Dr. Arthur Crocker. Interview 'The Mystery of Jean Baudrillard’s Philosophy'. Interview date 02/15/2020. Arthur Crocker is the Canadian writer, Professor of Political Science and Head of the Scientific Center of Technology and Culture at the intersection of sciences (main research topic: 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 research: Reader). Male, 75 years old, Canada. Follower. He was acquainted with J. Baudrillard personally.

2. Dr. Lucien Oulabib. Interview 'Tools for the study of sociology'. Interview date 04/05/2020. Lucien-Samir Oulabib is the scientist, sociologist, professor, writer. In 2006 he published his fundamental work on epistemology "Method of assessing human developments", in 2003 he published "Modern French nihilism: bases and illustrations", Volume 39, Number 3, 2020
in 2002 - "Ethics and epistemology of nihilism: meaning killers". He joined a colleague of Jean Baudrillard in the Red University of Paris. There he got at the center of a student riot in May 1968 year. Male, 64 years old, France. FOLLOWER. He was acquainted with J. Baudrillard personally.

3. Dr. Athina Karatzogianni. Interview 'Cyberwarfare. Pandemic. Mass Communication Theory and Baudrillard's Philosophy'. Interview date 04/29/2020. Athina Karatzogianni is the researcher, author, Professor of Media and Communications at the University of Leicester, United Kingdom. Editor of many books on cyber conflict and the digital world, author of such books as "Cyber Conflict Policy", "The mouthpiece of the wave of digital activism", «Power, Resistance and Conflict in the Modern World: Social movements, Networks and Hierarchies»., Female, United Kingdom. Researcher. She was not acquainted with J. Baudrillard personally.

4. Dr. Bernardo Attias. Interview 'On the philosophical analysis of J. Baudrillard'. Interview date 02/11/2020. Bernardo Attias is the Professor of the Department of Communication Research CSUN, who has got his doctorate in communication research 1997 year, has a bachelor's degree. Teaches the teachings of Michel Foucault and Jean Baudrillard. Personally is not acquainted with J. Baudrillard. Male, 67 years old, USA. FOLLOWER.

5. Professor Philip Beichman. Interview 'Philosophy of Baudrillard. Duel of two scientists'. Interview date 05/04/2020. Philip Beichman is the poet, researcher, translator, writer. Professor at New-York University (CUNY) for 30 years, teaches world literature. He wrote such books as "Game of the world and explanation of reality", "Theater of Naturalism", "View from nowhere", "Alchemy of the world. The Kabbalah of the Renaissance", "I process without sub project". He translated Jean Baudrillard's books into English, ie., "Fatal strategies", "Forget Foucault", essay "Simulations". Male. 81 year old, the USA. FOLLOWER. He was acquainted with J. Baudrillard personally.

6. Dr. Tim Otto Roth. Interview 'Search for the truth about Baudrillard's photos'. Interview date 04/10/2020. Tim Otto Roth is the researcher, composer, painter, photographer, author of many distinguished articles and books. Tim Otto Roth interviewed Jean Baudrillard in German (the interview is entitled "The Art of Disappearance", i.e., the one about a photography philosophy issue). He defended his dissertation on the history of art and science at the Academy of Media Studies in Cologne. Male, 46 years old, Germany. Researcher. He was acquainted with J. Baudrillard personally.

One may get acquainted with the interviews on the YouTube channel - journal Expedition - since they are all in the public domain (link to playlist https://www.youtube.com/watch?v=hLQALzDgagl&list=PLMXF-EB1107R0qigW3LPpHydBpux20Dv1y) and available for review and study.

As a result of our scientific research, we will consider the role and impact of the environment and 'constructs' of world memory and history on the formation of memory about an authoritative personality, his works, achievements and 'fruits' of creativity, to determine the content of memory of personality, as well as the ways these data can be used in modern conditions in terms of activity approach (Kagan, 1974).

Environment issue is the first one to be analysed within our research.

From the point of view of the epistemological section, describing the influence of Jean Baudrillard's philosophical concepts on understanding the future and predicting future trends (dynamics of the "future in the present") Arthur Crocker, writer, Professor of Political Science and Head of the Scientific Center of Technology and Culture (07 min. 55 s. - 11min. 04 s.) claims: "In general, from my point of view, at the moment the modern world has been completely described by Jean Baudrillard. And he prophetically identified two main movements, what the postmodern society of the future will look like. Firstly, it is a political economy. Jean Baudrillard best described in full in his book The Political Economy of the "symbol how will "digitalization" take place, exchange and use of values, how it will get a symbolic value». The second direction of philosophical ontological and epistemological understanding of the future, according to the explanations of A. Crocker, Jean Baudrillard has claimed, the social masses are always driven by a fatal death. This is their main engine, about which Nietzsche spoke, once again demonstrates us, how much «...technology is rapidly gaining scale and how this world is fully technologized, in the end - finally coming to collapse».

Subsequently, in addition to the description of the two ontological principles of determining the system of formation of the environment of the future, A. Crocker adds: The third principle - this is the theory of simulation, and the fourth - the principle of temptation, cultural temptation. Temptation is very important, from the point of view of Baudrillard. He meant all things that a point in time may simultaneously turn the other way».

The environment of formation of actual experience can also be the works of an authoritative figure: books, articles, notes and other documented data. In particular, independent researcher Athina Karatzogianni was able to create her own concept of cyberconflicts, by studying the books of Jean Baudrillard and axiologically analyzing the concepts, proposed by him. So, answering questions: "And why did you choose the works of Baudrillard, but not some other sociologists, philosophers; why taking Baudrillard's approach?" 04/29/2020, Athina Karatzogianni, researcher, author, lecturer at the University of Leicester (United Kingdom) (02 min. 59 s. - 04min. 03 s.) explained: «Firstly, when I was writing my doctoral dissertation, I used Baudrillard a lot, since 2002 till 2004. I was just curious about what he writes about violence, since I studied cyberwar politics; then I was interested in his work. Well, through his work, I studied globalization and ethnic internet conflicts, hackers' issues, etc.».

The next question "Regarding cyberwar - what work by Baudrillard you learned and applied is the most informative, meaningful?" 04/29/2020. Athina Karatzogianni (05 min. 00 s. - 07min. 54s.) answered: "I created my own theory about cyber conflicts, using three things: First - a new approach to the media, second - social movements, third - international conflicts. It was here that Baudrillard helped me, when we talk about the media, about digitalization, about something digital - there Baudrillard is very useful. I studied the books "Simulation and simulacra", "Forgetting Foucault", "A Theory of Simulacra and Simulation", "Simulations and Simulacra", and many others..."
"There was no war in the Gulf", “Spirit of Terrorism” and “Symbolic Exchange and Death”. Jean Baudrillard was a French philosopher, according to the philosophical principle of the unity of historical and logical) could be considered as a certain data environment, that acts as a catalyst and source in the praxisology of ideas, concepts and answers to new pressing questions in the context of the changing XXI century (Kurdyumov & Samarsky, 1989).

Considering Baudrillard’s legacy as an environment of knowledge and analytical research, Bernardo Attias in the same interview explains (12 min. 45 s. - 13min. 40 s.): “I have to say, I did not study all the works of Baudrillard, but most of them. Recent books, after 2000 - 2002 I did not read. In general, I try to look at Baudrillard with a wide eye, (...) I wanted to study the whole history of Baudrillard, starting with 1960-s he took his philosophical path, how his approach has changed in 70-s, his approach, when his book "Simulation and Simulation" appeared in 80-s. As well as his final works, i.e., what is his approach defined in its”.

Moreover, Bernardo Attias conducts a historical classification of the formation of scientific concepts and works of Baudrillard. That is no longer a direct sub-active characterization of Baudrillard as a figure, but his legacy is considered. We would like to demonstrate this issue within the interview fragment:

Question: "Do I understand correctly, Baudrillard’s legacy could be historically divided into 4 intervals, on 4 event groups, 4 group of philosophical analysis? If you do not mind, let’s walk through each stage». Reply 02/11/2020 by Bernardo Attias (15 min. 04 s. - 17 min. 44 s.): "The first stage, I can say Baudrillard was very close to Marxism, to semiotics, as at the first stage that he pays great attention to advertising, explains the society creates a need and when we buy an item, at the time of purchase we consume all the code. In the second stage, of course, I and many other scientists would dwell on his work "Symbolic exchange and death", because during this period he begins to talk more about hyperreality, about endless semiosis and psychoanalysis. I assume, he was extremely interested in psychoanalysis, he was interested in this even in 60-s years. and psychoanalysis greatly influenced him. In the second period there is a lot of talk about death and how death is a kind of motivator for something-either. I would divide the third period at the beginning 1980 year to the middle 80-s. It all starts with a simulation, including the book "Simulacrum and Simulation" and "Fatal Strategies", it is at this point that some scientists, I think it is very unfair, began to perceive and consider Baudrillard as a kind of elite anti-intellectual. People do not understand it, the way he is fascinated by something and how he is afraid of something. They think wrong, Baudrillard celebrates or rejoices in terrorism. (...) Why else do some people consider it anti-intellectual - because, when Baudrillard talks about the simulation, about semiotics, he thinks, that this world's fake». (...) From the standpoint of ontological and epistemological aspects of the analysis of ‘the-future’, scientist, representing the essence of the fourth stage, explains, that in this sense he does not have much knowledge here, however, he believes, that this is a certain period of philosophical understanding and creativity of J. Baudrillard, which floor associated with his book "America" and "Cold Memories”. (...) «...Basically I would highlight in the fourth period - this is his essay "Spirit of Terrorism", which he wrote in 2001 year, (...) There was such a paragraph in the "Symbolic Exchange of Death", where he told which is actually the key thing which marks our new era, our new era, a center of trade - The Towers-twins. This display, there are two identical buildings, they are a symbol, mirror simulation of the fact that everything else doesn’t seem to matter».

According to Bernardo Attias, since Jean Baudrillard wrote about America, the French thinker even wrote about utopias and a certain ‘telemorphosis’. Based on this epistemological and ontological classification of perception and understanding of the concepts of J. Baudrillard by his follower B. Attias, Jean Baudrillard was especially accurate in representing the vector of degradation of human cognition in the XXI century, indicating the most significant concepts of obstacles and dependencies, as well as tools, applying which a person is interested in self-realization, as the instrument is the key to achieving results. Moreover, the instrumental set allows one no longer depend on the trends of unpredictable simulation environment, as well as to become an independent object of his life, but not a "product or consequence of hyperreality".

Analyzing key ideas and concepts, i.e., a subject of philosophical reflection in the ontology and epistemology of the masses, to the question "If we count the most crucial Baudrillard’s ideas, what would they look like?" 02/11/2020 Bernardo Attias represents [39 min. 46 s. - 45 min. 25 s.]: «(...) The first idea - this is the "silent majority", as Richard Nixon wrote about it. I believe it is very important, because during this period the masses actually accept a simulated society; since the decision is produced by a silent majority, about which we know nothing. The second idea - simulation, hyperreality and how Baudrillard was influenced by Georges Bataille. Third - this is not quite an idea, but system of things and critique of political economy. The fourth idea is the fatality of strategy and terrorism, and then, whatever a revolution is forcing the system to move faster and show its true face».

Question: "What are the two ideas, In your opinion, the most complicated in understanding Baudrillard’s philosophy?»

Reply 02/11/2020 by Bernardo Attias (46 min. 10 s. - 49 min. 34 s.) is as follows: «Firstly, I believe there is such a thing as «reversibility»: when Baudrillard explains something, he constantly uses a certain cyclicity or reversibility, I think this is the hardest to understand, even my students think at first, that everything is clear. But there are things to clarify which you need to understand the early works of Baudrillard. Examples are from passion to ecstasy, from sexuality to pornography - everything is cyclical. The second idea is as follows: if Baudrillard explains hyperreality is more real than reality or disaster - this is an event, but even more than an event; or pornography - it's sex, but more than just sex. People misunderstand this and start blaming Baudrillard».

The fragments of the interview represent examples and evidence of the fact, the memory, created by man in history, is transformed for future generations into a data environment, analyzing and critically comprehending which is impossible not only to understand the preconditions and reasons for the past, but also the present, its 'total picture' as well as a potential picture of the future today. This example also updates the fact, the figure of Baudrillard in the science of memory clarifies questions of critical thinking about the
picture of the future, awaiting humanity. Moreover, we consider it relevant to mention, Baudrillard was given a "second name" of "European last prophet". Study of ideas and concepts, described in his works is one of the most crucial fields and promising data environments for further research in social philosophy, anthropology, forecasting and modelling of the future, as well as in others scientifically-applied fields.

The next structural part of our study was the problem of authority (Popov, 1949).

Analyzing the philosophical influence of Baudrillard’s works on the mass and collective consciousness, in terms of epistemological and axiological understanding, follower Philip Beichman claims: "I feel, when it comes to a writer like Baudrillard, his goal was to make readers think, create, question some things. I believe Baudrillard is a 'continuation' of such people like Spinoza, Socrates, Kierkegaard. For me, Baudrillard is one of them".

This statement of F. Beichman directly points to the role of Jean Baudrillard in his memoirs to 1. a potential authoritative figure (in terms of the structure of the memory unit of the generic concept according to G. Popov), 2. to a driving figure of the hero, catalyst who encourages critical and analytical thinking about their own future and destiny (the context of the archetypological block of memory; and 3. in) to a potential figure of the prototype block of memory, responsible for the construction and formation of a philosophical worldview in space-temporal dynamics of self-realization of future generations (Popov, 1949).

Furthermore, following the philosophical principle of efficiency, F. Beichman also adds: "Baudrillard can be interpreted differently. For instance, there are two books, which interpret Baudrillard absolutely differently. In the first book, he is seen as a left-wing revolutionary, and in another book he is not considered like this".

In terms of consideration and analysis of trends, determining the formation of an authoritative figure as an element of the prototypical environment of memory, we would love to mention peculiar position of Arthur Crocker (45 min. 39 s. - 48min. 22 s.): "Jean Baudrillard believed, that today we face the world of the absurd as it is present everywhere: in modern politics, in the modern economy. Baudrillard, if one can say so, was an "artist" of pathophysics, and believed, that power as such has ceased to exist. (...) In a fact, there is this constant absurdity, we witness with our eyes. (...)

Based on the above fragment of the interview, it is considered logical to draw a conclusion, in terms of research on the activities and contributions of Jean Baudrillard, this figure is not only prototypal (a kind of ‘prophet’, interpreter, capable to pay attention to current trends in order to understand the future), but also authoritative figure skilled to operate with complex philosophical categories (including an interdisciplinary approach).

Not just Philip Beichman (being a follower) indicates the influence of Baudrillard’s personality in the philosophical understanding of the problems of the future. Bernardo Attias - Professor of the Department of Communication Research CSJUn, who teaches the teachings of Michel Foucault and Jean Baudrillard, to the question: "From your point of view, what is most interesting about Baudrillard?" In his reply Professor claims 11.02.2020 (01 min. 16 s. - 02min. 05s.): "Baudrillard's interest is in that there is something prophetic in it. (...) he wrote in 1960-s about advertising, about popular culture, about the media - everything he predicted - happened and occurred. Including what he said in 70 - 80-s for politic and the crisis in the media (which is now taking its place), everything came true".

To the next question: "Can we say then Jean Baudrillard was primarily a sociologist?" 02/11/2020 Bernardo Attias (04 min. 32s. - 05min. 04s.) explained: «...you can call him a sociologist and it will be attributed to him by right, it is still the question of semantics. Personally, for me, he is a sociologist, researcher and a man, who was engaged in scientific researches». We could represent a conclusion from this fragment of the interview we deal, on the one hand, with a sample of subjective perception of the figure of J. Baudrillard, and on the other, we observe this figure is remembered and characterized by B. Attias as a specific professional role (which corresponds to the attributive characteristic of the dynamic block of memory «theater» characterized by outstanding skills (for example, prognostication, which leads us to the skill issue, i.e., the key attribute characteristics of the memory unit "circus").

In turn 04/05/2020 Lucien-Samir Oulahbib, scientist, sociologist, (20 min. 02 s. - 21min. 27s.) described: "Baudrillard was very specific. The point is, unlike Foucault, Deleuze, Bourdieu, Jean Baudrillard tried to analyze the complexity of systems. He realized that people are not neutral. It's not just the Earth and as there is something else, many things (...) he was a very good anthropologist - as Marcel Mauss - and analyzed primitive societies. If you know, in the book "America" he said such an interesting phrase, that "the first primitive society in the modern arena - this is America". Baudrillard does not simply analyze different cultures, and does so with the help of some images, (...) he concluded our civilization had not yet been described, as it is a new one. He studied different societies, compared and contrasted them, even studied the dreams of Africans. Baudrillard used parables.

The following discussion is 05.04.2020, by moment Lucien-Samir Oulahbib (09 min. 59 s. - 12min. 22 s) claims: «So, Jean Baudrillard did not use numbers and statistics - except, of course Consumer Society concept, within which he was pushed to use some statistics and numbers to illustrate his analysis. (...) The point is the way the media provides information to people, the way the latter absorb information - well, it is hard for them to analyze it. Baudrillard believed, there were two obligations on language stages: first one require visual analyze the specifics, singularity of the issue; the second requires a person to analyze the current situation at this period of time (described in the book "Simulation and simulacrum").

Research of tactics demonstrated by Jean Baudrillard’s as well as his research activities in the field of forecasting, identification of current skills, his ability to draw conclusions and make unmistakable decisions, including the absence of reliable data, overall, it is significantly crucial and relevant within the circle of philosophically-practical tasks. The figure of J. Baudrillard, in our opinion, is rightfully a figure of authority, due to the availability of forecasting skills and understanding of future trends.

Development and implementation of quality methodological programs, that take into account the practice
of efficient philosophical research today, in terms of post-pandemic, gets more relevant than ever.

As a part of the study i.e., a semi-structured interview was an optional step in the study of the characteristics of works and personality J. Baudrillard, i.e., is the issue of training program.

Baudrillard’s works and his philosophical legacy stimulate not only a rethinking of concepts, but also to independent rethinking and self-learning in terms of forming their own "set of tools", about which we will speak in more detail later.

Furthermore, we consider it necessary in the context of understanding the prognostic paradigms of studying the dynamics of the "past-the-present-future "to cite such a fragment of the interview with Lucien Oulahbib. Interview is with this follower of the school of Baudrillard is extremely valuable material in terms of activity approach to understanding the importance of the instrumental approach.

«...Baudrillard’s tools stand as if around project he analyzes, it looks like a clock, where an object is in the middle; and he applies all the tools to the object of study at the same time. In this case, some data is checked by others, that’s why he has so few errors in his conclusions, allowing one to make an accurate forecast?»

Reply 04/05/2020, Lucien-Samir Oulahbib, (29 min. 25 s. - 30min. 28 s.): "It’s a very precise definition! And that’s when a person perceives objectivity as it is, what is multilevel, i.e., a person may appreciate the actual result of research."

Already at this stage, we can also point to the practical value of Baudrillard’s regulatory concept, who developed and applied heuristic models and epistemological tools, which also serves as a prerequisite for the formation of a review series in memory, functioning with the heritage of the Baudrillard school (that is, they determine the formation of the instrumental basis and understanding of mechanisms for solving problems in the process of life and activity).

Question: "What work of Jean Baudrillard do you remember the most?" which, from your point of view, is the main as it fully reflects the core of Baudrillard’s philosophy? 04/05/2020, Lucien-Samir Oulahbib (51 min. 40 s. - 54min. 20 s.) claims: «These are two books, «Society of Consumption» and «Symbolic Exchange and Death», they are masterpieces. When he wrote "Symbolic Exchange and Death", he was extremely pessimistic: the triumph of modernism? no, he didn’t think it was very good. But after 11 September 2001, after the Ben Laden events, after the Gulf War, Baudrillard believed humanity’s alternative may be even worse. We can turn into robots. As he explains, the system "speaks" to the planet Earth (in the form of Ben Laden, which is a symptom of this horror), that "people, you are not following the right direction", and B. Laden was like a signal, that something needs to be changed! If people do not change their reaction and do not change themselves, the consequences will be bad». To the question: "What do you think if a person studies the works of Baudrillard, what will one be able to learn, from your point of view?" 04/29/2020, Alhina Karatzogianni (59 min. 16s. - 1y.00min. 13s.) assumes: "A person can learn about symbolic violence, about the economy, which follows Marx, also one can realize, how production and symbols relate to each other, how the signs relate to production». Analyzing the requirements of the environment and the "rules of the game" in the geopolitical arena are changing. A. Karatzogianni continues: «(...) Baudrillard wrote in his book, "only death can escape the code, so as not to be inside the code". At the moment of the capitalism, if we take it as code, feels the problem, this huge number of deaths is a problem for him, they are trying to control somehow. The problem itself we are talking about [a pandemic 2020] is extremely wonderful».

At this stage, we come to the conclusion a scientific research of the place and essence of philosophical, economic, social and anthropological concepts, introduced by Jean Baudrillard, especially in understanding the tactics of action to mitigate the effects of a pandemic 2020 year, acts as a promising and significant research field for the development of logical and tactical models of the following measures, aimed at stabilizing the world economic and geopolitical situation.

As a relevant aspect for the study and field of philosophical understanding of Baudrillard’s legacy, as well as a source of finding an effective training and self-study program, we pay attention to practical and at the same time philosophical application of the camera and the act of photography, introduced by Jean Baudrillard (The legacy of the Jean Baudrillard school, 2020).

Jean Baudrillard himself (and this is confirmed by researchers and followers) often drew a parallel between the books, which he wrote, and photos he made, arguing that principally it is the same action. Overall, an act of world cognition through the experience of meaningful photography by Baudrillard is one of the relevant skills for the contemporary of the XXI century in terms of self-study, comprehension of modern trends, orientation in a changing environment and the development of the ability to see the «essence of content without a wrapper».

For Jean Baudrillard photography is a «secret sacrament», since the philosopher explains: «...it sets me free». The act of release takes place according to Baudrillard in the following way: he has such a relationship with the camera, that "pushes" him to take the best pictures, on the one hand. On the other hand, pushes to "Search for the moment" - and that brings him pleasure.

As a result, we can consider causal symbiosis, that merges the figure of Jean Baudrillard into a «prophet», which allows people to see it, that they are unable to notice due to their dependence on hyperreality. That is, in one case, this symbiosis may be an identity, and otherwise, philosophical act of emptiness, which forces a person to fill it with their own thoughts and ideas. In fact, Baudrillard in every act of photography wants to encourage people to think and act consciously. Thus, photography is an environment of scientific knowledge and the act of training with a camera (like make every picture as the best one since photo = result). Camera is a training tool; as an independent issue to practice it pretends to be effective stimulator to achieve results (the latter is dedicated to the «skill» category).

The next dynamic part, which is the focus of our study is a skill.

In practice-philosophical understanding of the legacy of Jean Baudrillard and an explanation of the differences between the tactics of action and the implementation of the skills of this authoritative figure from others, i.e., what exactly is the figure of Baudrillard in the structure of scientific activity differs from sociologists and other scientists of the time) 05.04.2020, Lucien-Samir Oulahbib
noted the following (05 min. 02 s. - 07 min. 56 s.): "He was very different from other sociologists at the time because Baudrillard not only analyzed, not only worked with numbers and statistics, he had a completely different approach. He analyzed the world more widely, he analyzed trends, facts - and he had some intuition. To give an example: now the coronavirus is everywhere, and all people are trying to mathematize and find some standard, simulate some rules, to which everything will be subordinated. All countries of the world act in the same way. But Jean Baudrillard would never do that. Because he understood every country and every nation is different, as is unique!"

Pointing to the mentality component, Lucien Oulahbib identified the features of modern understanding of the effects of the environment on the dynamics of human activity, and also described philosophically-sociological difference of individual scientific approach of J. Baudrillard in contrast to the mass mathematician-statistical approach to working with scientific data. Moreover, according to the logic of G. Popov, such a scientific approach is not associated only with the controlled ability to work with the mechanisms of intuition, but also to describe the trends of the environment and the impact of environmental conditions on the mass and collective awareness of processes, occurring today.

Pandemic conditions also update this approach 2020 p. and the need to forecast the conditions of "post-pandemic world ". Understanding these requirements and demand, their urgent about efficiency, we can specify the works of Jean Baudrillard, who philosophically comprehended, the world after global catastrophes (and simulated disasters), in the coming decades, interest in the practical direction will grow, as to memory and treasures scientifically-applied thought, which allows one to navigate in conditions of uncertainty when demanding daily results in the process of life and activity.

Of particular interest is this aspect of the contribution to world memory, is the phenomenon of «Baudrillard's photography». Baudrillard considered the very skill of photography as something 'vaster' and more functional than the act of engraving or the physical act of pressing a button. Further material is provided following the interview with researcher Tim Otto Roth who personally interviewed Jean Baudrillard.

Question: "Why did you talk about photos?"

Reply 04/10/2020, Tim Otto Roth (02 min. 20 s. - 03min. 45s): "The point is, my main interest is not in photography, but in what is the nature of the image. And that's why photography is one of the elements researched. And this was not the only interview. 2000 - 2005 I took a huge number of interviews with many scientists of different disciplines; those who studied the humanities, the theorists, too. I was curious what is an image».

The next fragment is (20 min. 47 s. - 21min. 33 s.): "Firstly, I'm not very familiar with other interviews, which took from Jean Baudrillard; and at that moment I did this interview, one of the reasons for this was I did not find any information on the subject of Baudrillard's photography. The point is when we talked, the goal was to understand how his photographs relate to his ideas and to his theories. And what is interesting about this interview - at the same time we questioned his own ideas».

According to T. Otto Rott the act of photographing, in the first place, is a contemplative act rather than communicative. There is a moment of contemplation, the most intimate moment, a so-called secret game. "Photography is a kind of disappearance creation, eliminating the value. And it comes from a very specific intention: do so, to the present world (our current world) disappeared and play it to the very end. This is the art of extinction. This applies to our world, as well as if we are talking about other cultures".

Baudrillard believed photographers are the "technology operators". As well as the camera can be a technology in the hands of the photographer and one is only the operator of this technology (The legacy of the Jean Baudrillard school, 2020). However, Baudrillard himself never photographed like that. Even driving a car Baudrillard noted, he does not consider himself a "technology operator". A car for him was a certain instrument training him drive it perfectly. In fact, from the point of Baudrillard, the camera should make the person take great pictures. The camera should "force" one to become a great photographer. And this is one of Baudrillard's philosophical dogmas: relation to the camera, which will make you a great photographer; ‘attitude’ to the car, which will make one drive it flawlessly; choice of tactics, which will help a person win.

Question: "I read your interview very carefully several times. From my point of view, you tried to "extract" a theory of photography from J. Baudrillard. Is that so?"

Reply 04/10/2020, Tim Otto Roth (13 min. 52 s. - 15min. 42 s.) claims: «...to understand Baudrillard's theory is similar to learning the way he takes pictures. Whereas so far it has not been written anywhere, why Baudrillard photographs, but he took so many pictures and I was curious to understand - why is he doing this». (...) "So, his photos are not bad, however, they are not phenomenal. That is, these are good amateur photos. Still what's interesting: if it comes to photographs of Jean Baudrillard: (...) he studied media theory and what impact image possesses - and that is really interesting; moreover, everyone is trying to understand his theories, looking at his photos».

Overall, we might conclude within the analysis of the interview with Tim Otto Roth, the purpose of photography according to the philosophy of Baudrillard is to make "the present world disappear", like to "play to the end". And this should be reflected in the photo. How is this achieved? Hence, according to the explanation of J. Baudrillard in an interview, the photography makes the world disappear, because a person sees only a fragment of it (its part) - i.e., the whole other world disappears. The disappearance to the very end demonstrates the opposite of the existing «hyperreality, simulation and illusion crashed on this photo».

Regarding the results of our philosophical understanding of «living memory» about J. Baudrillard and his legacy we shall represent the key points of philosophical reflection.

In the represented scientific exploration the ontological, epistemological, axiological and praxiological aspects interpretation of the heuristic model of dynamic memory blocks introduced by G. Popov is defined. The results of philosophical and scientific activity of J. Baudrillard «living memory» through the prism of the heritage of the individual, his activities, contribution to the development of science within the memory of experts represents methodological
value in self-education and the practice of developing skills, relevant for future generations.

In concordance with the principle of unity of theory and practice in terms of activity approach we assumed a model of attributive characteristics and dynamic components of memory reflected in the concepts of «skills», «role», «Training methodology and program», as well as the «mechanism». This task is aimed at ontological and epistemological understanding of the logic of dynamic memory blocks, i.e., human interaction with the external environment and its requirements, which contributed to the epistemological understanding of the logic of "environment-habit-training program-figure of authority". This praxeological concept is aimed at verifying the results of philosophical interpretation of theoretical models of the memory phenomenon in the practice of understanding the philosophy of J. Baudrillard and his memory heritage.

Conclusions

Overall, summing up the first results of our study of the legacy of J. Baudrillard (and these studies are ongoing), we would like to remark the following important provisions.

Analysis of memory heritage J. Baudrillard on the basis of the logical model "authority-environment-training program-skill" contributes to the understanding of the philosophical concept of a prominent thinker, and directly determines the vector of effective perception and data processing, represented by inheritance, in the light of the tasks and requirements of the XXI century through the prism of activity and the need to predict and timely receive relevant skills.

The model of research of dynamic blocks of memory offered allows one to "unpack" the memorial processes about the individual and its significance for the sphere of activity (in our case - philosophical, theoretical activity J. Baudrillard), as well as for the activity approach in the key of understanding of prospects and rational approaches in methodology and aspects of self-learning in the XXI century.

The growing role of axiology and the reflection of the mechanisms of memory in discovering the value of J. Baudrillard. The next conclusion is, Jean Baudrillard in social memory becomes a prototype, an authoritative "timeless" figure, which provides the basic definitions of spatially-time category "hyperreality", describes the logic and features, shows in his works how not to live as a consequence of simulations and hyperreality - all this indicates relevance, specificity and integrity of memory about the legacy of J. Baudrillard. Opposite unit is, in this case (according to Popov's categorization), that is also a potential figure of the authority configuration model, philosophy of which effectively allows a person to achieve results and accomplish goals in his life.

Furthermore, following in our scientific exploration the data, represented by disciples and followers of the school of Baudrillard, in the context of memory, we should recognize the figure of Jean Baudrillard as a prototypical figure in the XXI century - including, based on the level of criticism of his opponents about the activity procedural significance of the inheritance of J. Baudrillard.

The key in the praxeological and axiological section of our scientific analysis has been the activity approach; epistemological and axiological aspects of the analysis of the philosophical heritage of the school J. Baudrillard also actualizes current philosophically-methodological researches and perspective researches aiming at developing programs and systems for training experts and professionals, skills and abilities which meet the requirements of the environment and the XXI century, which is dynamically changing been thus characterized with continuous processes of digitalization, "loss" of activity attributions merging into "virtual space", replacement of physical socially-communication space internet-resources and social networks, as well as "extending hyperreality", i.e., the concept introduced directly by the prominent French philosopher and sociologist Jean Baudrillard.

The concept of "hyperreality" and its expansion, followed by the replacement of values, priorities, about efficiency of logic - this is one of the basic spatial-time characteristics, which dictate a systemic change in the environment of the XXI century. In philosophical heritage of Jean Baudrillard this block of memory not only describes the arrow trends of time "past-the-present-future", but also allows one to comprehend spatially-time characteristics, which in the epistemological and praxeological understanding of the methodology of education of the XXI century also determines the vector of further promising research.

References