

---

# **SIMULATED SOCIALITY IN A CULTURE OF SIMULACRA**

**Valentin Pavlovich Babintsev, Helen Ivanovna Babintseva,  
Oleg Viktorovich Bykhtin and Viktor Alexander Sapryka\***

*National Research Belgorod State University, Pobedy st. 85, Belgorod, 308015, Russia*

(Received 8 October 2014, revised 13 July 2015)

---

## **Abstract**

The article considers the basic theories and approaches of studying the formation of simulacra culture. The objective of this paper is to study the interaction between contemporary bureaucratic subcultures and the intellectual community in the simulated sociality. The properties of the virtual reality in the formation of cultural and civilizational commonalities are considered. The importance of simulacra in the formation of virtual reality is being clarified. The characteristic features of the simulated sociality are determined, including the replacement of real social relations with the virtual ones, designing of the social fantasy, spreading of the gamization phenomenon, reduction of the subject orientation of social action on the behaviour of others, approval of the specific type of reduced reflection, 'glamorous sociality' formation, mass substitution for the meanings with the phenomena.

*Keywords:* culture, civilization, simulacra, society, technologies

---

## **1. Introduction**

The end of XX - beginning of the XXI century is marked by the radical changes in human development, which are based on the development and mass distribution of new communication technologies. The social thought responded to that by the development of a set of information society theories [1-3].

And, most importantly, the philosophers, sociologists and politicians-representatives are actively involved in the new reality construction, using the enormous potential of the modern social technologies and global communication networks. Currently, however, the problem of determining the nature of the new social reality and those consequences, which entail its adoption, remain relevant.

The objective of this paper is to study the interaction between contemporary bureaucratic subcultures and the intellectual community in the simulated sociality.

The obvious characteristics of the ongoing changes are the transformation of intellectual human consciousness into the main subject of labour and practically uncontrolled introduction of the results of technological

---

\* Corresponding author, e-mail: sapryka@bsu.edu.ru

consciousness modifications in the society life. Thus one of the most long-standing and complex problems of interaction between the ideologue (social designer) and the mass - the problem of finding ways to turn the idea (project) into the material force (K. Marx), related according to the well-known words of the classical writer to its mastering by the masses, was solved (mostly in the terms of technology, though).

The culture and civilization of the future are growing up right before our eyes. And even today we can speak about some of the features of this new formation.

As a result of the ongoing changes the new cultural and civilizational commonality is formed. It will not be local and created as a global structure, which covers all states (or what remains of them in perspective) and brings the world development under its specific laws. The decisive role in the development of a future civilization will play and, in fact, are already playing the intelligence and knowledge. Thinkers, who developed the theories of post-industrial or technetronic society, have repeatedly pointed out on a similar prospect for many times [4].

Moreover, it is becoming increasingly evident that the decisive role in the development of a future civilization will be played by the intelligence and knowledge. Only they, but not economics or social organization, will be the forming beginning in the complex structure of the society. Thinkers, who developed the theories of post-industrial or technetronic society, have repeatedly pointed out on a similar prospect for many times.

The post-industrialism theorists have identified the most important features of the future society, which in one or another form (quite often transformed) are gradually becoming a reality: leading role of scientific knowledge in the social life; transformation of knowledge level into the most important factor of social differentiation; priority of the intellectual, rather than mechanical, infrastructure.

Various thinkers more than once spoke and wrote on the enhancing role of knowledge and information in the human development process. But, obviously, there are some significant differences between the increasing role of intellectual and communication factors in the world and their transformation into the leading (and creating) power of the social process. Herein the enthusiastic assessment of intelligence and knowledge from the standpoint of scientism are insufficient and often inappropriate, but a deep consequences analysis of the changing social priorities is required.

However, the practice has shown that the established civilization is first of all virtually oriented. The virtual (intangible, immaterial) products of human activities, created by his mind, and multiplied by the means of modern information and communication technologies are becoming increasingly important in it. In the virtual civilization occurs the mass replacement of institutionalized practices with the simulations [5]. The universal properties of virtual reality are:

- insubstantiality of the impact (imaged object produces the effects that are typical for the physical);
- convention of parameters (objects are artificial and changeable);
- ephemerality (freedom to input/output makes it possible to interrupt and resume the objects' existence).

As a result of those changes there is a modification of sociality, which, in the context of Weber's approach [6], the authors consider as a complex of human abilities to the reasonable act, in the planning and implementation of which the reactions of other peoples is taking into account. The phenomenon of the simulated sociality arises, and it is necessary to understand what the specificity it has.

## **2. Method**

The interpretation of the life virtualization process proposed by the authors is based on the conclusions of 'postmodernism' philosophy (J.F. Lyotard, J. Baudrillard, G. Deleuze), one of the initial settings of which is the consideration of thinking as a phenomenon, which doesn't operate with the stable entirety out of the traditional gnoseological paradigm 'subject – object' [3]. The merit of 'postmodernism' theorists is an attempt to analyze not only (and not so much) reality, as its virtual copies. In fact, it meant a revision of many traditional concepts about the relation of thinking, knowledge and their objects and the fixation of the universal for the modern process human consciousness transformation into the decisive factor of social development and determining the creative beginning [7-9]. As noted by J.F. Lyotard the ideology of communicational 'transparency', which goes hand in hand with the commercialisation of knowledge, will begin to perceive the State as a factor of opacity and 'noise'. It is from this point of view that the problem of the relationship between economic and State powers threatens to arise with a new urgency [J.-F. Lyotard, *The Postmodern Condition. A Report on Knowledge*, <https://www.marxists.org/reference/subject/philosophy/works/fr/lyotard.htm>, accessed 09.05.2014].

The 'postmodern' philosophers didn't simply record the development of this process, but also reflected his adequate sentiments among the intellectual elite of the society, which in its overwhelming majority have never been satisfied with the reality, relating it to the rough material beginning. The free play with the products of intellectual creativity (images, ideas and mental constructions) has always been preferable for the elite.

The flowering of 'postmodernism' is logical in the context of the society virtualization, since its representatives explain and (to some extent) justify the phenomenon of the human consciousness transformation into the decisive factor of social development, in the determining creative beginning. 'Postmodern' corresponds to the internal, clearly proclaimed or secretly hatched behaviour among the intellectual elite of the society. However, in the previous historical periods the need for it has been satisfied only partially, because the scope of

intellectual life has been objectively limited. The products of consciousness are quite natural acted as the secondary ones in relation to the products of material production, and unlike the second items, there has always been the problem of their mass replication. In this sense, it can be stated that the elements of 'postmodernism' have always been present in the public consciousness, but never was dominated as it does today.

A key term for the understanding of ongoing changes in the category is 'simulacrum' (from the Latin 'simulare' – to simulate), that, despite the differences in its interpretations, is a concentrated expression of the ideas about the status of signs used by the modern society as phenomena, which don't give an accurate picture of the reality and signs, and which are called very tentatively.

According to G. Deleuze, simulacrum is an instance, which includes at least a difference between two divergent ranges, which it plays, removing any semblance. And from this point it is impossible to indicate the existence of original or copy [10]. As he pointed out repetition is in its essence symbolic; symbols or simulacra are the letter of repetition itself. Difference is included in repetition by way of disguise and by the order of the symbol. This is why the variations do not come from nowhere, do not express a secondary compromise between a repressing instance and a repressed instance, and must not be understood on the basis of the still negative forms of opposition, reversal or overturning. The variations express, rather, the differential mechanisms which belong to the essence and origin of that which is repeated [10, p. 17].

J. Baudrillard argues that since the time of the Renaissance, in accordance with changes in values, three orders of simulacra were changed consistently:

- a fake, which is the prevailing type of the 'classical' age, from the Renaissance to the Industrial Revolution (this kind of simulacra masks and distorts the true reality);
- a production, which is the prevailing type of the Industrial Age (the simulacra masks the absence of true reality);
- assimilation, which is the prevailing type of the current phase, regulated by the code (simulacra have no connection to any reality)

A simulacrum of the first order, in his opinion, acts on the basis of the natural law of values. A simulacrum of the second order is based on the market value law and a simulacrum of the third order is based on the structural value law [J. Baudrillard, *Symbolic Exchange and Death*, [www.ukma.kiev.ua/pub/MWT/Text/Baudrillard/Boudr\\_2.html](http://www.ukma.kiev.ua/pub/MWT/Text/Baudrillard/Boudr_2.html), accessed 09.05.2014].

The French sociologist J. Baudrillard introduced the concept of hyperreality as development of the Marxist 'superstructure' and declared 'the end of ideology'. According to his concept, the basis for hyperreality is simulation. Hyperreality is built of simulacra – signs or nonself-identical phenomena, reflecting something else, and, therefore, simulative. J. Baudrillard emphasized the importance of the logic of the symbolic exchange, as its violation leads to 'abstract rationalization' of objects and their transformation into goods or signs. This process presupposes systematic reduction of a qualitative diversion of objects of exchange to a uniform value form, combining

consumption, exchange and symbolic forms and transforming the objects themselves into the goods. As stated by J. Baudrillard, it gives way to a step which has dramatically changed the European civilization: the goods and the sign are consistently equated and replace each other, which ruins the mechanisms of traditional control of meanings and afterwards the whole process of signification as a technique of 'symbolic production' underlying the culture. The abstract code becomes autonomous in its own realm of meanings independent of the objects, and, in historical extrapolation, leads to the rise of the capitalism as it exploits the possibility of disruption and distancing between the 'significant' from the 'signified' in impropriation of the real power of the added value. In this sense, the power is the possibility not only to possess objects, but also to attribute to them a voluntary moral value, make it equal to the economic value, and further on to create a system of signification and nomination as a total economic, political and ideological control [J. Baudrillard, *Humanitarian technology and human development*, <http://gtmarket.ru/personnels/jean-baudrillard/info>, accessed 09.05.2014].

The information and communication transparency of relations and connections cause a holistic subordination of the worker's personality to the system and the monopolization of key development resources by a small number of corporations.

The global consciousness manipulation becomes a common practice. Such a possibility is implemented in an increasing volume by means of simulacra, which allow you to easily satisfy a wide range of human desires and quite effectively manage the mass consciousness.

Thus, the concept of society virtualization that treats the established civilization as a civilization of simulacra – the professionally designed attractive virtual objects oriented to meet the consumers' desires is a basic sequence for understanding the fate of human sociality in the modern world. In the study of sociality this concept recommends to pay a particular attention to a number of phenomena: an extremely widespread practice of replacing the reality with a pseudo-reality, which quite often doesn't have anything in common with the reality, distorting it. The rising of a group of people, who create and multiply the simulation and see themselves as a new generation of demiurges, and therefore pretending to a special elected status; the use of symbols and images for the total manipulation of mass consciousness.

### **3. Main part**

One of the typical characteristics of modernity is the transfer of sociality in the virtual world, which is proposed to be considered the only real one. This process was actually recorded by Gi Debor, who called the western society as the 'society of performance' and wrote that "modernity is the show-power, consisting of theatrical advertising of policy and total advertising of life" [11].

As a result of the changes, the society is transformed into a total market, which is a space of giant networking fighting, the centres of which are transnational corporations and international corporatocracy that express their interests. Virtualization of social reality strengthens the power of virtual fictitious capital, imitation processes that seemingly cannot imitate (e.g. manufacturing). Virtualization of sociality creates new opportunities for management technology application by imitating a wide range of human needs, interests and desires. A new agenda for the world is forming, which is revolutionary, whatever its authors say, because it requires a revision of a number of values and norms.

The forming model of civilization is one of the possible natural scenarios for the development of culture. But it is hardly permissible to consider this scenario the only possible and inevitable. This approach means fatalization of social process, which doesn't allow alternatives for its evolution and, in fact, eliminates the principle of free human choice from social practice. However, this model dominates, its supporters pretend to the formation of the agenda for the entire world, which has open revolutionary character and requires a review of a number of values and norms.

In the first place, historical and cultural traditions are reviewed. In the course of it, such value orientations as the priority of the spirit and spirituality over the utilitarian practice under the refusal of nihilistic attitude to the material (real) life must be denominated; orientation of a person at the meaning and content, rather than a pure form; sacral and mystical attitude to the idea of justice; appreciation of a word in its ontological and existential, but not modern 'text' (post-structuralistic) meaning.

But it is not a replacement of rejected values and meanings set by alternative meaningful patterns based on real processes. As a surrogate for these values the society is proposed with a set of imitation practices that constitute a system of actions, in which the real values and meanings are replaced by formal reproduction of operations and procedures, followed by their demonstration, declaration and decoration. The declaration is a statement of the desired result, which is not supported by a balanced assessment of the real possibilities of the subject, and proclaimed objectives are not justified in terms of available funds and resources. The decoration is one-sided (beneficial for the subject) interpretation of reality associated with the provision of values to it that are relevant to the subject and targeted object. The demonstration includes the implementation of procedures, formulation of ideas, devoid of real content (the spirit of reality), but corresponding with the formal requirements. The imitation practice constitutes the content of new sociality.

Despite the fact that in all its forms imitation is only a substitution of reality, prevailing social institutions require their legitimating and recognition as not just natural, but the right and necessary with the help of the latest communication technologies.

Let's note that U. Habermas gives the following definition: "The legitimacy of the social and political order is measured by the faith of those who submit to its domination" [12]. Due to the combined efforts of the ruling elite, trendsetters in the field of culture, media representatives and theorists of 'postmodernity', imitation structures become the only acceptable and approved embodiment of social order. And this set does not meet the resistance from the majority of the population.

Experience shows that the number of the inclined to believe in the universality, legitimacy and necessity of imitation practices has grown steadily in recent years. This number includes not only the designers of these practices, but also a significant part of the population. There is a kind of 'imitation consensus' in society, in which the subjects of social control form favourable ideological background for their actions and the public tries to ignore the elimination of meanings [13].

The emergence of such consensus is facilitated by the fact that during value legitimating, the imitation practices are endowed with a number of characteristics which if not determine their absolute perception by a wide range of targets, then at least minimize the possibility of rejection by common sense.

As a result of the legitimization, any imitation is presented to the targeted objects as humanitarian biased, focused on improving quality of life, creation of favourable environment and human development. In this case, the humanitarian component appears in the form of fundamental ideologies, solutions, projects and programs and symbolic design. As a result of the joint efforts of the creators of imitation systems, these projects are presented to society as a reflection of a new humanism - transhumanism, which overcomes the limitations of the humanistic ideas of the past.

Working method of penetration to transcendence becomes universal during imitation distribution. It allows you to remove doubts about the justification of the substitution of reality imitation, which worths nothing, except the originally specified function. Doubtful illusion is proclaimed by fundamentally new intelligent solution, overcoming the traditional (automatically dull and inadequate human beings) answers to urgent human questions.

### ***3.1. Characteristic features of the imitated sociality***

#### ***3.1.1. Replacement of real interpersonal relationships by virtual ones***

By definition of M. Castells these are "networks of interpersonal relationships that provide social interaction, support, information, sense of belonging to a group and social identity" [14]. It is noteworthy that representing reproduction in the virtual world of pre-industrial forms of society (community, village) with partial modernization of the inherent forms of everyday life, social network is presented as a new progressive step in general movement from the pre-industrial to the industrial and post-industrial society. At the heart of

virtuality there is retro-sociality embodying the reconstruction of elements of lifestyles in the virtual space that have occurred in the past. Virtual forms are perceived as real, and participation in their functioning is considered as an adequate alternative to everyday life.

### *3.1.2. Construction of social fantasy*

Is based on the transfer of literary myths and the ‘World Wide Web’ and the perception of their characters as role models. Imitated sociality creates new objects that have largely symbolic nature. The process of social and cultural identity is changing. Earlier (according to Sigmund Freud) it was a mechanism, involving the assimilation of behaviour patterns of significant ‘other’. In the virtual environment interpretation of the image is copied and multiplexed, which may have nothing to do with the object to be imitated.

### *3.1.3. Spread of gamification phenomenon*

Is representing the “activity devoid of direct practical expediency, everything is done ‘for fun’ here and thereby it differs from the game, which is pragmatic, that is expressed in the pursuit of pragmatic interests, winning considerations, benefits, use” [15]. It is essential that spread of gamification appears at the back of the crisis of natural children’s games, meaning the loss of one of reliable mechanisms of socialization by the society. In this case, becoming less common for children and teenagers, the natural game behaviour is transformed into an element of everyday life of adults, gradually losing the quality of naturalness.

### *3.1.4. Elimination of one of the most important attributes of sociality*

By Weber this is “orientation towards the behaviour of others” [6, p. 78]. In imitated sociality, actor is not oriented towards the real ‘other’, but self-created image-stereotype, if necessary, not changing his own behavioural responses, but the content of the image. In fact, more and more often a person respond not to the real referents, but to the virtual ones.

### *3.1.5. Statement of the specific type of reduced reflection focused on the construction of the subjects of social and cultural space model through the privatization of its individual components*

It can be symbols, myths, land, means of modification of physical and mental condition of a person (drugs, certain types of music culture, any specific spiritual practices). Unlike traditional reflection, reduced reflection is only the appearance of critical self-assessment and it is closed to the idea of self-justification by finding analogies.



### *3.1.6. Formation of 'glamorous sociality'*

Imitated sociality inevitably acquires attributes of glamour, as it is constructed based on image - stereotype, originally requiring admiration and imitation. Everything that does not comply with this condition is devalued. That is said when the contrast (black and white) perception of reality, which eliminates nuances, becomes popular. 'Glamorous sociality' is expressed in the construction of hedonistic-oriented patterns of thinking and behaviour and desire to follow these stereotypes. One of the fundamental consequences of this process is the legitimating of ideas about 'beautiful' as that corresponds to the image of glamour.

### *3.1.7. Mass substitution of meanings by phenomena*

In imitated environment there is no need to search for meaning, since category of truth is deprived of content and the rationally organized process of finding of meaning is replaced by natural irrational creation, which alone is the justification for the followers of the new sociality.

Revolution of simulacra and spread of imitation practices multiply the potential of manipulation of human mind that is a control of a person against his will and under the provision of unilateral benefits to the subject of control. Manipulation becomes common practice and is relayed through an extensive media system. Contrary to the assertions of the ideologists of liberalism and neo-liberalism, the world is forming new, all-embracing totalitarian system. It is much more stable and efficient than all previous totalitarian states.

Bureaucracy is the core of imitation-oriented elite and it acts as a sub-cultural organization in the modern world, which spiritually is not only claiming to be cultural mainstream, but the only possible cultural and civilizational reality, which is aggressive (albeit to varying degrees) with respect to any counterparties. Moreover, in recent years bureaucracy has consistently revealed as a specific value-semantic complex beyond the state and municipal frames. Its administrative procedures are the way to implement world outlook statements and orientations, their logical subject realization. Mythologemes and object-practical activity of bureaucratic system are institutionalized in the form of numerous organizations and structures. The modern state, as well as organically related local governments, represents only one of the mechanisms for the implementation of the bureaucratic identity, which cannot be considered as the only possible way of its self-expression and self-realization.

For the modern bureaucratic subculture the number of features is typical that make it the most predisposed to the production and spread of imitation practices.

First of all, it is simplification (primitivization) of social phenomena and processes. Bureaucratic management is based on a set of standardized practices. That is said, the unification increases during the rationalization of bureaucratic system and is expressed as orientation towards total standardization and

regulation of processes. There is a controversial idea that the maximum possible regulation is the way to optimize activity. Standardization and regulation leads to the increase in documents circulation, no matter which media are used for this. The requirements of the professional competence of employees and the performance assessment system change accordingly: the most competent and successful is the person who is able to meet the standards and operate the flow of documents better than others.

The adequacy of such an assessment is problematic even for state and municipal structures. Outside these structures, efficiency of unification and simplification is even more ambiguous and often harmful, especially when it comes to those areas in which the essential role is played by intelligence, creativity and informal communication.

Simplification - whether voluntarily or involuntarily - stimulates administrator to have contrast perception of reality without nuances and diversity of options. However, the society is becoming more variative, social systems are non-linear, which makes them potentially open to strategic penetration. The success of management is increasingly dependent on the ability of its actors to probabilistic thinking. But bureaucratic self-organization with its orientation towards standardization 'locks' a person to the opposite approach, the main value of which becomes the unicity of choice, or rather its absence. Perceived by the mass consciousness being (again) the only possible way to ensure the success of managers, this position creates the culture of technological cretinism among managers. Among its components there are stereotypes of today's technologies absolutization; universality of algorithmic solutions; conviction that the so-called effective manager can successfully solve problems in any field, even without preliminary profound retraining; exaggeration of potential (based on sanctions) of administrative impact. It should be borne in mind that, as a rule, administrative staff does not openly acknowledge their commitment to such stereotypes. But this does not prevent from focusing on them in practice.

Spread of stereotypes that simplify the reality outside state and municipal service, has some positive effect, in particular, stimulating personnel transfer between state (municipal) institutions. Previously, it was often complicated by not formal, but rather cultural factors (different way of life, way of thinking, presence of specific traditions), but today the possibilities of transfer have been substantially expanded. But, as in many other cases, the minimization of barriers stimulates misconceptions about the absence of specificity of management practices in different areas. In fact are reproduced, in a new form, the negative traditions of the Soviet nomenclature, whose representatives did not care what to control: bathhouse, candle factory or university. However, it should be noted, that in the Soviet period these misconceptions were often criticized and even mocked.

Elevation of the stereotypeness to the level of universal value is detrimental not only for the management culture, but also for the culture as a whole. It serves as a basis for standardization of thinking and perception of any

deviations, regardless of their content and potential, as unacceptable, abnormal and indecent. As a result, the real development is replaced by its simulacra. In the context of the provincial regions, this trend is stimulated by the stagnation of the sociocultural environment, which has been repeatedly increased in recent decades as a result of the degradation of culture and education, the causes of which are connected, including with bureaucratization of these areas.

### **3.2. Deformed corporatism**

Corporate nature of the administrative environment is a completely natural phenomenon, especially today, when management is based on the command principle, and the corporation acquires the key concept of the team. It is understood as “a group of like-minded persons who have united with the leader. The team usually exists and acts as a structure within which informal relationships may be no less and sometimes more important than formal.” [16]

Negative consequences of corporatism appear in violation of the measures when their support becomes an end in itself, is achieved by illegal or immoral means, ‘my’ corporate interests opposed to ‘others’ that initially declared unallowable. In this case, the conclusion of M.A. Ovchinnikov about forming ‘junk’ corporate culture is applicable. Among its features he names decision-making on the basis of personal relationships; hostility to organizational changes; appointment of managers, oriented to the current problems, but not to the future; unwillingness to use the experience of others, the existence of ‘superiority syndrome’ [16, p. 77].

In the administrative environment there are favourable conditions for the spread of such deformations determined by the specific organization of the administrative process. It is localized in the social chronotope; it requires intensive interpersonal communication; it is coupled with an understanding of special importance of the activity for a wide range of people by the participants; it requires specific knowledge and skills that controlled staff does not have (‘profanes’ in management).

Significant marker of deformed corporatism is groupthink, which is the state of the mass intragroup conformism, usually increasing during teambuilding with unintentional suppression of reflection and criticism.

Bureaucratic ‘deformed corporatism’ tends to diffuse into the ‘non-bureaucratic’ environment, because it shows significant competitive advantages of cohesive group to the representatives of the second environment. Though not condemned, deformation is seen as way to ensure ‘the art of living’ and even as a proof of special intelligence and business acumen. Compliance with these samples in practical life serves as excuse of citizens to their own illegal and immoral actions, so it is becoming the standard of everyday behaviour of different social groups’ representatives, seemingly far removed from the bureaucratic corporation. It is permissible to say that currently massivization and glorification of ‘bureaucratic myth’ occurs, that exists for a long time, but usually does not contain the heroic element.

The essence of this myth is that life style of administrator, initially regarded as unlawful and immoral, today is considered not only productive, but reference. The myth for a wider range of citizens, especially the youth, becomes basic in determining their social position, design and implementation of life strategy, replacing and modifying the social reality.

On this basis, not only criminal behaviour is legitimized in the form of theft in the areas of material production and exchange of commodities, but also intellectual theft and fraud. Excuse of it becomes one of the most serious consequences of the officials' subculture impact on the society. As a result of these actions by officials, the right to an imitation of intellectual creativity is given more often, including the method of obtaining academic degrees and titles, fictitious inclusion in teaching.

Deformed bureaucratic corporatism is dangerous because it distorts the system of communication between the groups, as it does not suppose the elementary respect to the position of the counterparty-representative of the other (less successful) corporation.

### ***3.3. Adhocratic (from 'ad hoc' – on the occasion of) attitude to the management objects and social problems, unless the latter affect of the personal interests of the administrator.***

The priority of formal grounds for the administrator's activities makes him not enough capable of understanding the common issues, identifying the fundamental processes and tendencies of social development. The common issues require an understanding of historical perspectives, and willingness and ability to make the value judgments. But a necessary condition for the bureaucracy functioning is a conscious rejection of the open discussion of common issues of values and meanings, since this right is assigned to the managers.

As a result, the capacity to learn the technologies of strategic management by administrators is minimized, despite the fact that such a task is set before them by the management more often, but usually unsuccessful. The administrator, and especially - the state or municipal official, is not oriented toward the perspective, but the situation, as the assessment of their activities depends on the degree of situational problem-solving. The adhocratic attitude to the reality is inherent to the representatives of various social and professional groups and used by them in the certain situations, but only in a bureaucratic setting it becomes a norm, is legitimized and the attempt to think of the future – is an impermissible deviation.

Based on the adhocratic approach a special attitude to the social reality, as to the inert setting and the source of constant problems and threats, is formed. It promotes the negative mythologization of reality.

Exaggerated symbolic demarcation is a condition of internal and external communications building. It's expressed in the strict distinction between the statuses, imparting them a higher value and - respectively - transferring of status

values to the personality. The Russian researcher V.P. Makarenko, stressing this feature in relation to government officials, wrote: "The hierarchy principle means: the higher placed the person or body - the more they are classified as a setting of cognitive, moral and political values" [17].

The demarcation constantly and consistently separates 'insiders' (i.e. those who are directly involved in the administrative and managerial process, or in any way is involved in it) and 'outsiders', who are 'on the other side' of the administrative apparatus and the objects of influence. Symbolically, the demarcation is expressed in the existence of ranks system (at the state and municipal level), the use of specific vocabulary, the opportunity to participate in the prestigious promotions (events), the demonstration of access to the exclusive information and people, who are qualified as the power holders (ties demonstration). Within the administrative system its members are divided into positions. At that, each step up the career ladder promotion is accompanied by the escalating of human symbolic capital.

The consequence of exaggerated symbolic demarcation is the focus on the external attributes of social phenomena and social subjects as opposed to the meanings comprehension attitude.

By maximum unifying and standardizing the spiritual life, the simulacra civilization undermines the traditional educational system, introducing an essential simulation component into it, since the form begins to dominate over the content, and the educational process is increasingly perceived as a set of procedures, which ensure an effective social control over the youth.

The simulation becomes a characteristic feature of mass educational activities, the participants of which are destined to become the silent consumers of simulacra. This is clearly seen, primarily, in the higher professional educational system, within which the overall distribution is received by the aforementioned transrationalism phenomenon, which is incarnated, inter alia, in the practice of formal systems designing with the exclusion of the rationalized meanings.

The formalization of university environment stimulates an increase in the distance between the administration and the main staff of the university, which limits are increasingly determined not by the availability of managers, but the significant differences in the values and meanings patterns of counterparties. A systemic mutual misunderstanding arises, manifested, particularly, in relation to innovations, which are considered as a new trend of the higher professional education development.

The simulation of sociality is expressed in the exclusion of terminal content of the education value and its replacement with a purely instrumental interpretation. It was said a lot during the public polemics and written in the scientific literature and journalism about a quite obvious form of such substitution related to the interpretation of educational activities as a form of social services. However, there is a more dangerous type of value transformation according to its prospects. It consists of aspiration to imagine almost any educational innovation by the administrators as an independent and absolute

value based on a number of formal features conventionally established by the management entities.

During the bureaucratic simulations in the educational system the value of academic freedom, without which the scientific and educational process loses its creative beginning, is permanently excluded from the grounds.

Of course, in respect to the elite education such trends are consciously levelled out, as the modern bureaucratic elite is based on the recognition of necessary limitations for the intellectual activities promotion. On its initiative and with its support the marginal 'semi bureaucratic' groups are formed in the periphery of bureaucracy, which represent a kind of 'hybrid' of the official and intellectuals, quite often borrowing not the best qualities of both layers.

#### **4. Conclusions**

In the new civilization, the leading positions in the society keep two united forces: a corporate transnational capital and new quasi-intellectual elite that controls the public administration and due to this has a monopoly on the communication technologies. A basis of that elite formation becomes the bureaucracy, which in the modern world represents not only the administrative and managerial phenomenon, but is expressed in a complex of representations, symbols, and social and cultural meanings, which serves as the source and target orientation of sub-cultural modifications of behavioural reactions in the extremely wide referential (relative to the bureaucratic system) surrounding.

The basic element of the contemporary bureaucratic subculture is the simulated sociality.

The quite natural question is about the possibilities of the simulated sociality deconstruction. It seems that the only force that is potentially capable of such deconstruction is the intellectual community, which is consisting of people with the high intellectual ability, who show their social activity in the field of mental labour and use their intelligence as a resource to ensure the vital success and to solve the public problems. The most typical feature of the representatives of that community is a specific way of the social reality mastering, which is based on its understanding, predominantly, in the form of conceptual and logical structures and using for the development and implementation of vital strategies of the scientifically grounded concepts. The boundaries of the intellectual community is always blurred, since the inclusion in it or - opposite - the exception does not need the formal acts, but is based on the mutual recognition or refusal of it. The integration into the intellectual community is also not strictly connected with the factor of primarily engaged in the mental labour, as the latter is not always has an intellectual nature.

However, currently, despite the general trend of the increasing role of knowledge, the constant declaration on the respect for the intelligence and its self-worth, the intellectual community is essentially weakened. It has largely lost its role of an independent real meanings creator and focused on the implementation of two functions approved by the bureaucratic elite. The first

one is mythopoeic and it is reflected in the design of illusory theoretical constructs that are comportsing a little with the reality. The second one is technological. It is in the justification of local bureaucratic projects. The implementation of both functions only strengthens the structure of the simulated sociality, without changing it fundamentally.

## **Acknowledgement**

This article was prepared under the Task No. 2014/2459 in order to fulfil the governmental works in the field of scientific activities, within the base part of the state task of the Russian Ministry of Education (Professor Manager V.P. Babintsev).

## **References**

- [1] H. Toffler, *Revolutionary Wealth*, Knopf, New York, 2006, 490.
- [2] M. Castells, *Mobile Communication and Society: A Global Perspective*, MIT Press, Cambridge, 2006, 331.
- [3] J. Baudrillard, *Selected Writings*, Stanford University Press, Stanford, 1988, 166-184.
- [4] D. Bell, *The Coming of Post-Industrial Society. A Venture in Social Forecasting*, Basic Books, New York, 1973, 507.
- [5] D. Ivanov, *Virtualization society*, Petersburg Oriental Studies, St. Petersburg, 2000, 96.
- [6] M. Weber, *Selected Works*, Progress, Moscow, 1990, 808.
- [7] J.D. Velleman, *Philos. Explor.*, **16** (2013) 324-335.
- [8] L. DiCamillo and J.M. Gradwell, *Soc. Stud.*, **104** (2013) 155-160.
- [9] A.P. De Leon, *Theor. Res. Soc. Educ.*, **36** (2008) 256-277.
- [10] G. Delhaize, *Difference and repetition*, Petropolis, St. Petersburg, 1998, 384.
- [11] G. Debord, *Society of the Spectacle*, Logos, Moscow, 1999, 184.
- [12] J. Habermas, *Legitimations probleme in Spatkapitalismus*, Suhrkamp, Frankfurt, 1973, 196.
- [13] T.D. Lynch, C.E. Lynch and P.L. Cruise, *Public Administration, a Twenty-First Century Lens of Understanding*, in *Encyclopedia of Public Administration and Public Policy*, Taylor & Francis, Boca Raton, 2007, 1595-1600.
- [14] M. Castells, *The Internet Galaxy: Reflections on the Internet, business and society*, Y-factor, Ekaterinburg, 2004, 328.
- [15] J.A. Zubokm and V.I. Chuprov, *The Sociology of Youth. Collegiate Dictionary*, Academia, Moscow, 2008, 608.
- [16] M.A. Ovchinikov, *Corporate culture in the system of social management*, PhD Thesis, University 'Academy of Labor and Social Relations', Moscow, 2004, 116.
- [17] V.M. Makarenko, *Bureaucracy and Stalinism*, Rostov University, Rostov-on-Don, 1989, 362.