

## CAPITALISM'S TITANIC

(Machine translated version)

Chapter 1-12

Risk society

Science is young against the evolution history, but acting as if their view of the world was synonymous with the world itself. A fourhundred scientific belief has meant an arrogant blindness on that if you just understood the parts so you also understood the big picture. Research starting point has been that; "ignore them large context".

The Western world has not yet made up with his past. The talking nicely about transparency, democracy and freedom of expression. Yes, it applies as long as you agree with the capitalist system and there is a little too much load to create iron cage. Solidarity in the West has become a perishable commodity with short best before date. You would think it is a question of milk when it is really about people's real lives. It claims to have a monopoly and monopoly of the world that many people describe that it is in the process of destroying or crush.

Max Weber words; that the increased rationalization of modern society – the growth of science and technology, the capitalist economy, State and private bureaucracy, abstract and formal law systems and an increasing degree of rational was and thinking of individuals in modern society – a danger that people became increasingly trapped in an "iron cage of goods and services and regulations."

Weber's view of the future in the Western societies is summed up by his words in "The Protestant ethic": "no one knows who is going to live in this cage in the future, or if at the end of this unprecedented development will occur entirely new prophets, or if it will be a powerful rebirth of old thoughts and ideals, or, if none of this happens , mechanized rigidity, garnished with a kind of spasmodic self worth. Then these words could rightly be said about the last people in this culture development; Specialist without spirit, pleasure man without heart, and this o thinks have reached a never-before-achieved the study of human history. "

Our time showing off a new form of poverty, a hidden poverty, lack of human dignity. The democracy state that would offer citizen the same rights, the same human dignity and equal opportunities is as lopsided and unfair that the economic differences.

How often do not talk about the importance of equality ideals, yet seems to increase the imbalance between people. Mountain gap between the richer and poorer seems to increase rather than decrease. Despite the enormous economic growth in the Western world in recent years, it has not put an end to homelessness, poverty and injustice.

If this uninhibited development continues learning situation only get worse. Iron the EU shows that it is running out of solidarity and that it already had reached its limits and reached the peak of its ability.

Capitalism's idea is to buy himself free from responsibility or shovel over the problems on the other. A new society which takes the form also requires that new life skills and life skills development. The superindividualistiska society in passing seems to miss the goal of creating a charitable environment. The economic environment has instead been determine the human.

Life has too many become adverse, significant deterioration in what would become a charitable environment or would be a welfare for all. People recognize it as tougher working environment, lack of time and stress, social exclusion, a colder and tougher climate, isolation and a new poverty that is felt by many, and where the level of education varies greatly.

The new middle class has begun to react in the face of the dehumanization that occurs. The modern age is throwing more ruthlessly its light on reality. The image and portrayal of our time are becoming lopsided and poorer. Democratic uniformity prevents and undermines the ability of critical thinking.

The question is what happens to social structures if it is never possible to question its methods and the impact it has on issues involving discrimination, poverty, social injustice, confidence, sense of responsibility, the democratic openness, freedom of movement, freedom of choice, community and social conflicts and social justice?

What is the meaning of democracy, freedom, human dignity, standard of living, self-fulfillment, personal development? Is it a matter of goods or people? Of course, the people.

The Economist e. f. Schumacher writes; "If the economic system is not able to make this, it is unsuitable. If it can't get past their extensive abstracts, national income, growth rate, input-output analysis, labour mobility, capital accumulation; If it cannot get past this and come into contact with human realities as poverty, disappointment, alienation, despair, breakdown, crime, escapism, stress, overcrowding, ugliness and spiritual death, then let us scrap the economy and start from the beginning ".

"Today's current economic and social thinking is based on the assumption that the rate of growth that has characterised the current temporary period can become permanent," while ignoring the fact that natural resources are indeed limited and shrinking ever faster and is in danger of running out. The risk is considered significant enough that it will leave a utplundrad Earth as inheritance to the subsequent generation.

The previously successful economic and political prescriptions applies only to the already achieved. Planet Earth is in a serious crisis and it's serious now expresses many climate scientists. Many people feel that something needs to be done. That it is running out of time. The public is concerned. Politicians are concerned about the public's concerns. Environmental campaigners

are concerned that politicians are not concerned: "so little positive going on". Scientists are concerned about the politicians' concerns: "it leads to hasty decisions". Our time seems to be dislocated.

Through its exploitation of the natural resources appear to be people in the rich world as culprits, the penalty now discovers that they are in the process of digging his own grave. This will make the human being his own worst enemy. One thing is certain and that is that capitalism's increasingly intensive in pure selfishness digs his own grave. Capitalism dig faster and more intensively down toward the bottom of the kistans nature's limited assets who are at risk of running out. People's pain and suffering in the world is a distress signal.

"Why do you dally, he asks, why do you delay? If you do not include fixed day, escaping it. And when you've fixed it escapes it anyway ". Climate impacts of the threat; The time will go from its starting point and it will not turn on nor stop its course: the alerts not, it warns, if not his speed, it runs silently away, says Seneca.

Such is the time and evolution, always in motion.

There is no learned deliberate or natural reflex to react to the new changes since humans through evolution have never had to deal with today's complex and global, and slow changes, insidious change, environmental degradation and artdöd for different animals and plants.

The authors of the book "New World, New Mind" from 1989 writes that; "Civilization is threatened by changes taking place over years and decades, but changes take years or decades is too slow for us to experience them immediately." The human brain has been shaped and developed by evolution's past history and has taught man to react to rapid and imminent dangers and not the slow taking place in today's world.

The environmental crisis exposes people to new risks and new challenges that human consciousness does not automatically draws attention. As evolutionary beings, man has a long track record of paying attention and responding to external and immediate dangers in today's modern world no longer represents the real dangers. Today's new and complex risks, difficulties and challenges, the human brain never before had been confronted with.

"Today we are quite clear that human intervention in nature not always so harmless, but for the people where the Earth and sea with no age. Man could form their own Kingdom in nature. Therefore, it does not damage the led. Nature was composed while human activity had a short-lived process. "

Today's fast-paced contemporary changes is a result of the competition and the competition that exists between big business. This development affects the economic foundation that prosperity is built on. Politics have become important business matters. And more importantly, these agreements become when mankind live in and thrive in a global environment and the global economy. It is a hard, entitled reckless existence.

Man consumes more resources than developing new ones. These are the methods that exploit and draining the Earth's resources faster. Today's consumer lifestyle, the constant excess and to violently develop tangible nature tillfredsställelse destroys everything faster.

Future generations will read in the history books – if any – that towards the end of the twentieth century people were arrested by an inexplicable desire to purposefully work on destroying this planet.

Harry Martinsson "in his album" Aniara "from 1956 manages to capture many essentials as recognisable in today's modern society. What distinguishes "Aniara" is that the author has managed to align the epic poem ancient forms of science fiction content.

EPIC is an existential reflection of the individual human and humanity's fate. Something that is clear is that the author would like to ask the question why human beings have a tendency to use the collective knowledge and intelligence to do things that harm the environment and ourselves. This destructiveness is symbolized in Aniara of the spear that smart way through space, always at a faster rate than the spaceship. Aniara is thus the logical answer to people's reluctance to see the consequences of his was. According to Martin's son is epic Aniara a powerful warning, a box office draw calls for future generations. Aniara is also a series of visionary laments for a lost paradise.

"Anthony Crosland, former environmental protection minister denounced as exponents of" anti-growth-irrläran ". The constant economic stage ring only accelerates without anyone really knows where. There is nowhere a safe recipe for the success of this nature to continue to be won or defeated, because an unlimited economic growth does not fit in a constrained world of natural resources.

Spoken rarely about where the current consumer lifestyle really leads. The UN Secretary General earlier talk about the need to radically change course: "that humanity might have a ten year old, just one time to bring about a turning point for its four dominant problem – the arms race, the population explosion, environmental degradation and global poverty.. //.. in the long run, it is a question of survival, a question about how long the Earth's total resources will lead to an ever faster growing population. The world crisis of poverty need to be addressed in agricultural modernization and industrialization.

The risks also means that the environment around the human being is being poisoned and suffer from contamination. "People are starting to get their eyes to this threat, and it requires that pollution should be stopped. One considers the contamination as an rather ugly habit that careless or greedy people who are addicted to, people who as it were throwing their waste over the fence into the neighbour's Garden ".

A selfish trait in humans who only give priority to immediate gains are concerned is not very much about the long-term consequences. It required a certain amount of courage, boldness and motivation to challenge vested interests that the action principle.

Existentialist oriented writer Albert Camus saw Kafka as a soul mate who captured the absurdity of existence. To which human individual to express the "inverted world", many others have done.

The equation is no longer together, the world's resources is simply not enough for such a high standard of living for all and a constantly growing population growth. More people should share less. It will be the consequence when assets are declining faster than ever because there are more people that use them – and it is becoming increasingly more people to share less. It is a part of the modern man's fundamental problem – that the great population explosion in the world – will lead to greater competition for resources.

This development is described differently by people; housing crisis-the environmental crisis – oil crisis – the threat of the food crisis – the signs of a coming future health crisis. Elsewhere describes the same process but with the word "crisis" has become a "lack" housing shortage – environmental scarcity – oil and energy shortage, food shortage and health deficiencies.

"Lack" becomes in the evolutionary development of a more true fact when more people will share on fewer resources. Actually, there is no economic problem, but the crisis or shortage causes is rather a moral enforcement problems. The shortage becomes more visible and severe when the greatest resources and wealth are distributed or concentrated in only a small percentage part of the rich people.

It's not the economy that's the problem, but the lack of a "moral basis" for how resources, assets and opportunities can be distributed more equitably in society or be made available to more and more. A moral base means a new ethical basis, which is not so much about the need for so many new inventions, but a development and application of man's higher ethical and moral abilities.

Capitalism has, despite its great success not resolved housing shortages, economic inequalities, reduced inequality, poverty, famine or war. How big and how much more modernity can withstand nature? Modernity means the following; that the further away people are from their contact with nature so does alienation. Alienation helps people feel cut off and cut off from its natural contact and harmony with all living things. If the individual to be cut off from being able to express their reactions and feedback of how reality is constituted, it occurs at the cost of increasing irrationality in thought and action.

Our time is by reducing process made primitive. It has created a simplified version of the world. Everything becomes crystal clear when you have reduced reality to – a single – of a thousand facets. You know what to do – anything that gives profits; you know what to avoid – anything that reduces the gain or loss.

Rationalization process cuts and efficiency improvements just stepped up and is increasing at all levels and areas of life. Now called the new capital expertise and skills can move and that is exactly what is happening today when companies and businesses based in other countries where labour costs are lower. In the future, it is believed that the full 90% of all the works will be in

service and knowledge sector – and it means that a much larger proportion of the jobs can be moved.

Today's information technology brings the expertise, knowledge, information has become movable resources in a global sense. This means that many jobs, therefore, can be moved to countries where wages are lower and the benefits may be greater. But it will also have consequences for prosperity and democracy in the long run. The increasing and intensifying the streamlining means that people have to acquire new works, may move to jobs, retrain, affected by redundancies, lay-offs and business closures or to companies moving abroad. In this development, it is no longer the man who is at the center of her goals and ambitions, but it is the economy that is the center of their own interests.

Evolution of technology means that it is possible to make more money with a smaller workforce. Noorena Hertz writes in the book "the silent takeover" that: "while the 500 largest multinational companies in the world sjudubblat its turnover is the total employees in its business practically remained still at the same level since the beginning of the 1970s." And in the meantime, Earth's population increased by one billion people in the last fourteen years.

It shows that "the knowledge economy" requires less labour.

At the same time as restructuring continues and the population increases, so will be those regular "workers" fewer and fewer and experts abound. These experts are professional workers, officials, scientists or technicians with special expertise, i.e. has more knowledge than most with regard to a particular area or a technology. "Left to construct, manage, repair machines will be just specialists and experts since they are those only who have the right trade knowledge." It gives shape to today's ever-more specialized expert society.

Today is something new in the development; expert society and specialiserings knowledge increases. Demands for more advanced education and thresholds for jobs increases. It gives shape to the specialist and expert society that is being created. With the mechanization and automation as pointing all development on "what drives itself". This trend intensified more and more and faster than ever – and in the face of these rapid changes also affected human beings in this context more significantly and intensively and more directly.

The unspoken experiments and projects has been described by many as the natural mechanism, but what does it really mean for the human being, society and democracy? A better and more clarification description of the scientific mechanism is:

**"What drives itself".**

The new technology with its rationalization and efficiency is largely about making everything so self-sustaining as possible to automate and mechanize everything through technology – according to the principle "what drives itself". The machinery "that drives itself", also means new

problems with wage-labour, since the machines are increasingly can dispense with workers and replace them with machines.

Expert society also creates a larger exclusion than before because the specialists are those only who have the right trade skills to mend and repair technology, machines and robots.

What is happening in today's world is that "what drives itself ' is a form of" spiritual mechanization "and" maskinalisering of humanity ". The result of this mechanization and automation in the knowledge society can also mean that people who do not have time to assimilate new knowledge quickly enough are at risk of becoming "knownots", i.e. persons who are outside the knowledge-based society. Others who unilaterally allow themselves to be formed after the performance society ideals, can be emotional illiterate. When the contact face to face will be replaced by contact with computers, machines and robots, there is a risk that the "electronic hermits" or "Aniaramänniskor" is created.

This development is not something that is going to subside but rather intensified and include and affect more areas of life in everyday life. When the contact face to face will be replaced by contact with computers, machines and robots will man be affected and it will affect human relations and social functions in a much larger extent than you might think.

A clear example of this is that the magazine has become electronic, digital technology. But what happens with vocational skills about the technology in the future and greater extent replaces the standard worker and practical exercise with an electronic service, where machines and intelligent software based on färdiginställda areas and interests rather than automatically collects facts from the cyber world and write articles or even write entire electronic books? This development is fully possible in the same way that it be tested and experimented with the driverless car today.

Things are moving more and more towards we are greeted by machines and machines in the form of self-service functions in a grocery store and bank issues were pushed by technology, everyday life is filled with more betalautomater and electronic voice services in our contacts with companies, institutions and authorities. The human touch will decrease more and more. Postman disappears completely within 10-15 years where the record instead be sent digitally. Cash money disappears more and more. Step by step is affected more and more professions. "The very purpose of is to rationalise and streamline technology factory and Office work. In today's society, robots and autonomous machines taken over many heavy and repetitive manufacturing jobs. Administrative chores, which previously required a lot of Office staff have been able to be simplified or eliminated completely with the help of the computer. Information technology into the workplace has made to the whole occupational groups disappeared or decreased significantly. The case of the professions typographers, car builders, switchboard operators, bankers, lönekontorister and Secretary. Only in the 1990s has 80,000 secretarial job – one of them most common women's professions – disappeared.

"In an era of constant change and where knowledge quickly becomes outdated, training is no longer something you acquire in youth in the belief that it will suffice for the rest of his life. Many

perform today tasks that did not exist when they went to school. And it will be even more tomorrow. No one really knows what new duties that will be sought after about ten years, let alone the knowledge and skills they will require. Formerly lasted a career for life. The man had once learned in school usually handed out to retirement day. But in the future, we expect a more mobile work.

According to framtidsbedömmare, we will be faced with six or seven different careers in the professions, each of which requires new skills, new attitudes and new values. This requires another form of education than we have been accustomed to lifelong learning. It is not a question of being able to rattle off a lot of book knowledge. More importantly, instead of learning to learn, that is, develop the ability to assimilate new knowledge and skills. " The whole development with it that drives itself could be summed up with the words:

"Today's information technology is spreading faster than any previous technology. This means that the society gets shorter and shorter time to create replacement job and educate people in any new occupations ". Earlier handed the man learned of his life, today requires special technology based professions standing professional updates and training in a new way. Earlier, there was a deficit of labor and surplus of energy. Now it's just the opposite. Today it is evident that there are often several hundred applicants for the same service. It reveals a bit about that in spite of all the great inventions and innovations, that could reduce the suffering in the world and increase prosperity instead seems to create more problems than solutions.

Man has created the most efficient social device that jobs be rationalized away. The news are filled regularly with headlines about cutbacks and rarely about the creation of thousands of new job opportunities.

The new technology will force on humanity changes with such speed that the human brain and body are poorly equipped to cope with. It is not entirely clear that the human brain is equipped to cope with the rapid social changes at any time. It's not very long as humans moved from the use of the body as muscle power of several thousand years in the past 20 years use more brain power or computing power that man does in the technology community. Knowledge and skills have increasingly moved away from the body to the brain.

Throughout the development of the technological society can be regarded as a "global brain", a worldwide electronic brain. Some talk about this development that artificial intelligence (AI).

Several Greek myths is evidence of what people dream about being able to do by means of the technology and bear witness to the human beings who at different times has been the driving force of technological developments. Prometheus tried to steal fire from the gods, that is to say, he dreamed of a technique to master fire, Icarus dreamed of flying in space. King Pygmalion wanted to do a women's statue to a live human being. There is something both frightening and alluring with technology and, in particular, with the production of robots. This idea of the danger of technology, people only in this century the eye before.

In the short story collection *I, Robot* from 1941 – only a few years after Turing's invention of the digital computer – depicts Isaac Asimov artificial beings with 'posttroniska' brains that have been given a moral program which requires respect and obedience towards the people. The dream of being able to create a thinking machine and "what drives itself" obviously exist. The science project could also be described as a quest to develop the "perfect mechanics", rather than the "perfect man".

When you think about this and thinking about a short moment it becomes not very surprised why science stated that man does not have free will, when it is in full process of developing "what drives itself" through automation and mechanization. Streamlining basic principle is based on this; making maximum profit at minimum cost.

The final outcome of today's increased rationalization of the entire life in accordance with an economic-technological basic principle seems to be a large scale growing irrationality and uncertainty. Rationality-irrationality is also unfortunately a source of new alienation – a form of Kafka-like mazes that rather twisted and was ignoring the needs of the citizens than they took account of them.

Rationaliseringens obvious side effects called uneasiness, indifference, estrangement and alienation. But it will also have consequences for welfare as democracy in the long run. The increasing and intensifying the streamlining means that people have to acquire new works, may move to jobs, retrain, affected by redundancies, lay-offs and business closures or that companies move abroad where salaries are lower – and in this development, it is no longer the man who is at the center of her goals and ambitions, but it is the economy that is the center of their own interests. In this absurd development will man to emphasize the necessity of hope, innovation, innovation to once again bring up the faith in humanity and solidarity.

Science that claimed to represent the modern man may soon step forward and explain his knowledge of why contemporary confusion and social divides only seem to increase. Yet it has not clearly indicated a future road, which has proved viable and apply equally to all people in the community.

The Economist e. f. Schumacher calls current economic development for "monsterekonomier and gigantism". The natural evolution may seem to the people or companies that are already economically managed to also get help most. When does rationalizations counterproductive for society, democracy and people in the system which means that the rationalization gain achieved in one area rather than leading to a loss, deterioration, lack, absence in another area?

The driving motto is all the time; more work should be done in the shortest possible time and at minimum cost. It started in the industry, then became the business increasingly, then human features that influence, responsibility, initiative, personal development in working life, and then also take effect important social and community-bearing functions. What happens and what are the democracy of this development. What happens to the trust in a society that is constantly changing?

Bengt Nerman writes about the way from democracy; "we're going at an increasing rate away from democracy. Not only from the ideals we profess but also from the cultural democracy, which stands on welfare, or as it is known because of welfare ".

How big and how much more modernity can withstand nature?

Rationalization of the economy and profit hunting rub off from one area to the other.

School and education is not exempt from this rationalisation process; more/more/larger classes should be trained to the minimum cost more fewer teachers. The principle is simple: the school has become to large degree factories according to the Assembly line principle.

Technological rationality also undermines its own democratic promise, that all will be promised an education that takes advantage of each person's individual potential, to see each person as original and unique. Technological rationality means rather than the opposite, i.e. that everything is made to be as uniform as possible, to all be treated and regarded with sweeping generalizations, or uniformly according to the categorizations of humans.

Usually people who are depriving them of the name man.

Since the continuing this dehumanizing development and treatment of man on the territory by territory. Health care is affected by the same rationalization process; more doctor visits will be completed in the shortest possible time in accordance with the Assembly line principle. Everything should be dated much like if people would thing with manufacturing defects. Healings and rehabilitatingar to be defined. Insurance system and social security system should be limited in time. Emotions be rationalized away by cheapest pills.

"If an individual isolates itself from a whole range of fundamental human emotions and State of mind – such as fear, sympathy, guilt and shame – he does something with the picture of himself. To become hardened, uninterested in the face of human suffering, immune to any other account than to function effectively, can lead to think himself as no longer being in possession of the very qualities that a person must have in order to become "human" in the deeper meaning. "

Charles Darwin writes in his autobiography; My brain seems to have become a kind of machine threshing out general laws from a large collection of facts, but I can't fathom why it caused atrophy of that particular part of the brain that are necessary for the higher taste.. //.. the loss of this taste is a loss of happiness and may be harmful to the intellect, and more likely for the moral character, in that it weakens the emotional part of our nature. "

Social anthropologist Ernest Becker writes that the result is a human failure, if individual continuously hindered from taking own initiative if he shatters and coherence to the many roles and thereby risk losing its identity, but also contribute to the increased insecurity and otillit.

Professor Edgar Bail h coined the term "tillitohälsans epoch". "This new stage in human evolution and history characterized by people's lack of ability to manage life's risks and uncertainties. You can talk about tillitsbrist in several directions. Firstly, in relation to one's self, one's own ability to cope with life's hardships. Secondly, in relation to with people, family, and other relatives. This also applies to organizations and systems, not least political and economic. Thirdly, how can we talk of lack of confidence in the ability to find acceptable answers to life's fundamental questions: where do I? Where am I going? Why I am here on Earth for a few years? "

Prosperity has made it quite well so far through the story. It has managed to overcome the poverty diseases era, which raged in the 20th century, when infections were the major dominant public health problem. At that time there were rarely any cures for things such as tuberculosis, pneumonia and diphtheria. With the improving welfare in the 1970s starting welfare disease era. They recognized that cardiovascular diseases, obesity, ulcers, stroke, stress, Burnout, tooth decay, heart disease, bronchitis and lung cancer, pain and diseases of the spine and joints of various skeletal and movement disorders of the body. Now suggests most of our increasingly intensive is entering a new era of public health.

Tillitohälsans consequences can be lack of self-esteem, lack of confidence in the other and a lack of confidence in the ability to find acceptable answers to existential questions. In a changing world that is constantly changing trust a great resource and valuable skills.

"Today people need confidence – a sense that even world at a satisfactory rate can be predicted, that things sort themselves as good as could reasonably be expected to". The lack of trust might instead lead to new social conflicts, in which the misunderstandings and intolerance may grow and be nurtured. Our time is in a painful transition, where the old meets the new.

Although the people in earlier societies ripped harder sooner was anchoring in existence much more stable. The skills you learned or acquired, learned people for life. The younger received the guidance of older people's knowledge, skills and experience. In the technological framfarten has very little validity of the younger generation, because many younger, more about computers and technology than those older. Used to be the social networks get and stable. Now they are instead many and volatile. Fragility is significantly greater in today's information systems and society. In addition, the systems of society also become more opersonligare and more difficult to get an overview, despite the fact that we live in an open democracy.

Today's challenges in the globalised society is completely different than them then man was faced with.

Human beings are not prepared to understand or manage the enormous and constant media flow of information on accidents or disasters.

Today contribute media to convey "the wound" – and in this new image flow is lost much of the essence and there may be more difficult to interpret what is going on. News, events, ideas flickers past. A lot of impressions and pictures remain. Man learns more about the world today

than previous generations of evolution found out. Yes, accidents that it sees on their computer screens is likely to pass by as it would be an entertainment video. In such postmodern society is in danger of man to be a spectator rather than actors in life. We see more and more of "the world's wounds" but perhaps less and less of the riddles.

Thanks to the media so Wade man in words on accidents and disasters.

Access to information and news is today infinitely and social flow is always online. Different reality program have reached success because it exposes reality spontaneous and direct as it is. This trend intensified more and more and faster than ever – and in the face of these rapid changes also affected human beings in this context more significantly and intensively and more directly. Information and image flow means that life is increasingly perceived in live coverage and more online than ever.

News is based on communicating risk societal consequences and manifestations on a daily basis. Information technology has meant that the whole world has become a close society-a global village. The world has as much been local and vice versa. In the technological cyberspace is humankind as close and present wherever it is on the globe.

Through the media, our ears and eyes now perceive the world. ...hela the world has become a close society-a global village. Marchall McLuhan argued "that the whole person enclosed by the electronic image media in their space and time. ...de extends her central nervous system over the whole of mankind." That is why there is talk today about a "global brain".

The global development entails that policy not only shaped and influenced by its own policy, but is affected more and more by events in other parts of the world. In these global processes of change, new social phenomena and new phenomena are helping to transform and remodel society on many levels at the same time. Today conveyed and described the entire world to man through the media on a daily basis. Risk society recognized that it becomes both tougher, colder and manifesting itself more irrational. If the individual to be cut off from being able to express their reactions and feedback of how reality is constituted, it occurs at the cost of increasing irrationality in thought and action.

Our minds are with hunting and agricultural society has grown up with the picture of a world in which cohesion and sense of identity were within a few kilometre perimeter and inhabited by a hundred or so people. Now we have a world with billions of people. Community and identity were more linked to the local community.

Today, the changes brought to man increasingly instead to a greater extent must identify with the all mankind. Through the media, our ears and eyes now perceive the world in which the world today has become a close community. In the digital and electronic age wears man entire humanity as its skin. We see more and more of the world wound but perhaps less and less of the riddles. The digital world has created the global village – the local community. "The whole

development of the technological society can be regarded as a " global brain ", a worldwide electronic brain.

Consciousness researcher Robert Ornstein and the biologist Paul Ehrlich writes in his book "New World, New Mind" from 1989 that "the world who created us is gone, and the world we have created is a new world, we just have developed a small ability to understand". Because the world has become so different from the previous world and man changed the world so much needed guidance on new kinds of adjustments in all phases of life. All the changes I have described is an attempt to depict some of those changes going on and takes place in real time.

Modern society has by some social scientists described as a risk society. The term was coined in the 1980s and used extensively by the German sociologist Ulrich Beck and the British sociologist Anthony Giddens. The latter writes that; people develop different strategies for dealing with these kinds of threats and risks. Trust is essential as a kind of emotional vaccine against existential angst; a protection against future threats and dangers which enables the individual to- no matter what difficulties he or she gets into – maintain hope and courage. The risks people face is partly related to the process of globalisation and the threat of nuclear weapons and, on the other hand, to the more existential and personal problems. And, not least, the climate threat.

Anthony Giddens "discusses in his later books such aspects of the modern Western society such as institutional change, trust in experts, risk profiles, existential problems, eating disorders, narcissism, utopias and politics. In these discussions of modernity involves Giddens many of the Western society's central problem, but he is equally interested in the changes in the relationship between the local and the global. He writes that it is not only the development of monetary economy that contributes to the "carving out" social relationships from their specific contexts, but also on the development of expert systems. People often have a limited knowledge of many of the technical tools that simplify their everyday life. Despite this they have a confidence that different types of experts can manage and control the technology needed to make a modern society to function.

Sociologist Richard Sennet writes that; "Kortsiktighets policy upsets long-term action. Loosens up mutual trust and commitment and unplugs the desire for action ".

Modern society is shaped increasingly by a kortsiktighets propaganda. The characteristic spirit of a business-oriented society has come to be about business transactions and a hasardliknande view of existence. It is then the very basis of behavior and form a profit spirit character traits. Capital has become impatient and must produce returns.

In kortsiktighets society, it will be more difficult in the long term be able to plan their lives as in earlier societies. Dare to take that House loan to dream about or is it better to abstain. Perhaps in the future people join companies and moving and living retirement life there they get more bang for your buck. When the risk of the threat of lower pensions and that people are forced to work everything higher up in ages, so can living standards both raised and you can retire earlier with another life planning. If the citizen and the worker are constantly forced to live in these

conditions, where higher requirements, new knowledge always required, deteriorating pensions, work more and more years constantly present living conditions then will people's choices and behaviours also changed.

The viable model whose success is expressed in terms that economic short-termism, hungry and impatient, immediate capital gains has become extremely untenable and inappropriate in the current global design of the world's situation.

"A system in which people do not like to see any real reason to bother each other, barely able to maintain its legitimacy in the long run".

Need to get quick returns and earn more money even faster than yesterday helps to give even more nutritional short-sightedness.

It is a trite fact that Earth's cycles is a closed and its assets are limited. Previous patterns of life and natural resources that have existed for thousands of years and built up by previous generations have been destroyed during a single generation time. It is recognized that waste of resources and mismanagement of natural resources.

Human activities have for a very moment in Earth's history reached such intensity and extent of the risk to life sphere's fragile balances are being seriously disrupted. New changes in society is not just about new spiritual insights, but is also about a materialistic fear caused environmental crisis, the oil crisis, food crisis and other characters that affect the health.

Our time reveals that economic growth is limited and that any attempt to increase "maskinvärdets" gains also ultimately lead to losses and reduced the value of "human dignity" and other important social and human dimensions of life. In the long term, to a new way of thinking about how resources are used.

The current economic rationalization process are increasingly doing the opposite (irrational) by excluding, shorten, reduce, exclude when evolution and development becomes more all-inclusive and should include. It starts now become more obvious that a paradigm shift is needed in industry, technology, economic and educational areas. Man must take difficult and complex decisions which it still lacks any knowledge of, the need to choose targets that it even can not really see.

The world we inhabit, in which we are born, working and dying, gives us an opportunity to sit down and in reflection, reflect on what really lies behind our geeky existence in all the hive of activity that we call society. What is it that our professional activity in different areas trying to achieve?

The word "society" means to "hold together". And as society develops so wonder man how old can kuggas together with the new growing forward. The forces in society is what holds together or bind together all human activity around the globe?

In a changing world set man new questions. Throughout our path to the future, we will constantly be confronted with issues and problems, and new questions and problems, according to which human insight and awareness rising.

This desire and all-encompassing desire comes from the Latin term "conatus"-can be summed up with the word "striving". This means that go beyond the known and is translated to exertion, endeavor, impulse, inclination, tendency; undertaking, and which was used in early psychological and metaphysical theories to describe the inherent inclination of a thing to continue to exist and in some sense extend itself.

Spinoza writes that it is natural for humans to strive for more and more complete knowledge, which he describes as that we want to realize our true self, get up to the increasingly all-encompassing knowledge of reality.

Freire writes that; "Man does not grow in silence, but in words, work and action-reflection". When people in the lack of information and education do not have the ability to get an overview of how the parts make up the whole, and how they give shape to the larger context can result in rather than be what many described as disorientation. The absence of a sense of context or overview may mean that you do not think it is worth the trouble to question, and instead accept a passive constrained silence.

C. Wright Mills claims the following, "that the members are prisoners in their own environment. Only the "elite" can go outside the environment where it is, as long as "mas society" exists. Only the elite of society's chain of records, attaining a general overview. In contrast to the elite lacks mass a vantage point, from which it can get an overview of the structure of society as a whole. Members of the crowd is not organized for coordinated political action. " If the man feels lost may be more difficult to interpret what is happening and when you do not know how things hang together threaten chaos.

My writing is an attempt to create a greater sense of context and presenting useful information to try to make the incomprehensible a little more understandable.

In the global media and technology world will man learn more, gain greater insight into our nature and the connective structure between man and the universe and Nature. The world does not shrink without expanding out towards the common responsibility. Expansion brings a new awareness. It houses something more and slightly larger than before. It includes more components and more social phenomenon to be taken into account.

Awareness creates new opportunities and new areas that had not previously appeared with the same sharpness and clarity. When "self" offers the possibility to perceive reality as a more coherent organic whole, so it will also affect the deeds and documents which may be expressed in everyday life. Our time constantly creates a new raw material, which man receives, it melts and turns it into something new, something arranged, something rhythmic and harmonic.

E. F Schumacher writes: "if it is shying away from the truth if we think that destructive forces in the modern world can be brought under control, simply by mobilizing greater resources. ...om atomic age brings with it new dangers, about the increasing manipulation of genetics opens the door to new abuse, about commercialisation brings new temptations – the answer must be more and more training. The modern way of life is becoming more and more complicated – and this means that everyone has to get higher education. " The whole of society in all layers need training to deal with the challenges of the future with minimal impact as possible. Change times is not impossible, but an opportunity to embark on the road of education and seriously enter into "learning age".

The limiting factor is found in humans, not in the task of learning.

One thing is for sure, if everyone is after his own will, then goes all to hell, and the disaster is rarely worse than just sitting around waiting for it. Our time, or should I say evolution is in a new phase where it accelerates with a tremendous speed and power. Evolution never takes a break, the working mercilessly forward just as rust never takes a vacation or that the direction is always unidirectional and move toward the future. It's a new world. The premises are completely new and completely new.

Evolution is accelerating at the same time as man rushes and rushed straight into the future in clean G5 speed and totally unprepared. Society develops in broadband speed in which the only enduring is variability itself. These rapid changes occur sometimes with such speed that they barely have time to be socially anchored before the next news will. People can experience a weariness in the face of constant change, who barely have time to be secured before the next novelty arises. It is no wonder that people experience stress, because the rules for how to adapt changing all the time. Evolution is a rapidly accelerating process. Each new step only takes a fraction of the time as the previous one did.

This rapid acceleration in the development shows no sign that it will stop or slow down. It seems rather that that man's rise and excitable lifestyle contributes to the challenges of the future will meet her faster. Each major step in evolution have led to increased organization and a greater complexity in comparison with the preceding.

Human appearance in history are moments old. At present going on enormous changes in all social structures. The surprise in the face of these rapid changes can block up both eyes and mouth. Such is capitalism. It claims to have exclusive rights and monopolies on how contemporary developments should be described and is surprised when others do not always agree with.

Capitalism's Titanic is about how economic short-sightedness meant that our time started looking into the abyss, rather than out of it – and people are watching more and more down on their feet than upwards. Capitalism dig faster and more intensively down toward the bottom of the kistans nature's limited assets who are at risk of running out.

Our time is about to collide with the impasse. Betrayal of the future is not better than breach of the past – and it is uneconomical to chase each other to the grave. One thing is certain and that is that capitalism's increasingly intensive in pure selfishness digs his own grave. 100 or 200 years is absolutely nothing in an evolutionary history, absolutely nothing, but our actions today will determine everything for what is left about 100 or 200 years, so each generation to go his own way and experiencing the pain in attending it.

Science currently calculates the universe's age at about 40 billion years. This is an unimaginable amount of time so let us imagine it as a normal year to get a handle on it. In the first decade-and-a-half months of the year did not exist the Earth (it came to first for about 4500 million years ago).

The first signs of life was enkelcelliga algae and bacteria and these appeared likely to be out for a month ago. For about two weeks then began these simple cells organized into more complex multicellular organisms, but creatures did not crawl up out of the sea until about three or four days ago. This was already very late in the planet's history.

Dinosaurs roamed the planet for most of yesterday and during that time began the first mammals appear-Human creatures have been on the stage for about fifteen minutes. Most of this time is spent as hunters and they began to till the ground first for a few minutes ago. The first civilization came to first in the final five seconds and our current industrialized and technological society is less than a quarter of a second old.

We need only look at the tremendous progress that has occurred in our own lifetime. This description has managed to capture and depict how young civilization is actually in a telling way. In a time perspective, today's technological society not existed for very long, yet it has developed faster than all previous types of society. Human appearance in history are moments old – and the Earth's size in relation to the universe is not even the size of a drop of water of all the seas.

"Man would be the dimensions – nothing would be allowed to grow unimaginably large for man. This simple and humanistic principle should be guiding to all our actions. Instead, we continuously commit outrages on the, and our biggest sin today is the worship of economic growth. This is devastating consequences for the world community. The paradox is that the problems and dangers we face are not the result of our failures, but by our success. More such successes will only worsen problems – because we confuse means and ends. We have allowed our technological development determine the goals, rather than with the wisdom of adapting targets to our real needs and then choosing the appropriate funds. We should stand in Pact with nature. Instead, we are about to crush it and ourselves "

## Chapter 2/11 Future shock

Alvin Toffler writes in the book "future shock" about the possibility of "people will simply collapse during their attempts to adapt to the tremendous change." Previously it seemed to leave room for anyone to compete against each other without falling into exclusion, or for companies to go bankrupt or move operations to low-wage countries. Today, the humanistic and the humane values to stand aside.

The hospitals will no longer caring institutions, but "care factories", and where people are seen as "care" in a health care in which all aim to in the shortest time possible and at minimum cost to return the patient to the work of the production chain. In the education system and teaching people to "examining machines", where people thrown into the appropriate functions in the social machine.

The Economist e. f. Schumacher calls current economic development for "monsterekonomier and gigantism". The natural evolution may seem to the people or companies that are already economically managed to also get help most.

When does rationalizations counterproductive for society, democracy and the human being, in the system which means that the rationalization gain achieved in one area rather than leading to a loss, deterioration, lack, absence in another area?

The driving motto is all the time; more work should be done in the shortest possible time and at minimum cost. It started in the industry, then became the business increasingly, then human features that influence, responsibility, initiative, personal development in working life, in order to take effect, important social and community-bearing functions. School and education is not exempt from this rationalisation process; more/more/larger classes should be trained to the minimum cost more fewer teachers. The principle is simple: the school has become to large degree factories according to the Assembly line principle. Technological rationality also undermines its own democratic promise, that all will be promised an education that takes advantage of each person's individual potential, to see each person as original and unique.

Technological rationality means rather than the opposite, i.e. that everything is made to be as uniform as possible, to all be treated and regarded with sweeping generalizations, or uniformly according to the categorizations of humans. Usually people who are depriving them of the name man. Since the continuing this dehumanizing development and treatment of man on the territory by territory. Health care is affected by the same rationalization process; more doctor visits will be completed in the shortest possible time in accordance with the Assembly line principle. Everything should be dated much like if people would thing with manufacturing defects. Healings and rehabiliteringar to be defined. Insurance system and social security system should be limited in time. Emotions be rationalized away by cheapest pills.

The society is governed more increasingly by streamlining rules. Where the task is that of the production process and reduce the unnecessary, that is to say the non-rational, it uneconomical. It was this rationalization gains were to download.

"Waste time" personal times and times of unavoidable delay has steadily brought back. At the same time, the space for the individual "freedom", for "initiative" and "responsibility", for a "comprehensive development" of their own capabilities is increasingly reduced. The economic and bureaucratic bulging equipment must always generate profit.

Words such as "efficiency", "productivity" and "performance indicators" has become the dominant values of society. When human and social standards be displaced and being eliminated will kortsiktighets principle shaping everyday deeds and documents.

"The development of this economic system will no longer be determined by the question: what is good for man-but by the question: what is good for the system's growth?" Much is today to acquire various business contracts and enter into various economic agreements. It is the short timeline that must govern these activities, a timeline which becomes detached from ethics and nature's needs.

Fortune's goal today seems to be about to reward the materialistic and selfish happiness. Gender ideals may stand aside due to the materialist itself benefits always rewarded before the common good. If we really make the material self-interest and profit pursuit to a high standard, so will the accidents on assembly lines. Then the verdict convicted over all the people, who then valued as useless from society's point of view.

In such a society loses its value because the citizen human dignity has been overlooked and have instead demoted to a working animal, that society then "disposes" and put in the work, where it fits the community best.

Is it true, that human beings nothing more than a piece of matter or be/product without free will, as by a pure chance become alive, so is the human being nothing more than a "working animals", which have a higher intelligence than other animals.

Human dignity is easy to calculate, but we must at the same time immensely different values with different people and in different ages. Such is the calculation when measuring or valuing the human being after performance indicators and value it for its worth as workers in the natural mechanism.

In the materialistic society valued people according to how much they can produce and consume. The starting point in such thinking emanates from the societal benefits an individual can have on society's economic efficiency or increase in the gross nationalförmögenhetens or increase production and consumption. When you start to measure societal benefit in money and economic terms, such a development can be one of the most pitiless there is.

Human activities have for a very brief moment of Earth's history reached such intensity and extent of the risk to life sphere's fragile balances are being seriously disrupted. Although others are critical and believe that this line means loss of human values and quickly leads to destruction, continue on this path.

"The citizens in today's society is confronted with many inconsistent messages" ... among these is perhaps the most tangible motsägelsefullheten between the ever-tougher demands for greater efficiency and productivity on the one hand (these shall create conditions and provide the necessary emergency funds to increase the standard of living and in general improve the living conditions for all) and, on the other hand, the rise in the requirement that the human must be at the Centre ". But the capitalist, technological and scientific development is moving away from the human.

Bengt Nerman writes about the way from democracy; "we're going at an increasing rate away from democracy. Not only from the ideals we profess but also from the cultural democracy, which stands on welfare, or as it is known because of welfare ".

Capitalism's financial statements begin to glimpse a little here and there. Contemporary and welfare loss account seems to begin to swell over just everywhere.

Production developments have created work situations where freedom has been limited and the possibility of a comprehensive development of predisposition have been restricted. Many works are pre-programmed, the method is determined by the machine, work rate is positive, the machine requires continuous attention that there is not much time to exchange more than a few words or characters. The demands on professional skill is small, the opportunity to take their own initiative and responsibility are rare, independence and contact ability rewarded not.

The absence of freedom and human mobility is also described by Heidegger as mean, for example, that the world is seen as a sum of resources, raw materials and system components. Nothing further has its own internal policy on the movement, its own important core of the creature, but rather all are subject to conversion in order to serve a role in the technical system. Many exploits for mostly not his freedom, but is purely mechanical.

But the machinery "that drives itself ", also means new problems with wage-labour, since the machines are increasingly can dispense with workers and replace them with machines.

"Left to construct, manage, repair machines will be just specialists and experts since they are those only who have the right trade knowledge." It gives shape to today's ever-more specialized expert society.

In our days is the usual "workers" fewer, more and more experts.

In the explosive and rapid technological developments have time not creating replacement jobs fast enough.

"Automation of technology created by the invention of mechanical and electronic control systems to which a man may assign the management of equipment and machinery. Left is just human monitoring of these systems and the necessary repair work, when machines break down. Not least, there is a need for specialists, i.e. specially trained people who plan, control and develop the technology. "

The scientific and technological development of capitalist society, creates in his success developing a completely different development, namely the anomie and anomie. The emergence of anomie and traditional situations that are recognized as anomie.

Anomie is characterized by a lack of clear standards in society, with the result that individuals feel insecure – an uncertainty that can lead to aggression.

Emile Durkheim which at the end of the 1800 's developed the concept of anomie. This concept has been interpreted as anomie, a kind of lack of norms in society. Durkheim created his theory of anomie in the light of the fact that the old social organisations in French society has lost its power and normbildande position after the French Revolution. At the same time, there was a rapid technological and economic development that led to instability in the society. If this already during this development speed was a problem, how do people not affected by the last twenty years of explosive development, in the field of economy and technological advances. Today, welfare reap the benefits of the society that science and capitalism has created.

The capitalist way of organizing society gives rise to isolation and fragmentation of competition between people who, in turn, leads to violent tendencies in society. An example of this is the Organization of life that enhances competition at the expense of solidarity and cohesion. By capitalism is practiced a form of violence against members of society, a violence which is built into the social conditions. Man becomes victims of structural violence. The unequal power relations in society, where capital is in power, can provoke aggression and violence in our relationships. "

The great "progress and production" of wealth also seems to involve a series of "troublesome circumstances", where a technological imperialism and over power only to become a new note in history's unending series of injustices and violations of human life.

The positive product development efficiency is met with rising productivity, "took back" that big increases in social unrest, violations of privacy, destructiveness, increasing apathy and alienation.

The ruling teknokratismen in today's modern society functions much as a democratic camouflage that is difficult to detect.

To pretend, in the cultural sector, as though life still basically ran on as before, while in fact we at full speed is entering a new geological era (Harry Martinsson), on which we basically do not know much more than that to their features are determined by our technical change of nature and the Earth. You pretend as nothing significant occurs, while living with in a system that, more or less

consciously, is intended to completely replace the ecological and human condition in the world with a techno-physical system. The human needs to be replaced by the technological needs.

In the mechanical engineering skill sets "rampage" against "human dignity", where the big fight is about human beings. The battle for man going on simultaneously on several levels.

It takes place between companies, trusts and parties, between different car brands and newspaper groups, between professionals and major powers. The joint is that they want to win customers, markets, readers, members, influence. So it has always been throughout history, but today, the situation is radically changed.

## CAPITALISM'S TITANIC

### Chapter 3/11

#### "The ofelbare expert"

"I'm not interested in training parrots to mimic" master's voice ", but leave the torch on to" self-reliant and resourceful, innovative and creative people ".

The words might as well describe the scientific project "what drives itself". In the mechanically operated society can not much go wrong because everything is so predictable and therefore uninteresting. It offers a larger human man serving erratically to the still should be interesting. This is what gives the human "life-tension".

In the predictable nor mechanical man would need to have access to their imagination. During the development of technological rationality means that anything related to emotions and imagination and initiative (World of work) be eliminated as much as possible. The historical development shows that it has always been an interaction between human dreams and the technical skills.

Man is the only creature with imagination to shape how the future might look like. But the risk that the interaction that exists between man's ability to dream and technical know-how in danger of being lost in our time, because the digital computer will make human thinking, including his imagination, superfluous to the computer now can think even better than the man himself. In such a development may the instrumental reason slowly replace the human reason and the results can be quite different as the society we want to create and shape the future.

"If I make everything predictable, these human beings that I have equipped with fairly good brains, undoubtedly learn how to predict everything, and they will then have no incentive to do anything at all, for they will realize that the future is predetermined and cannot be affected by any human action. If I on the other hand, everything will gradually discover the unpredictable that there is no rational basis for any decisions, and then, those in the first case will have no incentive to do anything at all. Neither option would be reasonable. I must, therefore, create a mixture of both. Let a few things be unpredictable and let others be predictable. They will then among other things to have the crucial task of finding out what's what. "

In the past encouraged the development which means that man could make use of their knowledge by using it and thus developing it. Today the opposite is true; the technology means that man receives complete solutions on a computer screen.

It seems that human choices that affect the new teknikliknande work climates that are being developed are very limited.

The contemporary development and the new society experts who are emerging increasingly clear with lots of specialists and experts also give shape to a technocracy in which science should be in control of all decision making.

The scientific task appears to have been trying to predict anything in a world that is constantly changing and where the only thing permanent is variability itself. Every scientific truth is incomplete, so, too, is democracy a working hypothesis that needs to be adjusted along the way and development because everything changes so much faster today than in the past.

Solutions and changes in the social system that is humane and ethical nature can not be improved by a greater technological rationality as the results show that many of the problems remain. The development that is taking place is usually described that it creates more problems than it solves, and may be due to the fact that it is trying to solve human needs with technological needs.

The former as date patent safe way to create economic growth is no flerårsgaranti since the previous successful economic and political prescriptions only for the already achieved.

The need for new solutions that require unconventional way of working with the future.

In the book "Computer Power and Human Reason" sets the writer Joseph Weisenbaum at the end of the book the question; What sense would it have to talk about risk, courage, confidence, perseverance, survival when talking about machines? "He puts the machine in principle or in its nature is radically different man; She is alone can put his life on the line and she alone can reflect ethical. He claims that the human individual is under permanent creation.

The maintenance of this State, of her humanity, Yes, of her survival is significantly dependent on how she sees herself and how she as a man regarded by other people. No other organism, and certainly no computer, can be adapted to address genuine human problems in human language.  
"

Science are themselves a world but creates a completely different.

The social environment of concern people express is due to an irrational economic and technological development, in which human needs have been replaced by technological needs. "The sophistication of the disappointment" or social paradox that the better the people get it, the more it seems to discontent spread out to be justified.

The economic wheel fired constantly at by; When a personal, social or economic needs are satisfied is next in the queue and waiting because the needs are socially created and lacks natural saturation levels. This development can be described as anomie. In its quest to seek continual

expansion of economic growth implies that "we have a social condition in which there is lack of clarity about the values, objectives and standards, and where each satisfied needs are the basis for the new requirements". Durkheim calls this state of anomie.

The world as this technologically controlled sense trying to accomplish is to explain all natural and human needs as something that can be solved by technological needs solutions. It's like asking for bread and be offered a stone.

"Those who turn to the professors of ethics and ask for the bread may not even a stone, but simply a stream of opinions."

More prosperity and technology calls out someone. Maximum economic growth, maximum production, maximum consumption may not be sensible target for a humanity that live in a thin membrane of life on a limited sphere. We are talking today about working for a better life. "They say that it is about enhancing the quality of life. But how should accomplish this better life, this quality of life? It is true that the improvement in material conditions has improved the prospects for a happy life.

Still, it's too many not so obvious that science and technology are creating a better life, has its cause in the fact that scientific advancement and the many new technologies have created the problem that they cannot solve, because the problems in itself is not of a scientific or technological in nature. " They cannot, therefore, be handled by expanding the scientific or technological expertise. These problems require a different kind of insight: an ethical insight.

People yearn for guidance, how them to live as responsible individuals, and they get to the answer that they are machines, computers that do not have free will, and therefore must follow the master's voice. The prevailing political and economic message is; to constantly increase our standard and industrial production. Man's manas at one and the same time on the one hand, to care for the Earth, and to destroy or destroy its natural habitat. In the beginning created the universe man; since man began to remodel the universe, anyway try to master nature. In his quest to try to master and shape the nature, it also leaves behind a very different world to future generations.

Man grows up in during an era where the consumer market exists and all, konsumentstyras and consumer need only appear to grow because people today seem to need so much.

Meanwhile more or less consciously a technological development which "human needs", and biological ones, are being replaced by "technological needs". The external technological needs may replace them inner human needs.

In seeking to master nature, there is no longer any need for traditions. They were rather an unnecessary obstacles on the way to achieve success and to move forward.

In the lost age has the mechanically driven efficiency accuracy only accelerated its quest for total control of reality (to try to master the nature of a technological way) — and which must not be disturbed by any irrelevant, that is to say of the balanced critical sense. The fundamental question is how to defend the people from an oppressive rule, including the lordship of concentrate decision to the programmers, by allowing their application form guideline for what we can and can't, what we can or cannot? The answer is: through critical, community-oriented education, which puts the entire is and telematics in social and ethical context.

According to Marcuse dominated the advanced industrial society of technological rationality; "In such a society tends to become production tools exclusive to such an extent that it determines not only the socially necessary things, knowledge and attitudes, but also the individual needs and aspirations".

Marcuse speaks in "Eros and civilization" about an aesthetic culture in Schiller's spirit; the restoration of the sinnlighetens right. The liberty will have to be found in the release of sensuousness rather than of reason and of limitation of the higher faculties for the benefit of the lower ..//...en culture requires. aesthetic total revolution in the way to perceive and feel. ..//...befriad from the pressure of torturous aims and achievements. ..//...kan man återskänkas the freedom to be what she should be. " That is to say something more than just a work of (humane device) for the production or final consumption's sake (real value).

The German philosopher Nietzsche described that the trend was towards a "maskinalisering of humanity", where this portrayal then was interpreted by leading forces as a step in the society whose citizens are so control and calculation just as only possible.

The developments today can be characterized as a stronger bureaucracy where such control can easily be seen as a straitjacket and a threat to freedom. Marcuse wrote that the technology shows us how free we really are. We cannot detach from, and it blinds us from understanding the real causes of our frustrations and oppression. The world is becoming the raw material for a total administration, which devour even administrators.

What actually happens when there is a maskinalisering of humanity and which scientific rationalists have staked too much on technological rationalization instead of humanization?

Henri Bergson described the development with the words "spiritual mechanization", the philosopher Nietzsche described that the trend was towards a "maskinalisering of humanity", the philosopher Edmund Husserl was critical of science and felt that it had become dehumanized and dehumanizing and become an intrusion in human science. In the modern society have much today come to be about the real value of a commodity, product, or the added value of a human being contribute to increase the economy's constant need to exceed. The dehumanizing development means that the profit that is made in an area also results in a loss or deterioration in another.

The natural science has developed an extraordinary ability to leave human needs and issues aside, they deeply ethical. In many cases, human needs have been replaced by technological needs. Today increasingly overlap democratic conditions of teknokratins conditions and it is this dehumanizing side effect or impact that many are critical of. In this development policy have been economics and finance has become to technology.

"The developments that increasingly stands out has led to technology and ethics has evolved from one another. They have finally become isolated from each other and contributed to the dichotomy we can see between science/technology and Humanities/morality. There is a gap between the "two cultures". What is so radically different society today from the last century's technology transformation of human life. "

A little excessively described, it can be said that rationalisterna with spasmodic fanaticism operates its technological application of fortune. It must be realized. All that stands in the way must be removed. Thanks to this defense to be cut off any possible critical voices around technological imperialism (surveillance society implications), economic consumption lifestyle and climate debate real causes to belittle them any catastrophic consequences, mention it in abstract terms, talking about "pessimistic" doomsday prophecies and with numeric-realism. Through this defense against real, lasting and long-term changes can then carry on living as usual.

Herbert Marcuse writes in "the one-dimensional man" to; something must be wrong in the system's rationality. ...//...apparaten defeats its own purpose, if its purpose is to create a human existence on the basis of förmänskligad nature. And this is not its purpose, so is its rationality than more suspicious. " What is at stake is inalienable and human values. What happens to the vibrant democracy on the correct attitude that must be taken is a technical approach and where the technological reality that is created is controlled by the technologically correct reason? In such a community development mean that "only through technology, man and nature become manageable objects for the Organization".

The science of scientism and elitism means that a gentleman is known as social engineering, a person to have confidence in the ability of science to steer things right and believe that the good society can always be administered in the front. The technological reason's attempt to gain control of the future is to take nature as an instrument of control and organization from a technological point of view. It is an effort to minimize or reduce or human attempts to dominate nature, its thing, matter and man – much like trying to shove an elephant in a rävlya.

The human and the freedom is made minimalistic. Thus achieves a very powerful simplification of reality. The question is whether the reality is becoming more true of technological rationality through this reduction process limits the ability to perceive reality with just reason.

Somewhere, it must in such a facade fool a terrible resignation in the face of life.

When man ceases to interpret itself in history literature to stiffening and becomes more like a dressage. It is no longer alive. It loses its glow. It becomes an imitation and repetition to mimic "master's voice".

Föränderlighetens live stream must be caught from the time the individual live. Master's voice, the ofelbare expert, a science superiority is based on the basic idea of the mastery of nature and make sure the people of the world in which we live, When samhällsmedborgarens privacy is violated, the program creates the least possible space for freedom of thought and freedom of movement. Development seems to point to that one by mechanical means trying to figure out how science should check each item.

Science with its experts, who runs the project "what drives itself" and capitalism as is the process of sawing off the branch it is sitting on by their exploitation and mismanagement of the planet's resources and then spread them as waste to every corner of the Earth.

The new middle class has begun to react in the face of the dehumanization that occurs. It wishes that the democratic possibilities to offer people opportunities to meet contemporary requirements with flexibility, freedom to learn from their experiences, combat exclusion in society, justify man's both internal and external motivation, let them come into contact with reasonable arguments, and create a breeding ground where people get opportunities to realize their life.

One might think and think that it would be something positive to machines and robots facilitates people's heavy work to liberate man from what is described as that man should not have to work and rip out to pass in "brow sweat".

The word "living" can be said to have originated from the "you shall tear for your bread in your brow sweat" (1 Moses 3:19). From the beginning it was hard work in most cultures did not originally something desirable (for Adam, it was after the fall of a curse that he would work, cf. 1 Genesis 3:17-19). Work has been a good first in the Puritan, ascetic culture that we in

Western Europe has developed, and then exported to other parts of the world. Technology sets the stage for radical new forms of organization and the economy, which puts the traditional concept on its head.

The human organism is not born into the world completed that machines do, but shaped by life's events and experiences and through its participation in the social world around it. Things and machines have a value, but no dignity. They can never provide answers to other questions than those that a person has entered.

Therefore, the computer or the robot never able to answer questions that require creativity. The existential problem can be summed up with the words; machines can not be as human beings, but "people can gradually become like machines".

Machines affected by the programming entered and make no changes until the man makes a new programming. The human being is influenced by education and people can use and learn about themselves and others (compassion and pity) as sensing, wanting and asking because it is such a creature.

Through the awareness that human beings may have knowledge of the human world in which there are such beings. Through its ethical capability is the human being in a position to make up his own mind about what is real life. The föränderlighetens constant transformation, it is also important to "consolidate to preserve" and limiting variability to some extent. Humanity, freedom and equality are as important, enticing and elusive ideal today as two hundred years ago, with the difference that the contract for a more dignified human society must be renewed for each new generation the faster society.

Capitalism takes no account of health must be dismissed or not, or if the business needs to move to low-wage countries, or if it requires necessary lay-offs or cuts.

Rationalization is based on a single principle: where capitalism, science and technology will be enhanced in order to make the maximum profit with minimum effort. With the idea to its ultimate impact machines have already taken over all decisions and thereby set people's free will and creativity out of the game. The message, the dream and the reward is: work even more years and get maybe stick to amicably with a pension equal to half their salary. So reads the debate in the media. Man and citizen are investing a whole life and wounds and planting for the future fall and must settle for a half harvest.

Jean-Claude Baune mean that the machine and the machine creates pain for humans because they are free of disease, without symptoms and without internal anxiety. There is no human limits. Machinery destroys the people by denying the pain and desire: a machine destroys cells by extending them and change them for its own good.

The framtidsvison described in Aldous Huxley's "Brave New World" (1932) are here now: Huxley imagined a society in a near future where technology provides all material comforts required for human beings, but there has to be at the price of that there is no pain or illness, but there is also no knowledge and no creativity. George Orwell believed that with the emergence of totalitarian societies we live in an age in which the individual ceases to exist-or perhaps we should say, in which the individual ceases to have the illusion of being independent ". If people are regarded as an extension of machinery or becomes an appendage to the machines they lose their humanity.

The subtitle of one of e. f. Schumacher lost books are; "Economics as if people mattered." It's all about time and money, contracts at the lowest possible price with the least possible impact. The experts that control over the technological rationality may be satisfied, but it is not certain that all members of society agree. People should now work more and more years, and pensions have to hand more and more years. The expert community that is taking shape is really just an extension of the rationalisation process logic; based in the same sense that more will be done for a small fee, but which in this context instead means that fewer and fewer people to decide more.

It manifests itself as a stronger bureaucracy on behalf of the Organization, but no more human or more personal to the people or more power to the people in the democratic spirit.

When the feeling of empowerment and self governance are absent, the lack of influence over their own lives lead to a sense of alienation-alienation. Today's new technologies contribute today to drive out the individual in an unknown social and technological terrain. And it is not the fact that human beings are facing; the feeling of alienation itself. The individual has in the big city life today become anonymous, wholly without parallel in the history and evolution.

This is described as; big-city anonymity, social alienation, spiritual isolation, alienation? Alienation helps people feel cut off and cut off from its natural contact and harmony with all living things.

"The end result of the increased rationalization of the entire life in accordance with an economic-technological basic principle seems to be a large scale growing irrationality. Rationality irrationality – a source of new alienation. " The basis for concern is the very irrationality.

Still, such a development seems to continue as people get used to it, cutting off from it or becomes dulled or indifferent to human and natural needs.

The paradox in the attempt to develop a technological rationality and predicting the future is that it creates more confusion than order in the form of a technological irrationality. This development can be described with the words: according to the technological age, the practical science have a natural idea that fits a technological age...//... where the correct attitude is that people should have and develop a technical approach to reality through the correct reason.

The science project means that reality is about to be techno-logical.

The future should have a specific form where technology is "the master of things" and the mastery of nature should be made using the technology to gain control of the future on a technological basis.

The German philosopher Nietzsche described that the trend was towards a "maskinalising of humanity", where this portrayal then was interpreted by leading forces as a step in the society whose citizens are so control and calculation just as only possible.

When computerization promotes a stronger bureaucracy, turning people's problems to impersonal issues determined by the impenetrable bodies. Nevertheless, the name of the society to develop a greater democratic transparency. The democratic binder does not appear to be strengthened but weakened. One of the most fateful mistake is the belief that human beings perceive as a deliverable of the technology, which constantly need to be monitored and controlled in the same way that line of work and working time are checked. Man is not the product of man and technology, but a living being that in all times been described as "human soul", and man's as close association with nature.

The human being is a human being and not a machine, but work and science and capitalism treats man as working animals that today are increasingly subject to the automated work slave. It is easy to experts, rationalisterna and technocrats are busy hunting up the speed, among its kontrollur, categorizations, generalizations, tables and tables that humans easily forgotten.

What could be the man to benefit and been something that could been at the forefront of art and craft, toward a higher culture in which advanced technology and science had important functions to populate, instead promotes the possibilities of monitoring and scientific acquisition committed spy's role in the productive context. It is not certain that this is the kind of democracy and freedom people are themselves.

The human individual has a dignity to take into account. It is not intended that man should lose this human dignity and demoted to a work or a work force, that society can draw and put in the work, where it seems to fit best. It is not the intention that man should have to rip out to pass on the job early to cope with their livelihood.

The economic promise of human liberation will in the long run do not hold for all individuals. The present conditions and human health and safety must always be improved and renewed to the new modes to be able to express it, that puts human dignity in the first place.

It must surely have been the object of democracy that it would stand as a guarantor of human dignity and prevent avhumaniseringen may continue in the welfare system.

In engineering mechanics are the perfect "rampage" against "the perfect man", in which the selected end towards the ultimate goal then is to put "the mechanical skill" or "human dignity" in the first place. The modern rationality sense has based on uncertainty and obeslutsförmågan made the dire mistake to agree to and accept the ranking machine/man, instead of man/machine?

Dehumanization goes hand in hand with the increased automation that takes place in the modern society and science technology development can probably not be better described than with; the Greek word machine and means "what drives itself" – an automated working slave. Driving yourself is telling description of the big science spinning wheel mechanism and COGS. "Automation of technology created by the invention of mechanical and electronic control systems to which a man may assign the management of equipment and machinery. Left is just human monitoring of these systems and the necessary repair work, when machines break down. Not least, there is a need for specialists, i.e. specially trained people who plan, control and develop the technology. "

"The word automatic is Greek and means" that which runs itself ".

The essence of the machine that humans construct is that it hides the really reason for their mobility, so as to forget this cause when you see the device. It will look like the tube itself. In addition, the machines that imitate a human being or an animal do not express it live, but the

lifeless as if it were live, and thus can machine depict life as if it were the exception to the death.  
"

"The word 'work' (Danish; arbejde, German arbeit) comes from the germaniska "arba" or "orbu", which means "Jack", "slave or slave". The word can be found in Russian, where work is called 'rabotat'; Hence the word "robot" as Karel Capek created. In French meant "work" – "travail" – originally three piles as male horses when they would tape at the shoe. In English called the work "labor" if it's about a hard (salary) work. It comes from the Latin "labour", which means "toil, trouble, hardship, suffering and even" back-linkage activities ". This word can be found in French, where "labour" meaning "ploughing" and "processing" and "laborieux" means difficult, laborious. More recently, it has developed other words to describe it more creative spiritual work. In English the word "work", i.e. works, which are connected with the "industry", genius. In French is used for both "oeuvre" (work) and "elobaration" (drafting, design). "

The science of life "mechanical device" with their features, small wheels, technology, cylinders and thousands of tiny hooks, springs and gears, which day and night moves, with the same accuracy, firmness, precision and accuracy. It is precisely this accuracy in the technical-mechanical wheel that reduces the sensation of human freedom and the feeling of excitement of life to something irrelevant.

E. F Schumacher writes about the unpredictability and freedom; "even if he has a rather negative view of the usefulness of" automation "in the field of economic forecasting and the like, he does not underestimate the value of electronic computers and similar devices for other tasks."

He develops his argument and writes that the exact science; to the non-human/under human. ..//...just their accuracy is a sign of the lack of human freedom, the lack of choice, responsibility and dignity. As soon as the human freedom comes into the picture, we in a completely different world where the growth of mechanical devices is a major danger.

Bertil Gardell writes in the book "production and job satisfaction" that: "there is reason for concern in our society to those progressive mechanisation, centralisation and bureaucratisation will make life inhuman." On point after point and slowly takes place different restrictions on human freedom-at the personal, spiritual and bodily area. "

Democratisation has increasingly come to trade bureaucracy, which is also a bureaucratisation of the expert in society, with the time in which the expert's role will be completely byråkratiserad. This development is described as avpersonalisering of power, in which the State turned into a machine, whose lack of individual's personal relationship can have an oppressive effect. The State has since become a Bureau-crazy, a business empire, by the people who have the power of this machine gets a dominion over those who must be subjected to the rules and components. It is then the technological expert as bureaucrat, is the step not far away to "teknokraten" seen daylight for the first time.

Expert ideology constitutes no absolute truth about a belief that technological development is just a matter of knowledge and insight, that is just a matter of business, industry and the community at large should be organised in conformity with what the most knowledgeable and the technical with insightful believe should be done. This notion that expertise as the basis of society has become an ideology as a belief in the ofelbare expert should lead the way and the people have no other choice, but only have to "follow the experts".

Knowledge in such a development can easily favored and at the same time lead to a feeling that the people have no other choice of technological development than that which comes directly from the experts ' knowledge. "

Democrats talk a lot about freedom of choice and "the individual the right of citizens to influence when it comes to the choice of which form of human society they wish, and as to what risk they are willing to take in order to achieve some benefits through the development and use of certain forms of technology. Then select the hard technologies because they give opportunities to more quickly create social welfare, even if they provide less freedom and fewer opportunities to use the individual's ability and effort, and although they pose risks for disasters that are larger than the accidents they wanted to overcome? "

The notion of expertise as the basis of society has become ideology when it is a belief in the "ofelbare skill" and "ofelbare expert", and when the ideological expertiskunskapen is like a huge mantle of everyday people's own critical thinking and reason, and are governed by certain top-to-future forms of oppressive power exercise. But the faith of these specialists, rationalists, experts have slowly begun to naggats in edge, because many of the problems also persist, and in some cases seem to be problems only becomes more than solutions.

Faith in the expertise that can solve the social and ethical issues as if they were technical issues has been revealed as ideology. This analysis of expert ice ideology would of course be impossible if not in previous decades had led to a growing gap between, on the one hand, the elite of specialists and, on the other hand, the populations that these specialists and experts wrote on nose what to think and believe. Experts have "attityds feather" in the ears. The need for experts to solve the problem because society has become extremely specialized to be able to take advantage of the many technological possibilities, but not that they should think and decide what is best for the man himself.

Elitism associated with it being social engineer and science's ability to control everything right. Technocracy is also based on the idea that those who have the best scientific best knowledge, not politicians, should have the political power of a State. Although technocracy is a hypothetical form of Government so it is that science should be in control of all decision making. Scientists, engineers and technicians who have the knowledge, expertise or skills to compose governing bodies, rather than politicians, businessmen and economists.

The combination of scientism and elitism means or gives a gentleman is known as social engineering, a man have faith in science's ability to steer things right and believe that the good

society can always be administered in the front. But it also requires changes on both human and society. Scientisten has an elitist view of human beings based on that the experts should govern. The current question is; If it is possible to get together a scientistisk position with a "democratic spirit". The stops probably at that scientisten becomes elitist in his scientism. The basic position of the scientist who sees his task not just to explain the world without also altering it, thus becomes quite inevitably representative of an elitist view of human beings. He looks not man as either a passive or active subjects. He is acting based on a view of human beings where he sees; "a few people – lawmakers, teachers, writers with social ideals – that very active subject and many people – masses – as much passive".

Science experiment: "what drives itself" is the very symbol image to those regular "workers" fewer and fewer and experts abound. These experts are professional workers, officials, scientists or technicians with special expertise, i.e. has more knowledge than most with regard to a particular area or a technology. Expert society also means that some people become more dependent on experts and specialised. When companies increasingly rationalizes this also means that fewer people may be involved to make the important decisions. If people do not feel that they can influence and determine if living material things is the risk of them instead pulls away. That in turn would be a loss for democracy if people feel that their vote does not make much difference or if too much power is concentrated in a single organization.

Expert society in our days adding just on this development. There will be experts who sit and decide over "the masses".

C. Wright Mills claims the following, "that the members are prisoners in their own environment. Only the "elite" can go outside the environment where it is, as long as "mas society" exists. Only the elite of society's chain of records, attaining a general overview. In contrast to the elite lacks mass a vantage point, from which it can get an overview of the structure of society as a whole. Members of the crowd is not organized for coordinated political action. "

There is good reason to question science how technology will impact people's ability to perceive reality in a coherent and understandable way when man loses the knowledge of the world when it selects a level over another.

Many are complaining already that the information society flood them with too much information. But the reality is the opposite: people who have the capacity to meaningfully process the millions of bits per second now handles only few pieces through a computer screen. It receives most of the ready-made solutions on a computer screen. Man has now moved into the virtual reality and selected a level before another. There is talk of man lose knowledge of the world.

The virtual word not reality as it is, but conveyed only in bits per second. The common designation for the modern virtual reality means (virtual-"seemingly existing"). The explanation for the apparent is described as; It replaces the whole experience of the 25 million bits a second

from a beautiful landscape with corresponding to 25 million bits a second from the same province.

"The information society is upon us and promises to alleviate many of the pains of capitalism has caused the people; poor working conditions, ruined health and devastated environment. But the information society threatening with another danger: the lack of information.. "

It is a society in which most people's work entirely takes place via the language's low bandwidth. This development can be summed up in these words: "man has climbed down on a lower bandwidth. ...medvetandet may feed on a few bits per second. ...det is like fast food: next to nothing to digest, no bone and fibers to do away with along the way. ...livet will be a strenuous attempt to get higher up in the tree on the basis of a little information from one screen. ...arbetsprocessen no longer contains an abundance of details and sensuality but just a big dry and poor minimikost of information, which has to "incur" exformation to be meaningful. ...problemet is no longer travelling in the real terrain without just sits and maps out routes on a map ... because it will be difficult to formulate their needs via the language's low bandwidth. "

In such a development is the human fullness a thing of the past in human history. Earlier we talked about the man and his soul, today talks about man and his technology. It appears that the soul and the human has been abandoned. The smaller the human capabilities and special features of man space to develop, the greater the risk of becoming tillitsbristen. And when people do not regularly have the opportunity to reflect themselves in each other in social interaction, fading the recognizable slowly away in humans. It is a step towards increased alienation itself and others, and it in length can help such people no longer know then must be monitored and controlled. In the end remains the creation of a large single social, human or digital prison, where people are tied in "digital shackles".

So far away from the paradise man would create as a symbol and victory for human freedom. It was certainly something completely different construction of "future experiment". The information society and information appears to have been making ever-so-straightforward and uniform as possible by trying to predict all developments.

Just because you know the world and the laws does not mean that you know the world – because you do not know how parts perform along with them new properties. The same principle applies to man himself; "you can never predict what self or another person will do, because it requires that you have access to all the information itself or this other man has and has had, and this is impossible, because people, for the most part, works non-conscious."

Expressing that everything is predetermined, like being able to predict what the weather will be for several weeks ahead. If you want to know exactly how the weather will develop a few weeks ahead, it must be the smallest detail to know what temperatures, wind conditions, and so forth that exist everywhere in the world. The longer the forecast gets, the greater the chance that the forecasts shows error. In an economic and global environment it becomes therefore more

difficult to predict how those new risks is because man has yet been bad with points of reference that says what to do or how those new global parameters integrates.

"The reason that human beings can't predict the world is not that the world is not governed by laws or that the individual does not have knowledge of them; Why is my knowledge is accurate and complete. And never can be, precisely because the man is a subject in the world, a uppfattare without full knowledge. To be able to figure out what a person will do in other words we must know everything that this man has been informed and had all the experiences that this man has had. It must have been this man's place wherever it was and acted in his behalf wherever it has been. In order to have enough information to figure out what a man will do, you have to be the man myself. "

Therefore, no other human being therefore in advance know everything what it yourself or someone else is going to do because new knowledge and experience helps to develop new properties that wasn't there yesterday. One can not even with all the statistics in the world say with certainty how a football game should stop because the result is so difficult to predict. One time one team wins, the second time, the second, the third time playing the teams in a draw, as an example from everyday life that many are familiar with.

Life has become unpleasant – and the loss is offset not by all the things that the everyday tribulations would allow to one day acquire. The question is; how life can be restored? The economic rationalization process that today is taking place means there otherwise different public services would have success, instead slowly forced to expense the factors in their services that take account of "human dignity". What happens to the new social democratic functions in a society where "maskinvärdet" is always a priority or is calculated in terms of profits, and loss of "human dignity" and constant quality deterioration in care and school allowed to continue? In such a development will always get someone to pay – and it's the next generation that is footing the Bill.

The technological development of society people are certainly the advantages of automation and Informatics, but at the same time the man gets reduced control over more and more areas of their life. Loss of control in one area after another living area also means increased control elsewhere and restrictions on personal freedom. Part of democracy's role is to facilitate and make the mundane way of life for the better for people, not them to run faster in trampkvarnen in order to achieve a decent standard of living.

Where are the limits of when human rationalization and social level rather than leads to increased costs in the form of ill health, worn out unit, stress and lack of motivation, fatigue or Burnout, alienation? What happens in the democratic welfare when man only becomes a "COG" in a production machinery, in which human beings more or less used as a means of achieving the economic goals? The joy of life and other livskvaliteter are being rationalised away along with what is considered "wasteful or useless" and for machinery interfering.

Our time reveals that economic growth is limited and that any attempt to increase "maskinvärdets" gains also ultimately lead to losses and reduced the value of "human dignity" and other important social and human dimensions of life. Today strengthens technology capital prior to human capital. The mechanical perfection seems to eerily enough rated replacing many human functions. One of the most fateful mistake is the belief that human beings perceive as a deliverable of the technology, which constantly need to be monitored and controlled in the same way that line of work and working time are checked.

The new form of work provides the least possible space for thoughts that "useless" fly away, to relax and to "think about other things". The previous body work gave muscles natural rest periods and breaks when the man sat down, went the bus, read the newspaper, or got a slight pause when you changed the paper in the typewriter has today disappeared, as the work will proceed without interruption. The modern slogan will be to perform a maximum of intellectual operations. This development is causing both physical and mental fatigue and what are known as teknostress.

The phenomenon has been described by Craig Brod in the book "Teknostress" – Computer Revolution – a man pay for what she creates ".

"Teknotrötthet can lead to apathy and charged the human grasp and therefore have an förslöande effect. Yes, accidents that it sees on their computer screens is likely to pass by as it would be an entertainment video. In such postmodern society is in danger of man to be a spectator rather than actors in life.

"Science project" what drives itself "has meant that we have created an automated working slave who is man superior. An automated working slave is not human, it can work around the clock, are never sick more than when the possibly needs repair, it'll never vacation just maintained, it is stripped of disease and human limitations. These slaves have become an extension of people's working lives.

"This concept could be said to be an extension of the body work and has developed out of the process that comes from the Assembly line principle. The classic form of work on the Assembly line, which called for taylorisering of work (after the American engineer f. w. Taylor, who formulated the principles), was based on a review of the working time and the body's movements.

These were studied scientifically so that they could be controlled and mastered to the maximum. The newest form of assembly line principle is of a different kind. The new shape of assembly line work is based instead on the study of working time and tank movements: today and in the digital society – is the förståndets work, and should be controlled and mastered to the maximum. "

"When one leaves such a workplace to go back home, it is very difficult to convert, because borders today have been blurred out between work and leisure and the use of the same online technology both at work and home."

"Charlie Chaplin illustrates this phenomenon in the film "Modern Times", where he outside the factory continues the movements he had to stand and perform all day at the Assembly line. But despite everything, he can not move in the surroundings outside the factory but to ask if his body: he becomes, as it were, have to recover the body's natural movements. If it instead – as in our days – are the thoughts that become stereotypical because of the stressful work with your computer, there is not a similar compulsion to outside the Office think and speak in everyday language. The problem arises from the fact that it is the other people you meet (which does not work with computers) must try to counteract the Taylorising of mind as machine is indebted to. Those who worked all day at a computer does not have the power to adapt. "

"The result of such a development called teknostress. With stress refers to a överspändhet by the effort to adapt to the surroundings. If the voltage has its cause in the everyday work be made permanent so that one becomes overwrought, stressed. This stress affects since the relationship to other people; to become less tolerant or maybe cynical towards others. "

## CAPITALISM'S TITANIC

### Chapter 4/7

#### From Charlie Chaplin, George Orwell to Gaslighting

I may start this chapter with the same content as the previous one ended because it gives a good description and depiction of how a stereotype and uniform Community development slowly takes shape, especially the technocratic that spreads out like a techno-bureaucratic apparatus of society throughout this oblong country. The new work with the technology means that the tank- and förståndets work becomes more stereo typically, the mechanical and technical developments becomes more rectilinear and repetitive as it attempts to predict all developments and consumer spending are getting more and more the character of conformity and consumerism.

In this kind of development is affected and changing people of these insidious and slow changes that occur and etches itself firmly in the structure of mind and body functions.

On an individual plan, you can describe it as a process of "spiritual mechanization" and on a global level, the process can be described as a "maskinalisering of humanity" – and in a philosophical perspective, it can be expressed as a "dehumanization of mankind". Life is not an easy process to fathom and a nearly impossible task because "life can only be understood backwards but must be experienced forwards."

Therefore, we must consider the prospective analysis of life as a form of sketches which over time through various descriptions and depictions can appear with greater clarity and sharpness. Life is a synthesis that like a huge mystery we never ever really going to understand and are well, but the evolution synthesis is always online and in a progress which in time will let us see the goal of life. Every scientific truth is incomplete because it is a working hypothesis that needs to be adjusted along the way and development. Especially in a contemporary development when everything changes so much faster today than before – and where the image of yesterday's society already had time to disappear before the next piece of news has come.

In the film "modern times" shows Charlie Chaplin how man after working at the factory continues with the movement he had to stand and perform all day at the Assembly line. Today it is in a way even worse because many of their available leisure time continuing to use the same technology as the used throughout their work day.

Herbert Marcuse wrote "the technology shows us how unfree man actually is. Unable to disconnect from it, and it blinds us from understanding the real causes of our frustrations and oppression.. ... a constant connection contributes to the absorption of the entire body. "

Those most aware of the consequences of how physical monotonous work affects the body negatively, but as yet have not seriously begun to count the cost of the "spiritual mechanization" and "teknostress" that humans today are forced to submit to in technological development.

The previous body work gave muscles natural rest periods and breaks when the man sat down, went the bus, read the newspaper, visited the smoking room, on short coffee breaks or got a slight pause when you changed the paper in the typewriter has today disappeared, since the work must be continued without interruption, the brain goes into high gear all the time.

Formerly the productive body the gear and capital by small natural breaks could be restored the proper balance by resting, while today's work culture where the new capital called our competence in the brain that have to go into high gear.

It is an unfortunate combination that leads to mental work-related injuries such as fatigue, apathy, stress and burnout. And the more stressed people are, the less able the exercise. It should really be the other way around, since all research shows that physical activity promotes body and soul and prevents stress and översträngning. This particular development describes Craig Brod as; "The result of such a development called teknostress. With stress refers to a överspändhet by the effort to adapt to the surroundings. If the voltage has its cause in the everyday work be made permanent so that one becomes overwrought, stressed. This stress affects since the relationship to other people; to become less tolerant or maybe cynical towards others. "

Production developments have created work situations where freedom has been limited and the possibility of a comprehensive development of predisposition have been restricted. Many works are pre-programmed, the method is determined by the machine, work rate is positive, the machine requires continuous attention that there is not much time to exchange more than a few words or characters. The demands on professional skill is small, the opportunity to take their own initiative and responsibility are rare, independence and contact ability rewarded not.

Such work does not give life content. Therefore, there are many who want to make the environment more humane. An important key factor for mental health is to have a certain amount of self-control where someone else or a machine always controls the pace of work and method. If the feeling of empowerment and self governance are absent, the lack of influence

over their own lives lead to a sense of alienation. Because if people are regarded as an extension of machinery or becomes an appendage to the machines they lose their humanity.

Dewey expressed that if "their human worth alienating them, disposed of, to machinery, which then becomes the determination of social organization and the working environment and the way people relate to each other".

It was probably this development as Henri Bergson was alarmed over when he wrote about the "spiritual mechanization". This development together with teknostressen is the image of a technological-mechanically controlled working life that is increasingly being replaced by a mentally-wise, monotonous work, where ideas become stereotypical because of the stressful process of your computer. The philosopher Nietzsche described that the trend was towards a "maskinalisering of humanity".

The development we see today is not a humanization of humankind, rather shows welfare rationalizations and technology development up an extreme dehumanization of human values. Teknostressen is also a result of the economy's ongoing rationalizations that affect working life in an ever-greater extent than before. More and more tasks to be done in the shortest possible time – regardless of the inhuman deterioration it causes.

In all times until today, man has had his confidence and ability related to the muscle work as productive body by daily efforts carried out, today gone from muscle power to brain power and computing power in many professional fields. Very muscle work has become förståndets or tank work in the digital society.

"The new form of assembly line work is based instead on the study of working time and tank movements: today and in the digital society – is the förståndets work, and should be controlled and mastered a maximum".

As long as humans have existed, she has primarily used his muscles, currently use man mainly brain in many professions.

The tasks have changed from activity for the brain and created inaction for the body. Passivetskulturen means more sedentary both in work and in her spare time. The human body is built for movement and activity, but the technological work creates in an increasingly sedentary tasks that are recognized as that man in the future only monitoring machines.

"Automation of technology created by the invention of mechanical and electronic control systems to which a man may assign the management of equipment and machinery. Left is just human monitoring of these systems and the necessary repair work, when machines break. "

It is estimated that 90% of all future works can be found in the knowledge-and service-sector sedentary work.

The cost of the data revolution man created can be purely astronomical. The phenomenon has been described by Craig Brod in the book "Teknostress" – Computer Revolution – a man pay for what she creates ". ? In such a development will always get someone to pay – and it's the next generation that is footing the Bill. "Denying the problems now, win the human mind only in the short term. The price must be paid by those who now grows up. "

The "spiritual mechanization" and "teknostressen" is a product of the "what drives itself ' and that goes on constantly because it also at leisure to always stay connected and online. Jean-Claude Baune mean that the machine and the machine creates pain for humans because they are free of disease, without symptoms and without internal anxiety. There is no human limits.

Machinery destroys the people by denying the pain and desire: a machine destroys cells by extending them and change them for its own good. In such a world is man just an instrument in a larger machine, where it is consumed as a cog in the great machine that adequate or less appropriate purposes. The form of man, where it has become a cog in a big machine, unable to critical thought or conscience.

The new form of work provides the least possible space for thoughts that "useless" fly away, to relax and to "think about other things". In the technological-mechanically predictable man would also not need to have access to their imagination. During the development of technological rationality means that anything related to emotions and imagination and initiative (World of work) be eliminated as much as possible.

Imagination is perceived as useless and distracting for the production process – reason enough to sharpness control. Nothing must interfere with the plan. It is not going to object to how it works in spite of frustrations, uneasiness, stress or fatigue. In the scientific and predictable development nothing can go wrong, and nor can anything surprising. It is a loss of the item which bestows life tension to life.

Einstein wrote; "The true sign of intelligence is not knowledge but imagination". Another proverb says: "the logic can take a man from A to B, but with the help of imagination forever."

The historical development shows that it has always been an interaction between human dreams and the technical skills. Man is the only creature with imagination to shape how the future might look like. But the risk that the interaction that exists between man's ability to dream and technical know-how in danger of being lost in our time, because the digital computer will make human thinking, including his imagination, superfluous to the computer now can think even better than the man himself.

Technological developments are creating today finished solutions presented on a computer screen, but that human beings need to consider.

Their curative effect is that it can help people be able to distance itself. Simple expression, one can say that the imagination is "soul's oxygen and aesthetics", because it creates space and depth to life and at the same time, dress in life's beauty with dimensions and diversity of the world.

The Swiss literary scholar Jean Starobinski has written an essay on fantasy realm, where he "characterizes the imagination as" the ability to distance that allows us to create an image of distant objects and distance us from the present. " The Greek word phantasi due (a) as well as its Latin counterpart imaginatio means first and foremost the ability to discard images (performances) by what is not present. "

In the high-tech development with "överintelligenta" machines, artificial morality, artificial intelligence and artificial robot man and artificial consciousness "appear to man increasingly as a dwarf, then the machine had been transformed from being an medium for cultural and human development, to become a deity who demands obedience and submission. Therefore, a new program, take it as its duty to avidealisera machine and showcase a hidden poverty — lack of human dignity ".

"An ethical problem arises when it is believed that humans can develop their ability and their potential only by understanding and, in particular, only with the help of the computer, without the mobilising of imagination and reason. It is contrary to the human desire to be creative, to break new ground in thinking and action. Therefore, she becomes frustrated and do maybe revolt when you want to customize her after your computer in such a way that all her thoughts and actions will be guided by it. Governance is seen as a straitjacket, as a threat to freedom. "

It could also be described as a large digital iron cage, surveillance society, 1984, electronic Panopticon, Orwellian society controlled by a technocratic ideology.

"In an American newspaper was" Let the Computer decide for you "(let the computer decide for you). Record the message on many people's dreams of the machines will take over the heavy human and routine work – and free the man from what is described as the man to work in the brow sweat. It has probably not followed the idea to its ultimate impact; that the machines have taken over all decisions and thus the will and creativity completely out of the game. "

The danger is not that it pops up "överintelligenta computers, but intelligent people"

Marvin Minsky was able to declare that "the next generation of computers will be so smart that we get satisfied if they want to keep us as pets".

The society produces suffering for citizen by treating them as ones and zeros in a grading system. The prevailing morality is economic. People are valued by how much they can produce and consume, not for them to become springy, urbane full-fledged personalities. This leads to an insidious urholknings process in the Interior; where everything is fused at the magical economic growth.

Man would need to understand and learn from the situation that the present format and plunged in. In capitalism and in teknokratins service leaves you worn out, burned out, use on their knees people for their own destiny.

It is easy to forget capitalism and welfare also by consumerist lifestyle format a society filled with welfare diseases; cardiovascular diseases, obesity, ulcers, stroke, stress-related illness, insomnia, addictions, Burnout, tooth decay, bronchitis and lung cancer, muscle aches and diseases of the spine and joints of various skeletal and movement diseases of the body, the abuse of alcohol, drugs and drugs, tobacco use, gambling, loan, debt and financial problems, folded and utseendefixeringar, anorexia, road traffic accidents and accidents, work without stimulating content, crime, violence, aggressiveness, discontent, poor housing, housing queues, lack of housing, social apathy and alienation , increased poverty, sedentary work, respiratory diseases such as asthma and allergies, apathy, loneliness, fatigue, lethargy, depressed mood and depression, mass unemployment, growing waste problem, called the no performance anxiety called the refresh anxiety, contamination of soil, air, and water also belongs here, not to mention a sharp deterioration in the work environment.

This is also welfare and capitalism back by constantly encouraging more consumer spending and harder work. To produce and contribute to depleting civilization diseases develop.

Capitalism and welfare is used by the increased prosperity in many cases the wrong way: to vällevande instead of beneficial. Human positvt-bearing capacity utholkas with time.

Stress, strain of the organism's adjustment mechanisms means that the ambient requirements becomes a burden.

Human beings live in a society that consumes everything. In the outside world can man konsumentstyras. One could say that there is a "behovskapitalism" or business industry that is dependent on people's consuming. It tries to constantly expand, at all costs, regardless of the consequences samhällsmedborgarens health. Consumer spending and economic growth will be dependent on "capitalism and modernity hubris".

Philip Samson observes: "Has such a consumer culture is well established, is completely indiscriminate and everything becomes consumer items, including meaning, truth and knowledge".

Consumption and not work has become "the new hub around which all life values rotate".

The Western consumer lifestyle and welfare capitalist hänförelser and superficial lifestyle can also be described with some borrowed words of Dorothy Sayers, who is one of the finest interpreters of Dante as well as modern society writes;

"That Dante's Inferno is a picture of human society in a State of sin and depravity is something that everyone can agree with. And because we are quite convinced that society is on the wrong

track and hardly move towards perfection, it's pretty easy to see what are the different steps for the deep ruin: fåfångligheten; the lack of a living faith; development of a lax a morality, gluttonous consumption, financial irresponsibility and unchecked moodiness; a self-righteous and staunch individualism; violence, sterility and lack of respect for life and property, including the routes; exploitation of sexuality; the impoverishment of language through advertising and propaganda, the commercialization of religion; during the blowing of superstition and the forming of human thinking by mass hysteria and all manner of "troll bindings"; corruption and graft in public affairs, hypocrisy; dishonesty in tangible things; intellectual dishonesty; during the blowing of discord (rate against class, nation against nation), forgery and destruction of all means of communication; exploitation of the lowest and most silly sensibilities of the masses; betrayal of even the basics of kinship, country, friendship and loyalty. "

Individual in society is not protected from those exploitative and profit hungry them. Health problems arise as a result of lack of understanding and inability to critical thinking about what forces the consumer is exposed to. Ignorance of the citizen in association with profit hungry and aggressive marketing of questionable products and services affects the possibilities to maintain the health of the welfare state.

Today's generation is the only growing up with technology as a designer for human social activities. It is also the only generation in which "the self" let themselves be shaped and created from digital living activities and habits in social media.

Giddens calls it "high modern" period to express themselves in "free consumer choice". "I project will be a joint project in acquire coveted goods and seek artificially created lifestyles". People are shaped, are governed and will be influenced by the advertisers ' lifestyle package. Never before have the new phenomenon, as communicating experience, from TV commercials to soap operas, realityprogram and talkshower took part in the creation of the self as today.

Richard Sennet writes that; "short-termism is a policy that undermines trust, loyalty, and mutual commitment".

Just under a half a generation has society changed more quickly than any society in the past and during the next half generation, there is little to suggest that this acceleration will come to a halt.

Kortsiktighets principle "disrupting long-term behaviour, loosens up mutual trust and commitment and desire is decoupling from the action.

The consumer culture has come to be more outreach activities in an outer reality, where the starting point rather than have been many divided thoughts and fragmented ideas.

What is the point of the increased production in the end to, if that makes it impossible or make it more difficult for the family to gather at mealtime, create communication difficulties, if it destroys pleasantness in the home, the difficulties to be able to unwind and sleep disorders, and which daily stress reduces the possibility of relaxation or stress relief because man will go into

high gear all the time or calendar must be booked out in order to feel important. It is becoming more and more stressful and it becomes more difficult to get lifelong puzzle to make ends meet, and gradually eroded the possibility to create shared schedules to follow.

The long-term and insidious change broken families; nuclear family and partner relationship is replaced by, partner, närbo, girlfriend, långbo, mångbo, quick families and so on. In the modern and stressful contemporary trend industry at high pressure, working shift and working seven days a week. The rate of production must constantly increase. A woman and a man difficult to unwind on their own and can become addicted to drugs or alcohol to a greater extent.

It does not appear to be human dignity which ended up in first place, but the rate of production. One might ask what all serve to; is it really the most important thing, that it produced as much merchandise as possible? The ever-increasing work rate rips everything harder on the struggling man. There seems to be no option but to keep up with the higher operating tempo as screwed up. How hard should people have to work to be able to create a decent and secure existence? Is man for the production's sake, or is the production for man?

Often talks about the increasing gaps between different groups and people, and the mountain divide that seems to increase between the richer and the poorer sections of the population. But there is another growing gap that is more troubling, and that's the trust gap that exists between the people and the elected officials.

It talks about various crises of various kinds in societal debates, energy crisis, food crisis, the climate crisis, but rarely talks about the crisis of confidence is that people feel that their civil right to vote have influence. People puts it like nothing is happening. The social misery continues in some areas, the pace of work increases and the working environment becomes more stressful, illness increases, nyfattigdomen increase, industrialization leave worn-out people after him, leaving everything in urbanization more exclusion, climate change has taken the "time out" and been put on hold, housing construction seems almost keep pace for dismantling more than development, mass unemployment is a matter of fact, young people can not move and plan their future because of unemployment.

During a long life passes man, as a rule, different periods in which questions of human and existential nature take centre stage. It asks for the meaning of life, wonder where you're going with the own life, what it this life would be, perhaps revolts against society and authority figures, you can feel integritetskränkt and mistreated by authorities or have been humiliated and feel a concern for the future. Concern is a human and completely natural response to maybe outer social changes. Today we are greeted by a new reality in which the pre-programmed machines will affect the decisions to make about how we want to treat people in today's technologically-oriented world.

In this development seems to work on behalf of the State media by constantly putting labels on people that show their disappointment or dissatisfaction. Media shows no regard and respect for people's real problems. But I'm not at all surprised because that is how a technocracy does. If the

individual to be cut off from being able to express their reactions and feedback of how reality is constituted, it occurs at the cost of increasing irrationality in thought and action.

You should direct this question to themselves: what kind of society the society are creating – it is a "klosterdemokrati", where it is better to feed the silent culture? And then what is freedom of expression worth? To react to the anomaly in society is not something that should be accepted or be silenced down, because then there would be a common health symptoms. It is a wellness character to react and express grievances.

Today's social and economic inequalities are a sign of the unbalanced development has taken shape, in which the same proven solutions (production-consumption and rationalizations and reductionism) which created the welfare also today resulted in mass unemployment, housing shortages, illness. waste of resources, environmental pollution and global warming problems.

People have always had ideas about the first and last, the biggest and smallest. "If you look at the historical development of the pattern is similar. Ancient people furnished not his world view with only attiraljerna from the limited environment that they really knew. They filled their lives with monsters and gods, tales and urban legends, creation stories and apocalyptic stories. The enlightened reason has in modern times with contempt condemned all this ill-founded fabulerande about the unknown. But its own more informed world view had not been able to develop without help from against the fabulous. And when enlightenment courses that last monster from the Earth's surface was itself in the process of populating the heavenly bodies with intelligent beings, figment and the trolls. Still hold it in with it.

The development has meant that democracy's drama also now have moved from the exterior to the Interior, from the world of emotions. Politics is no longer only about bureaucracy, but also about feelings and values of an ethical nature.

There are many brilliant writers who in their literature deeply intuitive started to predict that such a development could lead to a disaster for mankind. "Other writers who rightly see that social ills are bad, requires eagerly reforms or an entirely new political and economic society". It's not always policy is fair. Sometimes it contains also a great tangle of obscure interests, instincts and unknown forces, which do not always guarantee a reasonable policy and a fair social system.

Citizens in today's society is confronted with many inconsistent messages. Technological rationality also undermines its own democratic promise, that all will be promised an education that takes advantage of each person's individual potential, to see each person as original and unique.

Technological rationality means rather than the opposite, i.e. that everything is made to be as uniform as possible, to all be treated and regarded with sweeping generalizations, or uniformly according to the categorizations of humans.

C Wright Mills describes; "the elite two layers, the inner and outer core. The inner core consists of the real decision makers, while the exterior is made up of people who have some influence and whose opinions must be taken into account, but that does not have a decisive importance in decision shaping process.

Pareto, for its part, made a difference in elite's composition by splitting it into a ruling elite and a non-ruling elite. The non-ruling elite are in businesses that are not of a political nature.

There are critical voices raised against the classical elite theory and argues that, because the elite theory stands in contrast to diversity means that democracy under such forms is a utopia.

When a small number of leaders and companies own most of the assets and resources gives it the shape of economic uniformity. Resources, competencies, opportunities end up with a very small concentrated part of the population (at the top of the pyramid), instead of a fairer distribution of the democratic possibilities of the broad masses.

If power becomes concentrated among a small number of selected specialists and experts, the risk at the same time to reduce the feeling of responsibility for the tasks it should perform on a daily basis. If the man feels driven by external demand, the result may also lead to a poorer inner motivation and less job satisfaction for the tasks to be performed on a daily basis. Absence of influence and participation are also a kind of lack of freedom. Such a tendency for community development will be economically and socially costly.

Such a development also need to be a human, social and democratic failure in the long run. At what cost is the technological success? What happens in a society where people are too concerned with the exterior and outreach efforts, so much so that "the inner life" in relationship to the exterior never have time to be in the spotlight? In many areas, people have begun discussing the cons of technological developments and how to come to terms with it.

A new development is on the way: there are ethical and moral issues to discuss. These issues need to be considered before the development has gone too far. Yesterday's world and era are gone, and the new world, we still know very little about or have low understanding to comprehend.

Harry Martinsson depicts even this development as a camouflage that is difficult to detect. The ruling teknokratismen in today's modern society functions much as a democratic camouflage that is difficult to detect. To pretend, in the cultural sector, as though life still basically ran on as before, while in fact we at full speed is entering a new geological era (Harry Martinsson), on which we basically do not know much more than that to their features are determined by our technical change of nature and the Earth. You pretend as nothing significant occurs, while living with in a system that, more or less consciously, is intended to completely replace the ecological and human condition in the world with a techno-physical system.

Harry Martinsson "in his album" *Aniara* "from 1956 manages to capture many essentials as recognisable in today's modern society. What distinguishes "*Aniara*" is that the author has managed to align the epic poem ancient forms of science fiction content. *EPIC* is an existential reflection of the individual human and humanity's fate. Something that is clear is that the author would like to ask the question why human beings have a tendency to use the collective knowledge and intelligence to do things that harm the environment and ourselves.

This destructiveness is symbolized in *Aniara* of the spear that smart way through space, always at a faster rate than the spaceship. *Aniara* is thus the logical answer to people's reluctance to see the consequences of his was. According to Martin's son is epic *Aniara* a powerful warning, a box office draw calls for future generations. *Aniara* is also a series of visionary laments for a lost paradise.

History is full of intellectual critics of his contemporaries who wanted to highlight the imbalance between the individual's moral development and the unethical technical progress. Harry Martinsson, Martin Koch and Sten Selander are some of these cultural figures. It rests an elevated idealization and praise over the new technology that we are blind to how it is also affected by the accidents that can cause, and where freedom instead of lack of freedom because you can never disconnect technology. Have the technology, machine and robots become somewhat idealized and raised without notice it?

There is an unpublished material on the Folke Fridells criticism of the modern machine civilization, where the headline reads "To avideologisera the machine".

He expresses; "The indirect democracy is so very indirectly to a vacuum created around the individual, whose position must be considered as rather helpless rather than equal. This vacuum was not something that came out of the modern technology, but was linked with an uncritical new worshipping, a new "maskinreligiositet".

Harry Martinsson describes this particular worship in his album "*Aniara*", in which people aboard the craft worship Miman (which increasingly retrospectively regarded as a goddess), a kind of all-knowing computer, possibly divine, which captures fragments of thoughts and images in space, which serves as entertainment and spiritual food for the hungry on board. Technocracy is described in a similar way with words; the Orwellian society and space epic *Aniara* combine to give a new image of an 'electronic Panopticon "-Miman in *Aniara* described as a kind of" all-knowing computer "and an Orwellian society ruled by a" faceless "and comprehensive complex controlled by bureaucracies with a technocratic ideology.

Willis Harman and a research team at the Stanford Research University did a major study of humanity's "possible developments" and came in a report "Changing Images of Man" to the conclusion that there were only two options that did not lead to collective disaster. (These possible developments envisaged and described in 1974). "The first of them was something called" friendly fascism "- a controlled society that is ruled by a faceless and comprehensive complex of war-welfare-industrial-communications-police bureaucracies with a technocratic

ideology. This means basically that the current trend continue into an Orwellian 1984, where stability can only be maintained by force. The second option is represented as "an evolutionary" reform. This would, according to the report's summary 1) result in an eco-ethics, 2) place greater value on development, 3) be multifaceted and integrative, 4) mean avsågning and coordination of needs rather than a unilateral commitment to a single defined area (e.g. economy), 5) to communicate a holistic sense of perspective or understanding of life, 6) be experimental, receptive to new ideas and evolutionary. "

The book "1984", written in 1948 and published in 1949, was intended as a warning or wake-up call for how the totalitarian State's tendencies took the form, rather than as a prophetic work. They touch the topics and areas that have their similarities with today's economy, where much is controlled by control and power play behind the scenes.

The historical stage that Orwell describes is an apt depiction of how the totalitarian society consists of the synthesis between capitalism and technology, and that provides a new form of social domination of all members of society. The world is becoming the raw material for a total administration, which devour even administrators.

The modern development seem to show on three routes. "Elitism" – to social engineer takes advantage of individual democratic rights and creates opportunities for self-development. The second is that you get to put their trust in "State-ISM", that is to say that the (good state) helps to create conditions conducive to their own life's opportunities for development. When the first two options cannot be fulfilled to a large extent, increases rather than interest in the rapid and temporary solutions available to recognize of "populism"-an uncritical approach to the ideas contained or presented.

It seems that diversity is to win by opportunism, capitalism and teknokratins supervisory big brother ears and eyes. It will not increase the common people's eyes and ears as much as Big brother's eyes and ears. This big brother can take the form of a "State of registry" where society account of social welfare and the law and order monitoring human actions. " A philosopher by the name of Plotinus interested himself to Plato's allegories and myths, where he took up the mystique of dialogues as "Faidon" and "State". He planned a new city, which would be named "Platonpolis" after ideal State, but it was never built. It was done today instead. George Orwell talks about the surveillance society in his novel "1984".

The Orwellian surveillance society exists today and the expansion of power is constantly increasing as it does to an instrument that pushes the boundaries of what is considered to be democratic and undemocratic. Where are the limits when the good hand slowly slides over to evil and dark hand? It is today clear and there is no doubt that the State of our time more than once touched at the border. Capitalism's methods have become an expression of the patents secure the success and it has become extremely intolerant in the form of the impatient capital must provide quick returns.

The claim and the claim that capitalism's faith would be better, more correct and more accurate than other people's. All is people, who themselves may try to form their own opinion or theory of reality, as best they can. But there is something presumptuous and limited, if a social system and will have to monopoly on truth of a person's faith.

It can never be the intention that the fear of a capitalist oppression and psychological violence to determine what another human being should be allowed to feel or think. Others can not determine other people's djupsinnigheter, what theories or explanations of the world, as these people through their own efforts are trying to achieve with the help of his rigor or through critical thought.

Because everything is constantly in motion and live human beings will always have something new to say about the problems and conflicts, as revealed in their own life and society. Little by little, new social problem to manifest itself, where it comes to promote, maintain and renew the contract for human dignity.

In today's capitalist development, much of it human eroded and replaced by expediency egoism and desire, and give shape to a society that always put money up to, and where human dignity denied. All people make different observations of our time and welfare depending on the life situation and the difficulties it was experiencing in their daily lives. These observations may never turn into a single formula or to a bid or instructions or a system that applies equally to all, which then can be applied equally well in all situations and can be used the same way in different eras. No people will accept them to be checked by means of violence or when the voice is muted or not allowed to be expressed. You cannot as a human individual to accept that systematic violence must be the yardstick for the normal and where the psychological violence then accepted with a shrug. In such a development is in danger since the only flicker past as a kind of entertainment entertainment on a computer screen.

"As with so many other injustices can man waving away concerns that State abuse their power when they believe that those who happen to sit in power are so benevolent and trustworthy. It is only when it is believed that they themselves are threatened by the monitoring as it is perceived as dangerous and or worrying. "

"This is a common practice to introduce a radical power extension: to convince people that it only affects a specific or private group. Many States have gotten people to turn a blind eye to oppression from leading corporate citizen, purporting that it only applies in particular to marginalized groups and that all can agree to, or even support, this oppression without fear that it will affect them. The passivity or support from those who see themselves as immune is always a breeding ground for abuse of power. The power will go further and further away from its original area to become uncontrollable. "

It is not clear that it is this kind of "monitoring democracy" and "freedom people are themselves.

Today, the situation is radically changed. The battle for the human being has become a bitter battle for the human right to be human. The battle is raging, but it's a struggle, in which the State can no longer distinguish between black and white, on the right and left, on forward or backward.

The fight for welfare capitalism fought with a ruthless capitalist fanaticism. The aims and motives are cloaked in smoke and with elaborate and calculated methods conceal the true motives of the deception. It won't be recognized as when someone says or expresses one thing, but really mean and want to achieve something else. Where help instead will be to overturn. There is only one linguistic level difference between these words, but the result can be quite different. It's not always policy is fair. Sometimes it contains also a great tangle of obscure interests, instincts and unknown forces, which do not always guarantee a reasonable policy and a fair social system. A single daily newspaper today tend to contain more than enough stuff to describe how the spooky and capitalist Board looks.

Where those wealthy and power elite for the lusts of the poor without any expense. It has been in all times. All of the wonderful inventions, which would put people in a position to reduce suffering and increase prosperity, instead become humanity's worst scourge and create destruction, which threaten our entire genus of doom. The human reason which would make man to nature's gentlemen, has instead become a curse, then democracy became a capitalist democracy on sale and where the production apparatus has become a war industry or profit hunting or a cruel state capitalism.

What started with Charlie Chaplin's illustration of how he even outside the factory continued to perform the same movements as he performed at the Assembly line, has in the digital and technological developments put to a new use and use of thought and förståndets work. All is well so far. But it is only when you start to make use of the free expression of opinion and constructively trying to depict the suffering that capitalism and welfare also produces to the citizen, that the individual must meet the totalitarian State's methods. I have myself experienced in nearly four years in idyllens Sweden, where the State daily using a systematic and psychological violence.

What four years ago, starting with small feature is now so extensive that it goes on 24 hours a day. Today picks State slowly crumbling respect for democracy. In the surveillance society violates the law as it tries to defend. In such a society gets the right for democracy something purely subjective, something we call for democracy. This is the fateful conclusion, that all materialism and capitalism finally lead to, when the time has only managed to draw conclusions and lessons from capitalism's beliefs and ideology.

When the others the right to democracy is denied, it is in the end with the State bearing life force as it loses its legitimacy, its legitimacy and its foundation. No one has respect for the democracy, which does not try to be an expression of freedom of speech, for example. It has gone so far that there is no longer anything Holy in the State leadership, then there will not be people of

democracy hold something sacred, then the State is trying to offer. In the long run is it not to hide his cynicism behind a technocratic ideological facade.

When you study and read George Orwell's novel "1984", it is ominous and intimidating, like the techniques and touches my life the last four by Orwell in "1984." describes a samhälligt condition without blinkers. Sweden is a typical technocracy as much as meritokratin exist. In a technocracy can knowledge never come from the human way of thinking for yourself by using the language. It must come from the State itself. The independent thinking cannot come from the man himself, but is a Government privilege and benefit. Why should it not be possible to describe or depict the suffering of capitalism and Welfare produces and therefore may contain some truth.

The Government abhors changes that do not come from themselves. It does unconsciously resisting "the news". Sometimes it does not matter if it is any use to be adapted or developed in a world that is constantly changing so much so that the only thing permanent is change itself. "Orwellian" is an adjective that describes the situation, idea, or societal condition that George Orwell identified as destructive to the welfare of a free and open society. The individual who conveys or describes a political opinion that differs from the State's means directly a threat or risk.

The consequence can be immediate. State as the big elephant trying all possible means to ensure that in every related to man's freedom of movement both physically, socially and his thinking. This can take the form of anyone who directs any form of criticism of capitalist ideology branded as criminal, public enemy, activist, Communist, racist, conservative, nationalist, nihilist who paints a dark future scenario. The only truth in the West's economy seems to be that capitalist always has the right, where all other intended any kind of criticism immediately gets a label.

Environmental campaigner is activist, like it is not capitalism, it becomes at once a Communist, people try to find a cultural identity in which ancient traditions is blown away in a cyber culture that lacks a central mittkärna to gather around, it becomes either nationalist or racist, and so on. Still, many of the problems that I am trying to describe the result of the West's own capitalism, welfare policy and science that seems to create more problems than solutions. It's the policy that's in power which itself contributes to the creation of today's social problems.

Contemporary problems cannot be blamed on others who are not in power to influence. There is no environmental policy that has any greater priority is growing like a weed problems in a garden.

Democracy seems to increasingly take shape as intolerant and, in a sense, take the form of a fanaticism that money is saving at all. In this evolution, it becomes harder to make their democratic voice heard because it should not be possible to censure the powers. If you want to get from State repression, we must refrain from provoking the authority or those who take care of the surveillance society. It would also be able to express the same meaning with words; shot yourself and support at least tolerate what we are doing, so you are better off you. Capitalism

seems to have both have patents and monopolies that depict how reality manifests itself and must be reflected. This is called democracy and diversity.

Holding an individual firm in his criticism, the in place experience to capitalist democracy engaged in an extremely aggressive policy, in which it can almost be likened to a capitalist terror policy using different forms of elaborate psychological violence against citizens.

Democracy is about the people who should have power, not a small crowd at a few per cent of the population or that the determination should be based on the teknokratins computer.

"For Orwell portrayed the power and the will to power as the primary objective of a bureaucratic society and the main motivation for party bureaucrats. Power is not a means but an end in itself. corridors of politics has become a meeting place where the leading political forces gather to be blown up and be flattered, where the already most secure and conventional opinions are heard and where only the tightest approaches are accepted.

George Orwell writes describes a social condition in which everything is primarily an effort to seize power and create a new class of party bureaucrats whose main goal is to maintain their own power. " Only power, pure power where the sniffing out high on all the intoxication of power. The intoxicating power. Capitalism would have a monopoly on everything, including how history and welfare can be illustrated.

But social policy is finally not just a question of power, but of righteousness. Freedom of expression is the ultimate democratic protection to every person, small or large, poor or rich, which need to be expressed and heard, and therefore every man have his little part of participation in society. It is important because one can never experience another person's emergency or social deprivation, or no one else really see or describe the needs of others. Democracy is all about creating solutions to the social problems, which are not only favourable majority, but also applies to and includes the people who end up in exclusion or live in a social or economic vulnerability.

The whole history is full of examples of groups and individuals who were victims of State persecution, psychological terror, State surveillance because of dissent and called for activism when it does not pay tribute to capitalism. August Strindberg attempted to draw their power from below and upwards against the ruling power, but was forced to move and leave Sweden for their beliefs.

Whistle blower today are forced to leave or escape their homelands. There is talk of democracy and transparency, but the trend shows that the rather goes in the opposite direction. You really need not be a "hippie" or some hysterical mathematician to realise that our vaunted technological advances soon enough can lead to disaster. Individuals want to know the value, want to be taken seriously and be treated accordingly.

Development is to recognize that human beings be treated as merely as a means of personal goals. The absence of ethics helps to reduce man to a material. A working democracy is right about this; to treat things, machines, machinery, robots as a value, but that man has a dignity.

When man in this scientific/technological development through a reductionist view (man is only a cog in a larger machinery) regard the other as pure tool for one's own goals, it will be useless to deny that they are consumed, used or treated as such gear.

A proverb says; "The way we look at human beings as does the individual...//... in other words, only if the man himself is not a technology, there may be a limit to treat her in the same way as you treat a technology."

Aldous Huxley writes in "Brave New World" (1932) to: Huxley imagined a society in a near future where technology provides all material comforts required for human beings. But there is no pain or illness, and there is no knowledge and no creativity. Previously described this development with the words; Jean-Claude Baune mean that the machine and the machine creates pain for humans because they are free of disease, without symptoms and without internal anxiety. There is no human limits. Machinery destroys the people by denying the pain and desire: a machine destroys cells by extending them and change them for its own good.

State looking to defend capitalism at all costs to which it is found in Orwell's book: the party wants power entirely for its own sake. It is not interested in other people's best. It is only interested in vidmaktbehålla their own power. It has probably not followed the idea to its ultimate impact; that the machines have taken over all decisions and thus the will and creativity completely out of the game. George Orwell believed that with the emergence of totalitarian societies would lead to that man "live in an age in which the individual ceases to exist-or perhaps we should say, in which the individual ceases to have the illusion of being independent".

The historical development shows that it has always been an interaction between human dreams and the technical skills. Man is the only creature with imagination to shape how the future might look like. But the risk that the interaction that exists between man's ability to dream and technical know-how in danger of being lost in our time, because the digital computer will make human thinking, including his imagination, superfluous to the computer now can think even better than the man himself.

The novel "1984" describes how Winston Smith has difficulty with how society is and the way it is and dreams of freedom. The technique shows how non-free man is because it can never disconnect.

In this development, it is easy to much goes wrong at once. Human life patterns have been around for hundreds of years, but today's modern lifestyles and habits have changed in a generation. The generations built up, it has managed to destroy only for a generation. A decreased willingness and capacity for initiative and take responsibility for their actions and to be

able to critically orient themselves in the outside world, becomes part of a dehumanising process.

It lays at the breeding ground for increasing the "social exclusion", then people who don't keep up with the development of knowledge in danger of being left behind. Those people who are unable to assimilate new knowledge quickly enough are at risk of becoming "knownots", i.e. persons who are outside the knowledge-based society. Others who let themselves be shaped after performance society ideals, can become emotional alfabeter, writes Professor Edgar Bail h.

When the contact face to face will be replaced by contact with computers, machines and robots, there is a risk that the "electronic hermits" or "Aniara-people" is created. Increasing dependence on experts can also provide low self-esteem and inability to own responsibility. Expert society in our days adding just on this development. In our days will be those regular "workers" fewer and fewer and experts abound. These experts are professional workers, officials, scientists or technicians with special expertise, i.e. has more knowledge than most with regard to a particular area or a technology. The fast-growing material progress will enable more and more feel that they do not hang with and gets left behind.

The great danger and concern with the technocracy that is growing in scope is not a matter of bureaucratic machinery can be as human beings, but rather to people gradually, can be like machines. People can be treated as non-existent or insignificant, and meet as a non-person. When the system starts oförmänskliga and technocracy people and begins to treat them as machines will society take a very different turn of events than the human.

"Machines have — just as animals — responsible for anything at any time. Only man is a responsible being, and because of this great task, as she has to take on — no matter how heavy the mantle can be like to take on — she is above both machines and animals, but can at the same time sinking deeper than any animal and achieve greater casualties than any machine ". Just as machines have no responsibility for any judgment at any time, so can those also not owning things. Things may have a value but not a humane device that man is carrying. what social values, it is applicable in a modern society; the human or the technocratic values? And what is that man should pursue; is the human task in life to develop "the mechanical perfection" or "the human perfection"?

Many are complaining already that the information society flood them with too much information. But the reality is the opposite: people who have the capacity to meaningfully process the millions of bits per second now handles only few pieces through a computer screen. The virtual word not reality as it is, but conveyed only in bits per second. The common designation for the modern virtual reality means (virtual-"seemingly existing"). The explanation for the apparent is described as; It replaces the whole experience of the 25 million bits a second from a beautiful landscape with corresponding to 25 million bits a second from the same province.

"Man has climbed down on a lower bandwidth. ...medvetandet may feed on a few bits per second. ...det is like fast food: next to nothing to digest, no bone and fibers to do away with along the way. ...livet will be a strenuous attempt to get higher up in the tree on the basis of a little information from one screen. ...arbetsprocessen no longer contains an abundance of details and sensuality but just a big dry and poor minimikost of information, which has to "incur" exformation to be meaningful. ...problemet is no longer travelling in the real terrain without just sits and maps out routes on a map ... because it will be difficult to formulate their needs via the language's low bandwidth. "

The interesting thing is perhaps that the world can be described in different levels: we lose knowledge of the world if we choose a level over another. The American computer scientist Douglas Hofstadter writes in the book "Gödel, Escher, Bach." Gödel's proof suggests the possibility of an overview from high level may have a legend ability as simply missing at the lower levels. Hofstadter tries to resolve determinism and the free will problem. He describes human beings as if they were computers running applications through an application.

Life in the information society has grown out of telematics and consists of telecommunications and informatics. Phillippe Dreyfus did in 1962, a merger of the words "information" and "Automation" and created the new word "is".

It is the modern form of information technology based on electronics, and are recognized as today's smartphones, tablets, computers, androids, and services in social media. Modern society is today marked by the digital computer's capacity for management and control of information, but this does not necessarily mean that we become better at communicating messages. Rather than threatening messages to drown in the large amount of information.

Prophetic that 1984 was, George Orwell could not have imagined how advanced surveillance technology was going to be. If he were to go into the world today and see how it is, he would probably die of fear. In its day, it was all science fiction. Now it's a reality and one that won't go away. In fact, one of the most alarming sign of the times is that people are no longer concerned about the fact that their every movement can be monitored and recorded. Anyone can read any unencrypted emails that we send. Monitoring bodies, with the help of geostationary satellites and other means, can listen to all the phone calls that we do. Every purchase we make with a credit or debit card are stored in a database somewhere in our name, which is linked to our address. These network databases know exactly where we are and, to some extent, what we are doing. By studying the patterns of consumption, can others learn about our tastes and habits.

The surveillance society, however, has a price.

"Everywhere in the world have Governments put great effort into persuading their citizens to expense its own integrity". To deny people their right to privacy means a restriction of their freedom of choice. In the book 1984 writes; "the ministries' names are examples of newspeak, a language specifically designed to reduce an individual's ability to think freely and critically. The language is described in detail in an appendix to the novel and describes that the purpose of it is

that the public will not be able to think critically as it is not possible in the language. " Experienced sociologists and psychologists warns us strongly of the dangers which may arise when an individual's privacy has been lost and people are no longer anything but a small cog in a very scientific machinery.

"Through to resemble the human quest for technological and economic development in the " sport "he illustrates how these funds have been converted into goals in the modern society.

"When the vehicle itself becomes a target, that is, when the economic and technological development will be independent from the superior good goal, human need satisfaction, this leads to her humanity are overridden, which one would be able to express that to rationality in deeper meaning is changed in its opposite, irrationaliteten".

The authors Aldous Huxley who wrote "Brave New World" (1932), and the book "1984", written in 1948 and published in 1949, was intended as a warning or wake-up call for how the totalitarian State's tendencies took the form, rather than as a prophetic work, and author Alvin Toffler, who wrote the book "future shock" knew enough all the time where society could take the road. Today's development have their similarities when Christians were persecuted during the Roman imperial age. Those who have not submitted to the State and the ruler/Emperor suffered by the State's various atrocities. In modern times, it means that the people who direct constructive criticism against the State also is likely to suffer State violence, oppression or maktmissbrukande methods.

George Orwell writes; "that powers use mass culture as a tool to paralyse the political consciousness of the people." If the larger mass of people, the middle class had increased political awareness, so they could have an impact on social development, be more involved and create a more equitable distribution of resources, wealth, offer job opportunities that are worthy to be called a work and not just passed around from one temporary employment to something else, and it is precisely this that state capitalism with all possible means and at all costs trying to prevent-the possibilities for increasing balance society and less for already well off.

C. Wright Mills argued that the members are prisoners in their own environment. Only the "elite" can go outside the environment where it is, as long as "mas society" exists. Only the elite of society's chain of records, attaining a general overview. In contrast to the elite lacks mass a vantage point, from which it can get an overview of the structure of society as a whole. Members of the crowd is not organized for coordinated political action. Knowledge awareness of mass is divided. The individuals in the mass has no own spreads, but follow only with the existing procedures, "says Mills. The individuals in the mass appears to live an almost total privacy. They are concentrating on their own interests, both at work and during leisure time. Visitation of the mass is quite limited and confined largely to family, neighbors and colleagues. By living in an environment with so narrow limits limited also the individual's knowledge of public affairs.

The lack of transparency in democracy can result in citizen instead offered a very fragmented and disjointed view of reality.

The progress so far explained and mechanization, centralisation and bureaucratisation also gives the image of another society that is emerging in which the information society is upon us and promises to alleviate many of the pains of capitalism has caused people: poor working conditions, ruined health and devastated environment.

But also information society threatening with another danger: the lack of information.

Even in the best of all societies and the worlds problems and difficulties; There is a communication gap in others communication society. Lack of communication means that politics has become economy and economy has come to be about technology. Human activities have had a secondary passive meaning. What counts as the essential starting point for documents based on which economic or technological value it can bring.

The individual's absolute value does not have the same high priority as in earlier societies when human dignity was the only and absolute value. To respond to grievances in society is not something that should be accepted or be silenced down, because then there would be a common health symptoms. It is a health sign writing, react and express the human experience in their everyday lives.

In English has the word "parrhesia" translated into freedom of expression. Originally it meant to "say everything", which eventually became "speak freely", and "speak boldly" or with "Audacity". In the New Testament uses the term "parrhesia" in acts 4:13, and in this context means "courageous speech" and word "boldness", in which the unlearned men without much influence spoke to power. The traditional science history is full of stories about how writers, scientists and philosophers gagged by the powers who want to have a monopoly on capitalism and truths of knowledge. The very word parrhesia means that said – "say everything".

Sociologist Foucault uses the word "parrhesiast" and argue that the distinguishing feature of a parrhesiast, from ancient or modern day contemporaries is that he or she takes a risk by his words. "a politician who is in danger of both position and popularity by a revealing statement engaged in parrhesi ' a.

Foucault adds to the typical for these kinds of revelations, is that anyone who pronounces them have less leverage and less powerful than the one that is addressed. "

The addressed may think that the person speaking does not even have the right to control in a merry dance.

"Foucault seems to mean that only the rebel outsider, temporarily – can express something new that is not truth of power. Utanförförpositionen provides the opportunity for a clear vision and thereby to a knowledge of other things, and that seems more genuine than the approved and knäsatta. "

Aristophanes, a Greek author who lived and was current around the time 400 BCE Major parts of his texts and passages about touching the political issues and the poet that he believed belonged to the conservative and aristocratic direction. He directed sharp criticism against the ruling Democratic principals. His score or task was to ruthlessly attack everything according to its opinion, skewed and baleful in the spirit of the times and social progress. Already at this time, there were comments on the injustices of democracy manifested itself. Those in power think maybe it's better that no one expresses the fundamental skew that capitalism also brings with it in their triumph.

A recurring theme throughout history have been ordered to burn all those books. Religious persecution were the order of the day. Spinoza was banished. Writer was exiled. Philosophers both threatened and persecuted. Witches burned at the stake. Galileo Galilei had to do penance. John in revelation was consigned to the fångkolonin island of Patmos. Jesus was crucified for his beliefs. Books have been banned to much later become successful. Modern whistleblower reveals today that anyone who wants to write about the abuse of power behind the corridors of always taking a personal risk, which may mean that they are forced into exile.

Paulo Freire from Brazil was one of the modern day educators and was the voice of the poorer population, and that despite his hard work ended up in prison and later meant that he was expelled to the more free Chile.

Freire had a humanistic view of human beings as the basis for its work and its doctrine which has was that the poor would not feed the poor with the rich world's knowledge, without giving them the opportunity to come to consciousness and conquer his world. Freire's work to fight poverty, hunger and illiteracy was perceived as a threat to the totalitarian society Brazil became after a military coup. "He analyzed critically what he believes is the traditional teaching and believe that teaching is not programming but to problematize, not to give answers to questions without throwing up questions, not to transfer uppfostraren to the pupil without provoking the determination."

Capitalism and the technological development causes today that standardisation increases and man by technology today receives complete solutions on a computer screen.

It reduces the possibilities to discuss the next steps to develop capacity for critical thought. Technique development can therefore favoring such narrow knowledge development which only benefits the digital trends and companies that blindly accepts it, and where technological needs since may replace the human needs. The Orwellian society and space epic Aniara combine to give a new image of an ' electronic Panopticon "-Miman in Aniara described as a kind of" all-knowing computer "and an Orwellian society ruled by a" faceless "and comprehensive complex controlled by bureaucracies with a technocratic ideology.

"The indirect democracy is so very indirectly to a vacuum created around the individual, whose position must be considered as rather helpless rather than equal. This vacuum was not something that came out of the modern technology, but was linked with an uncritical new

worshipping, a new "maskinreligiositet". Harry Martinsson describes this particular worship in his album "Aniara", in which people aboard the craft worship Miman (which increasingly retrospectively regarded as a goddess), a kind of all-knowing computer, possibly divine, which captures fragments of thoughts and images in space, which serves as entertainment and spiritual food for the hungry on board.

In the novel "1984" is the Ministry of truth and the protagonist Winston Smith, an official in charge of maintaining the party's propaganda by changing the history to show that the party is always right and is omniscient. His scanty life disillusioner him to the point that he would rebel against big brother. In 1984, we have been given, among other things, the phrase "big brother is watching you" (Big Brother is watching you).

If capitalism unilaterally give when for continued rationalization and an increasingly narrow and favoured view of knowledge in which the message is that capitalism will save the world, when more and more warns talks about new global threats, risk society, impasse where it is in the process of putting an end to the Earth's resources, while the then spread these pollutants across the globe.

Rationalisterna has invested a lot of technological rationalization instead of humanization. A little excessively described, it can be said that rationalisterna with spasmodic fanaticism operates its technological application of fortune. It must be realized.

All that stands in the way must be removed. Capitalism then follow in the same footsteps. The fight for welfare capitalism fought with the same ruthless capitalist fanaticism and therefore can use how much psychological violence at any time against a corporate citizen that criticism of capitalism. Eventually flow into such a tight community development out of a State abuse of power where different technological methods, psychological techniques that George Orwell describes is used as a weapon against social critic with dissent and opposition to the all-knowing the philosophy.

Unlike other teaching going indoctrination to get the student to cover a given doctrine without questioning it. Capitalism and consumption is based on a rather one-sided motto; work and consume, where demand is constantly growing because man to have so much time now. Economic growth is based on this principle; that man always needs more and more of that growth will continue to increase. but it also implies that humans also have to work harder and then also have to work more and more in order to pay all that it purchased under the road. This lifestyle is marketed since all kinds of advertising and propaganda in all sorts of shapes. We cannot work together, so recommend the welfare to the people to take a bank loan.

Consumption and the surveillance society is capitalist allies where the digital world collects human data, analyzed, and then sold, and then followed up by a flood of ads on the internet sites you use or visit. Each visit or search for a product, service, or product, or a purchase that you make using a credit or debit card are stored in a database somewhere in our name, which is linked to our address. These network databases know exactly where we are and, to some extent,

what we are doing. By studying the patterns of consumption, can others learn about our tastes and habits.

Today's generation is the only one in evolution who grow up with this aggressive marketing that is difficult to disconnect and protect themselves against. People buy färdigproducerade goods in stores through a simple payment process. The custom-designed life can be a narrow suit, where simple, robust and uniform rules then applicable in all contexts in a complex environment. In the surveillance society, each step monitored and any hike in social media is guarded. It's call the welfare of freedom and privacy.

Just as the word propaganda (which originally means distribution, dissemination, publicity) have the word in the 20th century has gone from having a neutral descriptive function to become a dirty word. With indoctrination refers to usually a more subtle, less obvious form of influence, while propaganda more often associated with glaring performed obvious message. The word received attention and was used extensively in the 1960s by critics to unilateral influence of bourgeois values and opinions which they meant that the population was subjected to by the education system and the mass media.

The novel "1984" is about; "a totalitarian future State based on constant monitoring, historical revisionism and indoctrination. Indoctrination can mean both training and, on the other hand, political influence, brainwashing. The word comes from the doctrine that means teaching, doctrine, beliefs. There are people who are trying to consider life's perspective other than consumer capitalism theory where it promises what it cannot deliver: General happiness.

In a capitalist and totalitarian order is power an end in itself; partibråkratin is primarily motivated to increase their power over the masses; the bureaucracy is using State terror, mental torture in order to increase his power over the population. In order to maintain their power indefinitely, developing institutions and media companies, social and psychological methods, techniques and technologies to increase their sovereignty over all aspects of citizens ' lives, in which people in those organizations, institutions, media companies are acting as "henchmen of the State".

When it can control people's thoughts and behavior, has guaranteed its power and can govern indefinitely without opposition. These methods would not have to function and be pointless to develop unless it was also used in the areas where people lived in in order to be able to exercise control over them, and thus make them volatile and then hope to be able to rule over the people.

The German philosopher Nietzsche described that the trend was towards a "maskinalisering of humanity". Leading forces interpret this development where bureaucracy is in the process of fabricating a society where citizens are so control and calculation just as possible. Where modern science today contributes to this computing maskinalisering using different institutions (e.g. pharmacies, hospitals, schools, factories, at their worst, even public spaces in society, or even worse in all even leisure whether cinema or theatre breaks, or a walk in the Woods) as analytical

room in which the individual can be studied, observed and then analyzed : to create their own ' fictional analytical room "such as interview forms, records and statistics; to "control and patalogisera" the deviant and strange, try to cut it off differently, banish it beyond reason, health and normalcy.

It is indeed a new Sweden who grows up in the corridors of power and is increasingly apparent in today's media if you are really attentive.

Perhaps it would have been wiser if done as the philosopher Plotinus who planned a new city, which would be named "Platonpolis" after Plato's ideal State, but it was never built.

Democracy in such a society does not exist to any great extent because freedom of expression is limited, and the criticism is not possible. It denotes an attitude and a brutal policy of draconian control through propoganda, monitoring, misinformation, denial of the truth, and manipulation of the past. To live after the ruling motto to: he who controls the past controls the future, too.

In ancient Athens there was a familiar institution, named ostrakism, according to which the Athenians could by public referendum in ten years exile a citizen who towered over everyone else, so that he could be regarded as a threat to the democratic equality.

Statesman Aristides fell victim to this ostrakism. It is a primitive democracy. A testament to the Greeks ' wonderful versatility as well as evidence the truth of the conclusion ("among us may not be the best, if he will, then he may be it elsewhere and among others)", that life never allows himself to take out with a ruler and it never finds its explanation in a single given formula.

It goes without saying that the ability to versatility reduces or is lost if one tries to find a given simple complete formula, or by science in advance trying to predict and assess the complexity of the universe and of life.

It will be like trying to shove a elephant in rävlya or to study life's complexity with a rear-facing binocular.

In this predetermined attitude of life, all life excitement, curiosity for symbols and mysticism, spirituality, respect for nature, where life may contain a certain dose of magic and enchantment that there must be a mystery man never really will understand. Life is a mystery and it is with this fascination with humans can look out over the universe and look to the stars, the Sun and the universe, and wonder if there are other lives and other civilizations in space. If society strips away all this from the man will eventually feel trapped and instead be replaced by feelings of boredom, boredom, futility, and there are many who today is an expression of this reality. The last thing it should do is to deprive people of their dreams to dream of a better world to live in.

Even in the predetermined society as science, capitalism and prosperity promises to deliver and in the bästas Empire and capitalist democracies found poverty and injustices, economic, social

and political oppression with the difference that only manifests itself in a more studied and undefined procedure.

How does the man think democratic noble, who every day have troubles with their daily bread or to get the economy to make ends meet?

Social and human everyday problems will not disappear to them be denied or ignored. Yet mastered mankind not its own history. But "the excuse that wants that justified institutionalized repression ever since its beginning, are becoming weaker as the man's knowledge of control of nature increases the opportunities to meet human needs with a minimum of wear".

After several centuries of "theological imperialism", we have had three centuries of an even more aggressive "scientific imperialism", and the result has been an increase in confusion and disorientation. Now probably a long period of "technological imperialism".

Each era seem to bring the same woes and problems into the next generation, with the only difference that they really only changes, facade, or name.

The theological sense was replaced by the scientific reason and now call our time the for the technological/instrumental reason. First try to solve human problems on the religious path, when he then abandons the faith rely instead on scientific progress and today they put all faith in State of the art in. Modern society is not much better as the violence just changed character from physical to psychological violence. It seems enough to be a very naive and arbitrary attitude to be responsible of the psychological violence and that man should accept to be intimidated into silence by various subtle performed psychological threats, and then expect that there will be strength and power that by the language to express that reality.

State psychological violence and abuse exists in Sweden to a much greater extent than the public is aware of and when methods are beyond any rhyme or reason and is reflected in an increasingly bizarre and destructive way in my life do I use language to express this vardagsverklighet.

There is probably no novel that just "1984" that better, more skilled and more accurately depict all the different can surveillance society methods and techniques which are also used in the present.

The surveillance society George Orwell depicts is as much the technocratic society that is now taking shape. Where ideology is described as a kind of (friendly) fascism which can be used to control and monitor in society. Therefore, it has developed and found on the most elaborate methods and techniques to access other people's property, through war, slavery, economic blackmail or emotional blackmail, such as animals are fortunate to not have to experience.

When the State seriously is oreligiöst, usually it always explain that it is religiously neutral. It promises to provide the individual's faith and life in peace-citizen only not interfere in with criticism of the politics and ideology that is performed.

The capitalist businesses to roll without having to be troubled by the moral account of the people and humanitarian scruples. It is then that life is getting worse than the brute force: it is natural and it is disgusting the way that society has dropped below the level of the animals when the people are oppressed into silence. Neutrality is no guarantee against psychological violence exercised against members of society. It can instead of its opposite be a power source of aggression and intolerance because everything has to be neutral and that it will be difficult to make up his own mind about something that is not neutral. The base can be likened to something is lukewarm and therefore are neither cold or hot.

Means of exercising a "Government Emotional Black mail" (GEB) or violence in the State's favor against various members of society with dissent are today only more advanced, complex, subtle and psykologiska in nature than ancient societies and civilizations. Methods today are just harder to find and more subtle in its shape. Instead of a physical whipping uses state technocracy a "psychological whip" to punish and exert mental abuse or state torture against members of society. Sweden dedicates itself daily to systematically exert a psychological violence and mental abuse against members of society like them arbitrarily to.

Just as George Orwell described is such a society without blinkers. I myself have seen this for four years now and have been waiting for to find the words that can describe some of the methods and techniques that have gone to recognize. When democracy and policy follows its own laws or violate the laws, for democracy and for all other human lives, it comes under the law of the jungle.

Man sinks down to the animal level, or rather under the animal level. Live animals namely after instincts and urges, but when man violates democracy becomes worse than any other beast.

My writing has its starting point in a more balanced society, greater solidarity and humanism, and is the opposite of the capitalistic selfishness that shape the drifts of oddly aggressive behavior in government service.

Existentialistiskt oriented writer Albert Camus saw Kafka as a soul mate who captured the absurdity of existence. To which human individual to express the inverted world, many others have done. Many ordinary citizens believe in the same spirit that there is something fundamental skewed when welfare capitalism can never fulfill its aim of creating democratic equality to the people. Today's rationalizations also shows that it goes in the opposite direction of society. It is moving towards an economic dead end.

When I'm in my writing of this manuscript have searched for information and knowledge in order to better understand the external ambient methods so I can in FOG when I searched on Google. The term FOG is used frequently when talking about "emotional blackmail". It comes from the

English and is also called – fear, obligation, and guilt to control you. This particular method has its similarities with the George Orwell describes as a State's method of trying to control the citizens of a society.

When using the concepts of FOG or "emotional blackmail" are usually about people who expose other sensitive events, harassment, experiences, but what is happening when a State social system uses the same methods and techniques against ordinary citizens in Sweden in 2016? What happens to democracy or teknokratins authorities, when administrations start to use those public spaces as "fictional analytical room" that is taking place in Sweden today? It gives expression to a "klosterdemokrati" where it should not be possible to express themselves critically about the time humans live in.

The concepts of FOG, emotional black mail and gaslighting touches the same theme for the methods and techniques used for mental abuse. Gaslighting is one of the most extreme, most dangerous and most effective forms of känslomässig and psychological abuse. The principle and design of a mental abuse can take place by a street lamp, light or sound source. It is a form of the ultimate psychological violence against a human being. Gaslighting is the English name for a form of mental manipulation or mental abuse. The word is taken from the movie Gas lamp (Gaslight) from 1944.

In a nutshell, is a form of emotional blackmail a psychological-emotional threat letter that says; "If you don't do as I do, we will-(State) that hurt and punish you".

In other words, if you do not stop to write critically about society, welfare and capitalism, we will make your life into hell without any ro 24 hours a day. You get used to it even with the hell other trying to create, as long as you keep it on the outside because it is something constructed and unnatural elements of life.

From the plot of the film has, therefore, taken the term "gaslighting" to metaphorically describe where a perpetrator conveys false information to a victim in order to scramble the victim's perception of himself and his own reality. The abuser trying to systematically erode the credibility of his own apprehension, assessment ability, memory capacity and understanding. This manipulation can be about what you perceive, feel, see, hear or remember until you gradually begin to doubt his own reality and give up in life. In everyday encounters with the public, this manipulation in that different people say or express different things, or change the contents.

It should fill the same principle that when someone hides something, set up or remove, consciously move things, change the articles of clothing or other things that will affect their memory ability and create self-doubt. The principle relies in any context on a form of redecoration or changing things, clothing, events, words, information, or that people behave unnaturally in everyday life through their actions, gestures or looks.

The classic example of gaslighting is to move things around in such a way that you know that it is going to notice it or when people in everyday surroundings behave unnaturally by behave

designed or manipulated because it aims to control by one notices the widow or the reshuffle things. change of information or unnatural behaviors also aims to create uncertainty and insecurity staying in, as much as it aims to convey a philosophy.

In the long run all aim such motives and actions to that man will become insecure and that ever will be questioning himself and his own view or the depicting reality it writes about. Such motives and purposes is based on trying to gain control of another person's thoughts and behaviour, in which the task will be to others to get define the obvious and capitalist reality to one or the other reality at any time. Someone takes environmental issues seriously, while any other blunders are for them or have an arsenal of excuses. There are two different verklighetsbeskrivningar which both have the right to have or to express.

What in the Orwellian society described as the totalitarian state that will tell you what to believe and what to think-Yes, even talk about who you are and how you are. You can fill and use the "fictional analytical rooms" to spread the subtle messages and psychological propaganda to psychologically traumatise overburden, or another human being.

Some of the methods, techniques like George Orwell writes about aims to create situations of manipulation or creation in everyday life or public rooms designed and unnatural in context. There is no rocket science and does not require particularly large intelligence force to see when people start behaving constructed or more unnatural than before in order to achieve something.

It is through this designed manipulation trying to make sure the individual you want to control over or at least wish they could control. Redirect because this can affect what it by his expression writes about state capitalism or welfare. It can start in one area and then grow to cover all 24 hours a day if it does not achieve its objectives. It can start out as a survey of an area to grow into another. And the purpose of monitoring the philosophy in the public rooms is that the subtle ways to reproduce the past to arouse emotions of traumatized grief, anger or wrath.

George Orwell describes the same trend in the novel "1984"; to live after the ruling motto to: he who controls the past controls the future, too. The method involves this particular JUSTIFICATION; to with fear, obligation, and guilt to manipulate and psychologically threatening another man. By misusing another person's mistake, life history, vulnerability and mental Constitution and conditions for people employed in the public rooms with subtle methods use this life content in an attempt to traumatise by trying to create emotional overload situations or by attempting to develop a "psychological wreck."

The book "Emotional blackmail" by Susan Forward describes in detail and clearly how these methods and techniques are used, and what the underlying aims and motives are. The goal is to try to create a living environment and a psychological climate that is like a fog. Doris Lessing describes this as "a kind of psychological haze". This influence can also be done by the people you meet or listening to the public where those infliker single words related to grief, despair, nervousness, uncertainty, doubt, collapse, collapse, suicide or death making, often in quite out of place here.

Slowly seeks methods to try to suck out all security and internal security from a person. To shape and also develops various systems, methods and techniques by targeting social and psychological threats and punishments that are used as an attempt to control someone's perception of reality, depiction of it and to try to control both behavior and everyday activities. One of the most extreme ways to limit all vital functions of a human being is trying to disturb sleep 24 hours a day.

These different elements of methods and techniques include and is not just about creating or arouse a certain feeling, but these factors also aims to create a sense of confinement and imprisonment and supervision. Or as George Orwell describes the main character feel pinched in a life that makes him disillusioned.

Where the incoherent reality gives shape to a psychological fragmentation, where monitoring and control and methods for mental abuse is aimed at creating a loss of the sense of personal security, and that, in turn, loss of confidence and self-esteem and contribute to the sense-who can you really trust-and in the surveillance society, it means to nurture the feeling "nowhere to hide" , and these include the tendency to become återtraumatiserad, and most importantly, the loss of the feeling of having a coherent self, to be a single person. It is precisely this loss of the feeling of having a coherent self that gives shape to the disoriented picture of reality.

The ultimate and most powerful and psychological violence can be used against a man is robbing man its sleep opportunities to achieve their purposes of disorientation, create debility, illness or disease-causing elements of paranoidhet due to constant alertness where space is then filled with targeted subtle and psychological threat, constructed persecution where both vehicles and people used to try to create mental health problems in the form förföjelsemani.

Sweden uses techniques and methods which are used to create feelings of "paranoia" to prevent the exercise of the freedom of speech that everyone has the right to make use of. The use of these techniques and psychological methods to those who are subjected to this treatment live in faith to them is always guarded and thus deterred from the State called activism against capitalism.

It's a surveillance abuses that exist in Sweden. Then the State can use wiretaps to find sensitive information or even use journals to find weaknesses in personality or mental Constitution and use them as targets.

It is otherwise well known that method to deprive people of their sleep is a torture tool used in times of war and destruction of a person's vital signs, but when it happens that something accepted and legitimized in everyday residential area bears witness to a moral and democratic maturity of large dimensions. In the context of a life crisis and depression as I went through a new sound sensitivity that I talked about at a nursing visit. Some six months later began the harassment in everyday life whose everyday lives and sleep and a helicopter appeared to follow along in my life. Today the modern democracy achieved in 2016 and the same principle used in gaslighting for mental abuse can take place through a "source" to constantly interfere with a

man's vital and fundamental need of sleep, where all kinds of sounds are used to interfere with concentration and the possibility of a continuous sleep.

A tool or method to destroy a man's features such as memory, perception, and varsebildning is to destroy his sleep by playing up the drumming sounds at different speeds that are unnatural in its surroundings and unnatural on the night, and when something ends, the same songs that you listened to during the day play, or play up the reklamloopar from the tv shows you during the evening looked at, or throughout the night, play the sound of grästrimmerljud the night away. There is in such an extent that it goes on all night with the result of lack of sleep. There is no limit to anything. During the two-week period was played both the Swedish and Russian national anthem to and from all night. Can you think that you should not abuse other people's national anthems as a weapon against its own citizens in order to achieve their own purposes. It is a way to express and disseminate the subtle message and say; I'm a Communist because I write critically about capitalism. Much is so bizarre elements that it does not even lend itself to write about this and this is just the tip of the iceberg with the methods used. There is not much to "spark of understanding" over the repression and psychological violence, I today suffer and experience on a daily basis.

For about four years ago, the State began to direct his science fiction like war against me. Very little streaks started with psychological and social changes in the everyday life and come creeping over time to include just every area of life and run 24 hours a day. The visible example of this is them constant helicopter visits that fly over the rooftops of residential neighborhood several times a day so that the boxes skallrar. There is even today. It could be described as coincidences, but harassment is broader than that. The follow my everyday life and my everyday activities everywhere. It happens when I walk in the forest, when I'm running outdoors on walkways, if I'm going to buy groceries, reading a book in the garden, when I visit the employment office or job corner, out rehabträningar or do work experience, sitting in a waiting room in order to go on meeting or going on an interview or leave it or have just started a new job.

Employment services and job corner offers me to start as a postman in a State-driven activities. The helicopter is back the evening before the interview, and in the morning when it's time for the first day of work as a postman in government service. And it continues as a following during this session and bicycle riding on narrow sidewalks between cars in the villa district. Under these conditions, you should also handle the very entry to the stairwell is felsorterad and on the wrong floor and consignments should go return. Another State and psychological tool or method is to destroy another person's chances of getting a consistent sleep which also lasted several years, but has intensified since half a year. There is in such an extent that it goes on all night with the result of lack of sleep and that you sometimes have to go to meetings, interviews and works without any sleep during the night and to upcoming weekday followed or monitored by a helicopter when you leave the apartment, to come back during this session or when you're on your way home. It is otherwise well known that method to deprive people of their sleep is a torture tool used in times of war and destruction of a person's vital signs, but when it happens that something accepted and legitimized in everyday residential area bears witness to a moral and democratic maturity of large dimensions.

It seems to be much mapped out based on what to do. I'm going on an interview, you can bet that the helicopter flies over residential district just in time before it is time to sleep and as late as 2 am at night at some point. Then resumed activity just in time for the morning just before it's time to leave the apartment to show up the way to a meeting or job interview. Myself, I wonder if there's more democratic countries in the world where it is initiated to a helicopter used to harass, stalk and monitor a citizen? It was this Government war on members of society that George Orwell warned.

The theme of psychological warfare does not stop here. Several times during my running rounds, there has been war alarm similar sound. I use the Internet and read newspapers or listening to music will be targeted ads yet another new element that deals with war and the military, the armed forces ' sign can be found anywhere, is about the West and the East, Hitler, Nazi Germany, air strikes from the East, atomic bombs and God do not know everything. But the subject of the war does not stop here. There is no limit to anything. During the two-week period was played both the Swedish and Russian national anthem to and from all night on a low subtle level. Can you think of another country should not abuse other people's national anthems as a weapon against its own citizens in order to achieve their own purposes without respect.

The targeted ads and playing of the national anthem of others is only one way among hundreds of similar methods to spread the subtle message, its own capitalist propaganda to express; I'm a Communist because I write critically about capitalism or to me for the sake of it would be racist or nationalist. One wonders from which democratic ideology these Swedish surveillance methods with elements of psychological violence comes from?

I am democratic and is for solidarity and a more balanced society with reduced disparities. I depicts and describes a new exclusion that increase. I'll get energy out of capitalism's inequality, human oppression and social evils and this energy keeps getting stronger the more repression becomes and the more social inequality is on the rise. I'm struggling to keep my democratic freedom and will never engage in horse-trading with human values as an Exchange commodity which can be won by emotional blackmail or mental abuse. I are not seeking to reach someone's kind of mechanical perfection, but rather to develop and continuously improve my ability to be a better person, where life's trip means a trip from imperfection to increased human perfection in the limited extent to which it is possible to achieve.

It's really the same process as all others are themselves and undergo in areas of life for the adaptation, development and change. Someone wants to get better at their profession or entrepreneur, someone else would develop their artistry or develop their sporting ability at the best possible level or to any wishes to develop its ability to become a better politician, any more would just be more skilled at being happy with what it has, rather than seek more of it already has.

In the technocratic society exercising the State a permanent war against citizens that be considered to deviate from the capitalist notion of life as the only meaningful and correct. The

novel "1984" depicts a society in which the perception of class society was shaped by a sense being pinched.

Today's explosive development of information technology in society has of course its cause, first of all, in its capacity as management and control instruments, initially for military and then even for civilian use.

"History of technology and the resistance that modern technology often face of present-day people testify in short that technology often born in the war's character and never developed innocently. Computer designed, in fact, originally (by Turing) as a tool to be able to wage war with greater accuracy. "

The goal of an emotional blackmail in government service is to become a kind of "psychological hostages," who are forced to act under pressure of the threat of liability for the other's collapse.

According to psychotherapist Susan Forward, who did much to popularize the term, is FOG a powerful form of manipulation in which racketeers who are close to the victim, directly or indirectly, threatens to "emotional blackmail" threatens to punish the victim in order to get what they want. They can know the victim's vulnerability or mental illness to be able to exercise their emotional blackmail and physical violence.

The deepest perdition, intrusive and betrayal against a man is to use another person's health/illness and journals as a method for mapping of another human being, as a starting point for the effort and psychological activities to be used. It reveals that the human being as an animal without accountability can sink deeper than any other animal and achieve greater casualties than any machine since the machine is free of any responsibility. When democracy or technocracy is no longer a guarantee against oppression, abuse of power and systematic violence in the form of psychological abuse against dissent, there will be democracy without the right as a man without conscience.

It shows today how ohuman, dehumanized, undemocratic, violent and aggressive capitalism and welfare really is. Yes, it shows how unstable and unpredictable methods of democracy and capitalism is, where it gives itself priority to interpret all the signs and indications, and how the West's collages, mixing of styles and products, music, video crashing into each other in a kalejdopskopisk confusion. Where capitalism seems to be blind to how the superficial lifestyle of consumption slowly rips holes in the United cultural Cosmos through its uniform culture. Capitalism leaves behind a legacy of nihilism that helplessness, complacency, jouissance and an ethical challenge.

Many people feel that modernity is not going anywhere and if they have many authors described as the evil in society. Capitalism also risks in legacy to bequeath a utplundrad plane to the next generation. Albert Camus was able to capture the absurdity of existence by being the human individual to express the inverted world. It is only those people who are unable to consume, and that are insufficiently integrated into the consumer market as fear and be afraid of the

panoptiska control and monitoring methods and this is when the citizen is no longer able to be seduced by the social control as oppression, the emotional blackmail and psychological abuse may be exercised by all means. It can be called primitive and capitalist democracy.

The word Panopticon comes from the Greek "pan" meaning "all" and "optikos", and means "belonging to the view". It was the British philosopher Jeremy Bentham who at the end of the 1700-century described the Panopticon is a type of prison building which consists of a round building divided into tårtdörrliknande cells. In the middle of the building is a tower where a supervisor can observe all prisoners but that they can determine if they are being monitored or not. This creates because according to Bentham a "sense of an invisible omniscience". Foucault drafts the same idea with the words to create the appearance of an "anonymous power".

The whole point of a Panopticon in the middle was that because it was physically impossible to monitor all at once, it would them to feel that they were monitoring without being able to determine whether that was so or not, and therefore must act as if they were guarded at all times. The name Panopticon is also a reference to Panoptes from Greek mythology; He was a giant with a hundred eyes and was known to be a very effective night guard. It was only a few of all his eyes who slept at the same time. There were other always eyes still awake.

Whether it's about mythology, science fiction or contemporary reality, it's thoughtful to think about the limited and restrictive impact surveillance society has on human liberty, integrity and dignity in the longer term? Spinoza writes "it is natural for humans to strive for more and more complete knowledge, which he describes as that we want to realize our true self, get up to the increasingly all-encompassing knowledge of reality", not to descend to a lower bandwidth and less understanding of the outside world.

Individual freedom increases the more knowledge the has, which increased self-awareness develops human capacity for "the all-seeing" or "universal", as an effort to reach more and more complete knowledge of the world to be able to improve it. Means the technological development because the human liberty and to privacy in small steps ever nerprioriteras in the surveillance society? Have the modern information society with its technological tool created a "Panopticon" — surveillance society as a digital prison or hold it in to create a new "iron cage" as Weber spoke of.

It is most surprising that the 2016 in Sweden's public bodies are people who initiate various measures of psychological violence against selected members of society and should be representative of democracy, and that these practices are allowed and are used in everyday neighborhoods as the public rooms. It must be a very arbitrary democracy when democracy itself does not respect the right and usually psychological violence. It's so free speech is shaped; It is only on the basis of a common respect for the law, as it has a meaning.

It must be considered very remarkable and extremely serious for democracy of man in convalescence are subjected to extreme and dangerous impact methods, emotional blackmail, psychological breakdown, mental abuse, which systematically try to erode the credibility of the

apprehension, the assessment ability, memory capacity and understanding, there they developed monitoring methods by gestures, behaviors, thoughts, words, language, communication in everyday life and the media used as an abuse of power and violation of attempts to create all sorts of new pathogenic patterns that paranoia, monitoring methods with the motivation to develop paranoia, life fatigue or increased depression.

It must be considered a harmful treatment of a human being in power and the State usually provoked and psychological violence, where methods is to create increased stress, insomnia, where the crudest methods in its worst case is to try to make a human being institutionalized and completely unusable, in which the State produces and deliberately engineer a constructed reality of bizarre events and where words, information, messages and people used as puppets who play different roles and behaviors to skew the unnatural. This engineered reality used subtle means to distort and manipulate a reality that is not reality, and where the psychological threats since may constitute the decoration of feelings and thoughts you want to develop, such as fear and give shape to the work which

"1984" treats and describes as a society filled with pure terror, and that terror becomes immediately striking. I know that this reality today exists and the methods I describe worked against other individuals, weak and socially vulnerable individuals in society in their everyday lives. It is from democracy a totally reprehensible development going on as completely "got out of hand" when people no longer dare to express what they really think or believe about community development and where the most essential features no longer function in a democratic manner.

There is a big difference between that use and make use of freedom of expression and critical thinking to describe the fundamental skew of society, than to use an entire social system as a weapon and use psychological violence out of all proportion against various members of society. Writing so far has wanted to depict how the State, science, capitalism and prosperity does exactly as it pleases precisely for its own good. It doesn't care about how human beings are being treated, if people are sleeping or not, it does not care if the man is in convalescence for depression or medical leave, and don't care about how the environment is affected when a helicopter is a man in a new work that is trying to get back to work.

Objectives and rationale has become destructive for society and is a description of a societal condition that George Orwell identified as destructive to the welfare of a free and open society. Rarely can one man endure a lot's targeted destructiveness that goes on 24 hours a day that they believe it is no longer worth the effort and hassle. This means targeted criticism of capitalism never get a chance.

I am actually stronger today than in the past and is fairly prosperous although disturbed sleep. My vision of the aggressive ways capitalism and welfare use to justify their ideology of consumption has only reinforced my belief that the future should contain anything more charitable worth called democracy for people, not democracy for the financial system's best

regardless of the people in it. It is surprising how much people grow and develop by their adversities and perfected and developed by the resistance of life offers.

George Orwell in an essay from 1943 – six years before "1984" came out her views on working class struggle against injustice with the words; working class struggle is, he wrote, as a budding herb. "Herb is blind and stupid, but it knows enough to fight their way further up towards the light, and it will do how many obstacles which are put in its way." The more society and the system spits on the herb or flower the faster it grows strong. Each man will be watching her mission in life and life artist with the resources and abilities that exist within the human being – and these resources can look totally different, but all are needed for it to work. Contemporary development is in the process of erasing the important feeling to feel seen and needed in society. Instead, we see how exclusion grows and big city anonymity problems is growing. After several years of absence from working life, this blind and stupid herb aimed toward the light to get back to work. But unfortunately, the State and psychic violence only continued, intensified and escalated in my everyday life.

Effects of mental abuse, supervision and control, systematic violations of privacy is that it deprives people of their right to liberty and integrity. Emotional blackmailer use fear, obligation, and guilt in their relationships, to ensure that the victim feels afraid to cross them by criticizing the capitalist ideology, where the past is then used as a weapon to arouse feelings of guilt, fear and try to bring emotional conflicts to life, which becomes a psychological hostages where consciousness is used as an attempt to flood the everyday with guilt , and does not work can uppspelande of sound last all night to create discomfort on mechanical and technical means if it continues to resist, to continue writing.

The psychological abuse methods can be likened to a light low/loudness with which to increase in strength after needs and wants to enforce their wishes. The emotional extortionist could threaten to harm the victim directly, or more commonly to threaten or damage something or someone the victim care about. This could take the form of injuring or destroying their reputation, an object, a contract, a relationship or a trust. It could end with the destruction of the human suffering. Especially if the person is in an exposed or vulnerable situation for some reason.

What useful, social bearing or democratic function fills a helicopter that follows another human being to enter the meeting with the employment service or insurance? Is it possible to believe that you can impale her antagonist or opponent forever by pina, follow, harassment or by mental abuse win something long-term or permanent with that. Such a society makes itself a great disservice, where the black down their reputation, their opportunities to gain confidence and win others ' respect over the longer term. It can temporarily succeed in the task of undermining another person's ability to be able to work when it deliberately destroys the possibility of a consistent sleep and thereby destroy the ability of the person to earn income in order to strengthen their own capacity for increased independence and security, but in the longer perspective, never such a basic win legitimacy among others in a functioning democracy.

## CAPITALISM'S TITANIC

### Chapter 5/11

#### Counter-productivity of capitalism

The starting point for my writing and the development of this chapter has been to focus and find factors with community, social, environmental, technical, ethical, educational, cultural example demonstrates the counter-productivity of capitalism in other areas than just the economic ones. There is no doubt or denial of that economy's enormous triumphs have been valuable for human well-being; But today more and more people are beginning to argue that these successes now or in the long run mean value losses for humanity.

The previously successful economic and political prescriptions applies only to the already achieved. There is nowhere a safe recipe for the success of this nature to continue to be won or defeated, because an unlimited economic growth does not fit in a constrained world of natural resources. Today's current economic and social thinking is based on the assumption that the rate of growth that has characterised the current temporary period can be permanent, while ignoring the fact that natural resources are indeed limited and shrinking ever faster.

Today's development if it continues is likely to evolve from the affluent society to the ransoneringsamhället in the future. The risk is looming large to "today's world" in the inheritance leaving behind a utplundrad and poor Soil for future generations. In the long run will be a lowering of the level of consumption in the rich world — necessary-if the total resources should be sufficient for a decent standard of living for all, and future generations. Most of the longer perspective of society speaks for one thing: the affluent society in the future may be called and take form as "**ransoneringssamhället**". The more, the sooner and the more people that use and need limited resources, the closer will humanity where it may begin rationing out only the necessary people.

Sociologist Richard Sennet asks the question; How can long-term goals sought in a short-term society?

In the capitalist spirit is a fundamental problem; capital has become hungrily, requires prompt or immediate return, it gives shape to the economic short-termism that manifests itself as profit hunting, egoism and self-interest. It requires immediate profits. The attitude will be to aim for fastest and highest returns in the shortest possible time.

The viable model whose success is expressed in terms that economic short-termism, hungry and impatient, immediate profits has become extremely untenable and inappropriate in the current global design of the world's situation. Need to get quick returns and earn more money even faster than yesterday helps to give even more nutritional short-sightedness.

The economic success in simplicity is the result of a reduction process that could be described with these words; When the various rationalizations put in running reduction process in what is known as the welfare, you have simplified reality to one of the aspects of biodiversity. You know what to do – anything that can generate profit; you know what to avoid — anything that reduces the gain or loss.

The old economic world order with their rigid profit-and-loss calculations appear to be purely cynical. " The rich world is moving in the wrong direction and the poor would do wrong to follow them ". Some claim that capitalism is already scraping the bottom of the kistans of natural resources, and in which other Word to humanity estimated to date has spent 2/3 of all assets and resources. This slow to rapid consumption of these resources has been in a time where the first billion people on the planet took a million years to accomplish and the last billion with people only fourteen years.

If this population explosion continues, the Earth's population will be one-third larger and reach about 10 billion people in 30 years. If mankind continues to överkonsumera at a rate which corresponds to 2.5 times more than the planet's resources will no longer be about financial returns without human survival.

"The faster the assets is allowed to shrink, the shorter will be the time that humans have to in order to develop a new basis for the economic existence." There is no need for sophisticated what-if analysis to arrive at understanding; that time is running out and it is becoming increasingly urgent to today begin shaping the society the human being to live in if people aged when Earth's population is 10 billion.

Developing countries ' massive needs of today begin to make their presence felt, the increased population on Earth contributes to outstanding resources and consumed more quickly by an increasingly growing population and with a greater need than in any decade. Anthony Crosland, former environmental protection minister denounced as exponents of "anti-growth-irrläran". The constant economic stage ring only accelerates without anyone really knows where. This development takes place without apparent view of future economic climate consequences.

"Today we are quite clear that human intervention in nature not always so harmless, but for the people where the Earth and sea with no age. Man could form their own Kingdom in nature. Therefore, it does not damage the led. Nature was composed while human activity had a short-lived process. "

The global world has suddenly become so enlarged, suffused with a promising sense of exploitation and vinningslusta, a world that promises a new freedom and new possibilities for human beings. People are told to believe that it lived on a globe with unlimited resources, where the new age glitter light globe got to look like a globe of gold or a golden piggy bank to scoop assets out to then spread them as waste around the globe.

Capitalism digs himself deeper into the recession and it will probably not be over until we educate a generation that knows how to live in that they have.

Counter-productivity of capitalism can be summed up with the words: the assets and resources is shrinking, shrinking and consumed faster than the creation of new ones. Despite all the great inventions and innovations, that could reduce the suffering in the world and increase prosperity instead seems to create more problems than solutions.

In the long term, to a new way of thinking about how resources are used. The equation is no longer together, the world's resources is simply not enough for such a high standard of living for all and a constantly growing population growth. More people should share less. It will be the consequence when assets are declining faster than ever because there are more people that use them – and it is becoming increasingly more people to share less.

It is a part of the modern man's fundamental problem – that the great population explosion in the world – will lead to greater competition for resources. This development is described differently by people; housing crisis-the environmental crisis – oil crisis – the threat of the food crisis – the signs of a coming future health crisis and commodity shortages when these decreases. Elsewhere describes the same process but with the word "crisis" has become a "lack" housing shortage — environmental scarcity – oil and energy shortage, food shortage and health deficiencies, where lack of knowledge and lack of information may define the modern era. "" Lack "becomes in the evolutionary development of a more true fact when more people will share on fewer resources. Then, when 1% of the world's population owns more than 50% of the planet's wealth and assets, it is not joint and several sustainable in the long run.

Noorena Hertz writes in the book "the silent takeover" that: "while the 500 largest multinational companies in the world sjudubblat its turnover is the total employees in its business practically remained still at the same level since the beginning of the 1970s." Earlier, there was a deficit of labor and surplus of energy. Now it's just the opposite. This means that it is no longer a person seeking a new post but perhaps five hundred people seeking the same service or work.

Counter-productivity of capitalism means that technological change is so fast that it no longer have time to create replacement job sufficiently rapidly.

Lack "becomes in the evolutionary development of a more true fact when more people will share on fewer resources. Then, when 1% of the world's population owns more than 50% of the planet's wealth and assets, it is not joint and several sustainable in the long run.

The technological and digital work no longer requires the same great staff to be able to earn one billion dollars, as the services and products can spread so much faster and to so many more users by today's internet. In the future, all over 90 percent of the jobs will be in that particular sector where skills and services sector can do more with a smaller workforce. As an example from 1790 's were all over 90 percent of the jobs related to agriculture, today only 2 percent. Then the man understood the value of care for and make use of the land, today many grow up in big-city life cut ties to nature, in the same way as State and church went their separate ways. Instead the State and capital went his own way.

Today's fast-paced and accelerating contemporary changes is a result of the competition and the competition that exists between big business, what used to be described as capital has become impatient and hungry in their profit hunting, "robber baron mentality" and economic exploitation. Human beings live in a society that consumes everything. Consumption knows no borders any more than greed because social needs has no natural saturation levels. Greed and envy demand continuous and unlimited growth of material nature, without due regard to the management of natural resources, and this kind of growth cannot possibly fit into a constrained world.

In seeking to master nature, there was no longer any need for traditions. Instead they rather constituted an unnecessary obstacles on the way to achieve success and to move forward. Capitalism counter-productivity and constant rationalisation mean that technological change is so fast that it no longer have time to create replacement job in fast pace, while the new requirements of the knowledge society and today's world of work requires a large and fast growing percentage work requires advanced training and those right trade knowledge.

The new society which takes form makes man more dependence on experts. In the expert community gets some more dependent on those specialists who may point out the direction of life. "More and more, she will be directed by what others want her to do, and thus she falls easy prey to conformity". Expert society in our days adding just on this development. There will be experts who sit and decide over "the masses".

What happened to freedom of choice and diversity in the workplace? The democratic freedom could be divided into three parts; personal freedom, freedom of thought and work, and the body's freedom. Today experiencing many instead that they have been deprived of the possibility to choose one's own profession, building their own home or form their own opinion.

New social progress or ongoing process of life has meant that today's modern rationalisation measures thins out the breadth of career opportunities (an increasing number of specialists and experts) to freedom to choose their own profession has radically reduced.

Man is today more managed to choose the trades that are in line with the technological developments, where the technical knowledge unilateral favored and given priority. What happened to the sense that rationalisterna so far trusted? What are the professional choice of biodiversity all over 90 percent of all trades in the future will be in the sector of knowledge and service sector-and that many of these jobs really means that people are sitting and monitors that the machines are performing the job without interruption.

The machinery it "that drives itself ", also means new problems with wage-labour, since the machines are increasingly can dispense with workers and replace them with machines. "Left to construct, manage, repair machines will be just specialists and experts since they are those only who have the right trade knowledge."

It gives shape to today's ever-more specialized expert society.

In our days is the usual "workers" fewer, more and more experts. But it does not stop at the machines, it is just a beginning of further rationalisation measures in the area of life and in vinstprofites characters. Today, we are seeing clear trends on how technological automation is spreading and therefore becomes more visible and easier to spot as to describe.

A clear example of this is that the magazine has become electronic, digital technology. But what happens with vocational skills about the technology in the future and greater extent replaces the standard worker and practical exercise with an electronic service, where machines and intelligent software based on färdiginställda areas and interests rather than automatically collects facts from the cyber world and write articles or even write entire electronic books? This development is fully possible in the same way that it be tested and experimented with the driverless car today.

Things are moving more and more towards we are greeted by machines and machines in the form of self-service functions in a grocery store and bank issues were pushed by technology, everyday life is filled with more betalautomater and electronic voice services in our contacts with companies, institutions and authorities. The number of postmen will drastically reduce within 10-15 years where the record instead be sent digitally. Cash money disappears more and more. Step by step is affected more and more professions. The human touch will decrease more and more.

"The very purpose of is to rationalise and streamline technology factory and Office work. In today's society, robots and autonomous machines taken over many heavy and repetitive manufacturing jobs. Administrative chores, which previously required a lot of Office staff have been able to be simplified or eliminated completely with the help of the computer. Information technology into the workplace has made to the whole occupational groups disappeared or decreased significantly. The case of the professions typographers, car builders, switchboard operators, bankers, lönekontorister and Secretary.

Only in the 1990s has 80,000 secretarial job – one of them most common women's professions – disappeared. About 90 percent of future work in the knowledge-based and service sectors, there will be many to work on the same work and share the workload. When does capitalism rationalizations counterproductive? The next step in the world of work is to introduce "human bots" which looks like ordinary people in different service treatment professions. At this point in time when the technology is so new and expensive, that it is not yet profitable with mass production of human robots. But such is any development initially, expensive at the beginning to be cheap to mass produce at a later stage.

Man today is the only one in his generation who have lived side by side with the new technology advances, living side by side with the man-made (artificial) intelligence. We hardly notice it. Everything rolls on and therefore can knowledge and naivety developed side by side without "bothering". It's just a short moment in history that technology and robots have been working side by side with human nature, and the question is how human beings, work, economy, growth and community development will be affected by its consequences?

What happens to humans and the era when machines become robots and artificial intelligence (AI) in these devices and machines will be so effective that it is both smarter and more efficient than humans, and also never have to suffer sickness or even take a vacation and can work 24 hours a day and be online during the day all twenty-four hours and never have to be in a bad mood? Best of all, the human robot does not require any salary or remuneration. The work free of charge and is cost effective. Such efficient robot is equivalent to three to four full-time jobs because it can work all day twenty-four hours if needed.

If the cost of producing a full functioning car today is less than one hundred thousand dollars, so one can appreciate that the future human robots can be mass produced at a much lower cost than that, and such investment will always be financially attractive because it is a quick and profitable investment that quickly pays interest, and when it is the equivalent of three to four full-time positions in working capacity is the choice simple and obvious from an economic point of view, anyway. You can then with simple software update give the new instructions as a quick skills training, there is so much to think about.

If you pull it to its extreme in some contexts, the interesting question: who gets the job in the future, the robot or human? Today we see how rationalization in capitalism's rampage reflected and it is believed that this trend will abate, you are naive. What happens to the skills development and training when it easily and cheaply can replace and reprogram these machines and human robots with new knowledge, skills and competences. It won't cost much to develop and customize these human robots to new tasks. It requires only a simple update of the software and not a human education that lasts for three to five years. It becomes a sassy robot man will have to deal with in the future.

Marvin Minsky was able to declare that "the next generation of computers will be so smart that we get satisfied if they want to keep us as pets".

What used to be described as pure science fiction is no longer wild waffle or dreaming. It previously took several generations in claims, is expected is expected to be developed during the incredibly short time frames. The new technological and geological age is quite fundamentally changed the social structure for doing business, organize ourselves, school, learning, health care, cultural activities and policies. It affects the way we live and think.

Previously, these changes several generations in claims, today less than a quarter of a century. And how will the development of society and the whole of the education community to take shape and evolve after the first human the robot gets its employment and can always be snabbutbildas through a simple software update? Perhaps they have not fully this trend to its ultimate impact, or there is not time to bother or it is busy with so many other things that there isn't time to stop and reflect on contemporary development. Or the science already predetermined and figured out how the development will be reflected, but forgot to inform the citizen about the project "the driver himself" really works.

Will the vision of "robot man" to become a reality? "We are going into the borderland," replied the physicist Chris Langton carefully on the question of how far it had gone with the artificial evolution. And it won't stop, he added. We might as well study it, so that we can influence the development. In the introduction to the Conference report on artificial life, he writes; a new development is on the way: there are ethical and moral issues to discuss. These issues need to be considered before the development has gone too far. "

"In an American newspaper was" Let the Computer decide for you "(let the computer decide for you). Record the message on many people's dreams of the machines will take over the heavy human and routine work – and free the man from what is described as the man to work in the brow sweat. It has probably not followed the idea to its ultimate impact; that the machines have taken over all decisions and thus the will and creativity completely out of the game. "

What happens to the human capacity to formulate new questions and new problems, when people increasingly move towards answering machines that receives the ready solutions on a computer screen, when electronic agents and servants think, decide and plan on people's everyday lives increasingly? The recipe for the future – intelligent agents – an electronic Butler that on our behalf strainers and select the information that is of interest. The intelligent agent is a computer software programme, with a range of information about the master/the housewife; interests, taste, qualities and hobbies. Based on these select the electronic Butler out the information we should be interested in. In the future, it is believed that these electronic agents will also be able to order tickets, check your calendar and book meetings with another agent without any human need to be involved. "

It previously formed over thousands of years and done alignment possible of man, the rapid evolution of technology has changed in the last thirty years. The advantage in past societies was that everyone had time to adapt because the change took several generations of clients. Today is changing the human race the world far faster. You could say that today surpasses human ingenuity human adaptability. Once an invention has, all have to adapt to a new situation. The

result of our evolutionary history is that our judgment does not keep pace with our creativity. Today's challenges in the globalised society is completely different than those the man faced.

During the industrial revolution was mass training during a successful method to align people to the new working life in industrial premises, but probably not as effective as the new expert society takes shape in which the need for specialists who have a more advanced training required and future requirements. How will the mass production of "human bots" affect the demand for human labour when robots will be both cheap to produce and cheap to educate through a couple of simple button press in the form of updates of the software?

Already today many are pre-programmed, the method is determined by the machine, work rate is positive, the machine requires continuous attention that there is not much time to exchange more than a few words or characters. The demands on professional skill is small, the opportunity to take their own initiative and responsibility are rare, independence and contact ability rewarded not. Such work does not give life content. Therefore, there are many who want to make the environment more humane.

It was probably this development as Henri Bergson was alarmed over when he wrote about the "spiritual mechanization".

Production developments have created work situations where freedom has been limited and the possibility of a comprehensive development of predisposition have been restricted.

The artificial morality means that humans have constructed machines, but not equipped them with the ability to differentiate between themselves and the world, even in all cases. Because Word Automation means "what drives itself", it means that many human features that been humanity to the benefit also of time becomes redundant? The word robot was formed by the Czech writer Karel Capek in "R.U. R (Rossum's Universal Robots due) to indicate a bio-chemical extracted from Drudge (of the same kind Frankenstein in Mary Shelley's novel (from 1818).

Later, the word "robot" has become the symbol of an automated working machine in Eando Binders story "I Robot" from 1958, and Isaac Asimov's short story of the same name from 1941. The robot will be a merger of work and technology, in the same way as if the words "information" and "Automation" became to is, or when prose and science fiction are mixed. It shows that when the two genres, different uses or scientific merges are done, so often occurs something new or take something new form that wasn't there before. When knowledge integrates at the level above stand out new features and resources that are missing on the previous level-the possibility of an overview from high level may have a legend ability as simply missing at the lower levels.

The modern technology development can probably not be better described than with; the Greek word machine and means "what drives itself" – an automated working slave. Driving yourself is telling description of the big science spinning wheel mechanism and COGS. The work is a form of disciplining of the body, the postponement of need satisfaction. Can we be content to work just to earn money? Sure you can it. Some work for money, but also to those like them do. Another

option is; that may not be directly assigned their duties, but are happy with the job because the salary provides the opportunity for them to satisfy their non-material needs.

A job meets the human material needs, but does not necessarily mean that we therefore like their duties. Some see the work as his cold, while others see it as their livelihoods or both. Why we work are often variations on reply. The simple life, in which we lived as hunters, fishermen and farmers from virgin land in the context of undisturbed nature, has gradually turned into a complicated existence in an environment of art products and arcane regelföring. In this process, looking for man through the thickets of various social problems.

"The word 'work' (Danish; arbejde, German arbeit) comes from the germaniska" arba "or" orbu ", which means" Jack ", " slave or slave ". The Word can be found in Russian, where work is called ' rabotat '; Hence the word "robot" as Karel Capek created. In French meant "work" – "travail" – originally three piles as male horses when they would tape at the shoe. In English called the work "labor" if it's about a hard (salary) work. It comes from the Latin "labour", which means "toil, trouble, hardship, suffering and even" back-linkage activities ". This Word can be found in French, where "labour" meaning "ploughing" and "processing" and "laborieux" means difficult, laborious. More recently, it has developed other words to describe it more creative spiritual work. In English the word "work", i.e. works, which are connected with the "industry", genius. In French is used for both "oeuvre" (work) and "elobaration" (drafting, design). "

Technology sets the stage for radical new forms of organization and the economy, which puts the traditional concept on its head. Approach to work and why you should work may differ in different countries, even though it basically performs the same tasks. From the beginning it was hard work in most cultures did not originally something desirable (for Adam, it was after the fall of a curse that he would work, cf. 1 Genesis 3:17-19). Work has been a good first in the Puritan, ascetic culture that we in Western Europe have developed and then exported to other parts of the world. The word "living" can be said to have originated from the "you shall tear for your bread in your brow sweat" (1 Moses 3:19).

Rationalisterna has invested a lot of technological rationalization instead of humanization. A little excessively described, it can be said that rationalisterna with spasmodic fanaticism operates its technological application of fortune. It must be realized. All that stands in the way must be removed. More welfare rather than calling someone. We are talking today about working for a better life. "They say that it is about enhancing the quality of life. But how should accomplish this better life, this quality of life? It is true that the improvement in material conditions has improved the prospects for a happy life. Still, it's too many not so obvious that science and technology are creating a better life, has its cause in the fact that scientific advancement and the many new technologies have created the problem that they cannot solve, because the problems in itself is not of a scientific or technological in nature. " They cannot, therefore, be handled by expanding the scientific or technological expertise.

In this kind of development is human life turned into making it into a cog in the machinery. But what if the man slowly starting to embrace a deterministic and behavioristisk view of the human

being, as a mere machine. One of the most fateful mistake is the belief that human beings perceive as a deliverable of the technology, which constantly need to be monitored and controlled in the same way that line of work and working time are checked. Man is not the product of man and technology, but a living being that in all times been described as "human soul", and man's as close association with nature. The further away people are from their contact with nature, so does the alienation.

Alienation helps people feel cut off and cut off from its natural contact and harmony with all living things. If the "mutual relationship" is not listed, it will be more difficult to organize themselves in a new way that suits the time human beings today live and develop in the simple life, in which we lived as hunters, fishermen and farmers from virgin land in the context of undisturbed nature, has gradually turned into a complicated existence in an environment of art products and arcane regelföring.

Technology cannot be dispensed with in a change of course towards new goals, but people are going to ask for a softer technology, aimed at meeting the people's basic needs and not what is good for the system. An innovation that could lead to new political and economic priorities of the contemporary development. One might ask what all serve to; is it really the most important thing, that it produced as much merchandise as possible? The ever-increasing work rate rips everything harder on the struggling man. There seems to be no option but to keep up with the higher operating tempo as screwed up. How hard should people have to work to be able to create a decent and secure existence? Is man for the production's sake, or is the production for man?

All drivers do not look the same for all. People's life connoisseur describes that the Spaniard is working when he is forced; the Frenchman working for on his retirement days to settle to their revenues; the Englishman work without thinking about why; American work, because that work is his life, Russian works to be loyal to their country; Swedish works of moral duty reasons. Other decisive factors can be a combination of the culture's understanding of the motivations and to feel appreciation before his execution of a task. It is also about developing good habits and make it to the expression of an essential necessity of life. This includes getting the basic life needs are met. Security and meaningfulness are two factors that affect the motivation.

The Economist e. f. Schumacher calls current economic development for "monsterekonomier and gigantism". The natural evolution may seem to the people or companies that are already economically managed to also get help most. When does rationalizations counterproductive for society, democracy and the human being, in the system which means that the rationalization gain achieved in one area rather than leading to a loss, deterioration, lack, absence in another area? The driving motto is all the time; more work should be done in the shortest possible time and at minimum cost. It started in the industry, then became the business increasingly, then human features that influence, responsibility, initiative, personal development in working life, in order to take effect, important social and community-bearing functions. School and education is not exempt from this rationalisation process; more/more/larger classes should be trained to the minimum cost more fewer teachers. The principle is simple: the school has become to large

degree factories according to the Assembly line principle. Technological rationality also undermines its own democratic promise, that all will be promised an education that takes advantage of each person's individual potential, to see each person as original and unique.

Technological rationality means rather than the opposite, i.e. that everything is made to be as uniform as possible, to all be treated and regarded with sweeping generalizations, or uniformly according to the categorizations of humans. Usually people who are depriving them of the name man. Since the continuing this dehumanizing development and treatment of man on the territory by territory. Health care is affected by the same rationalization process; more doctor visits will be completed in the shortest possible time in accordance with the Assembly line principle. Everything should be dated much like if people would thing with manufacturing defects. Healings and rehabilitatingar to be defined. Insurance system and social security system should be limited in time. Emotions be rationalized away by cheapest pills.

The subtitle of one of e. f. Schumacher lost books are; "Economics as if people mattered." It's all about time and money, contracts at the lowest possible price with the least possible impact. The experts that control over the technological rationality may be satisfied, but it is not certain that all members of society agree. People should now work more and more years, and pensions have to hand more and more years. The expert community that is taking shape is really just an extension of the rationalisation process logic; based in the same sense that more will be done for a small fee, but which in this context instead means that fewer and fewer people to decide more. It manifests itself as a stronger bureaucracy on behalf of the Organization, but no more human or more personal to the people or more power to the people in the democratic spirit.

Are there any signs or least humanistic reasons why rationalisation process would subside or that the reductionist view of the outside world would be reduced? Is there anything to suggest that competition between companies seems to decrease. No, on the contrary, it seems the competition and fight instead intensified. Competition has become tougher and new various rationalisation measures will be constantly up to date. It is recognized that billion austerity package, cuts, dismissals and lay-offs, business relocation to low-wage countries. It seems there is a lot that can affect or reduce framfarten by continued capitalist rationalisation efforts.

"People are hungry on (change), claims managementgurun", James Champy, because the market can konsumentstyras as never before in history. Economist Benett Harrison believes the source of this förändringshunger is "impatiently" capital, the need for quick returns. On the larger companies have tried to get rid of bureaucratic remnants to create flatter and more flexible organizations. Instead of pyramids to lead now imagine organisations network. "Nätverksliknande designs are more light-footed" than the pyramidal hierarchies explains sociologist Walter Powell. "They are more readily biodegradable or omdefinierbara than fixed hierarchical assets". John Kotter writes in "The new Rules"; Company loyalty is a trap in an economy in which business ideas, product design, information about competitors, fixed assets and skills of all kinds have shorter probable life-span.

Knowledge and update the society has shaped an existence that is increasingly marked by capitalist/financial short-termism, where knowledge has become a perishable commodity and frequently need to be updated in order to not get old and skills of all kinds have shorter probable life, including modern companies can be counted. These companies can expand extremely fast, but also can disappear just as fast as if the consumer or the user get tired of a particular product, or if the new competitor offers a better and more attractive service. Today, there are no longer any durability guarantee for how long the training is enough in the world of work, or if a company is forced to cutback or move their business to low-wage countries, and even less do we know how the labour market and the education system will be affected when those human robots make admission after starting was mass-produced and easily kompetensutbildas through a simple software update.

Research and development about human robots has come very far in this development, which already today are fully functional BETA-versions (which look like people and can communicate) and today is being tested. It will not take ten years before they begin to be used in the world of work in various areas. There is something frightening and alluring with the production of robots, where these human robots can be used in various professions and also can change jobs through to seamlessly replace the software to the appropriate professional option or field of use. Maybe at first take over easier work areas, but over time that AI technology is moving forward and these may also be a moral programmed, these start filling the same supervisory and monitoring role as Big Brother fills. It is cheap, effective, and requires no long training and does not require costly salaries, and may be available around the clock and thus the equivalent of three to four full-time jobs.

Counter-productivity of capitalism is about savings in each area and this development will accelerate from one destination to the other as the technology of human robots improves and becomes cheaper to manufacture on a large scale and produce. What was science fiction for thirty years ago will soon be reality tomorrow. The future is already here! Would a person thirty years ago try to describe how technology society with all its bells and whistles or how the surveillance society would evolve, had probably not very many people have been able to relate to such a development and called it an unrealistic fantasy and a strange verklighetsbeskrivning. It would be as alien as the development of the "driverless car". But as the technology is developed with "driverless vehicles, driverless machines and driverless working tool", this technology is developed from one application and scope to the other.

In the future, it is more likely than not, that large and financially strong employment agency in the future to rent "human bots" that workers at very reduced rates because they do not have any wage cost and where the opportunities for profits increase. In the future, it would greatly reduce today's State employment service functions and substantially the question is how much of a business left in today's vintage about fifteen years? Every richer households and businesses will also in future have their own "husreda" that will help them with household services.

"Different research projects are constantly developing gadgets that thinking (Things That Think-TTT). The aim is to develop intelligent gadgets-both on our bodies and outside them. It's about

everything from widgets that we carry on us and that automatically alerts the ambulance if we become sick to refrigerators which itself order more milk from the store when they run out. The fridge knows that we like green and not red milk. Why not, maybe in the future we are going to get e-mail from the washing machine when washing is completed, or from the car when the washer fluid needs to be replenished. It is only your own imagination that sets the limits of what is possible to discover and see in social development.

In less than twenty-five years, the internet has changed the whole society and how we live and think and it's been extremely fast and it is not a wild guess that the next twenty-five years will develop even faster in pure fiber broadband speed. These rapid changes occur sometimes with such speed that they barely have time to be socially anchored before the next news will. In this development, it is easy to much goes wrong at once. Human life patterns have been around for hundreds of years, but today's modern lifestyles and habits have changed in a generation. It is true that man should live in the present, but the short in the present, in the "tillfälligas time" also means that a new feature or change often is gone before the next already come.

The modern "Development Watch" with all its rapid changes and news, man tries to adapt to in order to keep pace with a world that has already disappeared. The capitalist machinery is kept in motion by "reform". It is these "news" in consumer articles and new markets that hold in the economic wheel. The later generation is growing up in a new geological age (World of cyber space/cyberspace) as the only one of its kind in the evolution, and where the traditional culture in a very short period of time to a large extent has been replaced by media and technology culture.

In an era of constant change and where knowledge quickly becomes outdated, training is no longer something you acquire in youth in the belief that it will suffice for the rest of his life. Many perform today tasks that did not exist when they went to school. And it will be even more tomorrow. No one really knows what new duties that will be sought after about ten years, let alone the knowledge and skills they will require. Formerly lasted a career for life. The man had once learned in school usually handed out to retirement day. But in the future, we expect a more mobile work. According to framtidsbedömmare, we will be faced with six or seven different careers in the professions, each of which requires new skills, new attitudes and new values. This requires another form of education than we have been accustomed to lifelong learning.

E. F Schumacher writes: "if it is shying away from the truth if we think that destructive forces in the modern world can be brought under control, simply by mobilizing greater resources. ...om atomic age brings with it new dangers, about the increasing manipulation of genetics opens the door to new abuse, about commercialisation brings new temptations – the answer must be more and more training. The modern way of life is becoming more and more complicated – and this means that everyone has to get higher education. " The whole of society in all layers need training to deal with the challenges of the future with minimal impact as possible. Change times is not impossible, but an opportunity to embark on the road of education and seriously enter into "learning age".

The essential thing is not to focus on the knowledge you already know, but devote more time to the knowledge we do not know and still have low ability to understand in the world's new and global context. Because the conditions are changing in the present requires that we must learn to know more about what we do not know. The world is changing and change and the need for new knowledge is always present. Knowledge today has become a perishable commodity. The previously learned handed in a whole lifetime. The old idea of education meant that it learned once and for always. Today cost knowledge more than in the past because knowledge has been the character of fresh knowledge in the knowledge society. The need for the "lifelong learning" is today more relevant than ever. It costs nothing is ignorance. It is when man stops to learn which increases costs to society.

When knowledge integrates at the level above the new properties appear, resources or consequences that were not available at the previous level.

As a result, it will be extremely difficult to get an overview of what you do. When simple rules are allowed to operate long enough time or enough elements or areas appear brand new properties, impact, social losses or costs for society. Rationalisation of capitalism began as a process within the industry's mechanics, which over time has grown to man's own work environment and resulted in a stressful and monotonous environment to work in, to also involve and represent limited opportunities to offer solidarity and humanism which is worth a seal of approval. Capitalism is no guarantee of humanism and solidarity, rather undermines and weakens the democracy's basic functions – and this trend is accelerating today as counter-productivity, capitalism contains completely new risk factors and catalysts developed and strengthened over time. This development can be depicted with the words:

"The reason that human beings can't predict the world is not that the world is not governed by laws or that the individual does not have knowledge of them; Why is my knowledge is accurate and complete. And never can be, precisely because the man is a subject in the world, a *uppfattare* without full knowledge. To be able to figure out what a person will do in other words we must know everything that this man has been informed and had all the experiences that this man has had. It must have been this man's place wherever it was and acted in his behalf wherever it has been. In order to have enough information to figure out what a man will do, you have to be the man myself. " Just because you know the world and the laws does not mean that you know the world – because you do not know how parts perform along with them new properties, or what those new consequences and costs can be.

The same principle applies to man himself; "you can never predict what self or another person will do, because it requires that you have access to all the information itself or this other man has and has had, and this is impossible, because people, for the most part, works non-conscious." Expressing that everything is predetermined, like being able to predict what the weather will be for several weeks ahead. If you want to know exactly how the weather will develop a few weeks ahead, it must be the smallest detail to know what temperatures, wind conditions, and so forth that exist everywhere in the world. The longer the forecast gets, the greater the chance that the

forecasts shows error. Today, the research work with the already known and predetermined in advance and can control the access that the end result of it destined to see what you are seeing.

Today is capitalism's counterproductive catalysts many and these both seem to influence whether we like or not. Rust never take vacations nor capitalism's counterproductive catalysts.

I'll try to compile some of these that have so far been described by my writing, so some of these will come back here to depict and describe the counterproductive development together. Humans have by capitalism's selfishness put huge evolutionary forces in motion – "capitalism's entropy".

The Economist e. f. Schumacher poses the question of what the technology actually does for us is therefore worthy to be examined. "It is quite clear that it reduces some" types "of work while the other increases. The type of work that the modern technology succeed best with to reduce or even eliminate are skillfully, productive work of human hands in contact with real material of one kind or another. Modern technology seem to be increasingly taken over the human hand's work. It would, therefore, be able to express that modern technology has deprived man the kind of work it like best, creative, useful work with hands and brain ...//... in an advanced industrial society has such a work has become extremely rare, and getting a decent income by performing such work has become virtually impossible ...//... and instead given it plenty of work of a divisive battle that it most of the time not at all like. "

In all times until today, man has had his confidence and ability related to the muscle work as productive body by daily efforts carried out, today gone from muscle power to brain power and computing power in many professional fields. Very muscle work has become förståndets or tank work in the digital society. "The new form of assembly line work is based instead on the study of working time and tank movements: today and in the digital society – is the förståndets work, and should be controlled and mastered a maximum". When "hand work" slowly disappears and instead replaced with State of the art new terms that means working with förståndets and the tank work, and where framtidsbedömmare think the whole 90 per cent of all jobs will be in the knowledge and service sectors, the consequence is a very uniform working range and uniformity with similar training. In this trend towards technological and tankerelaterat work, so will many practical occupations and training totally disappear because there isn't the same need as before.

Practical jobs disappear to be replaced by theoretical, but it thins out the possibility of diversity and freedom of choice, with the consequence that many individuals with the same skills to compete for the same jobs. In this development does not fit either all humans to be theorists, while there is a need for a more advanced and qualified training for future jobs and when thresholds are continually being raised, it's easy to get left behind.

Today, the demands for flexibility and the ability to override become larger. The result of the natural sciences mechanization and automation projects "what drives itself" in the modern knowledge-based society can also mean that people who do not have time to assimilate new knowledge quickly enough are at risk of becoming "knownots", i.e. persons who are outside the

knowledge-based society. Others who unilaterally allow themselves to be formed after the performance society ideals, can be emotional illiterate. When the contact face to face will be replaced by contact with computers, machines and robots, there is a risk that the "electronic hermits" or "Aniaramänniskor" is created.

That people are in danger of falling outside the knowledge-based society means more clearly in the expert community to specialists and experts are becoming more – and the usual workers less. Expert society also creates a larger exclusion than before because they are they only have the right trade skills to mend and repair technology, machines and robots. The explosive and rapid technological development entails that it cannot keep up with creating replacement jobs fast enough, while the development is contrary to that machinery, technology and human robots increasingly can dispense with ordinary workers. Energy problems requires a new approach and a new way of thinking. Earlier, there was a deficit of labor and surplus of energy. Now it's just the opposite. It is recognized that there are many people looking for the same service. At the same time showing the historical development that working time has been shortened down.

But it also shows that many companies are being forced into bankruptcies, billion austerity package, cuts or lay-offs when wages gets too high and therefore are forced to move their operations to low-wage countries. But employment has not only become more affected by this, but also to the technological skills and competencies is removable assets. This is particularly true in today's technology development and the digital society people live today. It is recognized that update community. Artificial intelligence, knowledge and information have also been movable goods and services that can be shared globally.

Much of the development of society seems to have been the character of it as symbolizing the kortsiktighets society. Consumption of knowledge is extremely fast in several areas. "Now speaks often about and if knowledge company and industry knowledge. In a knowledge-based companies are the most important assets of the employee's special knowledge and experience.

It has now been a new problem or a new consequence of the ever-accelerating development in the modern world. Knowledge today dealt too much faster than before. Not to discover, see, understand or identify the nature of change may mean that we do not know how to adjust to it because you do not know how they themselves are affected by it, secondly to knowledge that is not operated by people too quickly become unusable or are forgotten because it lacks sense or because it does not have the opportunity to develop through the hand work and practical exercise.

When the practical yrkesvalen with time dwindling and increasingly taken over by the technological and theoretical yrkesvalen, so lost not only practical but also the hand and the body's work, and are replaced by förståndets and tank work. But the lack of practical, hand and traditional muscle demanding professions in a very sedentary work and sedentary tasks. The end result of a science project "what drives itself" becomes: the future of working life requires less practical professions, less of the hand work and less of the body's work, because technology can dispense with ordinary workers and replace them with machines, while AI development going

forward is the technology and robot superior man in the area that remains for people to work with; förståndets and his work and the remainder becomes that man may monitor, verify and repair these appliances.

All the technological professions are characterized by very sedentary tasks and makes the body's muscle work quite superfluous. The human touch and interaction where humans are involved in the process of the creation of something disappears-and it is perhaps the most important of all components to work feels meaningful and motivating. If the means of achieving the objectives do not in themselves enable individually free creation, there is a mechanical process in which; "the basis of forced medium-target sequence stands for all the non-human, non-release, non-leads to perfection.. //.. man abdicates the exercise of its own powers. It's a perfect description definition of alienation, of the mechanical the vacuity of our current society. Human failure – it's to do work under these conditions, "expresses the social anthropologist Ernest Becker. Henri Bergson described the development with the words "spiritual mechanization" and the philosopher Nietzsche described that the trend was towards a "maskinalisering of humanity". The philosopher Edmund Husserl was critical of science and felt that it had become dehumanized and dehumanizing and become an intrusion in human science.

In the longer term, the technically-oriented work to be as counter-productive in the same way as sedentariness causes loss of health and activity of the body. Technology has created a new form of passivisering in both work and leisure by passivitetskulturen. People like its technology culture so it can not say much, but in spite of this technology also brings with it a new teknostress and update stress.

The phenomenon has been described by Craig Brod in the book "Teknostress" – Computer Revolution – a man pay for what she creates ".

When the world's largest companies sjudubblar their profits without having to increase its workforce, as it portrays quite descriptive of how capitalism works, while the world's population will rise by a third to 10 billion within 30 years. Earth's resources reduces the acceleration of economic growth and live in the belief that it can be made permanent in the limited world of resources. The machines will only be more and regular workers fewer, while this development process is in progress, the story that working hours gradually always has been shortened down, but today people work more and more into old age. The ever-increasing work rate rips everything harder on the struggling man. There seems to be no option but to keep up with the higher operating tempo as screwed up. How hard should people have to work to be able to create a decent and secure existence?

Is man for the production's sake, or is the production for man? What is it all for? What is the use of increased production in the end to, if that makes it impossible or make it more difficult for the family to gather at meals, if it destroys pleasantness in the home, causes to insomnia because it is difficult to unwind, and where the pressures of modern life reduces the possibility of relaxation or stress relief. Economic growth and the constant excess means that we appear to be trapped in a treadmill where we have to run faster to keep up with the race or even survive. The

consequence of the economic logic of our consumer society is that man need to work all the harder to satisfy the personal and social needs.

There are people young and old who started to protest against the emphasizing of material happiness, against the human instängdheten, against performance and consumer friendly, and against the livshämmande element which permeates the general consumer lifestyle. Other people are starting to ask for other options. Maybe people are starting to open their eyes to the assiduous efforts to get the better of itself develops problems. The joy of life and other human livskvaliteter are being rationalised away along with the useless and machinery it disruptive.

"Consumption and performance requirements lurking almost everywhere. The amplified even by those who follow or believe they follow quite different objectives. There will be a working world style to the way of life that eventually characterizes more and more activities in society, even those where really something quite different aims; "By having all these blessed products are made available to more individuals from all social groups reduces the ability to notice how you are affected – consumption then becomes a way of life. It is more like the image of being stuck in a screw things or people are stuck in the treadmill where the increased rate of production and consumption campaign forcing people to run faster to keep up with the race and "World updates". Today's generation are the people who grow up when the demands of consumption is at its most intensive.

"Consumption and production is the servant and not her master", any more than that man is slave to the machine's productivity.

In its quest to seek continual expansion of economic growth implies that "we have a social condition in which there is lack of clarity about the values, objectives and standards, and where each satisfied needs are the basis for the new requirements". Durkheim calls this state of anomie. In seeking to master nature, there was no longer any need for traditions. They were rather an unnecessary obstacles on the way to achieve success and to move forward. The profound changes in social conditions of our time gives man an indication how rationalizations slowly erodes and dehumanizes welfare life expanding and enhancing features. Rationaliseringarnas exaggeration; the production process begins with the goal of eliminating all the "unnecessary", i.e. the non-rational – it is considered uneconomic. It was there that rationalization gains were to download.

Charles Darwin writes in his autobiography; My brain seems to have become a kind of machine threshing out general laws from a large collection of facts, but I can't fathom why it caused atrophy of that particular part of the brain that are necessary for the higher taste.. //.. the loss of this taste is a loss of happiness and may be harmful to the intellect, and more likely for the moral character, in that it weakens the emotional part of our nature. "

Abraham Maslow's "hierarchy of needs", according to his writing that when the physiological needs of people are met becomes other human needs current. Those that can apply affinity, confirmation and internal development. This new desires and new needs can be recognized as an

exploration around us and what's going on, so that you, optionally, can customize their lives and behaviour afterwards. It is not certain that humans forever are consuming themselves happy. People may wish to develop as a human being, too, where both the hand and the body's creative work must be expressed in today's myriad of Metropolitan activities.

The individual has in the big city life today become anonymous that is unprecedented in history. What should I call this; anonymity, social atomization, social alienation, spiritual isolation, alienation? Alienation helps people feel cut off and cut off from its natural contact and harmony with all living things. If the "mutual relationship" is not listed, it will be more difficult to organize themselves in a new way that suits the time human beings today live and evolve in. With "metropolitan policy", the result and consequence of rural jobs or move down, and to be able to feed themselves and to be able to get a financial security to move more and more into the cities. They move and are seeking out clean instinctively to areas that they believe will increase and improve their survival and livelihoods. "Instead of searching for funds to accelerate the flight from agriculture, we should search for measures that can rebuild rural culture, open country and allow a greater number of people have a profitable employment where, on a full-or half-time, and focus everything we do with the Earth on the threefold ideal health, beauty and permanence," writes Schumacher.

Lewis Herber saw a concern in the social contemporary developments and typed in "Our Synthetic Environment" to; "big city life disintegrating, psychologically, economically and biologically".

If more and more people slowly drag toward the big cities, so does it also at the same time the pressure on job creation and employment to the people. Under the same conditions as when hundreds of people looking for the same job, so is looking for hundreds of fellow human beings the same dwelling, it recognized that long housing queues, traffic jams and vårdköer. Another consequence of this development of mass unemployment and people can't move away from home is a bad start of the dependency. There are things that can affect your own life attitude. Previously, there was also a much larger space to be able to do "housing career" and change up itself than at present. The question is; You can start building cheaper housing? What to do instead of running the risk of getting caught up in early dependency? Man can give up in the face of this fact and back in the future and thereby deny responsibility for the development as it is with creating – or so that human beings may prefer to see the misery and live in open relationship to the outside world and hope that there is help at hand in relation to others and give answer to the outside world.

In a freer society, more open society would not only be able to afford a variety of different people: in such a society would they be needed – and feel that they were needed. In the huge urbanisation process that today is in progress when more and more moves against big city opportunities are competitive. The end result of this urbanisation process with "sales work-consuming" theory is also another community development – a tougher climate – increased social and economic gaps – exclusion – mass unemployment – poverty and greater social injustice. This is a livshämmande development for people living in a democracy. In economic

society, it was no longer the man that stood in the Center, but they had been to the means and objectives of the economic stage ring's sake.

The question is what happens to social structures if it is never possible to question its methods and the impact it has on issues involving discrimination, poverty, social injustice, confidence, sense of responsibility, the democratic openness, freedom of movement, freedom of choice, community and social conflicts and social justice. It will probably not happen something and arrest means even more decline. The problems that today occurs in big cities such as alienation, begging, homelessness is a reflection of what happens when competition increases as more and more people move to big cities in the tougher community development. These problems are expressions and reflections on real and human needs in society. To deny or ignore deny people's social and human needs is also a denial of human rights which democracy will host.

The former Director-General, Ingvar O at the central statistical office type; "In many areas, we have begun to discuss the disadvantages of technological developments and how to come to terms with it. The case of e.g. air and water pollution. The case of noise, and more. Such effects can often create concerns in our daily lives and that is why – even if they cannot always be measured – tangibly affect our environment, on welfare." Through its exploitation of the natural resources appear to be people in the rich world as culprits, the penalty now discovers that they are in the process of digging its own grave. " This makes capitalism his own worst enemy.

Amitai Etzioni writes; "again and again is the introduction of more effective means to achieve the objectives undermined those goals themselves, people's relationships to other people and their commitment to what they may consider as worth keeping high." Bertil Gardell writes in the book "production and job satisfaction" to:

"There is reason for concern in our society to those progressive mechanisation, centralisation and bureaucratisation will make life inhuman." Categorizations of people in bureaucracy means a risk of dehumanization. Another dehumanizing elements — even the commonly used — is to treat people who "fall", "object", "numbers", that in short make statistics of them. At the same time people in anonymity and it helps to increase the feeling of absence and alienation, rather than creating more presence sense and humane hot in the world of work and everyday life. Maybe people are starting to open their eyes to the assiduous efforts to get the better of itself develops problems. The joy of life and other human livskvaliteter are being rationalised away along with the useless and machinery it disruptive.

"The sophistication of the disappointment" or social paradox that the better the people get it, the more it seems to discontent spread is sometimes justified. Man grows up in during an era where the consumer market exists and all, konsumentstyra and consumer need only appear to grow because people today seem to need so much. Meanwhile more or less consciously a technological development which "human needs", and biological ones, are being replaced by "technological needs". The external technological needs may replace them inner human needs. All would and should be better off – still missing for many people experience having it good. In

this mode, there may be reason to listen to those who question the digital technological-instrumental – common sense strategy.

"Society has meant that life has become fragmented into isolated and isolating realms. Fragmentation between, on the one hand, working life and, on the other hand, leisure and family life, have meant that the relationship between people is dissolved and knocked to pieces. An interpersonal hostility occurs. Most people live thus under a tyranny ". Castle h writes that "tillitohälsans era", is characterized by people's lack of ability to manage life's risks and uncertainties. You can talk about tillitsbrist in several directions. Firstly, in relation to one's self, one's own ability to cope with life's hardships, secondly in relation with people, family, and other relatives. This also applies to organizations and systems, not least political and economic. Thirdly, how can we talk of lack of confidence in the ability to find acceptable answers to life's fundamental questions: where do I? Where am I going? Why I am on this earth? This basic need describes Spinoza in conatus; "to strive for more and more complete knowledge, which he describes as that we want to realize our true self, get up to the increasingly all-encompassing knowledge of reality."

The lack of balanced konsumtionsproportioner increases the risk to one's assessment of consumer reality becomes unrealistic and that you wind up in a kind of subjective unreality – and the uneasiness increases as a result. Young people demand more of life than just consume, it wants education, though full-year work, car and first of all, "urban amenities" as cinema, restaurants, sports facilities, etc. – and such is, of course, only in cities and towns. Throughout the world are currently an urbanisation process of enormous dimensions. Explanatory basis is said to be this; cities offering greater convenience through collective service where available (hot and cold running water, sewage, electricity, stores and mass means of communication). The workplace in the city ... offers a more differentiated and specialized professional life .... mobility is greater in the city ... different recreation opportunities are outside, communication with other areas is better. The city is growing a new pattern up due to population growth.

The question is what happens to social structures if it is never possible to question its methods and the impact it has on issues involving discrimination, poverty, social injustice, confidence, sense of responsibility, the democratic openness, freedom of movement, freedom of choice, community and social conflicts and social justice. It will probably not happen something and arrest means even more decline. The problems that today occurs in big cities such as alienation, begging, homelessness is a reflection of what happens when competition increases as more and more people move to big cities in the tougher community development. These problems are expressions and reflections on real and human needs in society. To deny or ignore deny people's social and human needs is also a denial of human rights which democracy will host.

It talks about various crises of various kinds in societal debates, energy crisis, food crisis, the climate crisis, but rarely talks about the crisis of confidence is that people feel that their civil right to vote have influence. People puts it like nothing is happening. The social misery continues in some areas, the pace of work increases and the working environment becomes more stressful, illness increases, nyfattigdomen increase, industrialization leave worn-out people after him,

leaving everything in urbanization more exclusion, climate change has taken the "time out" and been put on hold, housing construction seems almost keep pace for dismantling more than development, mass unemployment is a matter of fact, young people can not move and plan their future because of unemployment.

What lifestyle do you follow or wish for? Individuals want to be taken seriously and be treated accordingly. They expect an understanding of the social ills they perceive as flaws, worsening living conditions and development opportunities. It's about the right to self-fulfillment. People don't want to just survive nödtorften, they want to live and fulfil themselves. The concept that all would and should get better feel for some a more distant expectation. In the media portrayed this development sometimes referred to as the lost generation, in which some describe this development as it is young people who turned society back, while the other depicts this development to the community that turned young people back. This despite the fact that startup opportunities may be better than any generation in the past.

What kind of preparation and introduction of human life can expect to get today?

Consumer culture encourages people to continuously and diligently search for "reform" and "news". Consumer lifestyle requires that you constantly get new tag, where his gaze affixed to the future and all the "revolutionary news". The modern development seem to show on three routes. "Elitism" – to social engineer takes advantage of individual democratic rights and creates opportunities for self-development. The second is that you get to put their trust in "State-ISM", that is to say that the (good state) helps to create conditions conducive to their own life's opportunities for development. When the first two options cannot be fulfilled to a large extent, increases rather than interest in the rapid and temporary solutions available to recognize of "populism"-an uncritical approach to the ideas contained or presented.

Elitism associated with it being social engineer and science's ability to control everything right. Technocracy is also based on the idea that those who have the best scientific best knowledge, not politicians, should have the political power of a State. Although technocracy is a hypothetical form of Government so it is that science should be in control of all decision making. Scientists, engineers and technicians who have the knowledge, expertise or skills to compose governing bodies, rather than politicians, businessmen and economists.

The combination of scientism and elitism means or gives a gentleman is known as social engineering, a man have faith in science's ability to steer things right and believe that the good society can always be administered in the front. But it also requires changes on both human and society. Scientisten has an elitist view of human beings based on that the experts should govern. The current question is; If it is possible to get together a scientistisk position with a "democratic spirit". The stops probably at that scientisten becomes elitist in his scientism. The basic position of the scientist who sees his task not just to explain the world without also altering it, thus becomes quite inevitably representative of an elitist view of human beings. He looks not man as either a passive or active subjects. He is acting based on a view of human beings where he sees;

"a few people – lawmakers, teachers, writers with social ideals – that very active subject and many people – masses – as much passive".

Democrats talk a lot about freedom of choice and "the individual the right of citizens to influence when it comes to the choice of which form of human society they wish, and as to what risk they are willing to take in order to achieve some benefits through the development and use of certain forms of technology. Then select the hard technologies because they give opportunities to more quickly create social welfare, even if they provide less freedom and fewer opportunities to use the individual's ability and effort, and although they pose risks for disasters that are larger than the accidents they wanted to overcome? "

"Expert ideology constitutes no absolute truth about a belief that technological development is just a matter of knowledge and insight, that is just a matter of business, industry and the community at large should be organised in conformity with what the most knowledge and the technical with insightful believe should be done. This notion that expertise as the basis of society has become an ideology as a belief in the ofelbare expert should lead the way and the people have no other choice, but only have to "follow the experts". Knowledge in such a development can easily favored and at the same time lead to a feeling that the people have no other choice of technological development than that which comes directly from the experts ' knowledge. "

Do you put in this chapter's content in a historical context, it has working time in Sweden changed over time, so it's really nothing new I write about more than there are new elements of automation of work which had previously never been.

"In the late 1940s was the norm als working time of a full-time worker 48 hours a week. Many officials, however, had shorter working hours. The holiday was in two weeks. The three-week holiday introduced by political decisions in 1951 and in the late 1950s cut short working time to 45 hours. The holidays were extended for an additional week in 1963 and at the end of the 1960s cut short working week to 40 hours and femdagarsveckan was a fact ". History shows that working hours gradually declined and most of it indicates that it will continue even in the modern age.

Some believe that man in the later future, work up to four hours a day because the machine efficiency always improving-and because the resources are declining, the population is increasing and the entry of human robots in the workplace. This kind of development develops new thoughts on problem solving. That in turn requires a whole new approach, reprioritisation and perception of how the future might formed long-term and sustainable for future generations.

Howard Scott founded the social design technocracy in 1933 and that it strives for a balance of resources for a sustainable society based on technology solutions. He argued that the continental machinery will be operated by engineers who are specialized in their fields. The system rests on the basic income in the form of energy credits. This means that the inhabitants of a technocracy guaranteed a basic prosperity as well as a significantly higher time off than today, according to the technocrats. If the machines are becoming increasingly more common workers fewer

perhaps sextimarsdagar is not entirely foreign in the near future. Since the conditions in today's labour market is changing in a number of areas will require the new requirements that new strategies are necessary. Is a shorter working time in the future a prerequisite for people to be able to work during a working life with higher loads and higher demands and ever higher into old age?

Today's world is in a State of flux and change and the need for new knowledge is always present.

Consciousness researcher Robert Ornstein writes; "because humans have changed the world as much need society give conscious guidance on new kinds of customizations during all stages of life." First job may linger, the way to work or employment may be even longer for those people who are far out on the periphery and from working life. The humanities and humane must stand aside.

The hospitals will no longer caring institutions, but "care factories", and where people are seen as "care" in a health care in which all aim to in the shortest time possible and at minimum cost to return the patient to the work of the production chain. In the education system and teaching people to "examining machines", where people thrown into the appropriate functions in the social machine. The society is governed more increasingly by streamlining rules. The economic and bureaucratic bulging equipment must always generate profit. Words such as "efficiency", "productivity" and "performance indicators" has become the dominant values of society. If the first job is delayed, it will be more difficult to plan and influence its future. At the same time, increase the risk of suffering financial deterioration or problems in a more precarious and uncertain labour market because companies may be forced to cut staff or move operations to low-wage countries, or by switching to other professions or in need of constant professional development today is present in a different way.

This development, in turn, influence the choice of whether to take a bank loan to the House because the living conditions and conditions could change faster today than in earlier societies. What happens to the protection of the individual in this uncertain development of misfortune is in front, and where the only bank which is guaranteed to operate in their money? The same uncertain terms or conditions concerning the cost of taking student loans in the society today indicates that machinery and human robots are increasingly taking over the human work.

Today is it acceptable to invest in machinery, machinery, human robots to streamline, but what about the society in which this development may continue indiscriminately, and what happens to all the easier job of future jobs will require a more advanced training. Of course, there are benefits when the human knowledge is built into the technology and then be automated, but what happens to the pension system in such a development? What happens to the pension scheme with a society that can dispense with ordinary workers with machines, robots, human robots, and everything else that is part of the scientific project "what drives itself"? How are humans able to work up a decent pension to live in their old age and retirement, the people have to live on at risk of prolonged exclusion?

Likely the pension costs to soar and affect everyone's pensions. There may be significant benefits to reducing wages in order that the individual should be able to get together a pensionable income and in a sense to be able to influence this development. Reducing wages could lead to more employment and raise pensionable income, than Miss pensionable income. It is better that the two may work with lower wages and receive pensionable income, than no one gets jobs and being replaced by machine or human robot.

If the development continues as today without changes will present filled with more poor pensioners in the future and it is something the whole society will pay for. Somewhere in the development will be the streamlining and rationalization of capitalism's character counterproductive because the more machines, robots and human robots that steal and replacing human work performed a social loss and social costs in the form of lower and lower pensions.

The first character of the pensions is already a consequence of technology advances that the individual must work ever more into old age for pensions to the hand. These are the insidious way that capitalism's rationalizations and erosion of democracy is that you hardly notice them. It's like that slowly and slowly dilute its content and value and thereby replace the long-term strength of short-term durability, and it leads in turn to the texture is weakened and loses some of its elasticity and good strength to keep it together, which is a little further away. The worse option is to completely ignore this trend and pretend that nothing changes when it all really is about to change.

Richard Sennet writes that; "short-termism is a policy that undermines trust, loyalty, and mutual commitment. ...rubbar long-term actions, mutual trust and commitment and unplugs the will of action." Today it is in a changing time replace the old social fabric with a new of more solid texture. It is impossible to solve today's challenges with yesterday's policy if it wants to develop a more humane, medmänskligare and fairer society to live, grow and develop in.

The Economist e. f. Schumacher writes; "If the economic system is not able to make this, it is unsuitable. If it can't get past their extensive abstracts, national income, growth rate, input-output analysis, labour mobility, capital accumulation; If it cannot get past this and come into contact with human realities as poverty, disappointment, alienation, despair, breakdown, crime, escapism, stress, overcrowding, ugliness and spiritual death, then let us scrap the economy and start from the beginning ". What is the meaning of democracy, freedom, human dignity, standard of living, self-fulfillment, personal development? Is it a matter of goods or people? Needless to say, are that it is human dignity that take priority over maskinvärdet, but that capitalism rationalization leads to even more competition and more intensive activities in the market.

The global economy today is an example of a complex network connected and influence each other. The global economy has adopted a new character — it raises a "whole-sea-rocks-atmosphere". It is no longer about small ripples on the surface, but provides substantial economic waves around the world as a major economy is bankrupt. The financial crises have

been the consequence of the transformation of the world economy. The capitalist system's growth is based more and more on a form "financial doping" relating to economic manipulation.

The economic "glass sea's buoyancy" can be illustrated with a thick ice which thinned out from above as much as from underneath, while the weight of the financial debt mountain grows and increases the weight on it. It is not without reason that the light people reality that portrays today's burning at both ends, and faster than ever. Others depict developments like the landing distance becomes shorter and shorter in order to have time to land safely. Others make the parable in today's waste of resources with a sugar bag with holes running out all the faster, while more empty contents from above.

Capitalism is to saw off the branch on which it sits on by plundering the Earth's resources and leaving a plundered the Earth for future generations. Pumping up economic growth by a form of economic doping becomes over time oversized in relation to reality and what man really has to live by. It is like trying to breathe in more and more air in a balloon and stretch the boundaries of what is called the balance and effective over the longer term and discourage economic growth.

One way to achieve knowledge is to step into the story by interpreting it to see where it may lead to in its ultimate impact. It's a balancing act where reality meets the unknown, or in the border line where fiction meets reality. Knowledge and logic are at the familiar, while knowledge and imagination are operating in the unfamiliar, but they are nevertheless connected and dependent on each other's functions. Simply put, one could say that each unique theory, unique work of art, strictly speaking, is dependent on the ability to ask questions that are different from the previous questions.

I convey no complete manual to follow because it is more valuable if people themselves come up with what they consider to be important for them that means everything for someone, can at the same time mean nothing to someone else. My writing is my personal view of the present development in the longer term. It is an attempt to try and put into words that which is yet to emerge with a clear sharpening without perceptible only as faint shades of the unknown and yet unfamiliar in the future.

Through human efforts, the man approached his time challenges. People throughout history have always been improvising. It is nothing like today's generation is exempt from. It is thanks to its capacity for improvisation and creativity as man succeeded with its contemporary challenges. In a society that gives priority to the uniformity is likely to degrade this ability instead of develop. The historical and evolutionary development has not suddenly stopped for the generation that today to take on the challenges of the time. This lead to the modern man need to acquire new knowledge, which not only gives priority to the short-term but also gives legitimacy to the long-term.

There is no "quick fix" or any all-purpose tool that solves all the troubles and difficulties. But one thing is for sure though and that is that it becomes more and more questions as the complexity increases. The new globalization involves a new form of complexity to grasp on. Awareness

creates new opportunities and new areas that had not previously appeared with the same sharpness and clarity.

When "self" offers the possibility to perceive reality as a more coherent organic whole, so it will also affect the deeds and documents which may be expressed in everyday life. A medmänskligare society is also a healthier society. Because the society we live in is characterised by our efforts to acquire property and make a profit, we rarely see any of the lifestyle, and most people consider ownership lifestyle as the natural way of life.

"It's when life has been threatened by shortages and loss of Habitat as the ability to have benefited and developed further," said developing the historians. To survive in the hardened the living conditions required the ability to cooperate and organization. "Every major step in evolution have led to increased organization and a greater complexity compared to the nearest previous. Evolution is a rapidly accelerating process. Each new step only takes a fraction of the time as the previous one did".

There is no society in its historical evolution as lived with today's changing world with inflated. Globalisation means that the outside world needs to be understood on the basis of a holistic awareness. The holistic approach is just an expression of life's complexity and all it holds in the big world. To perceive the world as organic whole with its complexity requires exercise.

Today lined the innovation, boldness, and new patterns of man to take on the global challenges and at the same time to maneuver out of the increasingly riskfylldare waters and an impending impasse.

"When a system or a model falls short is starting a paradigm shift to take shape and evolve, and the new paradigm will receive a recognised position because of the ability to explain the observations that could not be adapted in that old."

## Chapter 6/7

### "Nature's nemesis"

In the same way Craig Brod described the computer revolution in the book "Teknostress" – Computer Revolution – a man pay for what she creates ", as is" nature's nemesis "If the consequence of the Earth's resources is sprinkled like pollution across the world seems so sensible – and yet what the world is doing. Earth is closed system, so nothing is lost from the Earth's cycles. What you think they get rid of just pops up somewhere else. Sometimes in a different form, but does not disappear. This is capitalism and welfare back. Scientific and technological development attempts to make himself master of nature by mastering the means that it has made nature to his slave, finally fights back against his master.

The phenomenon can be described as a "nemesis naturae", a nature's revenge, as punitive affects the State of the society for its hubris, or exceeding the relevant. Natural resources exploitation is threatening to drain Earth of non renewable resources, upsetting the ecological

balance and at the same time, there is a risk that the leave in heritage a looted and exhausted Earth to future generations. "Today we are quite clear that human intervention in nature not always so harmless, but for the people where the Earth and sea with no age. Man could form their own Kingdom in nature. Therefore, it does not damage the led. Nature was composed while human activity had a short-lived process. "

The capitalist short-sightedness has made counterproductive, and during the same ongoing process as the computer revolution creates an environment where it will have to pay for what it creates, so embezzled the Earth, deserts are spreading, human security is likely to be affected and threatened. All this is nature's protests, in which man has so far largely just responded by developing new, increasingly sophisticated but often also very risky "motteknologier". This is a screw without end. This development takes the same expression as the classic technological fix: the belief that each problem as modern technology gives rise to also have a technological solution. This means on military technology the illusion that all the dangers that the redevelopment have created can be averted with further rehabilitation. The modern capitalism's development can be described with one word: unchecked. Economic growth are an unlimited growth in a finite world of assets, the climate threat is accelerating uncontrollably without anyone knowing how rapidly this evolution goes, the population explosion continues, social structures collapse, while the wars seem to be more in an environment full of geopolitical concerns. It is as the philosopher Georg Henrik von Wright depicting the world from its "provocative pessimism".

There is no sensational news that capitalism's impatient opportunistic hunger today has been allowed to develop due to neglected screening of future consequences and effects, and because of selfish national trade policy rather than international cooperation. Historically, it has to some extent been able to as an excuse claiming that mismanagement of social skills. Which book we look up relating to the planet and its environment, so portrays the a kind of looseness in the Steering, in one area after another, of how the Earth's resources have not been able to return the fredas exploited and abused, with air and water pollution, deforestation, poisoning and acidified streams and lakes, resursplundring, impoverishment and even mass starvation as a result, where the natural water erosion and jordförstöringen slowly eats up meters metres of coastlines and rivers and affects a stealthy avnötning of bebolig and arable land area.

"Other examples of land degradation is chemical changes e.g. salinisation, contamination and leaching. Physical changes, leading to land degradation, can be done by hard krustor is formed and the Earth becomes so compact that pore volume and thus the soil's water-holding capacity reduces with increasing runoff shapes instead. The water, which would have seeped down into the ground and rated slopes to greenery, runs instead of on the surface, flushing away soil and cause flooding downstream in rivers. Heavy rains leading to soil erosions to severe losses of fertile, shallow topsoil from sloping land. Desertification is increasing in dry areas and deforestation of tropical forests is today's two largest global environmental problems. If the present rate of soil degradation continue, close to a third of the world's arable land have been destroyed within a femtonårs period while the remaining area of non ridden, productive tropical forest will have been reduced by half. During this time, the world's population is expected to

increase to 10 billion people. The condition of inadequate supply caused by a growing world population, to be live on the shrinking total resources, compounded by the disproportionately high consumption in the developed countries. "

"Maximum economic growth, maximum production, maximum consumption may not be sensible target for a humanity that live in a thin membrane of life on a limited sphere. Now we have to find new forms of production which allows us to live with the Earth's resources. Instead of poison and d them. We must find a new way to distribute and exploit this production for human liberation. What we must do is work together to take control of our lives. We need to create a new way to live. We must change our view of human beings on nature and on the goal of human societies ".

The most recent billion people took about 14 years to accomplish and the increased population of 195,000 per day. This figure has now increased to 216.000 individuals per day and if this trend continues, the world's population in 30 years be 10 billion people will increase by 273,000 people just every day and all year round. Because the average life expectancy in the world brings with it also that resources must be sufficient to increasing numbers of needy and must also hand more and more years, and the economic world who tell all to more growth, more production and more consumption is the right solution to today's crises and problems. In the meantime someone else working up his monthly salary, so have time to world population during the same time period to increase as much as a country's entire population of 8 million people.

Each day as the world population increases, either it is or people per day 216.000 273.0000, so this increase corresponds to an entire new city in the world is emerging just every day looking for good health, food, housing, education, work, livelihood, solidarity with animals and a green environment wherever you are in the world. In other words, it grows a new population that corresponds to a new city of approximately 250,000 just every day somewhere in the world. To the size of a new city is born and grows up just like every day, yesterday, today, tomorrow and throughout the year giving perspective to how fast this development actually is. This evolutionary process will not break and is an ongoing process online 24 hours a day. It is this reality that today prevails and living conditions as humans to relate to. Human attitude and needs of economic conquest have made it blind to that natural resources are limited and can be exhausted. The opportunistic profit quest and the quest to continually surpass the already achieved economic growth has contributed to the world long ago passed a limit equal to maybe 1.5 times the planet's potential resources. It tends to be expressed in terms of overconsumption. With the same intensity and speed that the world extracts and exploiting the Earth's non-renewable resources from the Earth's innards, so devastated the forests with the same frenzy and marine fish stocks collapse faster than ever. "A system in which people do not like to see any real reason to care about each other, barely able to maintain its legitimacy in the long run".

Approximately 71% of the Earth's surface is covered with salt water and only 29% corresponding to 149.450.000 km <sup>2</sup> is composed of country. Of these 29% 40% forest, 12% are permanently covered with snow or ice, about 20% of the Earth's land surface is desert, and around 7% consists of mountains, rain forest amounts to approximately 7% of the Earth's land area, and at 30% of

the Earth's land surface is carried out that agriculture in some form. Of the 29% total land area so exploited and subjected to the daily intensifying pressures and land degradation because of different emissions and lack of time for recovery. Another area that affect how the Earth's land surface that land use is used or operated is that cattle today uses about 30% of the Earth's entire land area under permanent pasture, but even 33% of global arable land used to produce feed for cattle. Because forests are cleared to create new pastures for the animals, it is a contributing factor to the deforestation of rain forests where 70% of the former forests turned into grazing areas. The UNITED NATIONS says that prosperity where people are consuming more meat and dairy products every year means that the global meat production is projected to more than double from 229 million tonnes in 1999/2001 to 465 million tonnes in 2050, and dairy production will increase from 580 to 1043 million tonnes (URun.org).

With this kind of development rate would need to transform the mountain ranges to the grassland, lay waste to old growth forests and natural parks and demolish every single city just to be able to have pastures for cows. To produce about 95 kg of meat that humans eat on average per year require an estimated 4.7 hectares of pasture to produce 95 kilos of meat for each individual. It is estimated that about one billion people going hungry every day, which is 1 out of 7 of the world's population. In fact, you could give every single person on Earth enough with food if it only took the food given to animals and actually let people eat it. Today we use huge areas of land for the production of vegetables, feed and grain to animals in order to get to the meat products to the rich world in the developing world. In a report from the United Nations ['Rearing cattle produces more greenhouse gases than driving cars'](#) (direct link to un.org) writes that livestock production of cattle generates more greenhouse gases than all global transportation combined. The livestock sector accounts for 9% of all CO<sub>2</sub> derived from activities that are människorelaterade, but gives a much larger share of even more harmful greenhouse gases because it is 86 times more destructive than carbon dioxide from vehicles and is considered to have a 296 times the Global Warming Potential than CO<sub>2</sub>. Livestock business is among the most damaging sectors of Earth's increasingly limited water resources, contributing among other things to water pollution from animal wastes, antibiotics and hormones, chemicals from tanneries, fertilizers and pesticides used to spray feed crops enter the UN in its report.

Species extinction that we see on Earth is the overgrazing and Habitat loss caused by livestock production on land and overfishing in the oceans. A growing world population requires even greater areas of land to the cattle to pasture and produce meat, dairy and egg products to the rich world. For 10,000 years ago constituted wildlife 99% (a) biomass, while the man was only 1%. Today, 10,000 years later, and it's really just a brief period of evolution is the human being and the animal it owns 98% of the biomass, wildlife accounts for only 2% today. In practice, modern society had stolen the Earth from the wild animals to the instead will be used for the breeding of cows, pigs and chickens, and fabriksproducerad fish, and the sea is described as even more spoiled.

Today will also increase the percentage of contaminated land. Its population is growing. Water and land erosion continues. Melting of the polar icecaps. The deserts are spreading. Deforestation must be stepped up to create new pastures. Fish stocks are shrinking. The issue of

over-grazing increases with the number of livestock for the production of meat and dairy products. Överodlingen thins out fertility. The clearing of trees and shrubs to the household fuel increases in step with the increased population. The heat rises in the seas and coral reefs are declining. The extent of animal and species extinction is currently the tallest and fastest process ever in the evolution. Water and air pollution continue. Land and jordförstöringen is reinforced by human over-exploitation and damaging the productive upper part of the soil cover.

We have previously described the rain forest as a fall in sheets and the planet's mismanagement is already on to empty reservoirs and reserves where it is estimated that approximately 2/3 of the Earth's non-renewable resources is already exhausted. This process is going on whether you believe that human activity is the cause of today's discussion on the climate threat. Today, the media regularly read about the recurrent flooding in areas that are not even located on the shores near the sea, and today no one really knows for sure how much of the Earth's 71% that will be covered by sea water and how much of today's 29% land area which will be made up as the land area, and what are those consequences when 30% of the Earth's entire land area become pasture for cattle and in beef production also is expected to double by 2050? When will this area one of capitalism's counterproductive disadvantaged development?

"The production's logic" is neither logic of life or society. It is a child of both of them. The destructive forces that the trigger can not be brought under control if the "logic" of production itself brought under control ". In this development are all losers and in the face of such a development are also all responsible. Unconsciously or in ignorance keep on wealth countries ' enthusiasm for maximum consumption and maximum production cannot keep in the long run. Climate scientists describe already today that the Earth has become a planet in crisis in the form of climate change which is becoming more intense. With today's capitalist development, it is not unlikely that it will in future lead to energy shortages, food shortages, water shortages and health deficiencies of greater proportions than ever, where affluent society rather than creeping risks evolve towards welfare becomes a ransoneringsamhälle in a longer future. Researchers believe that this development could also lead to the climate war.

Man's task – and the task of all education is to find good instruments and good practices that help you work to understand the climate change human face – and in which it will live and make their choices. "energy problems requires a new approach and a new way of thinking. Past the deficit of labour and surplus of energy. Now it's just the opposite. When population increases so also grow both the need and the cost of welfare social care, health and education because it requires a larger staff of public utilities in order to sustain their welfare standards.

As a result, our economic instruments will also be used the other way around – taxes and charges should be brought over from labour input of energy raw materials. The economic principles need to submit to ecological principles in greater cooperation – and not the other way around. If people want to come to terms with resursplundringen production must submit to the genuine human needs. The people that will give shape to the future consequences of climate change and the coming generations. "Future generations will read in the history books – if any – that towards the end of the twentieth century people were arrested by an inexplicable desire to purposefully

work on destroying this planet." If human civilization will have a chance in the future, it must make the law of the jungle to the law. Nature never wastes that the technically-oriented civilization. Nature reuses the same material in their cycle. In this process is the jungle incorruptible. It allows no wasted.

List of consequences of climate change can be done forever. Consequences means more floods, prolonged drought, more tropical cyclones, megastormar, heat waves, extreme temperature variations and the rise in sea levels. Climate change will affect agriculture and food production in the world due to the effects of elevated carbon dioxide levels in the atmosphere. Heatwaves and extreme drought disrupts the precious balance that would otherwise prevent miss growth – and the loss of pasture means at the same time worsening production possibilities for agriculture and the inferior green baits for the cattle. Changes in the global environment are affected indirectly through changes in water, air and food quality and the impacts on ecosystems, agriculture, industry, settlement and economy. Further increases in sea level rise in places will bring wetter coasts and in other areas it will be drier. There them melting of the polar icecaps climbing sea level rather than at the coast and slowly affects the continued erosion. This kind of serious climate change could lead to people suddenly have to move when land becomes unusable and obebolig.

This kind of development is forcing the man to withdraw from farming near rivers and move to new cities in order to try to find new opportunities for their livelihood, housing and survival. Climate changes in the future will mean that countries far more will receive large amounts of "environmental refugees", who are forced to flee due to future climate change. Humanity's future as a species is dependent on the cycle and phase equilibria in the narrow borderland as territory of life on this planet.

The climate threat, and global warming is accelerated and accelerates due to new factors in a way that has never before been done through human evolution.

Never has it been so large amounts of carbon dioxide as today

Never have so many carbon particles spread into ispolerna today and draw where the Sun's heat and helps to speed up the melting and heating of the snow

Never have there been so many billions of cars and various freight vehicles today

Never have there been so many industries in the world that emit heat

Never have factories and industries kept running 24 hours a day like today

Mankind has never spent so large amounts of energy today

Never has the world been populated by 7 billion people consuming energy

Never has the need for energy has been as large as in the 21st century

Never has man had more energy-guzzling pastime today

Never has mankind had so many electronic products today

Never has the consumer society been so widespread that today requires more production

Never before has humanity's population lived online, which constantly consumes electricity

Never before has there been such huge amounts with cattle produces more greenhouse gases than all transportation combined.

You cannot impose any other man different attitude changes or determine what environmental values to live by. The most you can hope for is that man gradually acquires new knowledge and skills that are in tune with the different global challenges. It is not by persuading people that lasting changes and becomes permanent, but by their own insights and beliefs. To change course begins with the words; time for reconsideration. The new world that is today being built up and developed is on most sides and seeking therefore also global and lasting solutions. The modern progress has often gained at the expense of a major mismanagement of resources of the sphere. It draws up like a big plundringsmaskin just everywhere – and leaves behind a desert of resources. Once a site is exhausted drag it on to the next. When more and more sites are becoming depleted in resources reduces the also people's opportunities to settle in these places. Today is also used increasingly large machines that accelerates this trend.

"The rich world is moving in the wrong direction and the poor would do wrong to follow them".

In 1955 gave Tom Dale and Vernon Carter, who were two very experienced ecologists, published a book with the title "Topsoil and Civilization" and writes that; "the civilized man has drawn over the surface of the Earth and left a desert in their footsteps". Further writes Schumacher; "This claim may be a simplistic hyperbole, but is still not completely unfounded. The civilized man has looted out most of the areas where she lived for a long time. It has been the main cause of the downturn that has befallen her civilizations in the older built-up areas. How raided the civilized man this favourable environment? She did it all, emptying out or destroy natural resources ". It is a trite fact that Earth's cycles is a closed and its assets are limited. Previous patterns of life and natural resources that have existed for thousands of years and built up by previous generations, have been destroyed during a single generation time. It is recognized that waste of resources and mismanagement of natural resources. Human activities have for a very moment in Earth's history reached such intensity and extent of the risk to life sphere's fragile balances are being seriously disrupted.

"Today's current economic and social thinking is based on the assumption that the rate of growth that has characterised the current temporary period can become permanent," while ignoring the fact that natural resources are indeed limited and shrinking ever faster. The UN's former General

Secretary talks about the need to radically change course: "that humanity might have a ten year old, just one time to bring about a turning point for its four dominant problem – the arms race, the population explosion, environmental degradation and global poverty.. //.. in the long run, it is a question of survival, a question about how long the Earth's total resources will lead to an ever faster growing population. The world crisis of poverty need to be addressed in agricultural modernization and industrialization, we say us rightly. But it is precisely the processes and the urban sprawl that follows in its wake, who along with population growth creates the increasingly serious environmental problems.

Human resource management and resource management must be seen in a long time. A valuable starting point can start with the question; How will the Earth with its natural assets and resources look like man hands over to future generations? Basically, we need to learn from nature's processes and as far as possible replicate the in technology and resource management. Estimates of how long it will be before fossil fuels are depleted varies slightly, but the human being realise more and more that their life span is limited and that we must find a satisfactory alternative. Developing countries ' massive needs of today begin to make their presence felt, the increased population on Earth contributes to outstanding resources and consumed faster than in a decade, and this development is done without apparent view of future economic climate consequences.

Resource destruction on a large scale has been allowed due to neglected screening of future effects and lack of impact assessments and because of egoistic national policy rather than international cooperation. A short-term economic EGO – policy control and determine the human living conditions before a sustainable ECO-policy.

"The faster the assets is allowed to shrink, the shorter will be the time that humans have to in order to develop a new basis for the economic existence." There is no need for sophisticated what-if analysis to arrive at understanding; that time is running out and it is becoming increasingly urgent to today begin shaping the society the human being to live in if people aged.

Kirkegaard; Life can only be understood backwards, but it must be lived forwards.

"The future is always in the making, but it is created largely by existing materials that you can have good knowledge about. The future is therefore largely predictable if we have solid and extensive knowledge of the past. " Listen not to the climate scientists perhaps humans are themselves a computer capable of predicting the future in a better way or you have Lint in your ears.

Kulturhistorikern Theodore Roszak argued in his book "Staff Level" (1979) to "there is a close relationship between a planet's needs and a person's needs. To the environmental crisis can be seen as a personal problem facing us. The condition can be seen on our own bodies and our own anxiety. The road to a more viable civilization go through people's courage to dare to see themselves, notice themselves. Only when we dare it, we can take advantage of our world, the planet we are so closely related with. We must learn to dare to be people ".

"It was a beautiful, harmonious, seemingly serene planet, blue with white clouds, and the seized a compassion deep in entrails — a sense of home, of being, of identity. And at the same time, and immediately after this step, the understanding that under the blue and white atmosphere fans a growing chaos as inhabitants of planet Earth generated among themselves – population and an unemotional technology was rapidly grow beyond control ".

Giddens talks about a Juggernaut-"a okontrollbar machine with tremendous power, which we humans to some extent can master collectively, but which is also threatening to evade our attempt to control it, and that has the potential to destroy itself. Jaggernauten crushes those who try to resist it, and while the periodically gives the impression of having a steady direction disappears the also occasionally in directions that are unpredictable. The journey is by no means entirely unpleasant or unprofitable; It can often be exciting and filled with hopeful expectations. But as long as the institutions of modernity made up we will never be able to control the direction of travel or the speed. We will not be able to feel safe. The terrain we travel through is full of risks and dangers. Feelings of ontological security and of existential anxiety will coexist in a constant ambivalence. "

"The image of the naturally rich, harmonious and free human being who would rise up in their perfection when the shackles of social oppression and social injustice occurred, has been a live source in all reform movements. Trosvisst and sustainable, they have fought for the freedom of man of longing. But today this ideal conception has been a source of disappointment, sometimes bordering on misantropi. When the human being after generations of toil and struggle had got security and freedom like never before, did not become a reality of the beautiful Greek God's images by decades adorned the covers of progressive books and magazines.. //.. nor are there many signs of gratitude for the new freedom and the good life she has received. But one need not lose courage if one is willing to revise its own opinion and gives up a misleading pipe dream. "

Of course, each civilization money, education, research, and more, but what is especially needed today is a revision of the purposes for which these funds referred to earn. The economy does not serve its purpose if full employment and economy with high growth unless it also frees up public and private resources to combat the new challenges looming over the new globalization, Earth, air and water pollution, and global warming as the climate threat. What are the hopes of man ever to break out of this economic circle? When is the world's natural resources and the economic gains sufficient large in an industrial system that consumes and produces so much, but do so little in the area of climate change.

The industrial approach, together with the constant economic growth model Foundation of the exploitation that takes place in the form of a permanent crossing. This development is possible because the needs are socially created and lacks natural saturation levels. "Because the human needs are socially created and lacks natural saturation point should any external force, i.e. society, helping to limit the tendency to increasing demands. Durkheim calls because this social control's problem ". Human attitude and needs of economic conquest have made it blind to that natural resources are limited and can be exhausted. The ruling motto and guiding principle of life is higher GDP at any cost. In the modern and stressful contemporary trend industry at high

pressure, working shifts, 24 hours a day and working seven days a week. One might ask what all serve to; is it really the most important thing, that it produced as much merchandise as possible? Is man for the production's sake, or is the production for man? It does not appear to be human dignity which ended up in first place, but the rate of production.

This development affects the economic foundation that prosperity is built on. The modern human needs just grows. We consider ourselves to have to so much these days. The need is made more and more and produced even more and this will be carried over different land routes.

Our time today must be understood on the basis of the globalization man created and format as its existence. The new globalization that people and societies in the world created also causes new forms of crises in the past have never been handled by humanity – global crises and global crisis management.

The prevailing political and economic message is; to constantly increase our standard and industrial production. Man's manas at one and the same time on the one hand, to care for the Earth, and to destroy or destroy its natural habitat.

"Man would be the dimensions – nothing would be allowed to grow unimaginably large for man. This simple and humanistic principle should be guiding to all our actions. Instead, we continuously commit outrages on the, and our biggest sin today is the worship of economic growth. This is devastating consequences for the world community. The paradox is that the problems and dangers we face are not the result of our failures, but by our success. More such successes will only worsen problems – because we confuse means and ends. We have allowed our technological development determine the goals, rather than with the wisdom of adapting targets to our real needs and then choosing the appropriate funds. We should stand in Pact with nature. Instead, we are about to crush it and ourselves "it is when people are trying to blow up to nature's limited frames and resources that the consequences can be disastrous.

The world in which humans inhabit, in which we are born, working and dying, gives us an opportunity to sit down and reflect on what really lies behind our geeky life within the hive of activity that we call society. What is it about our professional activity in different areas trying to achieve? What is it that binds together all human activity around our globe? What is society, and why life is the way it is? Many questions – and many more if we begin to unravel one of the various and numerous threads that make up the tapestry of possibilities that man created in a few thousand years during the daily toil and struggle for bread the diet. It is amazing what man has so far managed to create. In a new time set the concept of effective as the principle against self-usefulness and the common good. Today, we can see how it for a long time have developed a business that is set to the maximum possible profit and profit instead of the greatest possible benefit for more. The economic policy will be set to that man should earn, rather than to serve the good purpose. Economic capital has become impatient and calls for quick return. It requires immediate profits.

Who is it that controls and determines in a democracy – is it the people or business? The financial needs have no natural saturation point. When human and social standards be displaced and being eliminated will kortsiktighets principle shaping everyday deeds and documents. It is the short timeline that must govern these activities, a timeline which becomes detached from ethics and nature's needs. "If whole societies become infected by these loads can they satisfy achieve amazing things, but they are increasingly incapable of solving the most elementary problems in daily life," says e. F Schumacher. Instead, a kollisionskrock wait and a spiritual awakening be unprecedented.

It is nature that may be slapped, but also future generations. This attitude to life or should I call it "commercial nature" means that you will leave a utplundrad Earth as inheritance to the subsequent generation.

Harry Martinson wrote: "the world needs is a downhill the ...//... where not much can be stopped". The individual, institution, organization or the society that has been purchasing power available can only produce at incessantly without regard to nature.

Man lives after the show that the Earth's resources will never run out.

The modern economy is based on the fact that there are no restrictions at all and are planning their lives after such a stance. The grinding must be; If there are financial constraints to consider, what then is the appropriate approach to the economy? The economy has reached its peak, if so, is it a good idea to try to hold on to such a belief?

"The ecological problem" is partly about the earth today is much more densely populated than it was in older times, and there are virtually no new areas to move to. What is the fundamental factor to global warming; is it because of the high consumption rate that requires a constant increase in production or is it because of the overcrowding that too many people are consuming? What is the meaning of democracy, freedom, human dignity, standard of living, self-fulfillment, personal development? Is it a matter of goods or people? Of course, the people.

The Economist e. f. Schumacher writes; "If the economic system is not able to make this, it is unsuitable. If it can't get past their extensive abstracts, national income, growth rate, input-output analysis, labour mobility, capital accumulation; If it cannot get past this and come into contact with human realities as poverty, disappointment, alienation, despair, breakdown, crime, escapism, stress, overcrowding, ugliness and spiritual death, then let us scrap the economy and start from the beginning ".

The risks also means that the environment around the human being is being poisoned and suffer from contamination. "People are starting to get their eyes to this threat, and it requires that pollution should be stopped. One considers the contamination as an rather ugly habit that careless or greedy people who are addicted to, people who as it were throwing their waste over the fence into the neighbour's Garden ".

E. F Schumacher writes; "it's not that we need to invent something new; at the same time will do it not just to turn back to the old wording. Our task – and the task of all education, is to understand today's world, in which we live and make our choices. " If man does not perceive that it is rooted in the historical process and reality, it will instead be seen as a series of impulses driven by instincts. Kortsiktighets perspective in the long run can shape people who more easily affected by external information and guided by their impulses and instincts. Life is a historic process, historical development, and a historical evolution and man is a piece of it. Every human organism has undoubtedly an intrinsic ability as shaped by environment and surroundings.

Economic activities become divorced from ethics and human values. The financial mechanism has come to be regarded as an autonomous entity, independent of human needs and people's will ". "The conditions in the global capitalism has created a conflict between the internal properties and external experience, where the sönderhackade time the experience threatens people's ability to develop into morally sterling individuals". The economic activity extends to the hope of finding a new planet or in any way exploit this planet's resources. It is hoped that Earth's solutions to climate change and its impacts is to search on the outside and not be understood based on the realization that they can only be solved within the planet's own closed living environment. It is not the usual consumer and man that is crying out for new space cities in which an extremely small part of humanity would be able to process Lunar and asteroid materials.

If people perceive the own person and the planet as two very different starting points, so the result is that it becomes difficult to create a common coordination of human actions and deeds or shaping a common global agenda. "Act as if what you do makes a difference," said by William James. To affirm the will and take a position on the values and morals that we would stand for nothing because we on the road can find some eternal values or absolute true morality but because we ourselves must develop an image of ourselves and the lives and then lay down the documents, the standards, that should be our guiding principle. People who are able to rise to this perspective is a new kind of people.

Ruth Nanda Anshen has written to; "moral Hussain in the universe, just the force that all human effort ultimately depends. In this way, maybe we can come to understand that there is an intrinsic connection between the spiritual and intellectual development, that never is determined by external circumstances even if they depend on external circumstances. In this way, the huge repository of human knowledge connected with insights about the nature of human nature ".

The limiting factor is found in humans, not in the task of learning.

New standards of education and training must help new generations to learn to perceive himself as a man in a mutual relationship to nature, given the current environment, fire climate threats and issues related to global warming. Climate scientists believe that the landing distance shortened down faster and that something needs to be done; immediately. The uneasiness the new generation experience shared by many. The global issues are huge and time is running out.

"Why so much more reason to start with to be prepared and prepare for the changes that most people feel is on its way to becoming more and more important. Such political grip will gain favor, because they correspond to what both young and old in their everyday experience that urgent problem".

Consciousness researcher Robert Ornstein and the biologist Paul Ehrlich writes in his book "New World, New Mind" from 1989 that "the world who created us is gone, and the world we have created is a new world, we just have developed a small ability to understand". They believe that people must change the way we perceive the world. "If understanding cannot bring to the world a set — or shall we say a toolkit-powerful ideas have the world look for it as a chaos, a variety of unconnected phenomena, meaningless events". "Civilization is threatened by changes taking place over years and decades is too slow for us to experience them immediately". Therefore, we must embark on a new development process, a process of conscious development. ...vi need to replace our old brains with new. New forms of education and training must help new generations to learn to perceive the world in a way that is appropriate to the problems the world faces, according to Ornstein and Ehrlich.

## CAPITALISM'S TITANIC Chapter 7/11

### **Omega Zero Point**

The future of Sesamportar opens not with yesterday's knowledge, models or formulas, because the complex cannot be understood with yesterday's answers and keys, but requires new issues that are relevant in today's technological world. Much of what I write about is already known, so it becomes a form of compilation with various quotes of what others have expressed in various

related fields. The essence is not to present the past and old that is claimed to be true, but an attempt to present or introduce something new in a new context, not the already recognized as hemtamt but that breaks with the ingrained. Man must not greater self-awareness only by processing the old experience but also by bringing in new ones. New experiences homelessness and you get the opportunity to try out new paths.

Judging by the increasingly increased pace will this transformation, if it is carried out, to be released within the next few decades. It would be what Teilhard de Chardin called "Omegapunkten", the point where the universal and the personal culminates in each other. However, it would be wrong to see this omegapunkt as any endpoint in evolution or in human progress. It would result in an additional dimension in evolution. And new dimensions can, precisely because they are new dimensions, not be expressed with a previous reference frame terms. From the current position, it is probably impossible for us to imagine how this new evolutionary level would be constituted.

**Omegapunkten** is the point when the universal and the personal culminates into each other. This process is already in progress today, but the trend is to start with so slowly that we hardly notice it. When it comes to the evolution or nature was often no premonition of the approaching change until it actually begins. This process is similar to when it boils up water. When the water starts to warm up, released a small but growing number of molecules to form water vapor. As the water heats up further increases the number of molecules such as volatile gradually, until it is at the boiling point is a quick change. It is conceivable that society, as more and more individuals reach a higher State of consciousness, will experience or achieve a State where similar passes from one stage to another – **a sociological phase transition**.

This development comes just every single area, but can develop different fast depending on different circumstances, possibilities and conditions. Evolution never stops in the same way as rust never takes a vacation. Biological evolution is complete, but the mental evolution has only just begun. Counter-productivity of capitalism means that it pushes up the speed of development in one area to the other. Evolution is a rapidly accelerating process. Each new step only takes a fraction of the time as the previous one did. Each major step in evolution have led to increased organization and a greater complexity compared to the nearest previous. There is no society in its historical evolution as lived with today's exorbitant and changing world.

Globalisation means that the outside world needs to be understood on the basis of a holistic awareness. The holistic approach is just an expression of life's complexity and all it holds in the big world. To perceive the world as organic whole with its complexity requires exercise. The quicker people are living, the higher rate will future to man. The advantage in past societies was that everyone had time to adapt because the change took several generations of clients. Today is changing the human race the world far faster. It previously formed over thousands of years and done alignment possible of man, the rapid evolution of technology has changed in the last thirty years.

Today's challenges in the globalised society is completely different than those the man faced. Human beings are not prepared to understand or manage this development without exercise. The world that was created for us is gone, and the world we have created is a new world that we just have developed a small ability to understand, express Ornstein. There is no learned deliberate or natural reflex to react to the new because man through evolution have never had to deal with today's complex and global, and slow changes, creeping changes and environmental degradation.

The world that man today, perceive and process is so different from the world that is the evolution of consciousness has been fitted and designed to handle. It has now been a new problem or a new consequence of the ever-accelerating development in the modern world. Knowledge today dealt too much faster than before. Not to discover, see, understand or identify the nature of change may mean that we do not know how to adjust to it because you do not know how they themselves are affected by it, secondly to knowledge that is not operated by people too quickly become unusable or are forgotten because it lacks sense or because it does not have the opportunity to develop through the practical exercise.

The new globalization involves a new form of complexity to grasp on. Awareness creates new opportunities and new areas that had not previously appeared with the same sharpness and clarity. When "self" offers the possibility to perceive reality as a more coherent organic whole, so it will also affect the deeds and documents which may be expressed in everyday life. Evolution is a manifestation of the mental level of the force. Humanity has grown through scientific progress, size, strength and power but less at the same level of awareness. **Progress** are always looking for new sanningsfragment that shape the image of a greater whole. By using the mind better, it is possible to limit the restrictions to some overcome as shaped by yesterday's society and politics, and reshape the mind so that it works better in the new world and new life man created.

"**Complexity covers a huge area** , which is located between order and chaos, wrote physicist Heinz Pagels in the visionary book *The Dreams of Reason, The dreams*, from 1988. The spectrum of possibilities that the concepts of order and disorder offers our world's description is very meagre. Total disorder is of no interest. A mess. Not worth talking about because we still cannot describe it in any clarification, If nothing else is available. disorder say than what it says. And total order is also not particularly interesting. A lattice of atoms in a Crystal, a neatly arranged patterns of repetition. What there is to say about such an arrangement quickly and becomes trivial. Therefore, there must be a third which is neither total or total disorder. Something that is not trivial but still not a mess: complexity.

The scientific worldview have the same deficiency; There is order and disorder, but not the third as it is truly interesting. There is a land between order and chaos, a vast **undiscovered continent: komplexitetens continent**. The premise to discover it is to learn to steer between the two poles of the picture of the world, order and chance, overview and surprise, map and terrain, science and everyday life. The man must navigate between is not just order and disorder in the structure. Complexity occurs between the predictable and unpredictable, the revocable and irrevocable,

the periodic and random, the hierarchical and flat, the closed and open. Between what you can expect and what you can not count on. "

Economist and future researcher Kenneth Boulding writes that "the twentieth century is an interim period of major upheaval for the human race. This can rightly be called the other upheaval in human history ". And John r. Platt makes the comment that "if we manage to save us", we will be involved in the most incredible event in evolution. But whether we should take the challenge and continue on, through Omegapunkten, to a new era in the evolution, or about evolution, as we know it, will extinguish itself in any evolutionary dead end, depends on ourselves. If the challenge is adopted we will undergo a major cultural revolution — a revolution of the mind. self will by this upheaval to reclaim its rightful place in the Center just like the Sun, through the kopernistiska revolution, resumed his place in the Centre of the solar system. A return to the zero point omega, where balance becomes the deciding factor for all sustainable development.

It has been a tyngdens of interest offset from a central core of norms, values and ideals (deeper connectedness) that came from the innervärlden to the outside world (superficial relationships and values) that is without this central spot. When this shift from values in innervärlden to the outside world takes place, so weakens the human compass ", which for so many centuries pointed out a clear direction with everyday deeds and documents. The internal human compass had a single collecting agent point to start from, a private Centre, where the starting point of the otherwise fragmented thoughts and ideas from the outside world instead of **innervärlden where humane hot was the hub**. The ethical and moral power is a self-sustaining force, in the same way that the Sun's rays come from within its source. Instead, the inner core of the capitalist core as the driving force to all development, which in the longer term are just as harmful and useless for nature and the environment in which nuclear energy waste is.

Viktor Frankl writes; "that man in his later development has suffered another loss by the traditions that shaped and supported her behavior is now rapidly disappearing. She doesn't have some instincts that say her what she should do, and she does not have any traditions that tell her what she should do ".

Change starts from within. You cannot change the outer world, if not human transformation first begin from within. No one can do everything, but individuals can make a big difference. Today's outward-looking lifestyle in the outer reality does not allow man to dig so deep in itself, that it could find all the secret and the finer points of view, with which on the basis of an ethical perspective to see and consider the world to be captured by the present moment can be just as rewarding and liberating, it can also be limiting and restrictive on freedom. After all only grows out of a constant stream of the present, the loss can become that you lack reference points backwards and forwards and how these are linked together by history, a loss of being grounded and feel their history and know where it is going. A coherent picture gives a better overview or vantage point, both back on what has been, onwards, how it could be better, towards a new future and unity, such factors is of such a significant value to be able to experience the security and develop trust in contemporary development. Short-termism makes man morally curtailed.

It is through that man has a basis and a large supply of various courses of action which it controls life towards one direction, that when sailors determines its position by setting distance and direction with respect to a given point. A similar coordinate system has man over – namely an ethical compass. Humans have in secret a solid ethical paragraph as a beacon, as a frame of reference with which it can sort out and develop the finer aspects of life. In the new context in which the new world shaped according to – how do can learn to perceive social and global changes taking place for decades, but which is too slow for that consciousness to perceive or experience them immediately?

Through human efforts, the man approached his time challenges. People throughout history have always been improvising. It is nothing like today's generation is exempt from. It is thanks to its capacity for improvisation and creativity as man succeeded with its contemporary challenges. In a society that gives priority to the uniformity is likely to degrade this ability instead of develop. The historical and evolutionary development has not suddenly stopped for the generation that today to take on the challenges of the time. This lead to the modern man need to acquire new knowledge, which not only gives priority to the short-term but also gives legitimacy to the long-term.

Policy from yesterday, today and tomorrow are formed in a new way. It is a new stage of development. Each time means that it must find answers, identify new global trouble spots, see solutions, dare to ask new questions that are relevant to the time humans live. The real importance of the policy function is not the answer it gives on old issues, but the new issues, such as policy stimulates the human race to produce. Global business across the borders of the Earth have been made since time immemorial. But the modern globalization is of a completely different nature and extent. Throughout humanity's path to the future involves constantly confronted with new contemporary challenges and problems, which in turn creates new questions and issues that are relevant to the world we live in.

A new our time putting new issues that require new responses that are not taken from yesterday's society. "When a system or a model falls short is starting a paradigm shift to take shape and evolve, and the new paradigm will receive a recognised position because of the ability to explain the observations that could not be adapted in that old." The current paradigm is one in which the individual self is seen as separate from the rest of the world. This egocentric model has been very useful for the biological survival, and, on a larger scale, for the evolutionary progress. Anthropologist Gregory Bateson, psychiatrist and ecologist words; If this (I'm against It-model) is the way in which we appreciate our relationship to nature, and we have advanced technology, we have the same chance to survive as a snowball in hell.

It starts now become increasingly clear that a paradigm shift is needed in industry, technology, economic and educational areas. The viable model whose successes are expressed in terms of immediate material gains have been extremely inappropriate in the current global situation. The enormous economic growth in the Western world in recent years has not put an end to lack of housing, homelessness, poverty and social and economic injustice.

"We will never be able to build in a non-exploitative, holistic, ecological ethics in our social system until it also built in our minds as a direct awareness. We must know the organic, deep within our being, rather than purely intellectual, as part of our reason. Not only must we restructure our model of the world but also the base model that governs the way we think and the way we experience the world " .

Marshall McLuhan argued that all human beings are enclosed by the electronic image media in their space and time. ...de extends her central nervous system over the whole of humanity by immediately lead it through the room and (then) time ... especially the establishment of a hybrid bond between various media. ...mediet is the message because this regardless of content is a message of a new sensuous community, that we in the electronic age carries all of humanity "as our skin". ...genom media, our ears and eyes now perceive the whole world. ...hela the world has become a close society-a global village. ...han mean that the media is going to make us feel for all humankind and make us deeply involved in the world. They come in short to make us to ethically better people. "

These developments symbolize the right omegapunkten, the **consciousness revolution** and the historic upheaval different authors words. That is why there is talk today about a **"global brain"**, the omegapunkt which means that the personal and universal culminates into each other. Donna Haraway describes technology development in a similar way. "The State of the art new rationality, its cybernetic core, melted together with the organism (we all to" cyborgs "), a process that opens up whole new continents for colonisation". News services and image media carrying daily to people throughout its path to the future will be confronted with questions and problems, and new questions and problems, according to which human insight and awareness rising. Man will learn more, gain greater insight into our nature and the connective structure between man and the universe and Nature.

The development of a global brain and the so called electronic brain symbolizes a new phase of development of a new mental evolution, where we have so far only been indirectly aware of our isolated individual ego, in what might be called the "hudinkapslade ego". The new development means that former muscle work has become förståndets or tank work in the digital society. The brain processes are no longer the outside world only just with the logical part of the brain where words and reading are tools, but in the new media landscape with all image media becomes the Visual part of the brain involved in the perception of how the world can be seen.

People have created a huge stream of information on the global computer network. In the technological development today takes place, it can be said that the left hemisphere of the brain is also "Digital Brain", that controls the reading, writing, computing, logical thinking and practical mind, while the right hemisphere is referred to as "the brain", and the financial ability to three-dimensional visualization, feeling, creativity, artistry and aesthetic sense. All people use of course both their hemispheres of brain but for the most part dominates the left at the expense of the higher. It takes the lead and in our technological culture valued mostly intellectual analytical pages higher than feeling and imagination. The two halves are also, a little simplified, has been called **"the kylige analyst"** and **"the intuitive artist"**. The analyst uses Word and language as a tool

and which reference points are the past and present. Information is processed on an analytical and sequential way – first look at the parts and then put them together to get them all – and the starting point is a detaljorienterat approach.

While intuition more focuses on the Visual and use symbols and images (3D perspective) as a tool and which reference points are the present and the future – first look at the big picture before the details – and the starting point is a helhetsorienterat approach. Logic meets imagination – and the rational the holistic – where the starting point means that new knowledge can be accessed through the rational knowledge (from past to present day), while the second approach is based on faith (in the present and the future). The various tools used to process the rest of the world is logic (out of the realm of mathematics and science) and the second approach is the imagination which uses knowledge areas (philosophy-ethics-spirituality) to understand and interpret the world around us. One method uses already predetermined and computing (lens bias) according to the methods already proven methods to categorize phenomena, analyzing events and record knowledge, while the second method assumes that no locked directive does not advance decides how the information is to be taken care of (subjective impartiality).

The Swiss literary scholar Jean Starobinski has written an essay on fantasy realm, where he characterizes the imagination as "the ability to distance that allows us to create an image of distant objects and distance us from the present." The Greek word phantasi due (a) as well as its Latin counterpart imaginatio means first and foremost the ability to discard images (performances) by what is not present.

"Logic can take a man from A to B, but with the help of imagination forever."

Creativity is along with his hidden ethical substance in every man, with whom to begin modeling and formulate their own perception of reality. The choice is otherwise to grope in the dark in a maze with no exit or trying to find a clue to follow. The world is changing and change and the need for new knowledge is always present. Because the conditions are changing in the present requires that we must learn to know more about what we do not know. Ornstein and Ehrlich commend a conscious uppövad change of consciousness in response to the problems that consciousness creates. We must learn to know more what we do not know, learn to be mindful that we are not aware of all, learn to be aware of the fact that the mind is limited. What is outside the consciousness that man and the science still has no knowledge of? Any democracy or scientific truth is incomplete. It is a working hypothesis that needs to be adjusted during the evolution time. Science and religion have a common feature: the search and search the joy as such. The objective will be present in the new and globalised world's complexity, it becomes essentially a large search for increasingly complex truths.

One way to achieve knowledge is to step into the story by interpreting it to see where it might lead. It's a balancing act where reality meets the unknown, or in the border line where fiction meets reality. Knowledge and logic are at the familiar, while knowledge and imagination are operating in the unfamiliar, but they are nevertheless connected and dependent on each other's functions. Simply put, one could say that each unique theory, unique work of art, strictly

speaking, is dependent on the ability to ask questions that are different from the previous questions, unless you want to get the same answer as before. "Sometimes regarded imagination as a threat to the knowledge, but as a matter of fact, its premise and ally."

Knowledge and creativity is not to accumulate a lot of knowledge, but also about how it can be used. The essence is not only learning to read, but also an ability as to what can be read. Everything is possible to eat and read, but all is not as useful or useful information, all that at the moment people get to feel better is not always a good thing – and everything that hurts is not necessarily always a bad thing, as it may also contribute to an increased sense of purpose and give a deeper dimension or experience of life.

**Sublime** contrary to a simplified view of the world for an in-depth and finkänsligare conception of its deeper significance. Sublime comes from Latin and means "high, elevated above the ordinary and everyday, beyond or in addition to. More precisely, it is composed of two words: **"sub" meaning under and "limen" threshold**. The sublime is what stands out against a ceiling, to rise up. In fact, by the same principle as Spinoza describes in the conatus; "to strive for more and more complete knowledge, which he describes as that we want to realize our true self, get up to the increasingly all-encompassing knowledge of reality."

Hope is dependent on that man takes their minds and the evolution in their own hands and shape them in the appropriate direction. Development depends on people struggle and sacrifices his bakåtlångtande desire to be able to ascend to the higher point above. Plato writes in his grottlíkelse that humans "have to practice to be able to see it that is located higher up". Human ' wisdom means a transformation of the knowledge of the truth to decisions that respond to reality. " Knowledge liberates and creates new conditions for making the future more than the past and improve understanding of complexity. "What is needed is an entirely new way of thinking to solve the problems we have created with the old way of thinking." Many of today's global change is too slow for that consciousness must be able to perceive and experience them immediately. The evolutionary brain mechanisms and many features were developed as a result of responding to rapid and acute risks out on the Savannah, but slow and global change, the call's ability to understand.

When we began to study human perception scientifically in the late 1800 's was a central concept the notion of a threshold or lime. Such a threshold sets the minimum stimulus (stimuli) that the organism can perceive. That there is a threshold also means that a stimulus above the threshold can be registered, while a stimulus that is weaker than the threshold cannot be perceived by the organism. What's interesting is that it is "the conscious perception" of a stimulus that has defined where the threshold is. The perceived subliminal is a rising stimulus perceived, despite the fact that it is so weak that it cannot be perceived consciously. "Conscious control is a small and weak force in most minds, but that power can man develop through self observation," wrote Ornstein.

"Today, the consciousness to adapt more and move further toward the depths, in the direction of the many customizations that humanity has always been.. ... There is, to speak with Darwin's and Rumi's words, something magnificent in this view on consciousness with its endless supply of

development opportunities ready to be called in response to the new world's new needs that we have created. To deal with conscious evolution and at the same time understand how complex our myriad minds within us is perhaps easier, is closer at hand and more liberating than we think, "wrote Ornstein at the end of the book conscious of consciousness-where the final point is that- no evolution without conscious evolution. He writes further that we don't understand our roots and our adaptation to the world and how our customizations braces still on something that is no longer efficient reduces the hope of change.

First in our time have tried to uncover the subconscious secrets. The subconscious is the dormant part of the human soul – or personality as others prefer to call it, is our second, hidden I. It determines the greater part of our daily lives. And it possesses mysterious powers of whose existence our minds do not have a clue about. Human consciousness is taking shape and widens its field of view when the man for a moment step out of themselves and then stepping back. It is in this venture and this interaction as man tillförskaffar new knowledge about himself. It is through self observation that consciousness allows new insights. Man's creation and growth will not take place on the material plane, but it will be processed by internal reforms, through a new, higher spiritual cultivation and insight. That's when imagination and creativity is released solving as they find their joy in shaping and creating. Knowledge is changing not only the human being, it is also the one that makes a difference. The fact is that man knows a lot more than the think they know.

The modern technology presents today many ready-made solutions to the computer screen. The ability that it is therefore important to cultivate the ability to ask questions. The best knowledge available when people are able to formulate problems, not to develop into response machinery. Humans have always sought to know the future. To get new answers, we also have to ask new questions. Many of the everyday questions leads nowhere and it must be. In addition to query the wisdom is a virtue, it is also an attempt to identify the difficulties and challenges in the new global reality human beings today live in. Ten questions without a sensible response can lead to an eleventh evoking a change. Today's global complexity has its similarities to a chess game: "an advanced chess player can grab a complex position at a glance, but it takes many years to reach the level of knowledge. The study of chess Grandmaster has shown that it takes at least 10 000 hours of purposeful exercise (the equivalent of five hours a day in about six years) to reach the highest performance level".

During these hours of intense concentration becomes player familiar with thousands of tables, each of which consists of pieces in position to threaten or protect each other. To learn advanced chess is like learning to read. The above readers often make an effort to recognize individual letters and assemble them into syllables and words, but a van reader absorbs the full statements in one fell swoop.

"Man must reshape our thinking so that our fundamental oneness with nature as a whole is included as a fundamental element in it". To develop an understanding of the biosphere as a whole means no thing of the individual independence. Man must realize that it is a part of the biosphere – and realize the responsibility for all living things. We need to think about long-term

environmental interests and treat our environment as an organic living whole and not as a science predetermined mechanical machine. The predetermined notion in science is not the same as that evolution through millions of years of adaptation and exercise on an unconscious (for us today) been automated. A new view is necessary if people are to have a balanced perspective on life. A mechanical view which describes everything predetermined-may lead to the old evolutionary conception of "its existence in time"-simply stops at the indigenous peoples' unconscious shadows that Plato depicts in grottlíkneln.

This all-encompassing desire comes from the Latin term "conatus"-can be summed up with the word "striving". This means that go beyond the known and is translated to exertion, endeavor, impulse, inclination, tendency; undertaking, and which was used in early psychological and metaphysical theories to describe the inherent inclination of a thing to continue to exist and in some sense extend itself. Latin conatus is derived from the verb, first developed by the Stoics (333-264 BCE) and peripatetics (c. 335 f.Kr. These groups used the word "hormé" to describe the movement of the soul towards an object, and from which a physical movement results. Classic thinking; Cicero (104-43 BCE) and Diogenes Laertius (c. 235 CE), expanded this principle to include an aversion to destruction. Spinoza (1632-1677) applies the term and uses the whole phrase, "conatus sese conservandi" (the pursuit of self-preservation).

In Spinoza's world view is this policy applicable to all objects, and are in addition to the truly distinctive essence of things, including the human mind and moral principles ...//... describe an inclination of things to increase in power; rather than simply continue to exist statically. Even the Holy Scripture Word Conatus principle by describing that nothing may remain static in Romans 8:25-26 "in hope we are saved – a hope that you see the met is not no hope, who hope that he already sees? But if we hope for what we do not see, then we are sustainable. In Hebrews 11:1 depicted an image of process how faith turns into knowledge; "Faith is the Foundation of what we hope for. It gives us the certainty of what we cannot see ". The spiritual principle of the conatus could be expressed as; How would man be able to crave such it already has or have attained.

Spinoza writes that it is natural for humans to strive for more and more complete knowledge, which he describes as that we want to realize our true self, get up to the increasingly all-encompassing knowledge of reality. Conatustermen has also started to appear in the climate debate for the representation of natural cycles that non should be prevented.

Man achieves freedom, if it can free themselves from false knowledge.

Spinoza talking about three stages of knowledge The most deficient is the delusive peace of knowledge – a fragmentary and unordered knowledge. Next comes the organized scientific knowledge of natural laws and other dependencies, which can lead to rational insight. At the top what he with a misleading expression calls "intuition", which is not a fuzzy but an overview of the whole "under the point of view" (sub specie aeternitatis), a deeper form of knowledge where understanding of essence exists. Regard to the constellations and see them as great bear and the like, we are on the first, naive stage. Study astronomy understands, that the stars from our

perspective look like images in fact are in entirely different constellations and would look different from a different perspective, which is a scientific approach. But the highest reaches, meant Spinoza if you can consider anything below the point of view with the help of the intuitive knowledge.

The environmental crisis exposes people to new risks and new challenges that human consciousness does not automatically draw attention. There is no learned deliberate or natural reflex to react with as humans through evolution have never had to deal with today's complex and global, and slow changes, creeping changes that environmental degradation as a risk or challenge to take into consideration.

The American computer scientist Douglas Hofstadter writes in the book "Gödel, Escher, Bach." Gödel's proof suggests the possibility of an overview from high level may have a legend ability as simply missing at the lower levels. Hofstadter tries to resolve determinism and the free will problem. He describes human beings as if they were machines that run through a program: "it is immaterial whether the system operates deterministic; What is crucial for us to attribute the ability to choose is whether we can identify ourselves with a high level description of the process that takes place when the program is working. On low level ...//... the level sees the program like any other application, on a high ...//... the level may appear erratic "phenomenon that like to", "intuition", "creativity", and "consciousness".

History is always in the breakup, something old is always in the process to be completed, and something new is always on to pave the way. " Humanity is something so noble that it in its highest form is similar to the angels and kinship with URgudomen.nya properties.

Just because you know the world and the laws does not mean that you know the world – because you do not know how parts perform along with them new properties. The same principle applies to man himself; "you can never predict what self or another person will do, because it requires that you have access to all the information itself or this other man has and has had, and this is impossible, because people, for the most part, works non-conscious."

Expressing that everything is predetermined, like being able to predict what the weather will be for several weeks ahead. If you want to know exactly how the weather will develop a few weeks ahead, it must be the smallest detail to know what temperatures, wind conditions, and so forth that exist everywhere in the world. The longer the forecast gets, the greater the chance that the forecasts shows error.

"The reason that human beings can't predict the world is not that the world is not governed by laws or that the individual does not have knowledge of them; Why is my knowledge is accurate and complete. And never can be, precisely because the man is a subject in the world, a uppfattare without full knowledge. To be able to figure out what a person will do in other words we must know everything that this man has been informed and had all the experiences that this man has had. It must have been this man's place wherever it was and acted in his behalf

wherever it has been. In order to have enough information to figure out what a man will do, you have to be the man myself. "

Therefore, no other human being therefore in advance know everything what it yourself or someone else is going to do because new knowledge and experience helps to develop new properties that wasn't there yesterday. One can not even with all the statistics in the world say with certainty how a football game should stop because the result is so difficult to predict. One time one team wins, the second time, the second, the third time playing the teams in a draw, as an example from everyday life that many are familiar with.

To affirm the will and take a position on the values and morals that we would stand for nothing because we on the road can find some eternal values or absolute true morality but because we ourselves must develop an image of ourselves and the lives and then lay down the documents, the standards, that should be our guiding principle.

People who are able to rise to this perspective is a new kind of people.

Franz Rosenzweig writes in "Unto Star" to; "The truth is hidden for the one who reaches for it with only one hand, that is, the truth is not available for those who want to manipulate the world, but it would be pursued with both hands". When ethics and human values will be separated are also whole lost, taking with one hand and give with the other. The real goals becomes easy enveloped in smoke and the real motives act as eyewash. Today, the materialist development described as that; "economic activities have become divorced from ethics and human values. The financial mechanism has come to be regarded as an autonomous entity, independent of human needs and people's will ".

Previously formulated the idea that it was always the strongest man who survive best, but I believe that it is the humblest man that creates the best placed to cope. Why do you wonder perhaps? Well, that man always must be willing and prepared to "relearn", learn how to master their eras problems and difficulties that characterize the time human beings live. Humility makes man more receptive and open in the face of changes and it brings with it that you learn much faster. Transparency means new opportunities.

In an era of rapid change also changes the social problems and contemporary social challenges. The new social and global contemporary change has great importance as a determinant of human action. Day rapid change increases people's needs for adaptation through; "the ability to follow rules, play games, and construct new games is a property that everyone possesses in equal measure". It happens constantly to old games are scrapped and new starts. "In the change dilemma faced man the inevitable requirement to leave the old games and learn new ones. She could not, she must play the new game with the old rules, because the old games are the only thing she can. "

The development described by sensible writer as the world who created us is gone, and the world we have created is a new world, we just have developed a small ability to understand. The

world has become so different from the past as the man changed the world so much. As a result, the question becomes what kind of society the human being instead created and where is development heading? The writing has been an effort to try to follow the development to its ultimate impact in various disciplines based on my limited knowledge. In fact, not that the image I portray as a possible community development shall be the correct, but rather instead donate the power, strength and clarity to one's own vision of how the future society will be able to take shape. The educational difficulty is to be able to push on the basis of new reference points between the world that previously created us and is gone and the new world, man has today call ability to understand. It is a much more complex world to understand and therefore, there is no clear or simple description of it.

Victor Frankl writes that "the danger" does not lie in the scientists lost universality but rather in their anpråksfullhet and total requirements. ..//...det deeply regrettable, therefore, is not so much the fact that scientists specialize, but rather that generalizing specialists. " Such simple generalizations of life's complexity is likely to stop at the development of an opposite thinking, a rather flat and empty view of the outside world, where the higher the knowledge is not used as an ability to understand the highest the fragility.

Schopenhauer writes that; We must, if we want to be free, resisted the living will.

According to Marcuse, there is in our days for the first time a real possibility; "to liberate the individual from the restrictions that once was entitled by shortages and immaturity...//... the dream image of a world that could be free (from merförtryck) arise." The only important question is why today; "whether you can reasonably imagine a civilisation State, in which human needs are met in a way and to such an extent that merförtrycket can be abolished".

That charge dealt with creatures are humans in the modern world in the face of constant change various options, there they own progress will be dependent on how knowledge grows and is expressed when it is used in a particular context. The essential thing is not to have ready answers, but the questions that open up new contexts. It is supported by the language literature with finesse and subtlety of creativity can portray the new landscape that is constantly in development. There is no process that takes out any more than that evolution suddenly decided to stay. The modern "Development Watch" with all its rapid changes and news, man tries to adapt to in order to keep pace with a world that has already disappeared. It is no wonder that people experience stress, because the rules for how to adapt changing all the time. Consciousness researcher Robert Ornstein writes; "because humans have changed the world as much need society give conscious guidance on new kinds of customizations during all stages of life."

The climate threat and global warming requires active efforts and measures to prevent future environmental consequences. "In the change dilemma faced man the inevitable requirement to leave the old games and learn new ones. She could not, she must play the new game with the old rules, because the old games are the only thing she can. "

Charles Darwin writes in his autobiography; My brain seems to have become a kind of machine threshing out general laws from a large collection of facts, but I can't fathom why it caused atrophy of that particular part of the brain that are necessary for the higher taste.. //.. the loss of this taste is a loss of happiness and may be harmful to the intellect, and more likely for the moral character, in that it weakens the emotional part of our nature. "

Immanuel Kant writes in his book "foundations of metaphysical metaphysics" from 1785 to; It respects the human person as an end in itself, never as a mere means. Edge type this at a time when industrialization begins to alter the pattern of society in such a way that the people are forced to leave the craft in order to find work in the big factories, where those are treated as interchangeable functions. His practical philosophy is a reminder that a man's value is not an economic or technological value (what we call for economic price) without a human immeasurable value. People are not to be valued according to how much they can produce or consume as a sign of their fullness.

What does democracy, freedom to choose what to get consumed, which views to develop, human dignity, standard of living, self-fulfillment in a technology/mechanical age? What will happen to confidence in their own abilities to develop as a human being and the desire to självförverkligade to develop their inner potential if it is not used to gradually evolve? What will happen to confidence in itself and which develops confidence man since for other long term? The risk of such a development is clear; It might mean starting to underestimate the ability of their own thinking and instead of democracy characters fall silent.

Different authors have given their views on the matter.

"We probably need a new goal any more than commonplace can bid on. One thing is certain: an objective in the long term with stimulating content will not be on the material – technical level but rather at the mental. ..//...den reformation consists of nothing less than that the people recover their ability to question, his ability to think, his confidence in this capacity. ..//...det trust is very jäsämnet. "

Nothing new seems to be needed to reduce the current era of blindstörd technical self-importance.

Heidegger wrote; "The hike in the direction of the query-worthy is not an adventure without return".

E. F Schumacher writes that; "a new system of thought is required, a system based on concern for the people and not primarily about the goods (goods will take care of themselves). It could be summed up in the statement "production by the masses than mass production".

It is only when people also dare to see the risks as it starts to sober up and hopefully act.

Ornstein and Ehrlich commend a conscious uppvad change of consciousness in response to the problems that consciousness creates. We must learn to know more what we do not know, learn to be mindful that we are not aware of all, learn to be aware of the fact that the mind is limited. The costing is such a man do not know much about. Economy focuses on such the already know and very little of what it does not know. Science is not just about the things it knows, but also about the things it doesn't know about. Because the society we live in is characterised by our efforts to acquire property and make a profit, we rarely see any of the lifestyle, and most people consider ownership lifestyle as the natural way of life.

In the face of this fact is man facing two basic options;

"She can choose, on the one hand, despair over the games she painfully learned is no longer useful or has quickly deteriorated. Skills that she on purpose and acquired perhaps inadequate efforts turns out for the given data almost as soon as she is ready to use them. Many people cannot endure the repeated disappointments of this kind. In despair, they yearn for the stabilas security – although stability must be purchased at the expense of personal freedom. The other option is to take on the challenge of the constant requirement to teach and learn about and try to master the task ".

Because it is the man who created these problems, she must also make themselves willing to with his small effort will make a difference. Knowledge makes man seeing and active in their actions and deeds.

' ' R.H. Tawney wrote for many decades ago; "It is clear that no modification of the system or mechanism can use the social causes nausea, which consists of the human nature's selfishness, greed and contentious What a change can do is to peel a setting in which it is these properties that should be encouraged. It does not guarantee that people live up to their principles. What it can do is to base their social order on the principles they, if they wish, can blow over and not blow out. It cannot control their actions. It can offer them a target as it can focus their minds on. And that their minds are, so will the long term and with some exceptions their practical activities to be ".

"The profound changes in social conditions of our time gives a hint that humans will experience that both her social relationships that her genetic constitution escapes the ever faster changes. If that is the case, it will be necessary for all people not just a few learn to learn. I use the word "learn" in a wide meaning. It aims first and foremost at the adaptations to their environment that man must do. She must learn the rules of life in the family, the Group and the society she lives in. ..//...det hands constantly to old games are scrapped and new starts. Most people are not at all prepared to go over from a game mode of play to another ".

Einstein said that "everything has changed itself in addition to our way of thinking."

The authors Robert Ornstein and Paul Ehrlich writes in the book "New World, New Mind" writes that we need to replace our old brains with new. Other words that in some areas we are still using the stone age brain (the old brain) to solve new modern contemporary problems.

The environmental crisis exposes people to new risks and new challenges that human consciousness does not automatically draws attention. As evolutionary beings, man has a long track record of paying attention and responding to external phenomena in today's modern world no longer represents the real dangers – where the task appears to be that the older brain without new learning to deal with new complex difficulties and challenges never before had been confronted with.

"New forms of education and training must help new generations to learn to perceive the world in a way that is relevant to the problems the world faces," wrote Ornstein. "That is why we must embark on a new development process, a process of conscious development. ...vi need to replace our old brains with new". "Schools and universities must tell about optical illusions and unconscious experiences and learning the art of" to adapt to change, "because the only thing that is constant in life is change." The world that created us is gone, and the world we have created is a new world that we just have developed a small ability to understand, express Ornstein.

E. F Schumacher writes: "if it is shying away from the truth if we think that destructive forces in the modern world can be brought under control, simply by mobilizing greater resources. ...om atomic age brings with it new dangers, about the increasing manipulation of genetics opens the door to new abuse, about commercialisation brings new temptations – the answer must be more and more training. The modern way of life is becoming more and more complicated – and this means that everyone has to get higher education. " The whole of society in all layers need training to deal with the challenges of the future with minimal impact as possible. Change times is not impossible, but an opportunity to embark on the road of education and seriously enter into "learning age".

In överflödessamhällena there is a tremendous waste of the Earth's resources and set out generally as something having been recently refurbished. Not necessary is a question of respect to others and concern for future generations. And this despite the fact that numerous projections now indicate that the development is in the wrong direction, that it threatens to lead to increasing social and economic crises or climate-related disasters.

The preparation for this – both internal and external development is today inadequate, scary inadequate in some places. They seem to no longer hear together, in much the same way that human beings become detached and feel cut off from nature. There are people young and old who started to protest against the emphasizing of material happiness, against the human instängdheten, against performance and consumer friendly, and against the livshämmande element which permeates the general consumer lifestyle. A society that is changing, change also claims-level. This means in its brief that human beings adjusts its level of ambition and lower their expectations to some extent on what is considered essential and non-essential. It is far from

all that is needed, in the same way that the suitcase does not need to be filled with everything at holidays.

It is in this way that people listening on the need and then expressing this through various reactions, responses and changes in their way of life. It is about being able to sort and probing the consequences between today's all trends, phenomena and human activities, of finding a way through in order to be able to look to the future. It could mean a total reassessment of the aspects of our current economic and social thinking which is based on the assumption that the rate of growth that has characterised the current temporary period can be permanent.

It is said that when föreställningarnas world once genomskådats, spjärnar reality no longer opposed.

It increases the ability to get prepared and be prepared for the future. Only with a new ethos of care and responsibility for the welfare and democracy will man be able to create a human environment to live and develop in.

"People are now beginning to sober up and see the risks. The environment around us is being brainwashed — the Earth's natural resources is sprinkled like pollution all over the world — and people — or the human in them to onyttiggöras. Man faces a steep curve of growth problems which it has itself created. The individual must learn about. Need to abandon the mindsets and pattern of needs. Pointedly expressed the task the human faces a paradoxical feat; marked by its history and more or less alienated by a lifestyle that in different ways and to varying degrees the keep alive, the man still be able to switch to another track, the need to give development a different direction. Only with a new ethos of care and responsibility towards nature and all living things, it will be able to create a more humane, more solidarity and more humane environment to live and develop in. There is a need for a new image of man, a new insight, that remedy blindness for the inner life's meaning. "

The background to the human perception of society's pervasive changed should be, that in many other areas proved impossible for people to shape life in accordance with their own wishes and needs. While it used to be in a constant battle against the forces of fate "was occupied by to make sure life's necessities, objectives are set higher now. People don't want to just survive — they want to live and fulfil themselves. They "have learned" what collective effort can achieve when it is a question of more and more get dominion over nature. In line with these requirements is also on the human environment. Individuals want to know the value, want to be taken seriously and be treated accordingly. They have responded to the words to "the human being must be at the Centre".

These expectations — with the self at the Centre — are directed not only externally, but also internally. The Interior life is about people's personality development, their processing of their own experiences and experiences, their expectations of life and ways to respond to it. Samhällsatmosfären in society can either benefit or endanger "the Interior life." Beyond the cover point becomes constantly larger GDP — but also people's problems. It is not just nature that

plundered and destroyed, the people themselves are now beginning to suffer, which quickly becomes exhausted or obsolete and eliminated in a production system with ever-increasing work rate. Beyond the cover point appears to be any improvement on the "outer planets" to command a high price on the "inner planet".

"The image of the naturally rich, harmonious and free human being who would rise up in their perfection when the shackles of social oppression and social injustice occurred, has been a live source in all reform movements. Trosvisst and sustainable, they have fought for the freedom of man of longing. But today this ideal conception has been a source of disappointment, sometimes bordering on misantropi. When the human being after generations of toil and struggle had got security and freedom like never before, did not become a reality of the beautiful Greek God's images by decades adorned the covers of progressive books and magazines.. //.. nor are there many signs of gratitude for the new freedom and the good life she has received. But one need not lose courage if one is willing to revise its own opinion and gives up a misleading pipe dream. "

It takes courage to turn around and seriously call into question their own assumptions and preconceptions.

"In the change dilemma faced man the inevitable requirement to leave the old games and learn new ones. She could not, she must play the new game with the old rules, because the old games are the only thing she can. "

The limiting factor is found in humans, not in the task of learning.

New standards of education and training must help new generations to learn to perceive himself as a man in a mutual relationship to nature, given the current environment, fire climate threats and issues related to global warming. Climate scientists believe that the landing distance shortened down faster and that something needs to be done; immediately. The uneasiness the new generation experience shared by many. The global issues are huge and time is running out.

"Why so much more reason to start with to be prepared and prepare for the changes that most people feel is on its way to becoming more and more important. Such political grip will gain favor, because they correspond to what both young and old in their everyday experience that urgent problem ".

At a bend in the story forced man to come to the realization that today's growth cannot be made permanent and continue to increase because an unlimited growth of material nature, without due regard to the management of natural resources impossible fit into a constrained world. Man's rapid expansion, technology rampant framfärd, hard exploitation and mismanagement of resources, pollution of the sphere of the environment — all have in this century passed a critical point.

All problems are intertwined with each other. They affect all of humanity as a whole, and the huge gap between the parts of humanity who have and those who do not have to do only the situation even more difficult.

Capitalism's principle is the core of a double standard that is based on greed, the whole bread and solidarity share the generously like breadcrumbs to the people. It is a symbolic description of the 1% of the richer world owns 50% of all assets and resources and the remaining half to the other 99% share. It is only through a change in consciousness that the world can be saved, not by more capitalism, production and consumption. If humanity is to continue to make progress, it is essential that human beings develop a deeper understanding of their relationship to the rest of nature. Today's consumption lifestyle is based on the assumption that we take from "out there" to close "the inside". Irreplaceable and limited natural resources formed the subject of a short term behovstillfredsställande. To extract natural resources and spreading them as waste all over the globe. "It's out there" (natural resources) diminishes faster ever, while "the inside" (human needs) only increases because it needs so much of the time. It manifests itself as the social needs that is created does not have any natural saturation levels. Greed is about to devour the whole of humanity.

Today's already tough challenges are in comparison with forthcoming challenges in the future only a ripple in the ocean, unless there is radical changes on the Earth's resources are extracted, used and distributed. Earlier civilizations built communities, today we are building shopping stores. Former tiderns people and craftsmen had a very large tacit knowledge about nature, materials, how the Earth could be processed for improving livelihoods and different production methods; their contemporary followers are presented for ready-to-use technical solutions on a computer screen. Western culture has become very superindividualistisk, to the verge of narcissistic.

Today's so call group mind, community, traditions have had to stand aside where today's current stadium of collectivity in the superindividualistisk consumer culture is compared to a dew mask's consciousness. Jung speaks of this as the collective unconscious.

Capitalism's constant need for growth means in brief that the products we buy and use both consumed and dealt as soon as possible. People seem to be caught in a treadmill where it needs to run faster to keep up with the race or even survive. Higher GDP means everything before BNL (bruttonationallycka). 21st century capitalism is based on maximum consumption of goods and services. Consumption duplicity: consumption and freedom issues is reducing freedom to freedom to consume. It promises what it cannot deliver: General happiness. Scientists in happiness and financial Express also short-lived consumer happiness lasts only as long as a product or be feel like new and that the process must then be repeated again. It's the same idea .... the formed into objects such as short-term support "self" and then thrown away like garbage as soon as their psychological value is consumed.

"The hudinkapslade ego" is an image of the superindividualistiska culture that feeds on people's discontent — or should I put it like that it's advertising that plays on people's feelings. The men on their advertising messages and of the importance that we smoke cigarettes, the use right benzene and buy the right car, buy the right fashion clothing with the right label inside, not because they are different, but to strengthen our derived a sense of identity. One would first think that they want to help or enhance other sense of identity, when they really are more

interested in strengthening their own position and sense of identity. This circuit means that irreplaceable resources formed into objects such as short-term support "self" and then thrown away like garbage as soon as their psychological value is consumed.

"Consumption and performance requirements lurking almost everywhere. The amplified even by those who follow or believe they follow quite different objectives. There will be a working world style to the way of life that eventually characterizes more and more activities in society, even those where really something quite different aims; "By having all these blessed products are made available to more individuals from all social groups reduces the ability to notice how you are affected – consumption then becomes a way of life. It is more like the image of being stuck in a screw things or people are stuck in the treadmill where the increased rate of production and consumption campaign forcing people to run faster to keep up with the race and "World updates". Today's generation are the people who grow up when the demands of consumption is at its most intensive. "Consumption and production is the servant and not her master", any more than that man is slave to the machine's productivity.

In its quest to seek continual expansion of economic growth implies that "we have a social condition in which there is lack of clarity about the values, objectives and standards, and where each satisfied needs are the basis for the new requirements". Durkheim calls this state of anomie.

There are natural game and a capitalist game. In chess, for example, the rules for what pieces can do and how they may be transferred strictly defined, the same rules and old lingering economic power structures governing these even today. The degree of structural förutbestämthet or överflödighet is therefore high, and that is why bad players complete the game while good players looking ahead, foresee results and often give up and declare the game a draw from an early stage. In an early stage shows a person also its proper nature: either he's taking risks because he wants to win or he plays defensively and waits for the opponent to make a mistake. Card games are much more flexible and leaves a lot more to chance than chess, where chance may determine who is to have white or black pieces. Basically there are in the card game also for more information about the future, because even if the chance is treating the players unfair, is överflödigheten less and the number of options that control the end result more temporarily, and it is therefore easier to inductively inferred from the psychological rules that apply to each individual participant's style of play.

Both the evolution and the present is changing the rules of the game. In the change permanent changing dilemma faced by humans the inevitable requirement to leave the old games and learn new ones. She could not, she must play the new game with the old rules, because the old games are the only thing she can. " In an era of rapid change also changes the social problems and contemporary social challenges. The new social and global contemporary change has great importance as a determinant of human action. Day rapid change increases people's needs for adaptation through; "the ability to follow rules, play games, and construct new games is a property that everyone possesses in equal measure". It happens constantly to old games are scrapped and new starts.

Paulo Freire had a humanistic view of human beings as the basis for its work and its doctrine which has was that the poor would not feed the poor with the rich world's knowledge, without giving them the opportunity to come to consciousness and conquer his world. "The rich world is moving in the wrong direction and the poor would do wrong to follow them". Communities need; "realize that the centrifugal force that hurled out humanity in different directions must be replaced by a collecting and unifying structure and process that can give life goals and meaning".

Ruth Nanda Anshen has written to; "moral Hussain in the universe, just the force that all human effort ultimately depends. In this way, maybe we can come to understand that there is an intrinsic connection between the spiritual and intellectual development, that never is determined by external circumstances even if they depend on external circumstances. In this way, the huge repository of human knowledge connected with insights about the nature of human nature ". Alpha and Omega? When an era is finally starting a new one and if this man has make understand to understand. The compilation of this chapter is not a complete manual that includes everything, but is written as a short section in order to provide any Outlook for the future of new challenges and opportunities. It is to be hoped that others take up the threads and spinner ahead and simply weave something better and clarification picture of the future.

In the book "Computer Power and Human Reason" sets the writer Joseph Weisenbaum at the end of the book the question; What sense would it have to talk about risk, courage, confidence, perseverance, survival when talking about machines?

"He puts the machine in principle or in its nature is radically different man; She is alone can put his life on the line and she alone can reflect ethical. He claims that the human individual is under permanent creation. The maintenance of this State, of her humanity, Yes, of her survival is significantly dependent on how she sees herself and how she as a man regarded by other people. No other organism, and certainly no computer, can be adapted to address genuine human problems in human language. "

"We have reached the heart of the matter: no computer can replace humans in her relationship to himself. We perceive each other as machines and we believe us to be able to find the greatest guidance of the machines we have constructed, even if we imagine them as people who can become ill (get viruses, treatment with "antivirus software" to be "healthy", etc.) being eroded basically our perception of the human. "

As a result, the serious impact of our relationship with others, such as John I. Casti have realized when he in Paradigm Lost says that the Centre of Weisenbaum is "the idea that thinking about the people who programmed machines will influence the decisions we make about how we want to treat people in today's technologically oriented world."

The development we see today is that it increasingly becomes the instrumental rationality which has precedence over the human reason. This is more a point of departure from the possibility of thinking for yourself? If the man who they say is without free will, and the machine is "that which governs itself", at the same time as the human being is the only creature with responsibility, but

where the machine thinks and decides very unto man, the possibilities include a living man then affecting the technological development is going on?

"This discussion is really about the soft and hard technology. The hard technologies might pose high risks of accidents and pollution damage, unlike the security which are connected with the "soft" technologies. Would then choose the "hard" technologies "because they give the opportunity to more quickly create social welfare, even if they provide less freedom and fewer opportunities to use the individual's ability and effort, and although they pose risks for disasters that are larger than the accidents they wanted to overcome?"

In the last section of his book "Mind over Machine" from Dreyfus explains that it is the author the perception of what a human being is that separates him from AI-metafysikerna. He argues that human beings have no ' fixed nature ' but is determined based on their data, their interests, and what she really wants in her life, her "ultimate concern". The computer on the other hand, is by definition a fixed nature, and it has no ultimate interest. Therefore, it cannot be that a human being, but "people can gradually become like machines".

The book Mind and Machine ends by explaining the idea of man as a "rational animal" for out of date. We are today says the authors, "had to nytänka some very old and very fundamental elements of our self-perception (our self-image). Our hope is that innovation will lead to a new dimension of what we are.

Immanuel kant asked the question; "what is a man"? Wittgenstein wrote; to ethics and aesthetics are not included in "the world", but they are transcendental. This is not particularly new, but through the whole history described as spirit and matter. One is described as being "above space and time" and is imperishable, while the other operates the corruptible "in time and space". There is a perishable and organic reality at the same time as a incorruptible and inorganic reality, and the studies stop at to explore the time pass away and not made up. The case that in a changing time replace the old social fabric with a new of more solid texture. Wittgenstein wrote; "The mystery is that there is a world, but if we cannot say anything."

Herbert Marcuse analysis; "the advanced industrial society has just asked why insiktens ability to pass the moderation of what we're doing and where we are going. He was scrutinising a society in which citizens are integrated to the point; the result is a controlled and oppressed consciousness. " Such a development displaces the possibility of a critical approach. Rationality irrationality – a source of new alienation – Kafka-like mazes that rather twisted and was ignoring the needs of the citizens than they were taking into account production the overall efficiency and productivity hides the special interests who organize the apparatus.

According to Marcuse dominated the advanced industrial society of technological rationality; "In such a society tends to become production tools exclusive to such an extent that it determines not only the socially necessary things, knowledge and attitudes, but also the individual needs and aspirations". Man would need to understand and learn from the situation that the present format and myself put in. According to the technological age, the practical science have a natural

idea that fits a technological age.. ... the proper attitude is a technical approach and the correct sense it techno-logical fit for a technological reality. " As the word techno-logical, of course, on the basis of the world describes an approach that is technically and logically. The future should have a specific form where technology's (Lord of things) and mastery of nature should be made using the technology to gain control of the future on a technological basis. The paradox in the attempt to develop a technological rationality and predicting the future is that it creates more confusion than order in the form of a technological irrationality. What is at stake is inalienable and human values.

Renässansfilosofen Pico della Mirandola which 1488 gave out their passionate book "of human dignity" (De dignitate hominis) says; "man turns everything else in the world. She can exceed all the limits that apply to all other living creatures which only is able to develop to what nature has ordained it. Man, through his will set the limits of her life. Man is his own sculptor and the architect of his own world. Thus, it can be sink down to animal forms but also has the power to rise up to a divine life. "

Renaissance humanism wanted to open people's eyes to a more dignified human life-and highlighting the need for renewal and support of a spiritual desire in being able to mobilize human creativity in a chaotic and confused time. The Italian humanist Pico della Mirandola wrote; "I put you right in the world – to you so much easier resound be able to look around and see all that is in it. ... I created you as a being that is neither heavenly or earthly, either deadly or immortal, to you be free to develop yourself and down yourself. " It is a matter of faith and bet on himself. It could also be described with the word; self-realization. Man grows in working with itself. Studying and observing itself. Become self-conscious. Controls and tests his way. It is in this training as individual study and at the same time transforms itself. Knowledge is changing not only the human being, it is also the one that makes a difference.

The fact is that man knows a lot more than the think they know.

Instead of wanting to see the far side of the Moon far away from our lives, or just mark out the routes on a map in the digital world, the individual trying to see behind our own soul. The task is to develop a greater harmony and to bring together our outer and inner world, as a new ability to see from both the outside as inside. Where the mind is capable of restoring the balance that had been corrupted by too much stencils, unilateralism, uniformity and the rectilinear, and instead create understanding for greater diversity, complexity and wholeness. It requires an ability to understand and adapt the relevant conditions. Mankind has entered a new borderland where our time is in a painful transition where the old meets the new in omegapunkten.

"Judging by the increasingly increased pace will this transformation, if it is carried out, to be released within the next few decades. It would be what Teilhard de Chardin called "Omegapunkten", the point where the universal and the personal culminates in each other. However, it would be wrong to see this omegapunkt as any endpoint in evolution or in human progress. It would result in an additional dimension in evolution. And new dimensions can, precisely because they are new dimensions, not be expressed with a previous reference frame

terms. From the current position, it is probably impossible for us to imagine how this new evolutionary level would be constituted. "

John r. Platt makes the comment that "if we manage to save us", we will be involved in the most incredible event in evolution. But whether we should take the challenge and continue on, through Omegapunkten, to a new era in the evolution, or about evolution, as we know it, will extinguish itself in any evolutionary dead end, depends on ourselves. If the challenge is adopted we will undergo a major cultural revolution — a revolution of the mind. self will by this upheaval to reclaim its rightful place in the Center just like the Sun, through the kopernistiska revolution, resumed his place in the Centre of the solar system. A return to the zero point omega, where balance becomes the deciding factor for all sustainable development.

The lack of feeling deprived human life the aesthetic beauty, symbolic richness, depth and diversity. Life dimension also gives shape and depth to ethics and dignity – human dignity. Reason is limited to what it knows. Reason specifies only the border where knowledge ends, but nothing about knowledge that is outside of the frames. "One can derive knowledge from the world, but it is not possible to derive the world from knowledge." A sense without ethics cannot open new doors. It is from the Middle, either from too high or too far, which one has the best overview. It gives scope for both breadth and depth. The pompous intellect cannot donate this overview. It also cannot give descriptions and gives color to the subtle as a variety of diversity.

Short-sightedness in modern society generates no more "livsbaneperspektiv" – and the more intensely that the short-term realm may dominate, the more it can also historieskildringen and anchorage back lost. A form of history or lack of sense of context occur when past, present and future are no longer perceived as a related entity. It is true that man should live in the present, but the short in the present, in the "tillfälligas time" also means that a new feature or change often is gone before the next already come.

"We need a thorough knowledge of the past. Not because the past has any magical property, but because we cannot explore the future and yet need something to put up against the present, to remind us that the basic conditions has been different at different times. "

Kierkegaard writes; "Socrates's goal was not to make the abstract concrete, without the immediate concrete let the abstract come to seem." Man can more than the suspect. The problem is not a lack of knowledge, but the difficulty to formulate and let the abstract "come to seem" and be made intelligible.

The philosopher Locke wrote that; 1670 ideas are connected with each other when they occur near each other in time and space. " New knowledge is emerging as a result when they presented close enough to each other so that people suddenly can see or understand the connection in a new way. The key to the future. "To learn, is about to suddenly understand something you always understood, but in a new way," expressed Doris Lessing. Ethics can bind together and create a greater understanding of the border where knowledge meets the ignorance, where medvetenhetens enlightenment shines all weaker the closer one brings the unconscious, and

that the unknown land becomes the familiar terrain when it fought to pass knowledge and interest about it.

It required a certain amount of courage, boldness and motivation to challenge vested interests that the action principle. That's about as when modern science in secret suddenly transforms the former unprovable to the scientific evidence. "Awareness has emerged, like everything else in the world", as an adjustment mechanism by evolution. Robert Ornstein writes: "to understand consciousness may well rid us of society's various trade that kept our I in custody."

"The associative machine is set to hold back the doubts and allow thoughts and information that fits into the story who currently have the upper hand. An intellect who think it looks everything there is to see is going to be overly assertive simply because it ignores everything that it does not know ". Today we are witnessing the triumph of rationalism and finds us at the same time face the emptiness – an aesthetic emptiness and desert of technological and mechanical monotony.

Marcuse speaks in "Eros and civilization" about an aesthetic culture in Schiller's spirit; the restoration of the sinnlighetens right. The liberty will have to be found in the release of sensuousness rather than of reason and of limitation of the higher faculties for the benefit of the lower ..//...en culture requires. aesthetic total revolution in the way to perceive and feel. ..//...befriad from the pressure of torturous aims and achievements. ..//...kan man återskänkas the freedom to be what she should be. " That is to say something more than just a work of (humane device) for the production or final consumption's sake (real value).

Sometimes there is a need for a new vitality in order to rise above the former ingrained ethical or moral principles. When a society is changing and rises above the previous the game rules, it is not just a new ethical platform, but it also creates new combinations, which means a new capacity for cooperation and organisation with new partners. In the global community means cooperation and collaboration everything. "It's when life has been threatened by shortages and loss of Habitat as the ability to have benefited and developed further," said developing the historians. Perhaps it is only when the economy and ecology as areas begin to cooperate as a new interdisciplinary knowledge can grow back and then give legitimacy and priority to these issues. It is so organic and human capital can grow and be strengthened.

Ethics are human beings, a vision of how the good can evolve, or as Aristotle put it, a vision of how we should live. But in addition to this can also conduct constitute an ethical ability (as a tool), to set the current time against the present elements in which ethics then acts as an evolution key to enable new ethical positions and offering new courses of action which are in harmony with nature. Ethics evolution key opens the door to new opportunities, allows to see and detect dependencies and context in today's global development, which has not yet been possible to detect without a new ethical understanding. Ethics – the evolution key can give people new skills and open up new doors as solutions that have not yet seen the light of day in the field of green capitalism as one of many areas of application. Ethics and green capitalism go together in the same way as the key and the lock make up each other's functions, much like in

the same way as the ethics acts as the key. It does not need a key, but rather many different from different areas of development.

It is also not possible to understand or develop diversity without ethics area. It is not possible to make a fair social prediction of our time or establish a community diagnosis without ethics. Is it possible to measure or determine how planet Earth feel without having ethics as a reference point to start from? Ethics need to be universal so that difficulties and challenges be interpreted after the best possible conditions. Many modern people "are calling for a new moral base for society, a new ethical basis, which does not require new inventions without a development and application of man's higher abilities." A detaljorienterat perspective requires their detail logic, while the global and holistic perspective requires its "over-logic" (e. F Schumacher) and can be interpreted as a form of metalogik to complex challenges to be dealt with. The cognitive approach is the flexible exercise machine for the development of the whole person.

The real importance of the function of ethics is not the answer it gives on old issues, but the new issues, such as ethics encourages humanity to produce. Each time results in its first class sensations and solutions, and issues relevant to the time humans live in, these questions, not answers, is the most spectacular of all.

When human and social standards be displaced and being eliminated will kortsiktighets principle shaping everyday deeds and documents. It is the short timeline that must govern these activities, a timeline which becomes detached from ethics and nature's needs. "If whole societies become infected by these loads can they satisfy achieve amazing things, but they are increasingly incapable of solving the most elementary problems in daily life," says e. F Schumacher. Instead, a kollisionskrock wait and a spiritual awakening be unprecedented. New standards of education and training must help new generations to learn to perceive himself as a man in a mutual relationship to nature, given the current environment, fire climate threats and issues related to global warming. How long should and can the old power structures get linger?

A dormant language that gets in touch with its deeper talent and resources can open new doors, which can pave the way with new ethical courses of action.

Our epoch lifestyle is determined by its one-sided materialistic interests. The modern man stands with one foot in the outer reality and the other in the internal reality, in the same way it stands with one foot in the medvetnas and the other in the unconscious world, hence the ambivalence it sometimes can experience.

The language is also dependent on constant förkovring and development, as a subtle ability and artistry in order to detect and describe life's frailty and fragility. Language can not be made uniformly and allow themselves to be guided by the ones and zeros to it would make it so much poorer in content. The world is becoming increasingly complex and a poorer language would miss all the finer shades to describe it with. It depends on his light, in the same way that life will find their passion and energy in everyday activities. Literature can portray the closest previous time as a well-ordered garden man living in, but also with new words try to express the subtle, ethical,

aesthetic and existential elusive. The farther out on the periphery you go, the more ethical perception and deeper understanding requires it. In a globalized world is getting those big issues becoming more and more important for man and in politics.

The process could have been awareness for the benefit in order to better understand the slow, insidious and global changes have led to a new lack of information. Technology development is contrary to the conatus means (to rise higher) instead meant that "man has climbed down on a lower bandwidth. ...medvetandet may feed on a few bits per second. ...det is like fast food: next to nothing to digest, no bone and fibers to do away with along the way. ...livet will be a strenuous attempt to get higher up in the tree on the basis of a little information from one screen. ...arbetsprocessen no longer contains an abundance of details and sensuality, but just a big dry and poor minimikost of information, which has to "incur" exformation to be meaningful. ...problemet is no longer travelling in the real terrain without just sits and maps out routes on a map ... because it will be difficult to formulate their needs via the language's low bandwidth. "

A moral base means a new ethical basis, which is not so much about the need for so many new inventions, but a development and application of man's higher ethical and moral abilities. It is not the money itself that will solve neither crises or failures that poverty, famine or war, but about how the moral application operated by the modern man. There is a need for new, modern and moral solutions more than new innovations, although these also are valuable. Perhaps those new inventions as a result, when people are looking for the opportunity to see new moral solutions to problems.

To detect and identify various social problems is about creativity and innovation content. It creates new markets for problem-solvers and innovative entrepreneurs and new businesses will result in new job opportunities for people in the community. Such a problem-solving attitude encourages growth rather than to slow down or prevent it. To live in their present means that it develops new thoughts on problem solving. That in turn requires a re-examination and often ends with a whole new attitude or opinion to what was previously experienced. It is with the language help people open new doors and creating living space on the higher bandwidth.

It's not the economy that's the problem, but the lack of a "moral basis" for how resources, assets and opportunities can be distributed more equitably in society or be made available to more and more. A moral base means a new ethical basis, which is not so much about the need for so many new inventions, but a development and application of man's higher ethical and moral abilities.

The area will help people not only to understand that other people may be wrong; It also provides tools that make it possible to determine what is right. Humans need no formal training and do not need to belong to a wealthy upper class to start to live by "the art of thinking for yourself". Anyone who owns a curiosity and interest can evaluate or analyze information to find its own position or position. It is often done on a daily basis through various everyday topics of conversation. Aristophanes gave expression to a critique of the intellectuals who were familiar: that by their questions from sliding further and further away from the sensible and the finer

points of view than the people do who have never ventured on to analyze things in a systematic way. It's not just other people's criticism or hostility that can get people to refrain from asking questions about the "status quo". People's desire to doubt can be just as shaken by the suspicion that the conventions of society must be based on solid foundations, even if people do not really know exactly what this is – for the simple reason that so many people have stuck to them for so long. The result can be that suppressing the doubts and many questions you have and instead follow the "received wisdom" and adheres to the flock because people have difficulty seeing themselves as pioneer of the so far unknown and uncomfortable truths. The climate debate is an area filled with uncomfortable truths and for many also means uneconomic in the short term. It is an area that is often highest priority and most important of people, but where development seems to go slower when it is most important for ordinary people.

The old 1600-century philosophy has been seen as a representative of a holistic approach to environmental policy, with greater clarity takes advantage of the belief that everything in nature is connected in an eternal cycle, spirit and matter, mind and body, man and nature. Husserl believed that man had to rediscover this "origin of knowledge" and understanding. In this context the word WHOLE writing is all about eco-cycle report context, the interaction between people and nature. Everything hangs together. Animals and plants exist in a swap chain that converts solar energy into movement and keeps a cycle of complexity. Man is that the Earth is a living organism in this context. When knowledge moves into a new context has often thrown new light on a problem or contributed to a different use of the. Man's originality lies in using known and tested skills in a new context. All thinking is original when facts and circumstances arise that have not been foreseen. When knowledge moves up or higher up and integrates at the level above stand out new features and resources that are missing on the previous level-the possibility of an overview from high level may have a legend ability as simply missing at the lower levels.

"The organisation is a way for people to create resources that they would not be able to obtain on their own. One can distinguish three different principles for how an organized coordination of human work can increase their total strength. The simplest form of coordination is that a number of people come together to combine their efforts, for example to row a boat. If all along row a does it faster than if each row their own boat. But every human effort is equal. It is important to find a way in which we can coordinate efforts so that they are not lost, and it is not always easy if tex rowers prevents each other by them are clumsy. Another method of coordination is that people take turns to do things for each other, for example to keep a fire burning. This means that the first person's actions should continue and be extended in time. Third, there are more advanced forms of coordination, for example, when participants in an organization are receiving different information, so that, for example, not all players in a football team to run up and down on the pitch during the match. "

A desert walk – a single scene

Capacity for empathy in other people's situation requires that, as a human being has an inner room, a scene in which I can play different life situations and to consider them "from within". The American philosopher Harry Frankfurt has developed a theory of man's moral power.

He puts it so that man has desires of first and second degree.

First-degree desires is the direct impulses, born out of physiological needs. The second-degree desires is our response to these impulses, our choice to follow or not to follow them.

For example, we imagine a group of people on a desert hike, tired and thirsty come to a small body of water in an oasis. The first to arrive will receive an immediate impulse to throw himself into the water and drink as much as he can. But because he is human, there is in him a small gap between impulse and action. He can consider the implications of different policy options. If he directly follows his impulse maybe he drinks so much that it is not enough for all the others in the group. This means that he can weigh his first wish to direct still their thirst for his second wish to be fair with his group. Maybe he chooses the latter option and refrain from an immediate satisfaction of needs to save something that he considers more valuable, which is the Group's solidarity. The space between the first and second degree desires is the single scene in which ethics and moral living. Typical of the man is that she has a self awareness, the ability to remotely to their immediate self.

This parable might as well be able to describe the exploitation of the Earth's resources and natural resources that currently occur. "Denying the problems now, do we gain peace of mind only in the short term. The price must be paid by those who now grows up ". Man's best can never happen at the price of destruction of nature, but can only continue in a mutual interaction between economic and ecological principles. It needed to be born and developed a more radical and more pungent questioning of the current capitalist, science and teknokratins short term "realistic" perspective. There needs to be a new way of thinking about the future. The capitalist monetary system is a dead end, where gold turns into debt for future generations and in danger of being handed down leaving a utplundrad Earth. What happens in a society where people are too concerned with the exterior and outreach efforts, so much so that "the inner life" in relationship to the exterior never have time to be in the spotlight?

## Capitalism's Titanic

### Chapter 8 "Capitalism's evolution"

The philosopher Edmund Husserl writes about man's relation to the real world. He assumes that there is a reality which exists "out there" that is outside and independent of the human mind. The reality is there, and to explore and study it. But human observations and inferences are not an absolute science because they are only a working hypothesis that will have to change as society changes. The fact that they can be repeated is no guarantee and not even enough to certainly shall be able to give an opinion on them.

Husserl argues that man should be aware of the universal rules to help organize our experiences in order to achieve a certain knowledge. The reality is thus created by people, but the uncertainty is according to Husserl in that we do not know the process by which knowledge is created, shaped and constructed. To reach the what Husserl calls the "natural setting to the world" must also be able to describe the human consciousness true structure and nature. Husserl runs an idea that there is a universal core of human consciousness. It is the one that does that, although most of the impressions people experience comes to the individual situational bound and particulate form, it can recognize and identify what it sees. concept of the natural attitude Husserl's to the world leading to his determination of natural world.

Capitalism has helped man in his relation to the world and its natural assets created "an unnatural approach to the world" instead of "a natural approach to the world", and the difference is huge, depending on the perspective one chooses to look at the world with the unnatural setting that capitalism brought with it is that it regards the Earth as a source of unlimited resources on a finite planet. While the natural setting is based on economic growth cannot be made permanent because the planet's resources are limited and are currently declining faster than ever. An unnatural economic approach to the world lead of course to create even greater and comprehensive economic imbalance the more unnatural it becomes – and in the opposite direction means a resource balanced economy that takes into account the Earth's limited resources by creating a good balance that gives security for the people who live in these communities. For over fifty years, companies engaged in increased scale and profit hunt that today has increased beyond all balance.

The Economist e. f. Schumacher calls current economic development for "monsterekonomier and gigantism". These economies are in a life governed by factors such as "change and hungry capital", where the driving principle for all activities will be to increase profits and profit hunt at all costs while minimizing any possible costs and losses. These monsterekonomier also creates a huge hunger (hungry capital) must generate maximum profit for minimum effort and cost. There will be economies as big as whales to devour anything in its path that can satisfy the hungry capital.

Sociologist Richard Sennet writes that; "short-termism is a policy that undermines trust, loyalty, and mutual commitment". "Kortsiktighets principle" disrupting long-term behaviour, loosens up mutual trust and commitment and desire is decoupling from the conduct, "expresses Sennet. "The short term generate no sense of any historical livsbaneperspektiv". In such developments, there is nothing to take responsibility for.

The world's diversity can be lost if one does not take advantage of and developing organisational ties. Probably need a new way to think about the planet's resources. If there is no common history there is no collective responsibility. There is no common approach to contemporary conflicts, there is no longer a common destiny. "It is everyone's war against all" as the philosopher Thomas Hobbes put it whole.

Under such forms walks the most against a resolution where previous structures threatens to crack and crumble. It has never been spoken so much about peace in this century, however, many of the ohyggligaste war fought as the story familiar. Hobbes writes that; "that man's natural behavior is selfish and strive to obtain benefits based on their own interest. In the natural state is therefore everyone's war against all or everyone's struggle against all".

Although people in different ways are trying to develop protective cocoons (protecting different cocoon) in which they can live in harmony and privacy, they are forced to constantly be confronted with new risks and dangers. The new risks people face are related to global warming, environmental impacts, the process of globalisation, nuclear threat, the capitalist future monetary rule, stock markets going up and down, world poverty, population explosion, mass

unemployment, housing shortages and partly to more existential and personal problems. People develop different strategies for dealing with these kinds of threats and risks.

Knowledge and information can be considered as a form of emotional vaccination against existential angst; Giddens puts it with words. "A safeguard against future threats and dangers which enables the individual to – no matter what difficulties he or she gets into – maintain hope and courage. The basic trust acts as an emotional sticks in relation to risks and hazards in the surrounding action and interaction environments. It is the main basis of a protective shield or cocoon, which all normal individuals carry with them and that they are able to manage difficult situations in everyday life".

Edgar Bail h writes in the book "caring for life" that in the difficult moments of life need people feel confidence. A basic feeling that even world in satisfactory extent foreseeable and are affected, there is a feeling that things are sorting themselves as good as could reasonably be expected to. To create this trust is perhaps the most important charitable and political task as community face today.

Max Weber words; that the increased rationalization of modern society – the growth of science and technology, the capitalist economy, State and private bureaucracy, abstract and formal law systems and an increasing degree of rational was and thinking of individuals in modern society – is a danger that people became increasingly trapped in an "iron cage of goods and services and regulations."

Weber's view of the future in the Western societies is summed up by his words in "The Protestant ethic": "no one knows who is going to live in this cage in the future, or if at the end of this unprecedented development will occur entirely new prophets, or if it will be a powerful rebirth of old thoughts and ideals, or, if none of this happens, mechanized rigidity, garnished with a kind of spasmodic self worth. Then these words could rightly be said about the last people in this culture development; Specialist without spirit, pleasure man without heart. ...och this man imagines have reached a never-before-achieved the study of human history. "

Anthony Giddens "discusses in his later books such aspects of the modern Western society such as institutional change, trust in experts, risk profiles, existential problems, eating disorders, narcissism, utopias and politics. In these discussions of modernity involves Giddens many of the Western society's central problem, but he is equally interested in the changes in the relationship between the local and the global. He writes that it is not only the development of monetary economy that contributes to the "carving out" social relationships from their specific contexts, but also on the development of expert systems. People often have a limited knowledge of many of the technical tools that simplify their everyday life. Despite this they have a confidence that different types of experts can manage and control the technology needed to make a modern society to function. Giddens set the post-modern, powerless and discursively defined man, towards the late modern, reflexive and was man. "

Giddens interest of the changes taking place in the relationship between the local and the global is interesting. Much of the development that have previously taken generations to implement is today very speedily. The reflexive and was man to understand his environment. It examines and reflects on the meaning of change, exploring suitable alternatives, may forward to a new position, finds guidance of its reflective as the action man Giddens talks about. Others do not have time with reflective and sounds rather than the experts show the way. It is easy and doesn't take as much time claims from others. Which option you prefer, choose man himself. Sometimes, this development in the interaction between that man wants to preserve its independence and its sovereignty and be dependent on the expert.

The advanced industrial society is dominated today by the technological rationality. "In such a society tend the production apparatus be Supreme to such an extent that it determines not only the social necessary things, knowledge and attitudes, but also the individual needs and aspirations." It wipes out thus the contradiction between the private and public, between the individual and social needs. A topical issue in context may be asking what is the next step in the evolution of capitalism, or what comes after that?

## CAPITALISM'S TITANIC

### Chapter 9

#### Capitalism's Affluenza creates Global warming Affluenza

The term Affluenza comes from the book of the same title by Oliver James. Affluenza can be described as a social condition that stems from a desire to be more rich, more successful and is symptomatic of a culture that measure all success in growth and in which financial success is getting the maximum profit for this development. Affluenza is a result when man chasing success and once it reaches success, leaving it still behind the feeling of being unfulfilled and are even more wealth and success. Media such as television, radio, newspapers, advertising tends to show how pervasive the idea has become. Daily advertising messages showing how human beings will or should look like in the selection of hairstyles, the right makeup, perfumes, fashion clothing, cigarette brands, energy and sports drinks or Bay car to drive and so on. The bad effects of living in a society where many people are too rich, which always strive to buy expensive things or feel that they have to work too hard is; cause depression, anxiety, addiction problems and a sense of boredom, according to British psychologist Oliver James. He found that shopping wave sweeping across all countries regardless of religion and Government. We could express this difference as in the past, they built homes and civilizations, today do you build business offices and shopping stores.

It's not just the perception of knowledge as changed, but also the perception of time and money – "time is money". Knowledge, time, and money has become a growth generator. In this course of events shaped performance society and unwittingly fed man with capitalist message; "make the most of the hours, otherwise you lose years". It also gives shape to the career thinking. The motto is clear; "you become what you are performing", or your status, what you can consume, and the technology community has the motto "appears I therefore I exist" has become highly topical. It constitutes the very foundation of an ethos in which life events are all about that man is called upon to make something of his life, taking advantage of their opportunities, calculating, invest and expand. In this development may man more and more times that must reconciled, fitted, pieced together, times that may not overlap. The society is governed by the ideal that is based on a constant overrun where concepts such as faster, more, higher, bigger, better control a fully consumerist with daily advertising influence everywhere, no matter which media to use. It's all about speed, productivity and efficiency associated with time, success, economy, consumption and growth.

Human beings live in a society that consumes everything. In the outside world can man konsumentstyras. One could say that there is a "behovskapitalism" or business industry that is dependent on people's consuming. It tries to constantly expand, at all costs, regardless of the consequences samhällsmedborgarens health. Consumer spending and economic growth will be dependent on "capitalism and modernity hubris".

Philip Samson observes: "Has such a consumer culture is well established, is completely indiscriminate and everything becomes consumer items, including meaning, truth and knowledge".

Consumption and not work has become "the new hub around which all life values rotate".

The consumer culture has come to be more outreach activities in an outer reality, where the starting point rather than have been many divided thoughts and fragmented ideas. In this development, it is no longer the man who is at the center of her goals and ambitions, but it is the economy that is the center of their own interests.

"The citizens in today's society is confronted with many inconsistent messages" ... among these is perhaps the most tangible motsägelsefullheten between the ever-tougher demands for greater efficiency and productivity on the one hand (these shall create conditions and provide the necessary emergency funds to increase the standard of living and in general improve the living conditions for all) and, on the other hand, the rise in the requirement that the human must be at the Centre ". But the capitalist, technological and scientific development is moving away from the human.

Affluenzabegreppet also places the foundations for different kinds of behaviors and give shape to a pecuniary character.

The Western consumer lifestyle and welfare capitalist hänförelser and superficial lifestyle can also be described with some borrowed words of Dorothy Sayers, who is one of the finest interpreters of Dante as well as modern society writes;

"That Dante's Inferno is a picture of human society in a State of sin and depravity is something that everyone can agree with. And because we are quite convinced that society is on the wrong track and hardly move towards perfection, it's pretty easy to see what are the different steps for the deep ruin: fåfångligheten; the lack of a living faith; development of a lax a morality, gluttonous consumption, financial irresponsibility and unchecked moodiness; a self-righteous and staunch individualism; violence, sterility and lack of respect for life and property, including their own; exploitation of sexuality; the impoverishment of language through advertising and propaganda, the commercialization of religion; during the blowing of superstition and the forming of human thinking by mass hysteria and all manner of "troll bindings"; corruption and graft in public affairs, hypocrisy; dishonesty in tangible things; intellectual dishonesty; during the blowing of discord (rate against class, nation against nation), forgery and destruction of all means of communication; exploitation of the lowest and most silly sensibilities of the masses; betrayal of even the basics of kinship, land, friendships and loyalties. This is all too clear steps leading to society's icy death and extinction of all civilized relationships ".

More and more people are beginning to realize that the *"modern experiment"* has failed. What got her first impulse from the Cartesian revolution, as with relentless logic separated man from the higher levels that her only opportunity to preserve their humanity. This development can be described as science closed the doors and gates of heaven/spirituality and tried with huge frenzy and ingenuity-to confine itself to the Earth and its materialism. She now discovers that the Earth is only a perishable State, that the refusal to work towards the higher levels/sky/spirituality means an involuntary case down in hell. It is with this image of human society in a State of depravity that Dante's Inferno is trying to describe. The people who today are trying to point out the evils of capitalism or criticism is directed towards the consumer society and the welfare State also produces suffering for man-usually labelled pessimists or "prophets of Doom" and the like.

One forgets easily removed to capitalism and welfare also by consumerist lifestyle format a society filled with welfare diseases; cardiovascular diseases, obesity, ulcers, stroke, stress-related illness, mental illness, insomnia, addictions, Burnout, tooth decay, bronchitis and lung cancer, muscle aches and diseases of the spine and joints of various skeletal and movement diseases of the body, the abuse of alcohol, drugs and drugs, tobacco use, gambling, loan, debt and financial problems, folded and utseendefixeringar, anorexia, road traffic accidents and accidents, work without stimulating content, crime, violence, aggressiveness, discontent, poor housing, housing queues , lack of housing, social apathy and alienation, increased poverty, sedentary work, created a demotivating and sedentary culture, environments that create respiratory diseases such as asthma and allergies, apathy, loneliness, fatigue, lethargy, depressed mood and depression, mass unemployment, growing environmental and waste problems, contamination of soil, air, and water also belongs here, not to mention a sharp deterioration in the work environment, and

named it no performance anxiety called the refresh anxiety. All this could be depicted with the words to the level sinks in General and it is even step down towards more confusion or increased confusion.

This is also welfare and capitalism back by constantly encouraging more consumer spending and harder work. To produce and contribute to depleting civilization diseases develop. Stress, strain of the organism's adjustment mechanisms means that the ambient requirements becomes a burden. Man would need to understand and learn from the situation that the present format and plunged in. In capitalism and in teknokratins service leaves you worn out, burned out, use on their knees people for their own destiny.

The economic man, the economic community, the economic culture, the economic system that shapes the capitalist society has åtsidosatt and vital human needs and guiding principles by constantly (manipulate) the possibilities for more profit for the good sake of the economy. But it will also have consequences for the people of prosperity and democracy in the long run. This attitude to life or should I call it "commercial nature" means that the risk is rising that it will leave a utplundrad Earth as inheritance to the subsequent generation.

Erich Fromm writes in the book "to have or be" to; "because the society we live in is characterised by our efforts to acquire property and make a profit, we rarely see any of the lifestyle, and most people consider ownership lifestyle as the natural way of life".

In addition, he writes that; "Selfishness is not only a matter of behavior but also a trait. It means: I want everything; I want to own, not share with me; I have to be mercenary because my aim is to have, I'm more the more I have; I need to feel hostile against each other; my customers that I would cheat, my competitors that I want to overcome my employees that I want to exploit to the utmost. I am never satisfied, because there is no end of my wishes; I must be jealous of those who have more than I fear for those who have less. But I must suppress all these emotions to be seen (for others as well as myself) as the smiling, rational, sincere, friendly human being all pretending to be".

Jean-Jacques Rousseau writes; He first distinguishes between innate, or natural, inequality between people and the kind of inequality that is a product of societal impact. Once upon a time ruled pitied human treatment of each other. With ownership, however, learned the more "försikomna" to take advantage of their peers and the contemporary society's inequality are emerging. He believes that there are two types of inequality between people, one that he calls natural or physical, because it is created by nature, and which consists in the difference in age, sex, body forces and spiritual or mental faculties, and another one that you might call moral or political, because it depends on a kind of agreement and because it was created by the people, or at least established with their consent and ..

This latter consists of the various privileges that some enjoy, to the detriment of others, such as being richer, more powerful and more honorable than the or even in a position to force others into obedience...//... from the moment when a man needed another's help, when we noticed

that it was useful for one to have a storeroom for two (big barn) , disappeared equality, ownership won inroads, the work became necessary, and the vast forests were transformed into smiling fields, which must be watered with the sweat and on which it soon enough saw slavery and misery take root and grow up with the harvests of ...//... from that previously have been free and independent man was now by a host of new needs, so to speak, subject to all of nature and, above all, their ilk whose slave she became, in a way, even when she became their Lord ...

For the Kingdom likars need their services, the poor need their help, and even those who do not are either unable to afford them. Man must, therefore, incessantly try to interest them to their fate and cook to the, if not the reality, at least ostensibly, take advantage of working for her best. It makes her cunning and deceitful against some people, hard and inflexible at others, and forces her to defrag all she needs. ...//...konkurrensen and the rivalry on the one side, the conflict of interest on the second and everywhere existing hidden desire to gain advantage at the expense of others – all of these ills are the first result of the property law implementation and inseparable companion of the nascent diversity. "

Today, we can see how it for a long time have developed a business that is set to the maximum possible profit and profit instead of the greatest possible benefit for more. Today ruled the policy of large and powerful high finance find interests. If you use the term "as you sow, you will reap" – How is it possible to expect to receive humanism back when you sow selfishness?

A mechanical activity produces no sense of something larger historical livsbaneperspektiv. It will be written "many drafts, made different models, studies and experiments that attempt to bridge the gap between what is necessary and what is possible. ...//...detta will eventually lead to long-term planning on a large scale and to the temporary measures for the first steps," writes Eric Fromm. Everything depends on the will and the humanist spirit of those who work with these proposals. When people start to get a perspective and at the same time, what can be done step by step in order to realize it, they will feel encouraged and excited rather than scared.

In a new time set the concept of effective as the principle against self-usefulness and the common good. As long as the human brain is set to exploit, profit, manipulation, self-interest, egoism and selfishness will not voluntarily want to reinvest in the community more than necessary. But the question remains what world we want to leave to future generations?

The consequence of too much individualization and too much selfishness is a sense of absence that man lives separated from one another and not as a single being.

Tillitohälsans consequences can be lack of self-esteem, lack of confidence in the other and a lack of confidence in the ability to find acceptable answers to existential questions.

Earlier handed it to gain lift pay and making money as the most important factor in terms of the duty to work and motivate himself in his work. In the same way that humans can develop new requests or new needs, so that human beings may also pursue a new motivation, inspiration, job satisfaction and zest for life. It would easily be summarised as; to find a new goal.

Approach to work and why you should work may differ in different countries, even though it basically performs the same tasks. From the beginning it was hard work in most cultures did not originally something desirable (for Adam, it was after the fall of a curse that he would work, cf. 1 Genesis 3:17-19). Work has been a good first in the Puritan, ascetic culture that we in Western Europe have developed and then exported to other parts of the world. The word "living" can be said to have originated from the "you shall tear for your bread in your brow sweat" (1 Moses 3:19).

The work is a form of disciplining of the body, the postponement of need satisfaction. Can we be content to work just to earn money? Sure you can it. Some work for money, but also to those like them do. Another option is; that may not be directly assigned their duties, but are happy with the job because the salary provides the opportunity for them to satisfy their non-material needs. A job meets the human material needs, but does not necessarily mean that we therefore like their duties. Some see the work as his cold, while others see it as their livelihoods or both. Why we work are often variations on reply. The simple life, in which we lived as hunters, fishermen and farmers from virgin land in the context of undisturbed nature, has gradually turned into a complicated existence in an environment of art products and arcane regelföring. In this process, looking for man through the thickets of various social problems.

### Tillitohälsans era

After the disorder, poverty and welfare era and welfare diseases disease era speaks Swedish Professor Edgar Bail h if a new era of ill health that he terms "tillitohälsans epoch". "This new stage in human evolution and history characterized by people's lack of ability to manage life's risks and uncertainties. You can talk about tillitsbrist in several directions. Firstly, in relation to one's self, one's own ability to cope with life's hardships. Secondly, in relation to with people, family, and other relatives. This also applies to organizations and systems, not least political and economic. Thirdly, how can we talk of lack of confidence in the ability to find acceptable answers to life's fundamental questions: where do I? Where am I going? Why I am here on Earth for a few years? "

Today's generation is the only through evolution that grew up with technology as a designer for human social activities. It is also the only generation in which "the self" let themselves be shaped and created from digital living activities and habits in social media. The new generation of humans is growing up when the requirements and ideal is no more than to live up to and they are the only generation that is growing up with the Internet and technology as culture shaper of "self".

People are shaped, are governed and will be influenced by the advertisers ' lifestyle package. Never before have the new phenomenon, as communicating experience, from TV commercials to soap operas, realityprogram and talkshower took part in the creation of the self as today. The narcissistic culture nourishes and shape to a consumer culture whereby all focus directed towards the self. This superindividualistiska culture with strong focus directed at the self gives shape to an attention economy, where success is counted as a measure to be seen in, for

example, in social media. In a new time cultural change old mottos and replaced by new ones. "I am thinking, therefore I exist" is replaced in the engineering culture of "I can be seen, therefore, I exist". It has become a part of everyday life to the social media show up.

A former physicist, Michael h. Goldhaber, have created a concept that is about to conquer the world: the attention economy (attention economy). He argues that the old monetary economy is playing out its role. With the Internet and the boundless wealth of information is the key to time is no longer money without attention. It is attention that controls the money instead of the other way around: the star get fantasigager because he attracts such attention. The modern man's "new" models are the ones making millions and therefore adorn the various magazines and fashion magazines.

Michael. (H) Goldhaber, "creator of the concept of the" attention economy "claim in a pessimistic comment about school and education that, in future, all becomes the knowledge of celebrities that links people together. Knowledge of celebrities is characterised by that it is superficial. Knowledge of celebrities is a the knowledge – such knowledge is really fresh. There is a certain relationship between celebrity knowledge and the experience industry which attracts increasing interest, particularly among economists and politicians. Evening and magazines is primarily about celebrities. It's not really nice to be celebrity and yet it is a desirable position, particularly among young people. Public spotlight not only attracts but also experience to be familiar to all and sundry and therefore subject to an albeit superficial knowledge among millions of people. " Former beautiful Greek God's images that adorned the covers of progressive books and magazines have today been replaced by the "millionaires".

Standards and social ideals can proliferate and become unachievable. So high that people feel to them as impossible to achieve. But standards can also become obsolete and replaced by new, more reasonable and human ones. Standards can be aged, rejected, replaced and renewed. In times of high demands and high ideals, it is easy that some days are too hard on himself. Such days can be filled with a feeling of devaluation. If such a development persists over time, it may affect the actual performance and the individual develops a negative stress. People can also feel a deep dissatisfaction in the face of such developments. Excessively high thresholds, high standards can affect the emotions a positive stress otherwise implies that; satisfaction, hopefulness, interest and motivation.

Researcher Aaron Antonovsky sees people's own life control as a key factor for mental health. Earlier the changed social landscape slowly and it was to the man advantage because people could more easily to adapt to them. Today, it is almost the other way around. Changes in power relations between the State, businesses, political parties or other organisations is done today with tremendous speed. People, societies and democracies are asking for transparency. At the same time, man is meet today's rapid changes more directly, clearly and intensively. People react differently in the face of change.

Tillitohälsans consequences can be lack of self-esteem, lack of confidence in the other and a lack of confidence in the ability to find acceptable answers to existential questions. "Today people

need confidence – a sense that even world at a satisfactory rate can be predicted, that things sort themselves as good as could reasonably be expected to". In the kortsiktighets society eroded slowly the valuable community ties that held together the societies ' fixed values. "Society has meant that life has become fragmented into isolated and isolating realms. Fragmentation between, on the one hand, working life and, on the other hand, leisure and family life, have meant that the relationship between people is dissolved and knocked to pieces. An interpersonal hostility occurs. Most people live thus under a tyranny " .

In the welfare State becomes the consuming way of life the decisive reason for the modern health structure. Edgar Bail h describes the reasons in the "tillitohälsans era" is more complex and you describe it as psycho-emotio-socio-somatic illness, i.e. where there is a psychological, emotional, social and physical component. Advertising feeds on people's feelings, thoughts and need confirmation. Consumption duplicity: consumption and freedom issues is reducing freedom to freedom to consume. It promises what it cannot deliver: General happiness. Scientists in happiness and financial Express also short-lived consumer happiness lasts only as long as a product or be feel like new and that the process must then be repeated again. It's the same idea .... the formed into objects such as short-term support "self" and then thrown away like garbage as soon as their psychological value is consumed.

Affluenzabegreppet are trying to portray a superindividualistisk culture, in which "the hudinkapslade ego" is an image of the superindividualistiska culture that feeds on people's discontent — or should I put it like that it's advertising that plays on people's feelings. The men on their advertising messages and of the sense that we're going to smoke cigarettes, use the right gasoline and buy the right car, buy the right fashion clothing with the right label inside, not because they are different, but to strengthen our derived a sense of identity. One would first think that companies want to help or enhance other people's sense of identity, when they really are more interested in strengthening their own position and sense of identity.

This circuit means that irreplaceable resources formed into objects such as short-term support "self" and then thrown away like garbage as soon as their psychological value is consumed. Today's consumer lifestyle is based on the assumption that we take from "out there" to nourish "the inside". Irreplaceable and limited natural resources formed the subject of a short term behovstillfredsställande. To extract natural resources and spreading them as waste all over the globe. "It's out there" (natural resources) diminishes faster ever, while "the inside" (human needs) only increases because it needs so much of the time. It manifests itself as the social needs that is created does not have any natural saturation levels.

Giddens calls it "high modern" period to express themselves in "free consumer choice". "I project will be a joint project in acquire coveted goods and seek artificially created lifestyles". People are shaped, are governed and will be influenced by the advertisers ' lifestyle package. Never before have the new phenomenon, as communicating experience, from TV commercials to soap operas,

realityprogram and talkshower took part in the creation of the self as today. The narcissistic culture nourishes and shape to a consumer culture whereby all focus directed towards the self.

What is the point of greater success and increased financial success if it makes it impossible or make it more difficult for the family to gather at mealtime, create communication difficulties, if it destroys pleasantness in the home, create difficulties to be able to unwind and causes insomnia, or where the pressures of modern life reduces the possibility of relaxation or stress relief because man will go into high gear all the time or calendar must be booked out in order to feel important. It is becoming more and more stressful and it becomes more difficult to get lifelong puzzle to make ends meet, and gradually eroded the possibility to create shared schedules to follow. All these developments give the image of a dissatisfaction that accumulates from one generation to the next since the borders all the time is exceeded.

The long-term and insidious change broken families; nuclear family and partner relationship is replaced by, partner, närbo, girlfriend, långbo, mångbo, quick families and so on. In the modern and stressful contemporary trend industry at high pressure, working shift and working seven days a week. The rate of production must constantly increase. A woman and a man difficult to unwind on their own and can become addicted to drugs or alcohol to a greater extent. It does not appear to be human dignity which ended up in first place, but the rate of production. One might ask what all serve to; is it really the most important thing, that it produced as much merchandise as possible? The ever-increasing work rate rips everything harder on the struggling man. There seems to be no option but to keep up with the higher operating tempo as screwed up. How hard should people have to work to be able to create a decent and secure existence? Is man for the production's sake, or is the production for man?

Today's generation is the only one in the evolution that may grow up in a culture where consumerism ideals are at the zenith and at its highest and hardest to live up to, while technology culture in cyberspace does not have a central mittkärna of traditions, norms and values to take it for granted. It has been a tyngdens of interest offset from a central core of norms, values and ideals (deeper connectedness) that came from the innervärlden to the outside world (superficial relationships and values) that is without this central spot. When this shift from values in innervärlden to the outside world takes place, so weakens the human compass ", which for so many centuries pointed out a clear direction with everyday deeds and documents. The internal human compass had a single collecting agent point to start from, a private Centre, where the starting point of the otherwise fragmented thoughts and ideas from the outside world instead of innervärlden where humane hot was the hub.

Viktor Frankl writes; "that man in his later development has suffered another loss by the traditions that shaped and supported her behavior is now rapidly disappearing. She doesn't have some instincts that say her what she should do, and she does not have any traditions that tell her

what she should do ". Individual in society is not protected from those exploitative and profit hungry them. Health problems arise as a result of lack of understanding and inability to critical thinking about what forces the consumer is exposed to. Ignorance of the citizen in association with profit hungry and aggressive marketing of questionable products and services affects the possibilities to maintain the health of the welfare state.

The society produces suffering for citizen by treating them as ones and zeros in a grading system. The prevailing morality is economic. People are valued by how much they can produce and consume, not for them to become springy, urbane full-fledged personalities. This leads to an insidious urholknings process in the Interior; where everything is fused at the magical economic growth. Affluenza is also a result of hard work and search for more success. Capitalism and welfare is used by the increased prosperity in many cases the wrong way: to vällevande instead of beneficial. Human positive load-bearing capability is being eroded over time.

## Capitalism's Titanic

### Chapter 10

#### CyberOstracism and Flipperdemokrati

##### A short history

**"Ostracism is present in the Animal Kingdom** and is often used to increase the Group's chance of survival by simply exclude the weakest link, "Williams says. "For example, if a lion is injured and keep the pride up, then can a lion be removed from the group." Lions, primates, wolves and bees are just a few of the animals that use ostracism as a punishment unit or to make their communities stronger. A person can be rejected on an individual basis or by an entire group of people. In addition, refusal to be either active, by bullying, teasing or ridicule or passively, by ignoring a person, or to give "cold shoulder" or that the ostracism means that give a "silent treatment". The experience of being rejected is subjective to the recipient, and can be seen as it is not present.

**Social exclusion: Means** an emotional withdrawal is going on in the physical presence of the target (e.g. removal of eye contact, not talking, not listening). The source and the target of social ostracism, remains visible to each other. Common terms like "silent treatment", "cold shoulder" and "freeze out can most likely refers to social ostracism. Ironically, despite the fact that the victims are visible under the social exclusion, it is with this kind of ostracism that goals can actually feel invisible (Williams, 2001). Ostracism means forward everything to obscure, not to

look at the person, avoid eye contact, not pretending to hear what the person is saying or asking if, not responding, to give the silent treatment. Osynliggörandet is effective and can be found at the first place in the list of rules techniques that the Norwegian social psychologist Berit Ås described in 1976. Ostracism is also included as a key ingredient in the bullying, but the bully is often given in person both physically and with nasty salutation. Scientists believe that ostracism can be intentional or unintentional. The intentional form of ostracism is to shrink and damage the victim, the person becomes excluded and osynliggjord. "

**The deliberate ostracism** therefore kinship with the silent treatment as described earlier. " Rejection by a group of people can have especially negative effects, particularly when it results in social isolation. Approach social exclusion or ostracism can be used as a weapon against the new changes are not forthcoming social development. It is the very basis of the ostracism was introduced. It is a democracy, which means a limited form of freedom of expression, based on the who pronounces them have less leverage and less powerful than the one that is addressed. " The addressed may think that the person speaking does not even have the right to control in a merry dance. There's really not much room for change at all. In modern times it feels again like the chosen establishment no longer represent the people's need for solutions. The elected representatives and representatives of democracy tumbles into a social culture where politicians don't own any great desire to implement reforms that would mean a brake on upper-class power and abundance. By accepting power structures benefit from the private life of different benefits. Ostracism of monetary policy rests on this Foundation and principle. Interesting is that, being ostracized is often used as a preventive measure as a way to neutralize any which may constitute a threat to the State. There was no trial, no jury and no defense.

**Ostracism's language method** is that it is only to pack your bags and get out of the city or the country. Theorists believe that ostracism serves to create a solidified group identity, which aims to clarify what "we" is and what "we" are not. In Athenian democracy, was switched off often centered on a person, often sharply, with a tendency toward tyranny. After several centuries of "theological imperialism", we have had three centuries of an even more aggressive "scientific imperialism", and the result has been an increase in confusion and disorientation. Now probably a long or even short term of "technological imperialism" of an even more aggressive types, where the logic is based on violating the same right trying to defend. People have therefore reluctantly been expense its integrity in the Western communities. Whistleblower has variously wanted to highlight the extent to which technological forms taken, and depict how them at the same time have begun eroding the leading solid layers to the technological progress speed. The positive product development efficiency is met with rising productivity, "took back" that big increases in social unrest, violations of privacy, destructiveness, aggressiveness, a growing apathy and alienation.

**Modern whistleblower shows** even today that anyone who wants to write about the abuse of power behind the corridors of always taking a personal risk, which may mean that they are forced into exile. Author Peter Strang writes in his book that; "The word ostracism, which is widely used in scientific studies to denote exclusion and ostracism, comes from the Greek ostrakismis and described in ancient Greece the banishment of a person thus became ostracized from the community. There could be various reasons for the expulsion, but many times it was that the person in question was too powerful and could threaten the Group and, therefore, the people of freedom. In Sweden and other Germanic countries occurred in due course a similar penalty and this was called the outlaw. It meant that the sentenced to fredlöshet were outside society and its protection. Far back in time was fredlöshet only just a bit milder than an outright death penalty, for the risk to be killed was great. The outlaw was stripped of all legal protection, all property forfeited, his properties were burned. Even in church records and other public documents are deleted all mentions, the person "did not exist" anymore. This punishment was understandably feared.

**In a new Sweden** can it afford to criticize capitalism and nourish a cyberostracism. Freedom of speech, what is the host if it is done with the consequence of various forms of hidden retaliation? Alexander Brown found that whistleblower who suffer various forms of hidden reprisals and hidden penalties that ostracism, which is normally difficult to detect and investigate. Research suggests that the exclusion is a common strategy of retaliation which is used by organizations and agencies or groups in response to reporting. Kipling Williams showed in a survey that 100% of all reported whistleblower reported being ostracized as a result. A society that does not tolerate criticism will never change for the better. What happened to the democratic ethos in which it is seen as a healthy sign, that abuses must not be accepted, without constantly face constructive criticism then slowly be rectified? No progress without criticism.

**Many countries have censorship** and persecution of other unpopular opinions, so even in democratic countries. Criticism and protests against injustices of capitalism is not appreciated. Even in our time looking for power or pressure groups prevent some knowledge from spreading you are interested in development and power, but not by criticism from the people it is practiced on. Power can also be a symbol of oppression. Power abhors such words can convey an unwelcome knowledge that are not part of the monopoly of knowledge. "Therefore, it tries to act as a censor and threatens the otydige with dismissal or punishment. Employees may not go out with criticism of his company, called it more frequently. The employee must be loyal, municipal employees, tiger, and his own party tolerates no criticism from within. " It is easier to join the received wisdom. The nail that sticks up will be turned down.

**The question is what's going on** with social structures if it is never possible to question its methods and the impact it has on issues involving discrimination, poverty, social injustice, confidence, sense of responsibility, the democratic openness, freedom of movement, freedom of choice, community and social conflicts and social justice. It will probably not happen something and arrest means even more decline. The problems that today occurs in big cities such as alienation, begging, homelessness is a reflection of what happens when competition increases as more and more people move to big cities in the tougher community development. These problems are expressions and reflections on real and human needs in society. To deny or ignore deny people's social and human needs is also a denial of human rights which democracy will host.

**What is the meaning of democracy, freedom, human dignity, standard of living, self-fulfillment, personal development?** Is it a matter of goods or people? Of course, the people. The Economist e. f. Schumacher writes; "If the economic system is not able to make this, it is unsuitable. If it can't get past their extensive abstracts, national income, growth rate, input-output analysis, labour mobility, capital accumulation; If it cannot get past this and come into contact with human realities as poverty, disappointment, alienation, despair, breakdown, crime, escapism, stress, overcrowding, ugliness and spiritual death, then let us scrap the economy and start from the beginning ". Man has always drawn strength from social inequalities and in a sense always got new energy to strive forward.

**Freedom of expression at risk to lead retaliation** is nothing short of a superficial and arbitrary democracy. Research suggests that ostracism is a common repressaliestrategi that are used by organizations in response to reporting. Kipling Williams, in a study on us whistleblowers, found that 100% reported after whistleblowing ostracism. The one that makes an effort to use the whole freedom of speech as his means of expression in order to censure such as capitalism becomes essentially "psychological impacts and oppressed", and suffer what can be defined as a kind of "social death", as a result of social ostracism and exclusion. It is explained with words: because the method attacks the innermost ostracism human, human and basic needs; self-esteem, affiliation, control and the ability to shape a meaningful existence in the form of social inclusion, the social distance from the group as dangerous and unhealthy as the need for hunger, thirst, including access to food. Ostracism is a sufficiently powerful method to omintegöra man's four of man's most basic needs. Then has the audacity to call it democracy in modern times. Mark Leary from Duke University have suggested that the main purpose of self-esteem is to monitor social relationships and discover social exclusion ", do not contribute and encourage the ostracism is enhanced. In addition, social integration vital to physical health. People with strong social networks are reporting fewer symptoms of physical illness and tend to live longer and healthier lives than individuals with weaker social support.

**What's interesting in the track** of the digital and technological developments is that used to be the social networks get and stable. In technological development have them become many and volatile. Social psychologists who are studying or investigating how bad practices demonstrated by showing that they are larger in divisive and modern societies, where superficial relationships prevail. The development from get and stable network to many and volatile means that reliance on less and fewer friends and lack of support may result in an inferior capacity to deal with the ostracism. "The old farming society's cohesion and values has in a very short period of time been replaced by technology society structures and construction ...//... people hanging out today more in the cyber world and have therefore not the same central core to gather around the ...//... when old tättvävda network family-village communities is dissolved, it will be impossible to maintain traditional standards and value scales. The individual will no longer be held back by insnävade and controlling morals and authorities. "

**Although the people of former societies** ripped harder sooner was anchoring in existence much more stable. The skills you learned or acquired, learned people for life. The younger received the guidance of older people's knowledge, skills and experience. In the technological framfartens growth, it has very little validity of the younger generation. Today, many younger more about computers and technology than those older. Short-sightedness in modern society generates no more "livsbaneperspektiv" – and the more intensely that the short-term realm may dominate, the more it can also historieskildringen and anchorage back lost. A form of history or lack of sense of context occur when past, present and future are no longer perceived as a related entity.

**"The fear of exclusion** has been so great that exclusion from the Group considered to be the worst punishment a man can be subjected, because exclusion often has meant a painful but secure way to a soon death. Still counts solitary confinement in all cultures as a harsher punishment than sitting on a regular Department in the prison. A prison sentence is bad enough, but then you are still together, talking and hanging out with other inmates and with the lictors. What makes solitary confinement to a worse punishment is the affected locality. It is therefore no coincidence that solitude is used as a metaphor or specifically as one of the most severe penalties. Already in the Bible, Adam and Eve are punished by God with loneliness: they are cast out from the community with God, they may not remain in the garden of Eden. Worse, a punishment be, even in the Bible. "

**The ruling teknokratismen** in today's modern society functions much as a democratic camouflage that is difficult to detect. To pretend, in the cultural sector, as though life still basically ran on as before, while in fact we at full speed is entering a new geological era (Harry Martinsson), on which we basically do not know much more than that to their features are determined by our technical change of nature and the Earth. You pretend as nothing substantially occurs, while

living with in a system that, more or less consciously, is intended to completely replace the ecological and human condition in the world with a techno-physical system.

**The development has developed over 2500 years "from ostracism to cyberostracism"**, and from democracy to a democratic camouflage. As a result, it will be extremely difficult to get an overview of what you do. The real goals becomes easy enveloped in smoke and the real motives act as eyewash. Systems in society become opersonligare and more difficult to get an overview. Herbert Marcuse wrote "the technology shows us how unfree man actually is. Unable to disconnect from it, and it blinds us from understanding the real causes of our frustrations and oppression. Democracy has allowed the soul and ethics values be for sale and färvandlat the life of a security in which undocumented people are forced to live without an identity. Economic activity was separated from nature, ethics and human values.

**Today is similar to the EU more a "flipperdemokrati"**, where responsibility bounces as a flipperkula absolutely aimlessly from one direction to another. The modern democracy is quick to snatch away the praise when the economy is doing well, but when it goes bad escapes the responsibility bad quickly. Bengt Nerman writes; "How is it finally with responsibility? What is wrong with the society in which we leave behind us was, it is said, it freed us from responsibility ". What happens to the compassion of individuals exempt from liability? And how does man's responsibility on all her actions and deeds manifests itself in all it would be short-sighted? When things are going well, the economic life of the party doors are open to all, but as soon as the economy's joy music languishing makes people like cats sneak around the fences that are then hunted away with tear gas, water cannon, barbed wire and fencing, id checks and suffer degrading and inhuman treatment. It's called democracy when it suits. Step is that people are being treated worse than animals, where rhetoric lands of exclusion or inclusion as this text is all about.

**It produces success**, riches, goods and services in a closed and bergränsad world and to one another to produce suffering to people. The name is no longer the best of both worlds, but the best of the world. It's not a pretty performance man receive. It is to the brink of completely surreal. The world is already showing clear signs of just bankruptcy to new policy solutions and continue play flipperdemokratins games with even more aggressive practices and the question is what happens when it suddenly says "TILT" in flipperdemokratin? Day rapid change increases people's needs for adaptation through; "the ability to follow rules, play games, and construct new games is a property that everyone possesses in equal measure". It happens constantly to old games are scrapped and new starts. New social changes require new solutions in the same way as new needs of society need a new policy. The basic options are to continue to seek answers in those old grooves or trying to find new strength if you can find "vacant" furrows to get around

after. It is their future that is at stake, and now is in dispute; their own future in a society which is increasingly livshämmande.

**It required a brand new** way of thinking in order to solve the problems we have created with the old way of thinking. Most people are not at all prepared to go over from a game mode of play to another. She must learn the rules of life in the family, the Group and the society she lives in. ..//...det hands constantly to old games are scrapped and new starts. "In the change dilemma faced man the inevitable requirement to leave the old games and learn new ones. She could not, she must play the new game with the old rules, because the old games are the only thing she can. "

**Democracy's storefront** looks more like a beautiful outside and nicely trimmed and polished facade that a finished product or product to be sold, but where democracy's promises of promoting people's equal value and equal opportunities has taken clear steps away from democracy's foundations. Bengt Nerman writes about the way away from democracy; "we're going at an increasing rate away from democracy. Not only from the ideals we profess but also from the cultural democracy, which stands on welfare, or as it is known because of welfare ". Really nothing strange about it because all countries have different conditions to deal with a higher load than other richer countries. Countries with the larger financial buffer has a wider scope than the less wealthier countries and similarly there is also richer and poorer municipalities with different large capacity and different amounts of knowledge. May be a part of the truth that the development has gone way too fast, and that man in the technological and global development and endeavor to identify with the all mankind instead lost some of its sense of identity and culture. What does it help that in the service of the economy win all over the world, but on the way to lose herself and her identity as a human being. "Flipperdemokratin"-a weakened democracy with an unclear identity and unclear direction stands on unstable bones and the more all pushing off responsibility on the other, the more wobbly and unstable is the basis of democracy. The results can become "the tunneling democracy"-kokongernas democracy and the modern iron cage, instead of freedom and openness.

"**Herb is blind and stupid, but it knows enough** to fight their way further up towards the light, and it will do no matter how many obstacles which are put in its way." Exclusion may be the strongest of all the incentives available for managing social inequality and increased social inequality. Today's so call group mind, community, traditions have had to stand aside where today's current stadium of collectivity in the superindividualistisk consumer culture is compared to a dew mask's consciousness. Jung speaks of this as the collective unconscious. Max Weber's view of the future in the Western societies is summed up by his words in "The Protestant ethic": "no one knows who is going to live in this cage in the future, or if at the end of this unprecedented development

will occur entirely new prophets, or if it will be a powerful rebirth of old thoughts and ideals, or, if none of this happens, mechanized rigidity, garnished with a kind of spasmodic self worth. Then these words could rightly be said about the last people in this culture development; Specialist without spirit, pleasure man without heart. ...och this man imagines have reached a never-before-achieved the study of human history. "

**Ostrakism is a method of origin** from 510 f.Kr. who in modern times has once again become topical. It has as recently as the 1990s started to pay attention to this in various psychological context, but also as a new phenomenon in the digital life man living in today and is called cyberostrakism. Methods are inherited in the same way as the Jante law, but is renewed to the present human beings currently inhabiting. It is from this logic that ostracism is emerging. In ancient Athens, the Athenians could by public referendum in ten years exile a citizen, who towered over everyone else, whether he was considered a threat to the democratic equality. Ostrakismens logic based on movement ("among us may not be the best, if he will, then he may be it elsewhere and among others)" – and to be someone elsewhere just means exile to another country, exclusion, exclusion or ostracism. Statesman Aristides fell victim to this ostrakism. It is a primitive democracy. Jante law is based roughly on the same principle: the nail that sticks up above the other, the nail should be struck down. There is a paradoxical democratic ambivalence over the notion that it should be given "to the an able" or "only the best is enough" and the conflict resulting from the Jante law; "among us may not be the best, if he will, then he may be it elsewhere and among others". In one context does not apply to the old Greek word, that right is best anymore. No, only the best is good enough. Competitive spirit permeates everything else in sport, drama and music, Yes, even science and medicine.

In modern times-how does elitism and expert community in the notion that among us may not be the best? Who gets to be the best, it is the same power that is inherited through generations and basically handed over from one generation to the next? At the same time, sensible democracy; that difference in status, rights and influence should not be based on external, inherited advantages, such as birth and wealth, but on the individual's own mettle: way to the an able in society. Meritokratis contrast ratio means that among us may not be the best, but, on merit is the method that sifts the wheat from the chaff in modern elitism. The competition honors the ypperste and dear. In the face of the people pointing out the person in their particular area stands out above all others. It is not only the identified as poor, as in this way falls short, but also the one that keeps the normal measure. You get disqualified in alienation.

Over time, it becomes more and more people who don't fit in as a carrier of the model of the insider view of how our time have to be developed. And would anyone then get the idea to criticise the State or elitism when it suddenly in danger of being singled out as the best of us can

be a threat to the democratic equality and risk being ostracized by group. Freedom of expression is not really water-hosed because when used as it was intended that it would be used, then thwarted it with all means of power. The modern free speech is characterized by the same uniformity that can be found in the consumer society superficial stencils. As long as freedom of speech blowing in the State's favor is all in order, and if used on another will be singled out as an activist, nihilist, Communist, Prophet of doom, public enemy, and so the list continues. But it doesn't stop here. Therefore, I mean limited freedom of hidden mechanisms where the received wisdom is always right and cannot be called into question and never change than of those that make up the Group of elitism, and where forces' rules of the game are created and who wants to change the monetary rule of Justice, it would be unfair.

A politician who risks both position and popularity by a revealing statement engaged in parrhesia. Human Rights, equality, the equal value of all human beings are political humbug not enforced because they value the content different depending on who expresses them. The same idea can be expressed by two different people, while one is disqualified becomes the second premium line for his statement. Foucault adds to the typical for these kinds of revelations, is that anyone who pronounces them have less leverage and less powerful than the one that is addressed. "The addressed may think that the person speaking does not even have the right to control in a merry dance. There's really not much room for change at all. In modern times it feels again like the chosen establishment no longer represent the people's need for solutions. The elected representatives and representatives of democracy tumbles into a social culture where politicians don't own any great desire to implement reforms that would mean a brake on upper-class power and abundance. By accepting power structures benefit from the private life of different benefits. Ostracism monetary policy rests on the base.

"Foucault seems to mean that only the rebel outsider, temporarily – can express something new that is not truth of power. Utanförpositionen provides the opportunity for a clear vision and thereby to a knowledge of other things, and that seems more genuine than the approved and knäsatta."

Parrhesia is fundamentally about freedom of expression and the freedom to express their concerns, in the same way when people use knowledge to describe and depict the future consequences. It is democracy's neglect to try to prevent or limit this freedom of expression through the exercise of power and abuse of power. The story appears in modern times in some way repeated in another replay of oppression, a modern form of privacy violations and persecution but in another twist.

Weisenbaum declares "that man will not find out what machines can't, but what they should not do. The question concerns the technology man to consume (about Psychiatry, working life,

medicine, education, military, etc.), and thus what programs machines and computers should be programmed with. " But it ultimately will be decided by how human beings should be understood. Because the machines and robots have no responsibility taken also the ethics of a humane view of life, and therefore can not point out the vision of what the good life is, as Aristotle put it, "a vision of how humans can live. The new technology can take account of new situations present create, but can never dictate a solution, when man is facing a technological problem with human aspects. "

What is at stake is inalienable and human values. What happens to the vibrant democracy on the correct attitude that must be taken is a technical approach and where the technological reality that is created is controlled by the technologically correct reason? In such a community development mean that "only through technology, man and nature become manageable objects for the Organization". The world is becoming the raw material for a total administration, which devour even administrators. Domination yarn has become the yarn, and society has snared up in this yarn in a fatal way. What is the meaning of democratic freedom and self-fulfilment under such conditions? The Economist e. f. Schumacher poses the question of what the technology actually does for us is therefore worthy to be examined.

People want their reality and everyday problems they live in is affirmed and taken seriously, where meetings constitute a fertile ground to grow and evolve in, where the words not only convey a bureaucratic matter content but at the same time, on another level, in the dialogue for people closer to each other. Where the result does not have to be an increase in social exclusion or alienation, but attendance must constitute the social glue for participation and engagement, and continually develop the skills required to deal with compound charitable relationships. A society that developed unilaterally on the technical/mechanical plane, but not on the interpersonal risk rather than create more absence/distance than attendance/participation. There is a middle way between the extremes that symbolizes "the absent democracy" and "the present democracy", where people not only feel that they are abandoned to spend time with things – or creates an exclusive and inclusive, in various forms.

### **Exclusion – sliding scale**

Many times we talk about relationships, as if it was that of a dichotomy: inclusive or exclusive; In the community or in solitude. It is not quite as simple, rather it is a question of a sliding scale of absolute community to total solitude, which Mark leary describes in his book and in the scale can be chosen to be directed at the community. In the book described a scale of absolute inclusion

that deals with people who are popular, Yes, so popular that people in his or her environment actively seeks out the person again and again, to individuals who are ostracized and excluded. Between these poles there are many between shapes. In short, one can summarize his description in seven categories as. The degree of inclusion according to Leary. Author Peter Strang writes that he believes many people are in categories 3 to 5 in the Learys scale. You get to be with, but we must also take the initiative if it is to be sitting at home. You might consider for a moment whether the society has succeeded where most of the people are from 3-5 in this scale when reading the scale below (Peter Strang)

1. Maximum inclusion
2. Active inclusion
3. Passive & inclusion
4. Ambivalence
5. Passive exclusion
6. Active exclusion
7. Maximum exclusion

In the first category in the table above can be found persons maximum included and popular. These are people who all want to hang out. Often you feel satisfied after interaction with such an individual.

In the next category, as he calls for active inclusion, there are people who are always welcome and appreciated whenever they show up, but not necessarily actively looking up.

In the third category describes the people who may participate if they wish, but they raise no special feelings.

In the fourth category, which Leary rate as ambivalence, we find individuals who consider their surroundings with indifference. It really doesn't matter whether they are included or excluded.

The fifth category called Leary for passive exclusion. People in this category will be ignored. They are long out on the periphery, but no one expects them, and it is not even certain that one notices them.

In the sixth category is found people who avoid their surroundings.

In the seventh and final category, which Leary calls for maximum exclusion, are those people who actively and studied excluded, are exposed to the silent treatment of all, and in some cases hunted off physically.

The author writes that many people find themselves in categories 3 to 5 in the Learys scale. You get to be with, but we must also take the initiative if it is to be sitting at home.

From the book; To LISTEN to-if loneliness and fellowship – Peter Strang

If you were to ask each individual who see Learys scale what they consider how democracy works and how their image of the outside world looks, would the answers probably vary quite a lot in a sliding scale as the man refers to the reality surrounding it. Each individual can in more detail, depict and describe how completely different mechanisms exist in spite of the fact that all living under the same sky and Earth. Democracy sight for the included individual can be based on how well everything works, while the excluded probably instead sees how the deficiencies can be seen more clearly. Whoever has the better and feel included is experiencing more likely that the glass is half full, while the exclusion of exclusion over time are likely to develop a life attitude where it perceives the glass as half empty rather than half full.

"When you talk about putting a border talks often about finding the middle way between too little and too much: the middle way between, on the one hand, to live a life without technology and, on the other hand, will replace human activity in all areas of technology; the middle way between not to use technology at all, and the use of technology in all areas where it is technically possible. To find the middle way is to find a balance between the extremes, for example between totally free biomedical research on human subjects and a total ban on such research, or between risking anything if something is technically possible, and its performance is the owner of

"beauty", and not wanting to risk anything but always prefer to protect life before risking something. ...just as it relates to finding a middle ground between extremes is this middle ground is not given in advance. It is hard to make the good but easy to be wrong, because there is only one real action but many incorrect. ...var is the boundary between the good life with the technology and the destructive use of the. ...var should the border be drawn between the nature of the technology to be developed and the kind whose development is unethical, unacceptable? But this issue, where the boundary is to be put between good and evil in life with technologies, are often overlooked. The reason for this is surely that it is always difficult to extract the right morale out of ethics when a new situation cannot be dealt with on the basis of already given morals. It seems the easiest way to turn a blind eye to the ethical question and say all or nothing. "

The culture has created an existence where much appears to increasingly point to a development of polarities, but the substance of the golden mean – and instead give shape to one side of the lättkränkthet and, on the other hand, a moralizing. In stressed culture with much work and various forms of superficiality also gives shape to a development where experience is not processed to make everyday meaningful but remain unprocessed and where many decisions and actions since are made extremely unsorted, unprocessed material.

Everywhere in different areas is because social democratic development on the simultaneous implementation of various activities or targets that are each other's opposites. The indefinite growth economics does not fit in a constrained world of natural resources. The great rule of life is to find the golden mean or the right center point between too much and too little, a way to find the best option between the two loads and between the two outer side. In today's current economic policies no longer exist any exterior sides, any more than there is anything "just enough is best" anymore. The economic growth the economy has meant a continual exceeding all limits, that unleashed expediency law and given a free hand, which manifests itself as the strongest and Kingdom flourishes and the weak have to struggle with their daily lives and to make do with breadcrumbs – and there is not much trace of equality. There is a fundamental problem and that is: that no problem, causes and difficulties can be attributed to capitalism and consumer culture also may be contributing reasons for the development of society which today is done and advise.

Herbert Marcuse writes in "the one-dimensional man" to; something must be wrong in the system's rationality. ...apparaten defeats its own purpose, if its purpose is to create a human existence on the basis of förmänskligad nature. And this is not its purpose, so is its rationality than more suspicious. " When human and social standards be displaced and being eliminated will kortsiktighets principle shaping everyday deeds and documents. "The development of this economic system will no longer be determined by the question: what is good for man-but by the question: what is good for the system's growth?"

The system favors money and who gets to stand aside is fewer investments in knowledge and education that develops human capital. Much is today to acquire various business contracts and enter into various economic agreements. It is the short timeline that must govern these activities, a timeline which becomes detached from ethics and nature's needs.

**The constant economic stage ring and the idea of consumption and the lack of natural saturation levels can be likened to this quote; "in the same way that one can always serve someone an extra snack for those who are already gorged: what people don't feel the need to man still room for more." The philosophy of consumption is based on trying to push down an elephant in a rävlya and stretch the boundaries of what people really need and benefit from.**

People grow up with a consumer attitude that indirectly convey that we always have a little bit of everything and therefore must have more. To strengthen human capital also means; "In order to maintain and develop a vibrant democracy, it is necessary to develop the communication skills of citizens and create conditions for meetings-a dialogue between equal humans. Or to paraphrase Paulo Freire: "those who have been stripped of their innate right to pronounce the word, must win back this right and prevent avhumanisering continues."

If freedom of expression must be worthy of the name, all people get richer opportunities to train in the ability to speak, read, see context, perceive the essence of together-context, systematize, evaluate and discuss. Paulo Freire writes in "pedagogy of the oppressed" to; "Only the dialogue, which require critical thinking, is also in a position to create a critical thinking". A governance or social climate which displaces the possibility of a critical approach helps people rather than developing a pre-printed consciousness that must not be a constructive outlet for their feelings, thoughts, ideas and opinions. People experience that they are not taken seriously. It stops at the same man from growing and evolving as a human individual.

Beautiful democratic phrases are formulated on a piece of paper how peace, diversity, openness, freedom, equality and human rights will be observed, but nevertheless showing developments in the completely opposite tendencies of them will represent the democratic promises. The messages, content, rhetoric, language and politics has more contradictions and strife than ever. Society are very different, but does not create the right conditions for people to be able to develop in freedom and with the right skills that strengthen this identity development. Freire writes that; "Man does not grow in silence, but in words, work and action-reflection". The

creative ability of thinking itself should not be allowed, any more than that you should be able to formulate their own critical thinking.

Somewhere, it must in such a facade fool a terrible resignation in the face of life. Man dislikes dressage. When man ceases to interpret itself in history literature to stiffening and becomes more like a dressage. It is no longer alive. It loses its glow. It becomes an imitation and repetition. Föränderlighetens live stream must be caught from the time the individual live. "I'm not interested in training parrots to mimic" master's voice ", but leave the torch on to" self-reliant and resourceful, innovative and creative people ". We see less and less of this knowledge and information development in the Western cultures and societies today.

In English has the word "parrhesia" translated into freedom of expression. Originally it meant "say everything", which eventually became "speak freely", and "speak boldly" or with "Audacity". In the New Testament uses the term "parrhesia" in acts 4:13, and in this context means "courageous speech" and word "boldness", in which the unlearned men without much influence spoke to power. The traditional science history is full of stories about how writers, scientists and philosophers gagged by the powers who want to have a monopoly on knowledge of truths. A recurring theme throughout history have been ordered to burn all those books. Religious persecution were the order of the day. Spinoza was banished. Writer was exiled. Philosophers both threatened and persecuted. Witches burned at the stake. Galileo Galilei had to do penance. John in revelation was consigned to the fångkolonin island of Patmos. Jesus was crucified for his beliefs. Books have been banned to much later become successful. Modern whistleblower reveals today that anyone who wants to write about the abuse of power behind the corridors of always taking a personal risk, which may mean that they are forced into exile.

Herbert Marcuse analysis; "the advanced industrial society has just asked why insiktens ability to pass the moderation of what we're doing and where we are going. He was scrutinising a society in which citizens are integrated to the point; the result is a controlled and oppressed consciousness. " Such a development displaces the possibility of a critical approach and create condition for an elite rule. Rampage in rationality, it might be worth asking if the policy is creating a "Babel of democracy"? A society that resembles a tapering economic high tower or a pyramid in which knowledge, power, resources, riches, move and mass of a few people at the top. The development of a "good democracy" in the same way that it has developed a "high culture".

The State can unfortunately act as the large mount or be the bureaucratic obstacle for different people. It is not too much said, that the State with its bureaucracy is a major problem for every

modern man. Already the long line of forms, as it gets produced, similar to the individual about how controlled and directed samhällsmedborgarens existence is. Sometimes the grateful for this, sometimes experience human bureaucratic unpleasant – and even more unpleasant is experienced the techno-bureaucratic language for many.

"The lack of dialogue suggests an unequal relationship, a strength demonstration and selection of power. One of the most common examples of a antidialog is information-someone is talking to/about/for-and not with their fellow human beings. Not listening and not to provide space for the replicas, questions and questioning are other examples. Deficiencies in the dialogue is when talks are conducted in parallel, when already known facts and positions repeated or performed free-standing seemingly without context, as the dialogue develops, not trying or create something new. The genuine dialogue must be a combination of questions and answers, by *trevanden*, approaches, *fräckheter* and surprises, of *lunges* and retreats. The meaningful dialogue is a journey of discovery, tough and unpredictable. "

The area will help people not only to understand that other people may be wrong; It also provides tools that make it possible to determine what is right. Humans need no formal training and do not need to belong to a wealthy upper class to start to live by "the art of thinking for yourself". Anyone who owns a curiosity and interest can evaluate or analyze information to find its own position or position. It is often done on a daily basis through various everyday topics of conversation. Aristophanes gave expression to a critique of the intellectuals who were familiar: that by their questions from sliding further and further away from the sensible and the finer points of view than the people do who have never ventured on to analyze things in a systematic way.

Ostracism or cyberostracism can take the form of form write-down, criticism, passively targeted hostility and aggression in order to neutralize the expressing something new that differ from the previously known or familiar. It's not just other people's criticism or hostility that can get people to refrain from asking questions about the "status quo". People's desire to doubt can be just as shaken by the suspicion that the conventions of society must be based on solid foundations, even if people do not really know exactly what this is – for the simple reason that so many people have stuck to them for so long. The result can be that suppressing the doubts and many questions you have and instead follow the "received wisdom" and adheres to the flock because people have difficulty seeing themselves as pioneer of the so far unknown and uncomfortable truths. The climate debate is an area filled with uncomfortable truths and for many also means uneconomic in the short term. It is an area that is often highest priority and most important of people, but where development seems to go slower when it is most important for ordinary people.

The technological development of society people are certainly the advantages of automation, but at the same time the man gets reduced control over more and more areas of their life. When computerization promotes a stronger bureaucracy, turning people's problems to impersonal issues determined by the impenetrable bodies. Nevertheless, the name of the society to develop a greater democratic transparency. The democratic binder does not appear to be strengthened but weakened. Systems in the present have also become impersonal and more difficult to get an overview. "In the new society where rigid, hierarchical and concentrated structures are replaced by smooth, efficient, information-intensive, nätverksliknande structures in constant change is a comprehensive knowledge and skills of high quality an important strength, together with respect for human dignity, individual, the tradition of equality, parliamentarianism and plate samhällshierarkier. The skills needed in a changing society is, apart from professional skills, including ability to understand and participate in the change, the ability to tolerate differences, ability to cooperate and coexist with humans, and mental agility and communication skills. "

"The trend in the knowledge and information society is that only very few companies can serve as a small, closed world. Critical staff has been considered by some as a sad problem. In the future, they are however to be the most important asset. Without the employees ' ability to critically review and will of the people to participate actively in the decisions-will every company to stagnate. Democracy in the workplace becomes a necessity because the top-down approach is ineffective. To get the many decisions and autonomous groups to function as a whole under the pressure of rapid change requires a certain amount of security and belonging. For that cooperation to function well, the individual feel himself, his strengths and weaknesses, and valuing and tolerating others ' . " Robert Ornstein writes; "today's people who are interested to understand themselves are exempt from yesterday's restrictions."

The word hierarchy comes from the Greek ' hieros "and" arche "which denotes a form of organisation with marked central rule, which frequently occurs in both military, State, community, Church, business, but also in science. A hierarchy is usually visualized by a pyramid or triangle, illustrating both the order and, on the other hand, the amount of people in the different layers of the Organization: there will be fewer and fewer to the top and more toward the base bottom. The one over someone in a hierarchy can issue orders to the/those who are immediately below. In a company said it below any other in a hierarchy "report" to the one who is coming over him in the hierarchy. Capitalism and the economic system takes the form of a pyramid where a few percent of the richer part can be found at the top and the poorer are at the base of the pyramid. Marcuse speaks in "Eros and civilization" about an aesthetic culture in Schiller's spirit; the restoration of the sinnlighetens right. The liberty will have to be found in the release of sensuousness rather than of reason and of limitation of the higher faculties for the benefit of the lower ..//...en culture requires. aesthetic total revolution in the way to perceive and feel.

..//...befriad from the pressure of torturous aims and achievements. ..//...kan man återskänkas the freedom to be what she should be. "

A selfish trait in the contemporary culture that only gives priority to immediate gains are concerned is not very much about the long-term consequences. It therefore requires a certain amount of courage, boldness and motivation to challenge vested interests that the action principle. In the New Testament uses the term "parrhesia" in acts 4:13, and in this context means "courageous speech" and word "boldness", in which the unlearned men without much influence spoke to power. Freedom of speech, what is the host if it is done with the consequence of various forms of hidden retaliation? Alexander Brown found that whistleblower who suffer various forms of hidden reprisals that ostracism, which is normally difficult to detect and investigate. Research suggests that the exclusion is a common strategy of retaliation which is used by organizations and agencies or groups in response to reporting. Kipling Williams showed in a survey that 100% of all reported whistleblower reported being ostracized as a result.

When daily life becomes too familiar, man has at all times always considered what lies behind the next alien bend. Humans have always sought to know the future. The template says that we are living in an information and knowledge society. But it's not any kind of knowledge that may be expressed and flourish in this knowledge-based society. Many countries have censorship and persecution of other unpopular opinions, so even in democratic countries. Criticism and protests against injustices of capitalism is not appreciated. The rougher the capitalist development is reflected, as it involves also a sharper constructive criticism from people. The same logic and freedom of expression on matters relating to global warming.

Paulo Freire from Brazil was one of the modern day educators and was the voice of the poorer population, and that despite his hard work ended up in prison and later meant that he was expelled to the more free Chile. When whistleblower is right to try to sensitize various ills in society – get them treated after model where "right has been wrong" in the inverted democracy.

Paulo Freire had a humanistic view of human beings as the basis for its work and its doctrine which has was that the poor would not feed the poor with the rich world's knowledge, without giving them the opportunity to come to consciousness and conquer his world. Freire's work to fight poverty, hunger and illiteracy was perceived as a threat to the totalitarian society Brazil became after a military coup.

"He analyzed critically what he believes is the traditional teaching and believe that teaching is not programming but to problematize, not to give answers to questions without throwing up questions, not to transfer uppfostraren to the pupil without provoking the determination."

## **Media, elitism and ostracism**

Many of the functions have been automated through human evolution. You may unconsciously or consciously manifest itself in that it makes a difference to people on the basis of wealth, conditions, class affiliation and ancestry. As the new class society grown so too have social relations changed. As society changed so quickly, so does it also geographical mobility and with it follows at the same time, new need for simple and clear codes, select identity and class boundaries. In a rapidly changing environment and contemporaries have individual establish other social anchors them as neighbourhood and peasant society's collective previously offered. Class disparities to society has built up an economic system or a democracy which is vertical in nature. A vertical democracy creates a distance between those at the top and those who are struggling in an economic bottom. We recognize that the rich are getting richer and the poorer getting poorer.

"In today's media and education society is a privilege of a relative few to formulate and make selection of thoughts, views and opinions in order to influence and entertain, influence and make opinions. Through the information technology development, it has become possible to reach almost every group or person but that they, in turn, have been given some real opportunities to protect themselves against all the messages they are exposed to. Message in which facts, values, statements, reality and fiction mixed in such a way that they are difficult to fathom, but a comprehensive analysis. "

"In a society where there are people who believe that they can provide information and talk about the real truths, but also speak to other people or groups but that they themselves can be heard dialogue becomes a vaccine that may protect people against being a docile and easily manageable" underclass ". This will be particularly important in a society where technology provides certain groups or a few people in a position to dominate the flow of information without, at the same time, provide an opportunity for all of this to give their reply. "

C. Wright Mills argued that the members are prisoners in their own environment. Only the "elite" can go outside the environment where it is, as long as "mass society" exists. Only the elite of society's chain of records, attaining a general overview. In contrast to the elite lacks mass a vantage point, from which it can get an overview of the structure of society as a whole. Members of the crowd is not organized for coordinated political action. Knowledge awareness of mass is divided. The individuals in the mass has no own spreads, but follow only with the existing procedures, "says Mills. The individuals in the mass appears to live an almost total privacy. They are concentrating on their own interests, both at work and during leisure time. Visitation of the mass is quite limited and confined largely to family, neighbors and colleagues. By living in an environment with so narrow limits limited also the individual's knowledge of public affairs.

C Wright Mills describes; "the elite two layers, the inner and outer core. The inner core consists of the real decision makers, while the exterior is made up of people who have some influence and whose opinions must be taken into account, but that does not have a decisive importance in decision shaping process. Pareto, for its part, made a difference in elite's composition by splitting it into a ruling elite and a non-ruling elite. The non-ruling elite are in businesses that are not of a political nature. Eliteteoretikerna of the classical school had, in contrast to Mills, the notion that a ruling elite was an essential feature of any society. "

This economic power that belongs to the small elite of society, the privileged, the well off. The power of this small group of upper-class citizens who use their political power to secure their own privileged position. In the media it feels again like they are more than happy to and eagerly constantly give themselves high bonuses, may take precedence in the housing queue and get access to the best homes that far surpasses the average standard. Through continuous economic benefits in all sorts of forms makes them dividends more often than any other. These people can scoop out the sea of gold, an endless guldhav, where it comes to scoop up as much you can only while it is possible, in various allowances and travel expenses.

In the post modern society can the economy be likened to a liberated financial Carnival that has long brought a whirl of happiness. The new organizational forms are built up of new governance and new forms of control and wage-setting. The wage setting has changed by offering performance pay, bonus pay and various bonuses, dividends and convertible bonds. This bonuskarusell takes no account of whether or not your organization needs to lay off employees. Even when things go bad, see the system there to back it up with bonus pay. It is rarely floor worker who manufactures or produces the success of a company notice no economic difference.

"Elitism" – to social engineer takes advantage of individual democratic rights and creates opportunities for self-development. The second is that you get to put their trust in "State-ISM", that is to say that the (good state) helps to create conditions conducive to their own life's opportunities for development. When the first two options cannot be fulfilled to a large extent, increases rather than interest in the rapid and temporary solutions available to recognize of "populism"-an uncritical approach to the ideas contained or presented.

Elitism associated with it being social engineer and science's ability to control everything right. Technocracy is also based on the idea that those who have the best scientific best knowledge, not politicians, should have the political power of a State. Although technocracy is a hypothetical form of Government so it is that science should be in control of all decision making. Scientists, engineers and technicians who have the knowledge, expertise or skills to compose governing bodies, rather than politicians, businessmen and economists.

The combination of scientism and elitism means or gives a gentleman is known as social engineering, a man have faith in science's ability to steer things right and believe that the good society can always be administered in the front. But it also requires changes on both human and society. Scientisten has an elitist view of human beings based on that the experts should govern. The current question is; If it is possible to get together a scientistisk position with a "democratic spirit". The stops probably at that scientisten becomes elitist in his scientism. The basic position of the scientist who sees his task not just to explain the world without also altering it, thus becomes quite inevitably representative of an elitist view of human beings. He looks not man as either a passive or active subjects. He is acting based on a view of human beings where he sees; "a few people – lawmakers, teachers, writers with social ideals – that very active subject and many people – masses – as much passive".

"In order to maintain and develop a vibrant democracy, it is necessary to develop the communication skills of citizens and create conditions for meetings-a dialogue between equal humans. Or to paraphrase Paulo Freire: "those who have been stripped of their innate right to pronounce the word, must win back this right and prevent avhumanisering continues."

Freire writes that; "Man does not grow in silence, but in words, work and action-reflection".

When people in the lack of information and education do not have the ability to get an overview of how the parts make up the whole, and how they give shape to the larger context can result in rather than be what many described as disorientation. The absence of a sense of context or overview may mean that you do not think it is worth the trouble to question, and instead accept a passive constrained silence. Previously described this as; C. Wright Mills argues, "that the members are prisoners in their own environment. Only the "elite" can go outside the environment where it is, as long as "mas society" exists. Only the elite of society's chain of records, attaining a general overview. In contrast to the elite lacks mass a vantage point, from which it can get an overview of the structure of society as a whole. Members of the crowd is not organized for coordinated political action. " Based on this approach will result in a society where it has been determined beforehand who has the right knowledge and the right information. It is only the elite can understand because they are they only thing that can get an overview of the social structure.

A valuable factor is that you as a person having access to the right information. If the feeling of empowerment and self governance are absent, the lack of influence over their own lives lead to a sense of alienation.

### **Language and ostracism that excludes from participation**

By the human, historical and evolutionary development, man has collected thousands of years of experience and knowledge to pass on, today has experience in the technology characters and the new global development history has meant that the ink scarcely dry. Previously, it was both easier and more obvious the skills that would be passed on to the human race, today have not yet decided which of the diversities of knowledge with language assistance should be continued.

Paulo Freire puts it with the words:

"To be able to participate in the democratic process, it is necessary to be able to use and master a language in as little as possible exclude anyone else from participating. Language is a necessity for communication and to bring about dialogue, the joint planning and joint action. Language allows us to understand other people, share experiences, engage in exchanges with our knowledge, preserve and transfer knowledge from and to the new generations. The language makes it possible to examine an intention before it becomes an act but also to assess both an idea and intention as an act. Language is the prerequisite for social life. "

"Through the dialogue, it is also possible that the term world-to gain insight into the past, the structure of the present and visions of the future. In a democracy shows dialogue at both a trust

that an addiction to others. The dialogue is ongoing as long as participants have the ability to inspire, engage, challenge and keep curiosity alive with each other. To be part of a dialogue means to be confirmed-taken seriously – to play a role in any more than himself. "

What does democracy in today's society and what is free speech hosting on a hidden framework still determines who gets to think, speak and write in the footsteps of democracy – and if it is done with the consequences of retaliation? Is it possible to develop transparency and development in such a democracy?

In Revelation 1:9 John writes that he wrote from a small island of Patmos in the Aegean Sea. In Roman times the island was used as a penal colony or a place of exile and forced Christians to go into exile. This was the reason that John, who otherwise lived at Ephesus, had now been banished to Patmos. Revelation 1:9-20 is about John's revelations on the island of Patmos. The parable of the sea is about how he looked out over the sea and thought of Rome that lay over there on the other side, and on its great power and cruelty to those Christians. Revelation (13:1) depicts the first at the miracle that a sea monster that rose up from the sea. Because the verse "ten horns and seven heads" is about emperors and rulers in Roman times, as must also the parable with it rising from the sea trade and depict the emergence and power that accelerated when (Empire) the Roman Empire emerged in Roman times.

### **Expert society and ostracism**

Many new factors showing that man can meet and adapt to the outside world in a novel in a number of areas. Teknikspesialiseringen form an expert society where many occupational groups is made up of a few specialists and professionals with the right knowledge. In the knowledge society and today's world of work requires a large and fast growing share works advanced training. It gives shape to an expert society.

Expert society also means that some people become more dependent on experts and specialised. When companies increasingly rationalizes this also means that fewer people may be involved to make the important decisions. If people do not feel that they can influence and determine if living material things is the risk of them instead pulls away. That in turn would be a loss for democracy if people feel that their vote does not make much difference or if too much power is concentrated in a single organization. Expert society in our days adding just on this development. There will be experts who sit and decide over "the masses". Democracy's inner mission is to let people come to expression and not them to be oppressed or repressed into silence. How is it possible to form their own opinion about the independent thinking not encouraged?

During Athens' democratic heyday alternated leadership of masses between high noble families, and the political fight was a fight between these rights. But the competition is the power, as more reckless and more purposeful than any other attempt to eliminate deleted both ancestry and wealth. It rewards the individual's condition and cleverness. The bravest, most skilled, most knowledgeable come up. "Way to the an able" or "only the best is enough". The word meritocracy will (from the Latin *meritus*, virtue, and *kratein*, governance) is a movement, ideology or political system aimed at an individual's social status and remuneration should be based on what they are doing in society. Knowledge, qualifications, skills, and abilities in meritokratin an individual's ability to social and political advancement, instead of, for example, social origin. The Swedish State has added services according to "merit and ability" (i.e., education and years of service). In the private sector is the phenomenon of meritocracy commonplace.

Meritokratin emerged in France in the form of bourgeois thoughts that everyone would be able to, regardless of their social origin, get a good education and the ability to climb unhindered on the career ladder based on how good they were. These thoughts is considered to be one of the reasons for The strong growth in the 1700 's, 1800 's and 1900 's. Ideology has been criticized; primarily from the Socialist direction, where they considered that the weak without sufficient skills although given an opportunity to make something, but perhaps not in a position to take it and therefore screened out from the system and end up at the bottom of the social ladder. Ideology, however, is popular in liberal and technical circles because that is considered efficient and fun fair.

Meritokratin is the image of today's modern grading system in education. As it sounds on the name "merito" is the track record and rating as reward and provides significant benefits and advantages when people are looking for jobs. People living in a democracy, but live under conditions where the meritocratic, rating, "examinor" and track record means a lot, if not everything. The previous such broad knowledge base with great need for mass education and high demand for labour, start today to give the shape of a pyramidal tip where the knowledge gathered at a small number of people, experts or elite. Mass education was an excellent solution for industrialism does not fit as efficiently in the expert community that is being shaped by the technology-mechanical ideal.

The notion of expertise as the basis of society has become ideology when it is a belief in the "ofelbare skill" and "ofelbare expert", and when the ideological expertiskunskapen is like a huge mantle of everyday people's own critical thinking and reason, and are governed by certain top-to-

future forms of oppressive power exercise. But the faith of these specialists, rationalists, experts have slowly begun to nag at its edge, because many of the problems also persist, and in some cases seem to be problems only because more solutions exist. Faith in the expertise that can solve the social and ethical issues as if they were technical issues has been revealed as ideology. This analysis of expert ideology would of course be impossible if not in previous decades had led to a growing gap between, on the one hand, the elite of specialists and, on the other hand, the populations that these specialists and experts wrote on noses what to think and believe. Experts have "attitudinal feathers" in the ears. The need for experts to solve the problem because society has become extremely specialized to be able to take advantage of the many technological possibilities, but not that they should think and decide what is best for the man himself.

"Expert ideology constitutes no absolute truth about a belief that technological development is just a matter of knowledge and insight, that is just a matter of business, industry and the community at large should be organized in conformity with what the most knowledgeable and the technical with insightful beliefs should be done. This notion that expertise as the basis of society has become an ideology as a belief in the infallible expert should lead the way and the people have no other choice, but only have to "follow the experts". Knowledge in such a development can easily be favored and at the same time lead to a feeling that the people have no other choice of technological development than that which comes directly from the experts' knowledge. "

Democrats talk a lot about freedom of choice and "the individual's right of citizens to influence when it comes to the choice of which form of human society they wish, and as to what risk they are willing to take in order to achieve some benefits through the development and use of certain forms of technology. Then select the hard technologies because they give opportunities to more quickly create social welfare, even if they provide less freedom and fewer opportunities to use the individual's ability and effort, and although they pose risks for disasters that are larger than the accidents they wanted to overcome? "

The decrease in the willingness and ability of initiative and to take responsibility for their actions and to be able to critically orient themselves in the outside world, becomes part of a dehumanizing process. It lays at the breeding ground for increasing "social exclusion", then people who don't keep up with the development of knowledge in danger of being left behind. Those people who are unable to assimilate new knowledge quickly enough are at risk of becoming "outsiders", i.e. persons who are outside the knowledge-based society. Others who let themselves be shaped after performance society ideals, can become emotional illiterate, writes Professor Edgar H. When the contact face to face will be replaced by contact with computers, machines and robots, there is a risk that the "electronic hermits" or "Aniara-people" is created. Increasing dependence on experts can also provide low self-esteem and inability to own

responsibility. Expert society in our days adding just on this development. In our days will be those regular "workers" fewer and fewer and experts abound. These experts are professional workers, officials, scientists or technicians with special expertise, i.e. has more knowledge than most with regard to a particular area or a technology. The fast-growing material progress will enable more and more feel that they do not hang with and gets left behind.

### **Kunskapssostracism and favoritism of certain knowledge and exclude all other**

You can share your knowledge in five different areas of use and on the basis of these also shape or lay the groundwork for how human society is developing in a

the interaction and cooperation between people.

- 1) The power over things that knowledge gives
- 2) knowledge that gives power over people
- 3) Power that prohibits knowledge
- 4) Power which encourages and favors some knowledge
- 5) the fifth level of knowledge called Foucault's "parrhesiast" – the knowledge that reveals the power.

I prefer to use the word identifying issues, challenges and new social phenomena. The very word "parrhesiast" – is a classical Greek concepts and comes from parrhesi ' a. the word itself literally means – "say everything". Foucault uses the word "parrhesiast" and argue that the distinguishing feature of a parrhesiast, from ancient or modern day contemporaries is that he or she takes a risk by his words. "a politician who is in danger of both position and popularity by a revealing statement engaged in parrhesi ' a. Foucault adds to the typical for these kinds of revelations, is that anyone who pronounces them have less leverage and less powerful than the one that is addressed."

The addressed may think that the person speaking does not even have the right to control in a merry dance.

"Foucault seems to mean that only the rebel outsider, temporarily – can express something new that is not truth of power. Utanförrpositionen provides the opportunity for a clear vision and

thereby to a knowledge of other things, and that seems more genuine than the approved and knäsatta. "

Parrhesia is fundamentally about freedom of expression and the freedom to express their concerns, in the same way when people use knowledge to describe and depict the future consequences. It is democracy's neglect to try to prevent or limit this freedom of expression through the exercise of power and abuse of power. The story appears in modern times in some way repeated in another replay of oppression, a modern form of privacy violations and persecution but in another twist. The modern world's methods are not much better or more humane. It may almost be considered inferior when it claims to have progressed as far as it has done in the human character development (compare Orwellian society).

Even in our time looking for power or pressure groups prevent some knowledge from spreading you are interested in development and power, but not by criticism from the people it is practiced on. Such a power attitude can be likened to the economic drive to extract the Earth's resources and assets – and then spread them as waste and emissions Earth over. We are interested in profits, but not the consequences. We are interested in success, but not of the responsibility. There are different relationships between knowledge and power and how to use it. According to Francis Bacon was the knowledge that gave power was the knowledge of nature and the biological body. Foucault was interested in the first place for man's power over the human being and the knowledge that such an exercise of power requires.

"There is no simple formula that can capture the relationship between knowledge and power because it is so diverse. The usual meaning of the word "power" has with the influence and coercion. The power gets someone to act in a way is in makthavarens interest but who are not required to meet the other's wishes. Often compares the power relationships with a game – we talk about the power of the game – and it can be clarification to produce different powers as role players which interact with each other or counteract each other. "

## **Capitalism's Titanic**

### **Chapter 11**

## **Consumption at any cost No matter what it costs**

**Human beings live in a society that consumes everything.** In the outside world can man konsumentstyras. One could say that there is a "behovskapitalism" or business industry that is dependent on people's consuming. It tries to constantly expand, at all costs, regardless of the consequences samhällsmedborgarens health or the global environment. To develop a culture that consumes everything. Passing requirements have increased people's needs. The met Office will accommodate everything more. To develop a culture that consumes everything. In its quest to seek continual expansion of economic growth implies that "we have a social condition in which there is lack of clarity about the values, objectives and standards, and where each satisfied needs are the basis for the new requirements".

**Our time has developed an attention economy and update financial** where growth increases the more and more often, everything can be updated to the latest version of everything. We recognize it as the update culture where it has become increasingly important to have the latest technology gadget. Consumer spending and economic growth will be dependent on "capitalism and modernity hubris".

**An economy with hubris is harder to put out than a fire.** Economic hubris and human vanity runs constantly on this development to unnatural proportions with recklessness as a consequence. Consumption at all costs, no matter what it costs, can be likened to "meet a downhill world...//... where not much can be stopped", as Harry Martinsson said. It is important to extinguish hubris than to put out a fire says an old proverb. Often it happens that the Government only granted and magical formula more like an attempt to spray water on the smoke and not fire, but it will not be for the cause of human and social problem. Despite economic successes exist poverty and social and economic inequalities seem to increase during the democratic system of Government. The way out of the confusion, clutter, clutter is to form their own position, which comes from innervärlden, and to use the ability for critical thinking.

**"In a report from the Institute for Fremtidforskning in Copenhagen** as that forecasted the development for the next 15-25 years writing; Also, many of the tänketankens own members have seen the crystal ball. We see a world of increased global integration, technical, economic, political and cultural. The current global growth, both in terms of the number of people and production is on a collision course with the global environment. Even the richest and the poorest parts of the world are on a collision course. Many local, ethnic, national and religious conflicts seem to practically insoluble. But if you manage to avoid Armageddon, humanity has a good chance to solve their problems and to create humane living conditions for all, sustainable development. "

**Today's challenges in the globalised society is completely different** than them the man had to face. Human beings are not prepared to understand or deal with the constant media flow of information on accidents or disasters. Media contribute increasingly to convey "the wound" – and in this new image flow is lost much of the essence and there may be more difficult to interpret what is going on. The world that was created for us is gone, and the world we have created is a new world that we just have developed a small ability to understand, express Ornstein. There is no learned deliberate or natural reflex to react to the new because man through evolution have

never had to deal with today's complex and global, and slow changes, creeping changes and environmental degradation.

Marshall McLuhan argued that all human beings are enclosed by the electronic image media in their space and time. ...de extends her central nervous system over the whole of humanity by immediately lead it through the room and (then) time ... especially the establishment of a hybrid bond between various media. ...mediet is the message because this regardless of content is a message of a new sensuous community, that we in the electronic age carries all of humanity "as our skin". ...genom media, our ears and eyes now perceive the whole world. ...hela the world has become a close society-a global village. ...han mean that the media is going to make us feel for all humankind and make us deeply involved in the world. They come in short to make us to ethically better people. "

**News, events, ideas flickers past.** A lot of impressions and pictures remain. A woman and a man today know much more about the world. No need to read half a dozen newly published books to get evidence on the matter. A newspaper houses often only during a day most of the spreads is about wars, disasters, accidents, lack of humanity and solidarity (colder and tougher climate), social and economic inequalities, poverty, performing hedges, begging, exclusion, dehumanization and decreased social resources to those in need, staff cuts or lay-offs, business relocation to other countries, alienation, corruption, bribery, financial irresponsibility, gluttonous consumption, a self-righteous and staunch individualism , abuse of power, selfishness, manipulation and pursuit of economic profit implications.

**People react differently to the medial news reporting** in the same way that people can react differently in the face of social injustice in society or abuses of power. There are no patented model or the right response for how people are reacting to the media news feed. It's that is the model for another is completely wrong for someone else and vice versa. At the same time handling or processing people different events different fast depending on skills. Some become engaged, someone responds with shrug, others get used to it, a third think it does them desensitized and indifferent as the same news comes in the replay. "Teknotrötthet can lead to apathy and charged the human grasp and therefore have an förslöande effect. Yes, accidents that it sees on their computer screens is likely to pass by as it would be an entertainment video. In such postmodern society is in danger of man to be a spectator rather than actors in life. "

**A newspaper report probably only in one day just as much news** If the world's woes as in earlier societies would probably take decades to achieve the same quantity and scope. Used to get people to receive and manage these developments more slowly, while today must face reality more open and intense. A woman and a man today manage and meet today's rapid changes more directly, clearly and intensively. People react differently in the face of change. Some react with worry or fear, while someone else looks completely new opportunities. Anyone seeking shelter against the wind when it blows, while the creative begin building wind turbines. Because global growth is all about production, employment, consumption, so is this text precisely on those areas. Why so much seems to be on a collision course at the moment? How should people relate to each other when they react differently to the development that is going on today?

**"The future demands on the individual is not only** to be able to cope in the internationalizing world. She and he must also open up to the new opportunities and actively participate in the

activities taking place and in the decisions taken across borders-and know their own base, their own roots. you are limited by their national horizon goes to miss out on the context and on the ability to influence it. Adult learning must be improved much if all-young and old to preserve their self-esteem and their ability to act on the conditions. In the living conditions of northerners has lifetime and personal experience has changed dramatically. Almost all are learning today at least one foreign language, watching foreign films and TV shows, especially English and American, and many can also be advised to travel to virtually any destination on the globe as it pleases. World are bound together on the length and breadth of new networks and interdependence. All age groups need to learn again to both be able to participate in this development and direct it. The future requires international knowledge and global understanding. The global integration is already well advanced and it will continue. Interdependence is both ecological, technical, economic and cultural. In addition, moving people increasingly between countries, immigrants and refugees, for the sake of jobs and tourists. The distance from the Bronx to Wall Street, from the Sheraton to the suburbs is larger than the distance between the world's stock exchanges and knowledge centres, airports, corporate managements and Governments. All people are increasingly an international dimension of life. "

**The world has become a "community"-a form of digital and global village.** The world has as much been local. The outside world has therefore come man much closer than in the past and therefore also become more present. Our time is in a painful transition, where the old meets the new. The global development entails that policy not only shaped and influenced by its own policy, but is affected more and more by events in other parts of the world. In these global processes of change, new social phenomena and new phenomena contribute to the reshaping and recreating social life at many different levels at the same time.

**The social landscape changed earlier slowly** and it was to the man advantage because people could more easily to adapt to them. Today, it is almost the other way around. Changes in power relations between the State, businesses, political parties or other organisations is done today with tremendous speed. Such rapid social change pose new risks to the stability of the processes relating to human values and cultural patterns. Because the world has become so different from the previous world and man changed the world so much needed guidance on new kinds of adjustments in all phases of life. The need for guidance, insight and knowledge has probably never been greater. The world today has also become the local.

**It previously formed over millennia and made adjustment possible (f)**for the human being, the rapid evolution of technology has changed in the last thirty years. The advantage in past societies was that everyone had time to adapt because the change took several generations of clients. Today is changing the human race the world far faster. You could say that today surpasses human ingenuity human adaptability. Once an invention has, all have to adapt to a new situation. The result of our evolutionary history is that our judgment does not keep pace with our creativity. Today's challenges in the globalised society is completely different than those the man faced. The digital world has become a community as an "e-village", which is just a single click or button press away. In the digital world of cyber space does not exist anymore and the distance at the speed of light can man digital move into another area anywhere in the world.

**What is barely thirty years ago was pure science fiction and game-dream** Word today brand new conditions of existence for modern man. Development is no longer a fictional trip into the

unknown. Man, through the Internet and cyber world got their own exploration opportunities – it has become a "cybernaut". Knowledge seekers no longer require a library visit, we only have today with a few simple clicks to access information. Throughout humanity's path to the future involves constantly confronted with new contemporary challenges and problems, which in turn creates new questions and issues that are relevant to the world we live in.

**Most operating systems, browsers and digital services markets itself with the words "discover" and "explore" – learn more.** Search engines offer new opportunities to make more complex search results that include nearby areas of knowledge, much like the opportunities found in music services to find similar artists. Man teaches, discovers and shares information and knowledge in a new allmänbildade and faster way. In other words, interpret, process and see the world in a new way and developed and are affected in a new way. The new man is emerging at the same time as the new robot is emerging in the technological development. Technology has become an extension of the "the communicative man" conveys to others. People and technology integrates with each other, and information has become is (the merging of technology and information). As humans have developed various forms of technology, these technologies are becoming increasingly marked her world. Previously circulated information, knowledge and skills by word of mouth from mouth to mouth, or on site. Kunskapsöverförandet went relatively slowly compared to today. Today, knowledge and skills spread with lightning speed and reach other people sitting on second Earth if you like. Via social media is all in real time. Information is available at any time. Man can, in principle, seek knowledge at any time of the day or when it knows that it has the desire to seek new skills.

**Learning for whose sake, my own sake or society? Working man for its own sake or for society?** See production for the economy's sake or man for the production's sake? What happens to the human capacity to formulate new questions and new problems, when people increasingly move towards answering machines that receives the ready solutions on a computer screen, and where electronic agents and servants think, decide and plan on people's everyday lives increasingly? It has probably not followed the idea to its ultimate impact; that the machines have taken over all decisions and thus the will and creativity completely out of the game. The historical development shows that it has always been an interaction between human dreams and the technical skills. Man is the only creature with imagination to shape how the future might look like. But the risk that the interaction that exists between man's ability to dream and technical know-how in danger of being lost in our time, because the digital computer will make human thinking, including his imagination, superfluous to the computer now can think even better than the man himself.

**Our time is being developed today in such a speed that the perception of knowledge also has changed.** Earlier handed the knowledge acquired throughout life, today knowledge has become more of a perishable commodity. "In an era of constant change and where knowledge quickly becomes outdated, training is no longer something you acquire in youth in the belief that it will suffice for the rest of his life. Many perform today tasks that did not exist when they went to school. And it will be even more tomorrow. No one really knows what new duties that will be sought after about ten years, let alone the knowledge and skills they will require. Formerly lasted a career for life. The man had once learned in school usually handed out to retirement day. But in the future, we expect a more mobile work. According to framtidsbedömmare, we will be faced with six or seven different careers in the professions, each of which requires new skills, new

attitudes and new values. This requires another form of education than we have been accustomed to lifelong learning. It is not a question of being able to rattle off a lot of book knowledge. More importantly, instead of learning to learn, that is, develop the ability to assimilate new knowledge and skills. "

E. F Schumacher writes: "if it is shying away from the truth if we think that destructive forces in the modern world can be brought under control, simply by mobilizing greater resources. ...om atomic age brings with it new dangers, about the increasing manipulation of genetics opens the door to new abuse, about commercialisation brings new temptations – the answer must be more and more training. The modern way of life is becoming more and more complicated – and this means that everyone has to get higher education. " The whole of society in all layers need training to deal with the challenges of the future with minimal impact as possible. Change times is not impossible, but an opportunity to embark on the road of education and seriously enter into "learning age".

**"In the future requires internationalization language skills. It's not just about being able to use language to household needs but** that proper mastery of several languages.

Internationalisation will in a number of areas that require much greater practical knowledge; If other countries and transnational relationship, where the technical basis for cooperation but also for organizations, laws and regulations, samhällsförhållande and working methods.

Internationalisation will also require greater understanding of other people's cultures and insight into their mindset and view of human beings. But real reciprocity is achieved only if the interest and transparency based on a solid understanding of our own culture and understanding of same. This applies both to our relationship with other people and to the refugees and immigrants who currently comes to us from other cultures. Many northerners of bullfighting, but accept the quest. The notes with incomprehension to polygamy, but consider ' escapade and varying couple relationship "naturally". "

**"The profound changes in social conditions of our time** gives a hint that humans will experience that both her social relationships that her genetic constitution escapes the ever faster changes. If that is the case, it will be necessary for all people not just a few learn to learn. I use the word "learn" in a wide meaning. It aims first and foremost at the adaptations to their environment that man must do. She must learn the rules of life in the family, the Group and the society she lives in. ...det hands constantly to old games are scrapped and new starts. Most people are not at all prepared to go over from a game mode of play to another ".

**"Both the international integration and the technical scientific progress is already so fast that only** very few people can do well throughout their lives with what they learned in childhood and adolescence. Lifelong learning has become a necessity. And if it does not become a living reality for all comes the tendency to high unemployment and exclusion, especially of the narrowest and lowest educated, to continue. The same applies to the tendency of friction in society between the participating much in decision processes – and the second part that turns its back on. Although we know that everyone will learn new things throughout life, so we don't know much about what to teach the most important skills for the future is therefore to learn to learn. "

**It is the very foundation of social and psychological immune system** because knowledge strengthens the belief in one's self, the future and the power of the own resources and talent who always strives to be realized. Knowledge is a matter of trust and security. Trust is essential as a kind of emotional vaccine against existential angst; a protection against future threats and dangers which enables the individual to—no matter what difficulties he or she ends up in—can maintain hope and courage. Previously formulated the idea that it was always the strongest man who survive best, but I believe that it is the humblest man that creates the best placed to cope. Why do you wonder perhaps? Well, that man always must be willing and prepared to "relearn", learn how to master their eras challenges and difficulties that characterize the time human beings live. Humility makes man more receptive and open in the face of changes and it brings with it that you learn much faster and develop more quickly. Transparency means new opportunities. It's not the greatest nation, or with the largest economy, largest, far more crucial is the degree of level of education in a country. Humility opens up the world for new skills for those who make themselves receptive.

**To program the people with a form of burkkunskap education** and stuff the brain full of rattling skills fit worse when knowledge need today constantly is a perishable commodity. Such a man learns to rattle off today may be outdated tomorrow. Such educational programming is more suitable for computers, machines and robots, but not to humans because such knowledge programming soon may become outdated in a society demanding knowledge of perishable and that are constantly in need of updates to be able to function effectively. "An earlier programming that only tie man must free themselves from". In the midst of today's turbulence is sitting man, largely physically unchanged since the stone age, and spjärnar against. Anxiety and inability to understand what creates passivity and a certain resignation. Personal growth and self-actualization is much to free itself from past limitations and break old conventions. Most people are not at all prepared to go over from a game mode of play to another.

**"In the change dilemma facing man the inevitable requirement** to leave the old games and learn new ones. She could not, she must play the new game with the old rules, because the old games are the only thing she can. " Policies that do not renew their content to the way the world actually looks will try and played the game by the old rules that have already been proven to work very badly. Therefore, it will be a crisis in replay even if it calls itself a democracy. The limiting factor is found in humans and in politics, not in the task of learning.

**Learning and knowledge is also a question of development, awareness and human freedom,** to be able to free itself from the mental shackles (an earlier idea) to "learning to perceive the world in a way that is relevant to the problems the world faces today." In the knowledge society and today's world of work requires a large and fast growing share works advanced training. It gives shape to an expert society. Expert society also means that some people become more dependent on experts and specialised. When companies increasingly rationalizes this also means that fewer people may be involved to make the important decisions. If people do not feel that they can influence and determine if living material things is the risk of them instead pulls away. That in turn would be a loss for democracy if people feel that their vote does not make much difference or if too much power is concentrated in a single organization.

**Expert society in our days adding just on this development.** There will be experts who sit and decide over "the masses". In our days will be those regular "workers" fewer and fewer and

experts abound. These experts are professional workers, officials, scientists or technicians with special expertise, i.e. has more knowledge than most with regard to a particular area or a technology.

**Expert ideology constitutes no absolute truth** that is about a belief that technological development is just a matter of knowledge and insight, that is just a matter of business, industry and the community at large should be organised in conformity with what the most knowledge and the technical with insightful believe should be done. This notion that expertise as the basis of society has become an ideology as a belief in the ofelbare expert should lead the way and the people have no other choice, but only have to "follow the experts". Knowledge in such a development can easily favored and at the same time lead to a feeling that the people have no other choice of technological development than that which comes directly from the experts ' knowledge. "

Alvin Toffler gives a descriptive account of this learning process in his book Future shock: "the industrial revolution required a new kind of human being. The required skills that neither family nor the Church could bestow. Mass education was the ingenious machine industrialism designed to produce the new kind of adult society needed. The problem, however, was extraordinarily complicated. How to prepare the younger generation for a new world – a world in which the work was moved indoors to the industrial facilities, smoke, noise, machines, crowds, collective discipline? The solution was to create an education system that in its sheer structure similar to this world ".

**Today the method does not work with mass education as effective** because the knowledge society and the digital development are seeking more specialists and experts of different kinds. In the knowledge society and today's world of work requires a large and fast growing share works advanced training. It gives shape to an expert society. The new society which takes form makes man more dependence on experts. In the expert community gets some more dependent on those specialists who may point out the direction of life. "More and more, she will be directed by what others want her to do, and thus she falls easy prey to conformity".

**Rationalisterna has invested a lot of technological rationalization instead of humanization.**

A little excessively described, it can be said that rationalisterna with spasmodic fanaticism operates its technological application of fortune. It must be realized. All that stands in the way must be removed. More welfare rather than calling someone. We are talking today about working for a better life. "They say that it is about enhancing the quality of life. But how should accomplish this better life, this quality of life? It is true that the improvement in material conditions has improved the prospects for a happy life. Still, it's too many not so obvious that science and technology are creating a better life, has its cause in the fact that scientific advancement and the many new technologies have created the problem that they cannot solve, because the problems in itself is not of a scientific or technological in nature. " They cannot, therefore, be handled by expanding the scientific or technological expertise. These problems require a different kind of insight: an ethical insight. Because there is no economic problem, it must instead be an ethical/moral problem.

**It's not just the perception of knowledge as changed, but also the perception of time and money – "time is money"**. Knowledge, time, and money has become a growth generator. In this

course of events shaped performance society and unknowingly fed the man with the message "make the most of the hours, otherwise you lose years". It also gives shape to the career thinking. The motto is clear; "you become what you are performing". It constitutes the very foundation of an ethos in which life events are all about that man is called upon to make something of his life, taking advantage of their opportunities, calculating, invest and expand. In this development may man more and more times that must reconciled, fitted, pieced together, times that may not overlap. The society is governed by the ideal that is based on a constant overrun where concepts such as faster, more, higher, bigger, better control a fully consumerist with daily advertising influence everywhere, no matter which media to use. It's all about speed, productivity and efficiency associated with time, success, economy, consumption and growth. Consumption and not work has become "the new hub around which all life values rotate". Philip Samson observes: "Has such a consumer culture is well established, is completely indiscriminate and everything becomes consumer items, including meaning, truth and knowledge".

**The new generation of humans is growing up when the requirements and ideal is no more than to live up to** and they are the only generation that is growing up with the Internet and technology culture. Excessively high thresholds, high standards can affect the emotions a positive stress otherwise implies that; satisfaction, hopefulness, interest and motivation. It seems to only get tougher and tougher. Standards and social ideals can proliferate and become unachievable. So high that people feel to them as impossible to achieve. But standards can also become obsolete and replaced by new, more reasonable and human ones. Standards can be aged, rejected, replaced and renewed. It seems that human and social standards have been put out of the game for the benefit of economic principles. The financial needs have no natural saturation point. Never has man as much as it is today believed that economy is the solution to everything. The belief in the vastness of opportunity has become almost a religious power that money solves all the problems and concerns of our time. Money, money, money, work, work, work becomes the solution to all problems and conflicts, while "kept the mask": you have to "keep smiling".

**Passing requirements have increased people's needs. The met Office to accommodate more and more.** One could say that there is a "behovskapitalism" or business industry that is dependent on people's consuming. Human beings live in a society that consumes everything. Consumption knows no borders any more than greed. It is trying to continually expand. Consumer spending and economic growth will be dependent on "modernity hubris". To develop a culture that consumes everything. In the modern and stressful contemporary trend industry at high pressure, working shift and working seven days a week. The rate of production must constantly increase. It does not appear to be human dignity which ended up in first place, but the rate of production. People seem to be caught in a treadmill where it needs to run faster to keep up with the race or even survive. Higher GDP means everything before BNL (bruttonationallycka).

**The world in which humans inhabit, in which we are born, working and dying, gives us an opportunity to put us down** and reflect on what really lies behind our geeky life within the hive of activity that we call society. What is it about our professional activity in different areas trying to achieve? What is it that binds together all human activity around our globe? What is society, and why life is the way it is? Many questions – and many more if we begin to unravel one of the various and numerous threads that make up the tapestry of possibilities that man created in a few thousand years during the daily toil and struggle for bread the diet. It is amazing what man has so far managed to create. In a new time set the concept of effective as the principle against self-

usefulness and the common good. Today, we can see how it for a long time have developed a business that is set to the maximum possible profit and profit instead of the greatest possible benefit for more. The economic policy will be set to that man should earn, rather than to serve the good purpose. Economic capital has become impatient and calls for quick return. It requires immediate profits.

**The modern technology development can probably not be better described than with; the Greek word machine and means "what drives itself"** – an automated working slave. Driving yourself is telling description of the big science spinning wheel mechanism and COGS. The work is a form of disciplining of the body, the postponement of need satisfaction. Can we be content to work just to earn money? Sure you can it. Some work for money, but also to those like them do. Another option is; that may not be directly assigned their duties, but are happy with the job because the salary provides the opportunity for them to satisfy their non-material needs. A job meets the human material needs, but does not necessarily mean that we therefore like their duties. Some see the work as his cold, while others see it as their livelihoods or both.

**To be part of a dialogue means to be confirmed-taken seriously – to play a role in any more than himself.** " The same principle applies to the relationship between work and pay, that the work must be allowed to mean something more than just salary. It must be meaningful, it means something more in addition to the financial compensation and the relevant to the recipient. This in addition to "something more" is easily lost in the technology industry because the machine from a human perspective can't say thanks or show gratitude. There is also no other dialogue between machine and human. To be taken seriously is to be treated as a human being. But unfortunately, the fatal mistake made to accept and approve the ranking machine-man, instead of the man-machine. The proceeds of his work may now a worse human and humanistic value than previous tasks could offer humans.

**Today, productivity and efficiency put ahead of human dignity and the production speed before freedom.** Today's medicine and solution to even greater gains and continued social development is about developing new rationalisation methods to further accelerate and drive the productivity, effectiveness and speed. The distance between machine and man grows to an extreme problem, between what is good for the machine and what is less good for man, and where the best or better option disappears away in uniformity. Between the extremes, what is good for the machine and the less good for man exists the work environment that constitutes the link of different range of occupational safety and health protective approach. This spectrum as common to them all is a deep perception of any kind of change, of a restart or new direction for the most enlightened era, which increasingly seems to be not darkened in lack of human improvements before the technological and economic galopperandets rampage.

**In our days is the usual "workers" fewer, more and more experts.** But it does not stop at the machines, it is just a beginning of further rationalisation measures in the area of life and the win the characters. Today, we are seeing clear trends on how technological automation is spreading and therefore becomes more visible and easier to spot as to describe.

**A clear example of this is that the paper magazine** has become electronic, digital technology. But what happens with vocational skills about the technology in the future and greater extent replaces the standard worker and practical exercise with an electronic service, where machines

and intelligent software based on färdiginställda areas and interests rather than automatically collects facts from the cyber world and write articles or even write entire electronic books? This development is fully possible in the same way that it be tested and experimented with the driverless car today.

**Things are moving more and more towards that of machines and equipment** in the form of self-service functions in a grocery store and bank issues were pushed by technology, everyday life is filled with more betalautomater and electronic voice services in our contacts with companies, institutions and authorities. The number of postmen will drastically reduce within 10-15 years where the record instead be sent digitally. Cash money disappears more and more. Step by step is affected more and more professions. The human touch will decrease more and more.

"The very purpose of is to rationalise and streamline technology factory and Office work. In today's society, robots and autonomous machines taken over many heavy and repetitive manufacturing jobs. Administrative chores, which previously required a lot of Office staff have been able to be simplified or eliminated completely with the help of the computer. Information technology into the workplace has made to the whole occupational groups disappeared or decreased significantly. The case of the professions typographers, car builders, switchboard operators, bankers, lönekontorister and Secretary.

Only in the 1990s has 80,000 secretarial job – one of them most common women's professions – disappeared. The next step in the world of work is to introduce "human bots" which looks like ordinary people in different service treatment professions. At this point in time when the technology is so new and expensive, that it is not yet profitable with mass production of human robots. But such is any development initially, expensive at the beginning to be cheap to mass produce at a later stage.

Man today is the only one in his generation who have lived side by side with the new technology advances, living side by side with the man-made (artificial) intelligence. We hardly notice it. Everything rolls on and therefore can knowledge and naivety developed side by side without "bothering". It's just a short moment in history that technology and robots have been working side by side with human nature, and the question is how human beings, work, economy, growth and community development will be affected by its consequences?

**What happens to humans and the era when machines become robots and artificial intelligence (AI)** in these devices and machines will be so effective that it is both smarter and more efficient than humans, and also never have to suffer sickness or even take a vacation and can work 24 hours a day and be online during the day all twenty-four hours and never have to be in a bad mood? Best of all, the human robot does not require any salary or remuneration. The work free of charge and is cost effective. Such efficient robot is equivalent to three to four full-time jobs because it can work all day twenty-four hours if needed.

If the cost of producing a full functioning car today is less than one hundred thousand dollars, so one can appreciate that the future human robots can be mass produced at a much lower cost than that, and such investment will always be financially attractive because it is a quick and profitable investment that quickly pays interest, and when it is the equivalent of three to four full-time positions in working capacity is the choice simple and obvious from an economic point of view, anyway. You can then with simple software update give the new instructions as a quick skills training, there is so much to think about.

**If you pull it to its extreme** in some contexts, the interesting question: who gets the job in the future, the robot or human? Today we see how rationalization in capitalism's rampage reflected

and it is believed that this trend will abate, you are naive. What happens to the skills development and training when it easily and cheaply can replace and reprogram these machines and human robots with new knowledge, skills and competences. It won't cost much to develop and customize these human robots to new tasks. It requires only a simple update of the software and not a human education that lasts for three to five years. It becomes a sassy robot man will have to deal with in the future.

Marvin Minsky was able to declare that "the next generation of computers will be so smart that we get satisfied if they want to keep us as pets".

**What used to be described as pure science fiction is no longer wild waffle or dreaming.** It previously took several generations in claims, is expected to be developed during the incredibly short time frames. The new technological and geological age is quite fundamentally changed the social structure for doing business, organize ourselves, school, learning, health care, cultural activities and policies. It affects the way we live and think.

**Previously, these changes several generations in the claim,** today, less than a quarter of a century. And how will the development of society and the whole of the education community to take shape and evolve after the first human the robot gets its employment and can always be snabbutbildas through a simple software update? Perhaps they have not fully this trend to its ultimate impact, or there is not time to bother or it is busy with so many other things that there isn't time to stop and reflect on contemporary development. Or the science already predetermined and figured out how the development will be reflected, but forgot to inform the citizen about the project "the driver himself" really works.

**Will the vision of "robot man" to become a reality? "We are going into the borderland,** replied the physicist Chris Langton carefully on the question of how far it had gone with the artificial evolution. And it won't stop, he added. We might as well study it, so that we can influence the development. In the introduction to the Conference report on artificial life, he writes; a new development is on the way: there are ethical and moral issues to discuss. These issues need to be considered before the development has gone too far. "

"In an American newspaper was" Let the Computer decide for you "(let the computer decide for you). Record the message on many people's dreams of the machines will take over the heavy human and routine work – and free the man from what is described as the man to work in the brow sweat. It has probably not followed the idea to its ultimate impact; that the machines have taken over all decisions and thus the will and creativity completely out of the game. "

**What happens to the human capacity to formulate new questions and new problems,** when people increasingly move towards answering machines that receives the ready solutions on a computer screen, when electronic agents and servants think, decide and plan on people's everyday lives increasingly? The recipe for the future – intelligent agents – an electronic Butler that on our behalf strainers and select the information that is of interest. The intelligent agent is a computer software programme, with a range of information about the master/the housewife; interests, taste, qualities and hobbies. Based on these select the electronic Butler out the information we should be interested in. In the future, it is believed that these electronic agents

will also be able to order tickets, check your calendar and book meetings with another agent without any human need to be involved. "

**"Urban policy" becomes an additional factor** where the result and consequence is that jobs in rural areas move or closes down, and to be able to feed themselves and to be able to get a financial security to move more and more into the cities. They move and are seeking out clean instinctively to areas that they believe will increase and improve their survival and livelihoods. Lewis Herber saw a concern in the social contemporary developments and typed in "Our Synthetic Enviroment" to; "big city life disintegrating, psychologically, economically and biologically". The housing shortage, which is already a problem in big cities seem to gradually fall during a gruesome pressure from citizens who want to have a place to live. Many are therefore forced to remain living at home. Entry into adulthood is offset. When more and more people move to big cities in today's society, there is competition for jobs.

The Economist e. f. Schumacher poses the question of what the technology actually does for us is therefore worthy to be examined. "It is quite clear that it reduces some" types "of work while the other increases. The type of work that the modern technology succeed best with to reduce or even eliminate are skillfully, productive work of human hands in contact with real material of one kind or another. Modern technology seem to be increasingly taken over the human hand's work. It would, therefore, be able to express that modern technology has deprived man the kind of work it like best, creative, useful work with hands and brain ...//... in an advanced industrial society has such a work has become extremely rare, and getting a decent income by performing such work has become virtually impossible ...//... and instead given it plenty of work of a divisive battle that it most of the time not at all like. "

**Production developments have created work situations where freedom is limited** and the possibility of a comprehensive development of predisposition have been restricted. Many works are pre-programmed, the method is determined by the machine, work rate is positive, the machine requires continuous attention that there is not much time to exchange more than a few words or characters. The demands on professional skill is small, the opportunity to take their own initiative and responsibility are rare, independence and contact ability rewarded not. Such work does not give life content. Therefore, there are many who want to make the environment more humane. But the machinery "that drives itself", also means new problems with wage-labour, since the machines are increasingly can dispense with workers and replace them with machines. "Left to construct, manage, repair machines will be just specialists and experts since they are those only who have the right trade knowledge." It gives shape to today's ever-more specialized expert society. In our days is the usual "workers" fewer, more and more experts. In the explosive and rapid technological developments have time not creating replacement jobs fast enough.

"Automation of technology created by the invention of mechanical and electronic control systems to which a man may assign the management of equipment and machinery. Left is just human monitoring of these systems and the necessary repair work, when machines break down. Not least, there is a need for specialists, i.e. specially trained people who plan, control and develop the technology. "

**The joy of life and other human livskvaliteter are being rationalised** delete along with the useless and machinery it disruptive. Life has become unpleasant – and the loss is offset not by all

the things that the everyday tribulations would allow to one day acquire. The question is; how life can be restored? The economic rationalization process that today is taking place means there otherwise different public services would have success, instead slowly forced to expense the factors in their services that take account of "human dignity". Our time reveals that economic growth is limited and that any attempt to increase "maskinvärdets" gains also ultimately lead to losses and reduced the value of "human dignity" and other important social and human dimensions of life.

**"The development will require of us THE ...** , "it said, even though most agree that the opposite should be the case. The British writer Aldous Huxley wrote the book "brave new world" of the 20th century. He showed how bad things can go if one considers the human being, which exists for the sake of society. In the 20th century was "human engineering" a distant possibility. Today there are technologies within reach that could be misused to realize his horror vision:

**A myrsamhälle where the objective of an individual is myrvision: A myrsamhälle where the purpose of the individual is the anthill.** Some descriptions of the Division in the labour market, now and in the future, similar to Huxley's Division in the alpha-, beta-, gamma-, delta-and others-people: one can imagine an elite of highly educated and well-paid "symbolanalytiker"; project managers, lawyers, financial analysts, reklam kreatörer, strategists, engineers, computer programmers, etc. They are served by service workers of all kinds. The third group are routine workers, usually poorly paid and kortutbildade. And finally a group that from an economic point of view is not even needed. The difference is only that in the brave new world only "produced" the number of individuals of each kind that we needed at the time. Therefore no residual group. An effective solution to the unemployment problem. "

**New social progress** or life's ongoing process has meant that today's modern rationalisation measures thins out the breadth of career opportunities (an increasing number of specialists and experts) to freedom to choose their own profession has radically reduced. Man is more positive to choose the trades that are in line with technological development. In the future think framtidsbedömmare to the entire 90 per cent of all jobs will be in the knowledge and service sectors. As a result, a very standardised working range and uniformity with similar training. In this trend towards technological and tankerelaterat work, so will many practical occupations and training totally disappear because there isn't the same need as before. In 1790 were found all over 90% of jobs in agriculture, two hundred years later only 2%.

**Practical jobs disappear to be replaced by theoretical,** but it also thins out the possibility of diversity and freedom of choice, with the consequence that many individuals with the same skills to compete for the same jobs in the future. In this development does not fit either all humans to be theorists, while there is a need for a more advanced and qualified training for future jobs and when thresholds are continually being raised, it's easy to get left behind. "Through the new technologies are dual demands for professional skills: computer technical skills that must be developed, trade skills that must be maintained and developed. ...komplext work requires leading to development of professional skills but also to General intellectual development". It is through practical action or practice which man becomes familiar with his reality.

**Today, the demands for flexibility and the ability to override become larger.** The result of the natural sciences mechanization and automation projects "what drives itself" in the modern

knowledge-based society can also mean that people who do not have time to assimilate new knowledge quickly enough are at risk of becoming "knownots", i.e. persons who are outside the knowledge-based society. Others who unilaterally allow themselves to be formed after the performance society ideals, can be emotional illiterate. When the contact face to face will be replaced by contact with computers, machines and robots, there is a risk that the "electronic hermits" or "Aniaramänniskor" is created. Still, one must wonder what evolution requires in order to better be able to influence it. The development is a result of forces we cannot control and forces we can better control. Fortunately belongs to the training the latter. "

**Young people demand more of life than just consume, it wants education, though full-year work, car and first of all, "urban amenities"** as cinema, restaurants, sports facilities, etc. – and such is, of course, only in cities and towns. Throughout the world are currently an urbanisation process of enormous dimensions. Explanatory basis is said to be this; cities offering greater convenience through collective service where available (hot and cold running water, sewage, electricity, stores and mass means of communication). The workplace in the city ... offers a more differentiated and specialized professional life .... mobility is greater in the city ... different recreation opportunities are outside, communication with other areas is better. The city is growing a new pattern up due to population growth.

Nowadays, over-consumption of natural resources the main threat to the ecological balance of the sphere. But during the consumption of human labour power is the greatest threat to the social balance. And the latter the problem exacerbates the former. There is enough work for everyone, but there are not enough paid employment for all. In the developing countries is taking place in the history of the world's most extensive migrations. In widely powered people from their homes. They do not have land, water and living. They are looking to fast-growing big cities in search of work and a salary to live on. Millions trying to make their way to the rich countries, legally or illegally. Is it possible to imagine an economic growth of such a magnitude that wage-labour, enough for all citizens of the world and on our level of prosperity? " Statistics show today on major changes and on history's most extensive migrations of modern times.

## **POPULATION PROJECTIONS FROM STATISTICS SWEDEN**

SCB's annual population projection came in may in the new specialprognosen are written population growth, only people who are folkböförda (has a residence permit), up with 62294 people by 2017, the population will then be 10 238 957 people.

**In 2018, the forecast is written up with 171 810 persons, total population 10 468 607 people.**

**The year 2019 are written the number of up to 305 389 people, to a total of 10 709 712 people.**

**It's tough challenge to arrange new jobs and build homes for a lot of people in such a short period of time. Population of the world increases by about 175. 000 people every day and in Sweden appreciate the central statistical office that 2018 will receive 171.000 new people. It's as many as the entire world's population increases in a day, and 2019 are written the number of up to 305 389 persons, which is almost twice as many as the entire world's population is increasing by over a day. This corresponds to a population increase of nearly**

**as many people as the entire population of Gothenburg of about 500,000 people. It requires solutions beyond the ordinary and are major challenges for the future for anyone.**

**<http://www.worldometers.info/world-population/>**

"In a freer society, more open society would not only be able to afford a variety of different people: in such a society would they be needed – and feel that they were needed. In the huge urbanisation process that today is in progress when more and more moves against big city opportunities are competitive. The end result of this urbanisation process with "sales work-consuming" theory is also another community development — a tougher climate – increased social and economic gaps – exclusion – unemployment – poverty and greater social injustice. This is a livshämmande development for people living in a democracy. In economic society, it was no longer the man that stood in the Center, but they had been to the means and objectives of the economic stage ring's sake.

People looking in the meantime, all for a way out of frustration, disappointments and rejections. The thinking on how them to leap-frog over private barriers and high thresholds and clear away all negative concerns out of the way. People want to take advantage of new opportunities and see clearly and positively to the future and try to understand how all these policy threads in the tapestry of the future opportunities twisted together. Policy that shows and presents trends in detail can help people to think in new and creative courses around a future education or formation of a company, a new opportunity by questioning the already obvious to win something new. "If a man has no ability to get a job is she in a desperate situation, not only because she has no income but because she lacks the disciplined work, this livnärande and experiencing factor that nothing can replace." From a Buddhist point of view, the operation at least threefold: to give people the opportunity to use and develop their talents; making it possible for her to overcome his egocentricitet by uniting with other people for a common task; and to bring forth the goods and services needed for a decent existence.

**"In the midst of today's turbulence is sitting man, largely physically unchanged since the stone age, and spjärnar against.** Anxiety and inability to understand what creates passivity and a certain resignation. At the same time, there is a paradox the human eternal curiosity and thirst for knowledge. What makes that pessimism had that strong foothold is, of course, the economic crisis and high unemployment. Investment in capital has not kept pace with the growth in efficiency within the industry. At the same time, demand is too low for us to occupy the whole of the workforce. And pessimism put in itself an obstacle in the way of a turnaround for the better. The upturn in the economy only slowly visible results in terms of recruitment. But defeatism is unfounded.

**There are opportunities. The future may be affected. "**

Dewey expressed that if "their human worth alienating them, disposed of, to machinery, which then becomes the determination of social organization and the working environment and the way people relate to each other". This kind of slow changes in attitude and approach unnoticed sneaks over man can create a "a broad and insurmountable social chasm" between different social classes. The public is concerned. Politicians are concerned about the public's concerns.

Environmental campaigners are concerned that politicians are not concerned: "so little positive going on". Scientists are concerned about the politicians' concerns: "it leads to hasty decisions".

**The prevailing political and economic message is; that constantly increase our standard** and industrial production. Man's manas at one and the same time on the one hand, to care for the Earth, and to destroy or destroy its natural habitat. "Man would be the dimensions – nothing would be allowed to grow unimaginably large for man. This simple and humanistic principle should be guiding to all our actions. Instead, we continuously commit outrages on the, and our biggest sin today is the worship of economic growth. This is devastating consequences for the world community. The paradox is that the problems and dangers we face are not the result of our failures, but by our success. More such successes will only worsen problems – because we confuse means and ends. We have allowed our technological development determine the goals, rather than with the wisdom of adapting targets to our real needs and then choosing the appropriate funds. We should stand in Pact with nature. Instead, we are about to crush it and ourselves "

The increasing and intensifying the streamlining means that people have to acquire new works, may move to jobs, retrain, affected by redundancies, lay-offs and business closures or that companies move abroad where salaries are lower – and in this development, it is no longer the man who is at the center of her goals and ambitions, but it is the economy that is the center of their own interests.

**The Humanities and humane must stand aside.** The hospitals will no longer caring institutions, but "care factories", and where people are seen as "care" in a health care in which all aim to in the shortest time possible and at minimum cost to return the patient to the work of the production chain. In the education system and teaching people to "examining machines", where people thrown into the appropriate functions in the social machine. The society is governed more increasingly by streamlining rules. Where the task is that of the production process and reduce the unnecessary, that is to say the non-rational, it uneconomical. It was this rationalization gains were to download. "Waste time" personal times and times of unavoidable delay has steadily brought back. At the same time, the space for the individual "freedom", for "initiative" and "responsibility", for a "comprehensive development" of their own capabilities is increasingly reduced. The economic and bureaucratic bulging equipment must always generate profit. Words such as "efficiency", "productivity" and "performance indicators" has become the dominant values of society.

**"Maximum economic growth, maximum production, maximum consumption may not be sensible goals** for a humanity which lives in a thin membrane of life on a limited sphere. Now we have to find new forms of production which allows us to live with the Earth's resources. Instead of poison and d them. We must find a new way to distribute and exploit this production for human liberation. What we must do is work together to take control of our lives. We need to create a new way to live. We must change our view of human beings on nature and on the goal of human societies "

**"Growth is no longer based on cheaper goods and services. Today we can see a new growth theory, in which economic growth relies on the human ability to continually produce thoughts and ideas, that is quickly transmitted around the world. These thoughts and ideas**

**stimulates in turn to new efforts and a broader construction. Economic growth will be a learning process. One of the authors of this theory is, the u.s. economist Paul Romer, who argues that growth requires that we constantly again changes the way to utilize the resources available to him, and that we work together to improve the performance of the production process. The more complex and knowledge-intensive production will is all the more required motivation and creativity of each one to the result to get a high quality. "**

**"Knowledge has become a perishable commodity, it is said in Sweden.** Knowledge and skills the day before yesterday. In English words to what that knowledge has a short shelf-life. Knowledge can not be left on the shelf long before it becomes old and needs to be replaced. " Now there is talk often about and if knowledge company and industry knowledge. In a knowledge-based companies are the most important assets of the employee's special knowledge and experience. The knowledge society conveys that the future belongs to those who have knowledge. The new skills in the brain is a transportable skills. Artificial intelligence, knowledge and information have also been movable goods and services that can spread globally to every corner of the Earth. Today's information technology means that knowledge, information and various resources have been movable in a global sense. This means that many jobs can be moved to countries where wages are lower.

**Vocational training is no longer a ticket to the labour market. Lifelong learning in a learning organization places new demands on the individual's adaptation to the work situation and, by extension, to the sole market. We also have their own requirements for us. We want to make a career, raise a family, see the world and ourselves. Requirements in everyday life may seem incompatible. Young people demand more of life than just consume, it wants education, though full-year work, car and first of all, "urban amenities" as cinema, restaurants, sports facilities, etc. – and such is, of course, only in cities and towns. Individuals want to be taken seriously and be treated accordingly. They expect an understanding of the social ills they perceive as flaws, worsening living conditions and development opportunities. It's about the right to self-fulfillment.**

**In all times until today, man has had his confidence and ability related to the muscle work as productive body by daily efforts carried out, today gone from muscle power to brain power and computing power in many professional fields. As long as man has existed, it has primarily used his muscles. Today the effort man mainly brain. The change places new demands on both individuals, to develop their skills, as on companies that will compete for the skills. Very muscle work has become förståndets or tank work in the digital society. "The new form of assembly line work is based instead on the study of working time and tank movements: today and in the digital society – is the förståndets work, and should be controlled and mastered a maximum". The new capital is today, therefore, the competence of the brain and education the greatest asset. In the artificial intelligence movement has**

**"learning by doing" because in a larger extent been replaced by a pedagogy that is about learning by thinking ". Contemporary and State of the art intelligent widgets and gadgets are such that both "think and choose" print content with information and range of goods and services to people on the basis of interests (things that thinks).**

### **High level of competence is a key issue**

*"So it is with the skills we will cope with future requirements and challenges. Training and other skills development is essential if we are to take advantage of advances in different technology areas. We need to invest much more in the Nordic countries in higher education and research. And it's not just young people who need education and not just college education required. That a combination of width and State-required for a commitment to provide the best possible effect. Adult education and skills training at all levels will need to be given priority in the coming years. ...men the potential of the technological revolution will not result in new jobs if it is not matched by a higher skill. ...vem charge. ...ansvaret to an investment in skills development comes about lies with every individual. But employers also have a great responsibility to invest in their employees ' knowledge. The trade unions have a responsibility to encourage skill development and to sensitize members about the importance of learning. And the development of individual companies will benefit society as a whole. The reason lies in the fact that knowledge cannot be held within his own company but by personnel changes and the transfer of knowledge is propagated to all other workplaces. This flow is not included in the company's estimate for investment in skills development. Each company will invest less than are most favorable for society as a whole. The more knowledge-intensive production a country invests in the more lack of knowledge prevents a favourable economic development. "*

**Earlier handed it to gain lift pay and making money as the most important factor** in terms of the duty to work and motivate themselves in their work, today people want to have something more than the salary to work for – a goal of future horizon – something that can be experienced ethical motivating and meaningful – a factor for wanting to improve – to be involved in any small or big issue — any experienced important or personal in any way. Formerly ripped man together for Hmmm, today stress the human being into it. Spencer Tracy wrote about poverty; ***"Once my pants so tunnsliitna that if I sat on a coin, I could determine if it was heads or tails.***

**Where are the limits of how much stress the human being can endure in their work environment?** In the modern and stressful contemporary trend industry at high pressure, working shift and working seven days a week. The rate of production must constantly increase. The superindividualistiska society in passing seems to miss the goal of creating a charitable environment. The economic environment has instead been determine the human. Life has too many become adverse, significant deterioration in what would become a charitable environment or would be a welfare for all. People recognize it as tougher working environment, lack of time and stress, social exclusion, a colder and tougher climate, isolation and a new poverty that is felt by many, and where the level of education varies greatly.

**The new middle class has begun to react in the face of the dehumanization that occurs.** It wishes that the democratic possibilities to offer people opportunities to meet contemporary

requirements with flexibility, freedom to learn from their experiences, combat exclusion in society, justify man's both internal and external motivation, let them come into contact with reasonable arguments, and create a breeding ground where people get opportunities to realize their life. Encourage people to want to create a very own life content in his life, donating space to form a charitable work environment. Life offers no complete instructions to follow, but there needs to be a policy that takes into account the whole person and all people equal rights.

**Capitalist society has not yet managed to resolve many of the human problems that currently exist.** They seem to be rather increase and become more severe, at least more visible. This is perhaps a consequence of people dare to tell their life stories and not be ashamed of its crunch and poor economic situation. The profound changes in social conditions of our time gives man an indication how rationalizations slowly erodes and dehumanizes welfare life expanding and enhancing features. Rationaliseringarnas exaggeration; the production process begins with the goal of eliminating all the "unnecessary", i.e. the non-rational – it is considered uneconomic. It was there that rationalization gains were to download.

**It is also called reduction process, which is based on reducing reality to a single** – of all the thousand aspects. You know what to do – anything that gives profits; you know what to avoid – anything that reduces the gain or loss. It started with efficiency enhancements in the form of finding waste times in stages involved, personal time and other factors that created delays or delays in different ways. But when rationalization also took effect on the human area feels it again as more stress, more will be done in the shortest possible time, the space for the human and individual freedom, for initiative and responsibility and influence, for a comprehensive development of personal capabilities has gradually decreased. Everything else should hinna with in less time. The collection of tasks becomes as an attempt to push down an elephant in a rävyka. People seem to be caught in a treadmill where it needs to run faster to keep up with the race or even survive. Higher GDP means everything before BNL (bruttonationallycka).

The Economist e. f. Schumacher calls current economic development for "*monsterekonomier and gigantism*". The natural evolution may seem to the people or companies that are already economically managed to also get help most. When does rationalizations counterproductive for society, democracy and the human being, in the system which means that the rationalization gain achieved in one area rather than leading to a loss, deterioration, lack, absence in another area?

**The driving motto is all the time; more work is to be performed in the shortest possible time and at minimum cost.** It started in the industry as; that in the production process and reduce the unnecessary, that is to say the non-rational, it uneconomical. It was this rationalization gains were to download. "Waste time" personal times and times of unavoidable delay has steadily brought back. At the same time, the space for the individual "*freedom*", for "*initiative*" and "*responsibility*", for a "*comprehensive development*" of their own capabilities is increasingly reduced. Then there was the business community increasingly, then human features that influence, responsibility, initiative, personal development in working life, in order to take effect, important social and community-bearing functions. Instead, the life be described with the words; production developments have created work situations where freedom has been limited and the possibility of a comprehensive development of predisposition have been restricted. Many works are pre-programmed, the method is determined by the machine, work rate is positive, the machine requires continuous attention that there is not much time to exchange more than a few words or

characters. The demands on professional skill is small, the opportunity to take their own initiative and responsibility are rare, independence and contact ability rewarded not. Nothing further has its own internal policy on the movement, its own important core of the creature, but rather all are subject to conversion in order to serve a role in the technical system. Many exploits for mostly not his freedom, but is purely mechanical. The absence of freedom and human mobility is also described by Heidegger as mean, for example, that the world is seen as a sum of resources, raw materials and system components.

**To be part of a dialogue means to be confirmed-taken seriously – to play a role in any more than himself.** " The same principle applies to the relationship between work and pay, that the work must be allowed to mean something more than just salary. It must be meaningful, it means something more in addition to the financial compensation and the relevant to the recipient. This in addition to "something more" is easily lost in the technology industry because the machine from a human perspective can't say thanks or show gratitude. Many of the technical works means that many natural and human reward functions completely disappear from the operations. Many works are experienced because as monotonous and a loss of meaning. Production processes become joyless and boring. There is also no other dialogue between machine and human.

**There are people young and old who started to protest against the emphasizing of material happiness** against the human instängdheten, against performance and consumer friendly, and against the livshämmande element which permeates the general consumer lifestyle. Other people are starting to ask for other options. Maybe people are starting to open their eyes to the assiduous efforts to get the better of itself develops problems. The joy of life and other human livskvaliteter are being rationalised away along with the useless and machinery it disruptive.

**To be taken seriously is to be treated as a human being.** But unfortunately, the fatal mistake made to accept and approve the ranking machine-man, instead of the man-machine. The proceeds of his work may now a worse human and humanistic value than previous tasks could offer humans. Today, productivity and efficiency put ahead of human dignity and the production speed before freedom. A working democracy is right about this; to treat things, machines, machinery, robots as a value, but that man has a dignity. Human decision-making and reflection comes from within, while technological more based on facts from outside. Because a part of the modern uncertainty and obeslutsförmågan on the fateful mistake to approve the ranking machine/man, instead of man/machine? Technology made in rampage "*the perfect mechanics*" against "*the perfect man*", in which the selected end towards the ultimate goal then is to put "*the mechanical skill*" or "*human dignity*" in the first place.

**Even in the best of all societies and the worlds problems and difficulty; there is a communication gap in others communication society.** If not all, so must in all very understood as part of the economic process. There is no work, no dialogue and no thinking to establish and meet the world, create a "home" for public life. Therefore, everything must be expressed in money; what people do not pay for are not considered important. Lack of communication means that politics has become economy and economy has come to be about technology. Human activities have had a secondary passive meaning. What counts as the essential starting point for documents based on which economic or technological value it can bring. The individual's

absolute value does not have the same high priority as in earlier societies when human dignity was the only and absolute value. People don't want to just survive nödtorften, they want to live and fulfil themselves. The concept that all would and should get better feel for some a more distant expectation.

People want their reality and everyday problems they live in is affirmed and taken seriously, where meetings constitute a fertile ground to grow and evolve in, where the words not only convey a bureaucratic matter content but at the same time, on another level, in the dialogue for people closer to each other. Where the result does not have to be an increase in social exclusion or alienation, but attendance must constitute the social glue for participation and engagement, and continually develop the skills required to deal with compound charitable relationships. A society that developed unilaterally on the technical/mechanical plane, but not on the interpersonal risk rather than create more absence/distance than attendance/participation. There is a middle way between the extremes that symbolizes "*the absent democracy*" and "*the present democracy*", where people not only feel that they are abandoned to hang out with things.

**Individuals want to be taken seriously and be treated accordingly.** They expect an understanding of the social ills they perceive as flaws, worsening living conditions and development opportunities. It's about the right to self-fulfillment.

**Small changes of the policy is similar to most small ripples on the surface.** The first four years of minor adjustments from one block, then four new year with changes from the second block. Actually, there are very few changes in the social and human level. The major change is about what is good for the economy and not what might be good for human beings. To do what is good for production and consumption, but not what could be beneficial to human occupation. The reforms will take place at the technological and mechanical planet through "*technology rationality*". Only with a new ethos of care and responsibility to the living human being will be able to create a human environment – a new human image based on humane device – and not hostility and aggression.

**The positive product development efficiency is met with rising productivity, "took back" that big increases in social unrest,** violation of the integrity, destructiveness, aggressiveness, a growing apathy and alienation. It is easy that the human being feels abandoned. That it disappears in anonymity. The anonymity that is akin to alienation and social exclusion and isolation. At the same time that technological developments do not have time to create replacement job, can also exclusion grow ever stronger. Henri Bergson argues that human beings become accustomed to machines, but points out that it is in our mechanized world also leads to an absence of emotion. The same phenomenon applies to the area; the absence of compassion. In the mechanized or byråkratiserade is a form of monotonous and repetitive mechanization in the face of people. There is something unpleasant fact about this.

**As one considers humans to deal with one individual.** *"In other words, only if the man himself is not a technology, there may be a limit to treat her in the same way as you treat a technology...//the ... Ethics is meaningless if the man is a machine. "*

Bertil Gardell writes in the book "production and job satisfaction" that: "there is reason for concern in our society to those progressive mechanisation, centralisation and bureaucratisation

will make life inhuman." Categorizations of people in bureaucracy means a risk of dehumanization. Another dehumanizing element — even the commonly used — is to treat people who "fall", "object", "numbers", that in short make statistics of them. At the same time people in anonymity and it helps to increase the feeling of absence and alienation, rather than creating more presence sense and humane heat in the world of work and everyday life.

The artificial life's "destructive device" and the science gear with their features, small wheels, technology, cylinders and thousands of tiny hooks, springs and gears, which day and night moves, with the same accuracy, firmness, precision and accuracy. It is precisely this accuracy in the technical-mechanical wheel that reduces the sensation of human freedom and the feeling of excitement of life to something irrelevant.

**The Economist e. f. Schumacher writes about the mechanical and technological development; "Their subject are non-human,** or maybe I should say in the human. Their accuracy is a sign of the lack of choice, responsibility and dignity. As soon as the human freedom comes into the picture, we are in a completely different world where the growth of mechanical devices is a major danger. " In the mechanically operated society can not much go wrong because everything is so predictable and therefore uninteresting. It offers a larger human man serving erratically to the still should be interesting. This is what gives the human "life-tension".

**In the predictable nor mechanical man would need to have access to their imagination.** All things related to emotions and imagination and initiative eliminated as much as possible. It is perceived as useless and distracting for the production process — reason enough to sharpen control. Nothing must interfere with the plan.

**SCIENCE'S lost era has the mechanically driven efficiency accuracy only accelerated its quest for total control of reality** (trying to master nature) — and which must not be disturbed by any irrelevant, that is to say of the balanced critical sense. Thanks to this defense to be cut off any potential criticism of the economic consumption lifestyle and climate debate real causes to belittle them any catastrophic consequences, mention it in abstract terms, talking about "pessimistic" doomsday prophecies and with numeric-realism. Through this defense against real, lasting and long-term changes can then carry on living as usual. Defensive philosophy is that; "The nail that sticks up must be turned down". The prevailing morality is economic. People are valued by how much they can produce and consume, and not according to the developed into shapely, urbane full-fledged personalities. This leads to an insidious urholknings process in the Interior; everything is fused at the magical economic growth. Man would need to understand and learn from the situation that the present format and myself put in. But this is prevented — but what are those prevention forces and interests of society?

**Experts in the mechanical exactness world would do everything straightforward and uniform** everyone must follow the prevailing morality that is economic. The word that everyone must buy brand "the consuming way of life" which will be launched by the economic success of the concept. Democratic and human freedom is not about to become a "product copy" of the views expressed and certain of the other, but to be allowed to realize themselves and to develop and expand its social vision within human knowledge area.

**In this knowledge-based process is about "winning the reliable knowledge of its essentially indefinite future."** The German philosopher Nietzsche described that the trend was towards a "maskinalisering of humanity", where this portrayal then was interpreted by leading forces as a step in the society whose citizens are so control and calculation just as only possible. The developments today can be characterized as a stronger bureaucracy. Henri Bergson called this development for a "spiritual mechanization". Despite the fact that science is said to be able to predict and give shape to the future, so exist problems such as lack of housing, social and economic gaps that are growing, a colder and tougher climate, diverse knowledge deficiencies, mass unemployment, social exclusion, stress and burnout, alienation, stealthy and slow changes in the global world, klimatförstöringar and the problem of global warming.

**The opposite would in the predetermined mean that nothing can go wrong, but then nothing longer surprise.** It would take away some of the tension that makes life real. When nothing can go wrong, everything can be predicted and nothing can surprise, then everything can stop at taking everything for granted and instead develop stagnation. Everything else is developing forward, but not as safe in the predetermined that may appear. The predetermined makes no warranties about a flawless world without social or economic problems.

**"The future is not predetermined, but it can be explored."**

**Technology development only in itself shows how dependent it has been constantly need to update itself in order to be able to work as efficiently as possible .** Changes in power relations between the State, businesses, political parties or other organisations is done today with tremendous speed. Just as every scientific truth is incomplete, so, too, is democracy a working hypothesis that needs to be adjusted and updated along the way and development because everything changes so much faster today than in the past. Each formal system contains statements that are impossible to prove within the system. Modern science has developed an extraordinary ability to leave important issues aside, they deeply ethical. At the same time that science inclined towards proven best practices, it has no longer any need for traditions to be able to master nature. They were rather an unnecessary obstacles on the way to achieve success and to move forward. At the same time as the economy tries to conquer the world and expand faster, so it will be also an economy falters because it constantly leave, abandon, reject or marginalise the previous tradition or norm that made up the previous (security) platform.

In the consumer society, this reflected that; these rapid changes occur sometimes with such speed that they barely have time to be socially anchored before the next news will. In this development, it is easy to much goes wrong at once. Human life patterns have been around for hundreds of years, but today's modern lifestyles and habits have changed in a generation. It is often the exterior that for the most part are changing all the time. Man forced to live in this socially outgoing life. People can experience a weariness in the face of constant change that barely have time to be secured before the next novelty arises. Economy and consumption are each other's allies and affect each other in the same way that human beings are affected by these changes.

**Solutions and changes in the social system that is humane and ethical character** can not be improved by a greater technological rationality as the results show that many of the problems remain. The former as date patent safe way to create economic growth is no flerårsgaranti since

the previous successful economic and political prescriptions only for the already achieved. The need for new solutions that require unconventional way of working with the future.

**When ethics and human values will be separated are also whole lost**, taking with one hand and give with the other. The real goals becomes easy enveloped in smoke and the real motives act as eyewash. Today, the materialist development described as that; *"economic activities have become divorced from ethics and human values. The financial mechanism has come to be regarded as an autonomous entity, independent of human needs and people's will"*.

**Today, there are new factors to take into account.** *"Today's current economic and social thinking is based on the assumption that the rate of growth that has characterised the current temporary period may become permanent"*, while ignoring the fact that natural resources are indeed limited and shrinking ever faster. The previously successful economic and political prescriptions applies only to the already achieved.

**Has *"the highlight"* today more and more come to be about an attraction and development against a mechanical democracy rather than a human democracy?** Where the *"culmination"* of a permanent crossing mostly relating to areas such as the economic – and technological development. There is something worrying and worrying over such a development. A representative from the employers ' Association expressed at one time; that if one took into account the ethics in business activities would soon go bankrupt. Ethics can – in his opinion – only relate to the personal life. In economy and technology worlds have ethics makes no sense.

This development is to recognize that human beings be treated as merely as a means of personal goals. The absence of ethics helps to reduce man to a material. *"The developments that increasingly stands out has led to technology and ethics has evolved from one another. They have finally become isolated from each other and contributed to the dichotomy we can see between science/technology and Humanities/morality. There is a gap between the "two cultures". What is so radically different society today from the last century's technology transformation of human life."*

Technology made in rampage *"the mechanical skill"* to *"human dignity"*, where the big fight is about human beings. The battle for man going on simultaneously on several levels. It takes place between companies, trusts and parties, between different car brands and newspaper groups, between professionals and major powers. The joint is that they want to win customers, markets, readers, members, influence. So it has always been throughout history, but today, the situation is radically changed. The fight is about the human right to be human and of the human right to be any more than a working animals, Guinea pig for medical or social experiments. In its deepest sense, it is a question of human dignity and the freedom to choose which products you wish to buy, to give their vote for the party that it would, and be able to devote their free time to what interests the individual most. The democratic freedom could be divided into three parts; personal freedom, freedom of thought and work, and the body's freedom. Today experiencing many instead that they have been deprived of the possibility to choose one's own profession, building their own home or form their own opinion. New social progress or ongoing process of life has meant that today's modern rationalisation measures thins out the breadth of career opportunities (an increasing number of specialists and experts) to freedom to choose their own profession has

radically reduced. Man is more positive to choose the trades that are in line with technological development. What happened to the sense that rationalisterna so far trusted?

**Rationalisterna has invested a lot of technological rationalization instead of humanization.**

A little excessively described, it can be said that rationalisterna with spasmodic fanaticism operates its technological application of fortune. It must be realized. All that stands in the way must be removed. More welfare rather than calling someone. We are talking today about working for a better life. *"They say that it is about enhancing the quality of life. But how should accomplish this better life, this quality of life? It is true that the improvement in material conditions has improved the prospects for a happy life. Still, it's too many not so obvious that science and technology are creating a better life, has its cause in the fact that scientific advancement and the many new technologies have created the problem that they cannot solve, because the problems in itself is not of a scientific or technological in nature."* They cannot, therefore, be handled by expanding the scientific or technological expertise. These problems require a different kind of insight: an ethical insight.

*"The development is driven by the technological independence of experiences and make nature as instruments, i.e. the subject of control and organization.. the ... science has itself become technological.. ... the practical science has a natural idea that fits a technological age.. ... the proper attitude is a technical approach and the correct sense it techno-logical fit for a technological reality. "*

It is increasingly being created a technological reality, rather than creating a larger space for a human reality. Trying to solve human problems and human needs by creating and offering technological solutions. It has been a tyngdens of interest offset from a central core of norms, values and ideals (deeper connectedness) that came from the innervärlden to the outside world (superficial relationships and values) that is without this central spot.

**When this shift from values in innervärlden to the outside world takes place, so weakens the human compass "**, who else in so many centuries pointed out a clear direction with everyday deeds and documents. The internal human compass had a single collecting agent point to start from, a private Centre, where the starting point of the otherwise fragmented thoughts and ideas from the outside world instead of innervärlden where humane hot was the hub. The ethical and moral power is a self-sustaining force, in the same way that the Sun's rays come from within its source.

Viktor Frankl writes; *"that man in his later development has suffered another loss by the traditions that shaped and supported her behavior is now rapidly disappearing. She doesn't have some instincts that say her what she should do, and she does not have any traditions that tell her what she should do "*.

Safe and community building internal patterns of life that existed to support human beings for thousands of years has been destroyed or weakened during a consumer generation. The inner frame that gave a more comprehensive view of reality has instead become a great dissatisfaction. Today, everything is weight to the outside world needs where everything can be consumed, and where all are invited to live life according to the lifestyle of consumption external sales pitches.

The great "*progress and production*" of wealth also seems to involve a series of "*troublesome circumstances*", where a technological imperialism and over power only to become a new note in history's unending series of injustices and violations of human life. The technology has now become something else than art or craft but have become aggressive as Heidegger put it. While opportunities to monitor the computerisation process conducive to behaviour. Thus approaching development increasingly the society that George Orwell described in his novel "1984", where everything is controlled by big brother, who is always watching you!

A philosopher by the name of Plotinus interested himself to Plato's allegories and myths, where he took up the mystique of dialogues as "Faidon" and "State". He planned a new city, which would be named "Platonpolis" after ideal State, but it was never built. The Orwellian society "1984" is recognized as the supervisory society and "State or State of registry" technology without dignity. It violates the same right as it tries to defend. The positive product development efficiency is met with rising productivity, "took back" that big increases in social unrest, violations of privacy, destructiveness, aggressiveness, a growing apathy and alienation.

**When the State seriously is oreligiöst, usually it always explain that it is religiously neutral. It promises to provide the individual's faith and life in peace** - citizen only not interfere in with criticism of the politics and ideology that is performed. The capitalist businesses to roll without having to be troubled by the moral account of the people and humanitarian scruples. It is then that life is getting worse than the brute force: it is natural and it is disgusting the way that society has dropped below the level of the animals when the people are oppressed into silence. Neutrality is no guarantee against psychological violence exercised against members of society. It can instead of its opposite be a power source of aggression and intolerance because everything has to be neutral and that it will be difficult to make up his own mind about something that is not neutral. The base can be likened to something is lukewarm and therefore are neither cold or hot.

**Many people feel that modernity is not going anywhere and if they have many authors described as the pernicious** in the development of society. Capitalism also risks in legacy to bequeath a utplundrad plane to the next generation. Albert Camus was able to capture the absurdity of existence by being the human individual to express the inverted world. It is only those people who are unable to consume, and that are insufficiently integrated into the consumer market as fear and be afraid of the panoptiska control and monitoring methods and this is when the citizen is no longer able to be seduced by the social control as oppression, violence or psychological abuse may be exercised by all means. "*Society has meant that life has become fragmented into isolated and isolating realms. Fragmentation between, on the one hand, working life and, on the other hand, leisure and family life, have meant that the relationship between people is dissolved and knocked to pieces. An interpersonal hostility occurs. Most people live thus during a repression*".

It shows today how ohuman, dehumanized, undemocratic, violent and aggressive capitalism and welfare also has become. Yes, it shows how unstable and unpredictable methods of democracy and capitalism is, where it gives itself priority to interpret all the signs and indications, and how the West's collages, mixing of styles and products, music, video crashing into each other in a kalejdopskopisk confusion. Where capitalism seems to be blind to how the superficial lifestyle of consumption slowly rips holes in the United cultural Cosmos through its uniform culture.

Capitalism leaves behind a legacy of nihilism that helplessness, complacency, jouissance and an ethical challenge.

**The capitalist way of organizing society gives rise to isolation and fragmentation of competition between people** that, in turn, leads to violent tendencies in society. An example of this is the Organization of life that enhances competition at the expense of solidarity and cohesion. By capitalism is practiced a form of violence against members of society, a violence which is built into the social conditions. Man becomes victims of structural violence. The unequal power relations in society, where capital is in power, can provoke aggression and violence in our relationships. "

avhumaniseringsprocess all rationalizations slowly and gradually generate – when the human needs nedprioriteras to the advantage of the technological needs and materialistic desire for profits.

The advanced industrial society dominated by technological rationality. "In such a society tend the production apparatus be Supreme to such an extent that it determines not only the social necessary things, knowledge and attitudes, but also the individual needs and aspirations." It wipes out thus the contradiction between the private and public, between the individual and social needs. Everything can be consumed and everything can konsumentstyras more than ever. The ruling put the argument for increased and more consumption is; "It's a good way of life – much better than before."

**The production apparatus and the goods and services it produces, "sells" the social system as a whole to the people or saddled them there.** Productivity declares an inhuman objectives where everything becomes a "good or product" that can be bought or sold; this approach is then life's maintenance and content. Consumer lifestyle is based on the principle; work to consume. If you want access to these "goods" you have to get a job. There is no free choice – only if I get the salary can man the coveted goods. Nothing can be had for nothing. If you compare the past generations, have those who are protesting today have grown up in a material abundance. Despite the abundance so protesting the democratic spirit, because they have experience of deficiencies that characterized by drinking lifestyle also actual disadvantages. Of them has a "knegartillvaro" to only consume now become more challenged.

**The crucial factor that drives the capitalist mechanism and keeps it running is to search "innovation".** It is these "news" in consumer articles and new markets that hold in the economic wheel. "Överflödets society" becomes the symbol of the "throwaway" society modern man lives. There is a great truth in words; It is a good way of life – much better than before, but the big difference between then and today is the current production system effects, consequences and side effects on the climate and nature when it is to be produced consumer products for 7 billion people. The man who could not agree, or do you try to by critical thinking to reflect further on this equation and conflict, are met with resistance that must be overcome. It is not in the interests of the economy to get people to start thinking in other courses which means a limited or custom production that takes into account climate costs, because the country's GDP would be affected. Putting economic growth in question – it is at the same time to put social reform and "prosperity for all" in question. Anthony Crosland, former environmental protection minister denounced as exponents of "anti-growth-irrläran". The constant economic stage ring only accelerates without

anyone really knows where. Spoken rarely about where the current consumer lifestyle really leads. People need to see and overcome growth myth before new changes can be made?

**"Today's current economic and social thinking is based on the assumption that the rate of growth that has characterised the current temporary period can be permanently"**, while ignoring the fact that natural resources are indeed limited and shrinking ever faster. The UN's former General Secretary talks about the need to radically change course: "that humanity might have a ten year old, just one time to bring about a turning point for its four dominant problem – the arms race, the population explosion, environmental degradation and global poverty.. //.. in the long run, it is a question of survival, a question about how long the Earth's total resources will lead to an ever faster growing population. The world crisis of poverty need to be addressed in agricultural modernization and industrialization, we say us rightly. But it is precisely the processes and the urban sprawl that follows in its wake, who along with population growth creates the increasingly serious environmental problems. This will make the human being his own worst enemy. Through its exploitation of the natural resources appear to be people in the rich world as culprits, the penalty now discovers that they are in the process of digging its own grave. "

**An increased population explosion causes increased need for energy to Earth's maybe 10 billion inhabitants in the future** and; "that man today scrapes intensifying after the remnants of the natural resources of kistans the bottom." In every time in a nation's history, it is always some social problem that weighs more heavily than the other. For the next two-three generations, energy and climate change no doubt end up in the heavyweight class. Energy problems with its severe consequences for nature and humans have initially developed rather slowly. Farosignalerna has therefore not been perceived in time. They don't feel like with the glow of a sudden flash.

**Insight and awareness means; "To learn, is about to suddenly understand something you always understood, but in a new way"**, according to Doris Lessing. The economic policy implications and "the disturbed cycle" is to sprinkle the Earth's resources and assets that pollution all over the world and thus contribute to increased climate consequences. Albert Einstein wrote: "Everything has changed now except our way of thinking" – the economic principles. "When a system or a model falls short is starting a paradigm shift to take shape and evolve, and the new paradigm will receive a recognised position because of the ability to explain the observations that could not be adapted in that old." Can we come to terms and get a handle on the current conflict between economic and ecological principles may not be obscured visibility of models and approaches that were appropriate in a bygone era. It is no longer possible to lean on the apology and historical claim to the social-and environmental mismanagement occurred due to social ignorance and lack of ability to cooperate between people and groups. Today, the knowledge there. Researchers see every small change or deviation with the same sharpness that new telescope discovers new phenomena in the universe-everything is registered.

**It needed to be born and developed a more radical and more pungent questioning of the current science and teknokratins short-term "realistic" perspective.** There needs to be a new way of thinking about the future. Man's best can never happen at the price of destruction of nature, but can only continue in a mutual interaction between economic and ecological principles. It previously was seen as impossible changes to implement were suggested as utopias, are today

not only empty dreams without the actual opportunities that can be realized. A former Director-General of the central statistical office said. "in many areas of social life we need information for an adequate planning and decision making". Lack of information can help to make a fundamentally skewed or disproportionate perception of reality. Listening man too intensely on the "inexorable development name" or the melody of "economic Gospel," with its promise of freedom-it may instead result in our time most awkward social paradoxes; the more people get it, the more it seems to discontent spread. All would and should get better – though missing the experience of several people to have a good one. Man has never had it so good and yet complained over everything.

**The economic wheel fired constantly at by; when a personal, social or economic needs are satisfied is next in the queue and waits for** - because the needs are socially created and lacks natural saturation levels. Consumer lifestyle requires that you constantly get new tag, where his gaze affixed to the future and all the "revolutionary news". Scientists in happiness and financial Express also short-lived consumer happiness lasts only as long as a product or be feel like new and that the process must then be repeated again. Everywhere we need to deliver or consume.

**"Consumption and performance requirements lurking almost everywhere. The amplified even by those who follow or believe they follow quite different objectives.** There will be a working world style to the way of life that eventually characterizes more and more activities in society, even those where really something quite different aims; "By having all these blessed products are made available to more individuals from all social groups reduces the ability to notice how you are affected – consumption then becomes a way of life. It is more like the image of being stuck in a screw things or people are stuck in the treadmill where the increased rate of production and consumption campaign forcing people to run faster to keep up with the race and "World updates". Today's generation are the people who grow up when the demands of consumption is at its most intensive. "Consumption and production is the servant and not her master", any more than that man is slave to the machine's productivity.

**In its quest to seek continual expansion of economic growth** it also implies that "we have a social condition in which there is lack of clarity about the values, objectives and standards, and where each satisfied needs are the basis for the new requirements". Durkheim calls this state of anomie. In seeking to master nature, there was no longer any need for traditions. They were rather an unnecessary obstacles on the way to achieve success and to move forward. The profound changes in social conditions of our time gives man an indication how rationalizations slowly erodes and dehumanizes welfare life expanding and enhancing features. Rationaliseringarnas exaggeration; the production process begins with the goal of eliminating all the "unnecessary", i.e. the non-rational – it is considered uneconomic. It was there that rationalization gains were to download.

**It is also called reduction process, which is based on reducing reality to a single** – of all the thousand aspects. You know what to do – anything that gives profits; you know what to avoid — anything that reduces the gain or loss. It started with efficiency enhancements in the form of finding waste times in stages involved, personal time and other factors that created delays or delays in different ways. But when rationalization also took effect on the human area feels it again as more stress, more will be done in the shortest possible time, the space for the human and

individual freedom, for initiative and responsibility and influence, for a comprehensive development of personal capabilities has gradually decreased.

**Where are the limits of when human rationalization and social level rather than leads to increased costs in the form of ill health,** worn out unit, stress and lack of motivation, fatigue or Burnout, alienation? What happens in the democratic welfare when man only becomes a "COG" in a production machinery, in which human beings more or less used as a means of achieving the economic goals? The joy of life and other livskvaliteter are being rationalised away along with what is considered "wasteful or useless" and for machinery distracting.

**Life has become unpleasant – and the loss is offset not by all the things that the everyday tribulations would allow to one day acquire.** The question is; how life can be restored? The economic rationalization process that today is taking place means there otherwise different public services would have success, instead slowly forced to expense the factors in their services that take account of "human dignity". What happens to the new social democratic functions in a society where "maskinvärdet" is always a priority or is calculated in terms of profits, and loss of "human dignity" and constant quality deterioration in care and school allowed to continue? In such a development will always get someone to pay – and it's the next generation that is footing the Bill.

**Our time reveals that economic growth is limited and that any attempt to increase "maskinvärdets" gains also ultimately lead to losses and reduced the value of "human dignity"** and other important social and human dimensions of life. In the long term, to a new way of thinking about how resources are used. The equation is no longer together, the world's resources is simply not enough for such a high standard of living for all and a constantly growing population growth. More people should share less. It will be the consequence when assets are declining faster than ever because there are more people that use them – and it is becoming increasingly more people to share less. It is a part of the modern man's fundamental problem – that the great population explosion in the world – will lead to greater competition for resources. This development is described differently by people; housing crisis-the environmental crisis – oil crisis – the threat of the food crisis – the signs of a coming future health crisis. Elsewhere describes the same process but with the word "crisis" has become a "lack" housing shortage — environmental scarcity – oil and energy shortage, food shortage and health deficiencies. "Lack" becomes in the evolutionary development of a more true fact when more people will share on fewer resources. Actually, there is no economic problem, but the crisis or shortage causes is rather a moral enforcement problems. The shortage becomes more visible and severe when the greatest resources and wealth are distributed or concentrated in only a small percentage part of the rich people. It's not the economy that's the problem, but the lack of a "moral basis" for how resources, assets and opportunities can be distributed more equitably in society or be made available to more and more.

**A moral base means a new ethical basis,** that is not so much about the need for so many new inventions, but a development and application of man's higher ethical and moral abilities. It is not the money itself that will solve neither crises or failures that poverty, famine or war, but about how the moral application operated by the modern man. There is a need for new, modern and moral solutions more than new innovations, although these also are valuable. Perhaps those new inventions as a result, when people are looking for the opportunity to see new moral solutions to

problems. To detect and identify various social problems is about creativity and innovation content. It creates new markets for problem-solvers and innovative entrepreneurs and new businesses will result in new job opportunities for people in the community. Such a problem-solving attitude encourages growth rather than to slow down or prevent it. Growth problem is about being able to create growth stimulation by moral problem solving in new markets.

**"Economic activities become divorced from ethics and human values. The financial mechanism has come to be regarded as an autonomous entity, independent of human needs and people's will".**

**To live in their present means that it develops new thoughts on problem solving.** That in turn requires a re-examination and often ends with a whole new attitude or opinion to what was previously experienced. If man does not recognize itself as a historical being it would be unable to look to the future and learn from the past. If man does not recognize itself as a historical being would lack the ability to develop into skilled and independent problem-solvers. The need for new human and humane "life sciences" (life science) services can take off when focusing on the human needs in a broader scope, rather than to develop the technological needs. reigns supreme In the end, is the great basic question, after all, about how people and the democratic ethos can be made live by reducing the alienation that technological progress brings with it the real arms race should be more about how to reduce unemployment, create sustainable and more secure employment that is people-friendly and

future-oriented.

**The social environment of concern people express is due to an irrational economic and technological development,** where human needs have been replaced by technological needs. "The end result of the increased rationalization of the entire life in accordance with an economic-technological basic principle seems to be a large scale growing irrationality. Rationality irrationality – a source of new alienation. " The basis for concern is the very irrationality. Still, such a development seems to continue as people get used to it, cutting off from it or becomes dulled or indifferent to human and natural needs. This development process with technology that the draft "locomotive" is also about alienation, isolation, social exclusion, loneliness and alienation in the face of human nature that man is.

**In the digital society get the words to "the human being must be at the Center" stand against "the machine must be at the Centre".** The end result of the increased rationalization of the entire life in accordance with an economic-technological basic principle seems to be a large scale growing irrationality. Rationality-irrationality is also unfortunately a source of new alienation – a form of Kafka-like mazes that rather twisted and was ignoring the needs of the citizens than they took account of them. Rationalising's apparent side effects called uneasiness, indifference, estrangement and alienation. Man headed into something that could be characterized as "konsumtionslabyrinth". Consumption and freedom issues is reducing freedom to freedom to consume. It promises what it cannot deliver: General happiness. The solution and the answer to the conflict seems to be the same; work and work and then possibly consume more. Goods produced must also be consumed, otherwise hit the production apparatus of GDP stagnation.

**"The sophistication of the disappointment" or social paradox** that the more people get it, the more it seems to discontent spread is sometimes justified. Man grows up in during an era where the consumer market exists and all, konsumentstyras and consumer need only appear to grow because people today seem to need so much. Meanwhile more or less consciously a technological development which "human needs", and biological ones, are being replaced by "technological needs". The external technological needs may replace them inner human needs. All would and should be better off – still missing for many people experience having it good. In this mode, there may be reason to listen to those who question the digital technological-instrumental – common sense strategy.

**The world as this technologically controlled sense trying to accomplish is to explain all natural and human needs** as something that can be solved by technological needs solutions. Is it an unrealistic technological utopia to solve human needs with technological needs? It's like asking for bread and be offered a stone. "Those who turn to the professors of ethics and ask for the bread may not even a stone, but simply a stream of opinions." People yearn for guidance, how them to live as responsible individuals, and they get to the answer that they are machines, computers that do not have free will and therefore without responsibility. Man must take difficult and complex decisions which it still lacks any knowledge of, the need to choose targets that it even can not really see the purpose of education is to help human beings from this programmed irrationality? In a fragmented world reluctant man, the doubt, changes his mind, running hither and thither, not just uncertain how the individual should reach it it wants to but, above all, uncertain of what humans want.

**Charles Darwin writes in his autobiography; My brain seems to have become a kind of machine threshing out general laws from a large collection of facts,** but I can't fathom why it caused atrophy of that particular part of the brain that are necessary for the higher taste.. //.. the loss of this taste is a loss of happiness and may be harmful to the intellect, and more likely for the moral character, in that it weakens the emotional part of our nature. " Abraham Maslow's "hierarchy of needs", according to his writing that when the physiological needs of people are met becomes other human needs current. Those that can apply affinity, confirmation and internal development. This new desires and new needs can be recognized as an exploration around us and what's going on, so that you, optionally, can customize their lives and behaviour afterwards. It's a different side of överlevnadens art. Others art of living also means always to take advantage of the experience and do something good for them, it's on them to become

man.

The Economist e. f. Schumacher's words;

"Each of us, I think, regardless of whether he is old or young, powerful or powerless, rich or poor, influential or without influence.. //.. to talk about the future makes sense only if it leads to action now. And what can we do now, while we are still in a situation where we "have never had it so good"? We must at least – and already there is a lot to understand the problem in its full width and begin to see the possibility of developing a new lifestyle with new production methods and new consumption patterns: a way of life that is designed for permanence. "

**The old economic, mechanical and industrial power patterns linger** – Although the science technology has given rise to, strictly speaking, already long been heading out of them and into something broader, deeper and more urgent. Time seems to be dislocated and man is fed daily by incompatible message; one word that man gently and carefully with what is, at the same time, excite the individual of daily consumption, where propaganda of the conventional advertising- and "informationshälliganget", as well as of the current political and economic orientation, to constantly increase our standard and our production. What does it mean to be driven by the motto that one all the time to live to raise their standards? Increased production assumes that humans consume more and to be able to consume more needs individual work more.

"People are not saving at least with natural resources; We are increasing the consumption we currently have instead of reducing it; and far from being interested in studying the possibilities for alternative production methods and patterns of life – to get out of the collision course as we now are moving along with ever increasing speed – we are talking happily about unlimited progress in the old wheel tracks. "

**What is needed is a new functional criterion, one that works in the same way as "growth" now draws us towards the cul-de-sac**, but instead led us in a good direction, out of the teknokratins wasteland. There is no doubt or denial of that economy's enormous triumphs have been valuable for human well-being; Today begins a growing number argue that these successes now or in the long run mean value losses for humanity, while others welcome them as new opportunities for tomorrow. There is nowhere a safe recipe for the success of this nature to continue to be won or defeated, because an unlimited economic growth does not fit in a constrained world of natural resources.

**"Today's current economic and social thinking is based on the assumption that the rate of growth that has characterised the current temporary period can be permanent".**

**Consumer lifestyle based on principle; endeavour to consume. If you want access to these "goods" you have to get a job.** There is no free choice – only if I get the salary can man the coveted goods. Nothing can be had for nothing. If you compare the past generations, have those who are protesting today have grown up in a material abundance. Despite the abundance so protesting the democratic spirit, because they have experience of deficiencies that characterized by drinking lifestyle also actual disadvantages. Of them has a "knegartillvaro" to only consume now become more challenged.

**The crucial factor that drives the capitalist mechanism and keeps it running is to search "innovation".** It is these "news" in consumer articles and new markets that hold in the economic wheel. "Överflödets society" becomes the symbol of the "throwaway" society modern man lives. There is a great truth in words; It is a good way of life – much better than before, but the big difference between then and today is the current production system effects, consequences and side effects on the climate and nature when it is to be produced consumer products for 7 billion people. The man who could not agree, or do you try to by critical thinking to reflect further on this equation and conflict, are met with resistance that must be overcome. It is not in the interests of the economy to get people to start thinking in other courses which means a limited or custom production that takes into account climate costs, because the country's GDP would be affected. Putting economic growth in question – it is at the same time to put social reform and "prosperity

for all" in question. Anthony Crosland, former environmental protection minister denounced as exponents of "anti-growth-irrläran". The constant economic stage ring only accelerates without anyone really knows where. Spoken rarely about where the current consumer lifestyle really leads. People need to see and overcome growth myth before new changes can be made?

**In överflödessamhällena there is a tremendous waste of the Earth's resources and set out generally as something having been recently refurbished** . Not necessary is a question of respect to others and concern for future generations. And this despite the fact that numerous projections now indicate that the development is in the wrong direction, that it threatens to lead to increasing social and economic crises or climate-related disasters. The preparation for this – both internal and external development is today inadequate, scary inadequate in some places. They seem to no longer hear together, in much the same way that human beings become detached and feel cut off from nature. There are people young and old who started to protest against the emphasizing of material happiness, against the human instängdheten, against performance and consumer friendly, and against the livshämmande element which permeates the general consumer lifestyle. A society that is changing, change also claims-level.

**This means in its brief that human beings adjusts its** level of ambition and lower their expectations to some extent on what is considered essential and non-essential. It is far from all that is needed, in the same way that the suitcase does not need to be filled with everything at holidays. The philosophy of consumption is based on trying to push down an elephant in a rävlya and stretch the boundaries of what people really need and benefit from. People grow up with a consumer attitude that indirectly convey that we always have a little bit of everything and therefore must have more. This development is usually described as a consumer device. The constant economic stage ring and the idea of consumption and the lack of natural saturation levels can be likened to this quote; "in the same way that one can always serve someone an extra snack for those who are already gorged: what people don't feel the need to man still room for more."

**It is in this way that people listening on the needs and then gives the expression for this** through various reactions, responses and changes in their way of life. It is about being able to sort and probing the consequences between today's all trends, phenomena and human activities, of finding a way through in order to be able to look to the future. It could mean a total reassessment of the aspects of our current economic and social thinking which is based on the assumption that the rate of growth that has characterised the current temporary period can be permanent. It is said that when föreställningarnas world once genomsådats, spjärnar reality no longer opposed. It increases the ability to get prepared and be prepared for the future.

**"Denying the problems now, win the human mind only in the short term. The price must be paid by those who now grows up. "**

Only with a new ethos of care and responsibility for the welfare and democracy will man be able to create a human environment to live and develop in.

**"People are now beginning to sober up and see the risks.** The environment around us is being brainwashed — the Earth's natural resources is sprinkled like pollution all over the world – and

people – or the human in them to onyttiggöras. Man faces a steep curve of growth problems which it has itself created. The individual must learn about. Need to abandon the mindsets and pattern of needs. Pointedly expressed the task the human faces a paradoxical feat; marked by its history and more or less alienated by a lifestyle that in different ways and to varying degrees the keep alive, the man still be able to switch to another track, the need to give development a different direction. Only with a new ethos of care and responsibility towards nature and all living things, it will be able to create a more humane, more solidarity and more humane environment to live and develop in. There is a need for a new image of man, a new insight, that remedy blindness for the inner life's meaning. "

**The background to the human perception of society's pervasive changed** probably, that in many other areas proved impossible for people to shape life in accordance with their own wishes and needs. While it used to be in a constant battle against the forces of fate "was occupied by to make sure life's necessities, objectives are set higher now. People don't want to just survive – they want to live and fulfil themselves. They "have learned" what collective effort can achieve when it is a question of more and more get dominion over nature. In line with these requirements is also on the human environment. Individuals want to know the value, want to be taken seriously and be treated accordingly. They have responded to the words to "the human being must be at the Centre". These expectations – with the self at the Centre – are directed not only externally, but also internally. The Interior life is about people's personality development, their processing of their own experiences and experiences, their expectations of life and ways to respond to it. Samhällsatmosfären in society can either benefit or endanger "the Interior life." Beyond the cover point becomes constantly larger GDP – but also people's problems. It is not just nature that plundered and destroyed, the people themselves are now beginning to suffer, which quickly becomes exhausted or obsolete and eliminated in a production system with ever-increasing work rate. Beyond the cover point appears to be any improvement on the "outer planets" to command a high price on the "inner planet".

**"The image of the naturally rich, harmonious and free human being who would rise up in their perfection when the shackles of social oppression and social injustice occurred, has been a live source in all reform movements. Trosvisst and sustainable, they have fought for the freedom of man of longing. But today this ideal conception has been a source of disappointment, sometimes bordering on misantropi. When the human being after generations of toil and struggle had got security and freedom like never before, did not become a reality of the beautiful Greek God's images by decades adorned the covers of progressive books and magazines.. //.. nor are there many signs of gratitude for the new freedom and the good life she has received. But one need not lose courage if one is willing to revise its own opinion and gives up a misleading pipe dream. "**

**It takes courage to turn around and seriously call into question their own assumptions and preconceptions.** Maybe you feel a little more free as a man when a moment can leave them high ideals and expectations of consumer requirements. Happy with life's lottery after all or even give more energy and bestows a refreshment for the soul instead of being perceived as a burden. Creates a sense that one is satisfied with himself, rather than experience itself controlled and influenced by the "grievance industry" and the veckotidningarnas message to the individual is constantly invited to fuss with it external and superficial stencils around look. The human individual living under pressure and the pressure from "outside" demands and expectations-that

the opportunity to shape one's own life is reduced. Human beings experience difficulties in reconciling the paradoxical social messages with the incompatible. And seeking too often blamed for the failure in himself. He cannot fathom what game played with him. Former beautiful Greek God's images that adorned the covers of progressive books and magazines have today been replaced by the "millionaires".

**Marcuse speaks in "Eros and civilization" about an aesthetic culture in Schiller's spirit; the restoration of the sinnlighetens right. The liberty will have to be found in the release of**

**female rather than of reason and of limitation of the higher faculties for the benefit of the lower ...en culture requires. aesthetic total revolution in the way to perceive and feel. ...befriad from the pressure of torturous aims and achievements. ...kan man återskänkas the freedom to be what she should be. " That is to say something more than just a work of (humane device) for the production or final consumption's sake (real value).**

Renässansfilosofen Pico della Mirandola which 1488 gave out their passionate book "*If human dignity*" (*De dignitate hominis*) says; "*man turns everything else in the world. She can exceed all the limits that apply to all other living creatures which only is able to develop to what nature has ordained it. Man, through his will set the limits of her life. Man is his own sculptor and the architect of his own world. Thus, it can be sink down to animal forms but also has the power to rise up to a divine life.* "

This portrayal is actually a description of human sovereignty by virtue of their will and their thinking. It is also an expression of Immanuel Kant's idea of human autonomy, i.e. the ability to self organize and place limits on how to live life. A working democracy is right about this; to treat things, machines, machinery, robots as a value, but that man has a dignity.

**The practical science has a natural idea that fits a technological age.** Some are happy with this development, while others experience a loss of freedom and influence, participation and freedom of choice and the possibilities for democratic development. Freedom is about people's right to personal fulfilment and to realise itself and have to live and evolve based on their own terms and conditions. This development describes Marcuse as a confirmation of the man's "*natural individuality*".

Immanuel Kant writes in his book "*foundations of mythological rituals metaphysics*" from 1785 to; It respects the human person as an end in itself, never as a mere means. Edge type this at a time when industrialization begins to alter the pattern of society in such a way that the people are forced to leave the craft in order to find work in the big factories, where those are treated as interchangeable functions. His practical philosophy is a reminder that a man's value is not an economic or technological value (what we call for economic price) without a human immeasurable value. People are not to be valued according to how much they can produce or consume as a sign of their fullness.

If the feeling of empowerment and self governance are absent, the lack of influence over their own lives lead to a sense of alienation. Because if people are regarded as an extension of machinery or becomes an appendage to the machines they lose their humanity.

**Dewey expressed that if "*their human worth alienating them, disposed of, to machinery, which then becomes dominant* (f) for community organization and the working environment and the way people relate to each other".** This kind of slow changes in attitude and approach unnoticed sneaks over man can create a "a broad and insurmountable social chasm" between different social classes.

**Friedrich Nietzsche (1844-1900) spoke about their own desire as something fundamentally in the human nature.** And that we need to affirm the will and take a position on the values and morals that we want to stand for. Not because we are on the way, find some eternal values or absolute true morality but because we ourselves must develop an image of ourselves and the lives and then lay down the documents, the standards, that should be our guiding principle. People who are able to rise to this perspective is a new kind of people. The most important insight to make is that man may remain itself. This human development process could be expressed with the words: "*for our freedom to be ourselves that we want to be.*"

**Schopenhaur argued that the internal power always went ahead of reason and common sense over all plans – this inner power he called life will.** Living will is the human being's base. Free will, through practice and awareness-choose from various options, such as a perception ability and initiative to be able to see the option that leads to the best result.

In this world that are being developed today becomes the world ever more difficult to keep track of everything. The essence of such a development will be to decide what is worth knowing, and maintain in order to be able to sort out the fruit out of context. Too much detail can thinking means that you "*don't see the forest because of the trees*". We could also put it as the many parts of themselves obscure the big picture.

When two different views or persuasions meet and is in contrast to each other to one understanding have the upper hand on the other and shape the development after this. There is much that is possible with the help of technology progress. A lot is possible, but not everything is useful and much less necessary.

**Knowledge and creativity is not to accumulate a lot of knowledge, but also about how it can be used.** The essence is not only learning to read, but also an ability as to what can be read. Everything is possible to eat and read, but all is not as useful or useful information, all that at the moment people get to feel better is not always a good thing – and everything that hurts is not necessarily always a bad thing, as it may also contribute to an increased sense of purpose and give a deeper dimension or experience of life. Sublime is contrary to a simplified view of the world for an in-depth and finkänsligare conception of its deeper significance. Sublime comes from Latin and means "high, elevated above the ordinary and everyday, beyond or in addition to. More precisely, it is composed of two words: "*sub*" meaning under and "*limen*" threshold. The sublime is what stands out against a ceiling, to rise up. In fact, by the same principle as Spinoza describes in the conatus; "*to strive for more and more complete knowledge, which he describes as that we want to realize our true self, get up to the increasingly all-encompassing knowledge of reality.*"

**Fortune's goal today seems to be about to reward the egoistic happiness. Gender ideals may stand aside** due to the benefits always rewarded before the common good. The

superindividualistiska have pulled off because social needs do not have a natural saturation point. So therefore never ceases the self-interest in society and it makes society poorer over time and increased ill-health of the individual. Mass gains in welfare makes many poorer on resources and knowledge. It complicates unnecessarily the human condition to be able to enjoy life with a decent level of economy, not only with minimal allowance for their survival. Increased rationalization in the form of mechanical efficiency and technological control has not diminished the social injustices or reduced the gap between economic groups and people. That is why we need a new higher ethical beacon to follow than expediency teams without lots of compromises. Today begins a growing number argue that the enormous economic success now or in the long run mean value losses for humanity.

**The policy that follows expediency laws, is likely to end in disaster, maybe not financially at first,** but because the man did "*morally bankrupt*". It's not the economy that's the problem, but the lack of a "*moral basis*" for how resources, assets and opportunities can be distributed more equitably in society or be made available to more and more. In seeking to master nature, there was no longer any need for traditions. They were rather an unnecessary obstacles on the way to achieve success and to move forward. Needs the outside world cannot alone be determined or governed by laws that lie in the nature of things. The lack of ethics and a free hand to deal with "*economic business*" is not always to the benefit of the common good, when self-interest is operated as an instrument of individual economic interests or are bothered by moral considerations and ethical/humanistic scruples.

**Democracy is always to protect the stronger party, but rarely to the weaker.** A bank can rarely make a bad deal just as often as the individual. Bank or the debt collection company can in a lifetime of recovering a debt that was taken by both parties during the current economic situation at the time, but the Bank is without responsibility for all kinds of unforeseen developments that may arise in society today, when major cuts, lay-offs, bankruptcy or business relocation to low-wage countries to other countries takes place. The capitalist system is always allowed to take big risks without responsibility in today's more unpredictable and uncertain future development, but the individual has no protection against the uncertain and unpredictable future developments. The successful and economically stronger party sucks the life force from those who are not successful, and without protection against the strong, the weak no chance.

**It is better to be rich than poor** because it always has the right of recovery of democracy on its side and always right margins on its side, always without responsibility, that almost always to 99% guarantee get back their investment when they approved a loan under the then prevailing economic and current working situation. Today life has clearly become more difficult to plan because there is so much more difficult to predict how future development is reflected. The human being and the individual therefore has a very weak democratic protection against an unforeseen future and social development, while the Bank did not need to bother or plan for such a possible turn of events. When the Bank makes bad deals to people's taxes get the Bank back on its feet. The Bank never needs to do a bad deal in modern democracy because it is fränskriven all responsibility, but it is the people who will pay the Bank's notes and bad business if it happens to make a misjudgment or if the scenario did not keep what the promising. Anyone who has the good will continue to have a good time in banks ' protected world.

**The economy has built a protection against future losses, but at the same time weakened the democratic protection of the individual** in a world that is increasingly develop more unpredictable, uncertain and difficult to predict for all. What happens when a country that is composed of a rich province and several poor fall apart due to the rich province separates "? Most likely, the answer is: It doesn't happen very much. The rich will continue to be rich and the poor will remain poor. The rich second rarely the poor; more often they exploit them. " People rarely think that the Bank acts as a company that harnesses the individual's life situation by citing his ability to be able to make money on them in the form of interest on the loan. There is no decent activities that are different from other companies, without working on the same goal as others to make money on the other, but with the big difference that it can never lose his bet, because it can always recover the debt. Banks can invest other people's money in mutual funds, stock options or shares and fail dramatically without consequences, consequences faced by the individual. You can quite freely juggle with other people's money without yourself suffering from losses and still make money when it goes bad. That's the way the economy and capitalism works.

**It is now possible to earn as much money in anticipation of a decline that the rise.** Maybe we will have a retirement system in which binary commercial robots instead to a greater extent clean automatically handles a particular part of people's investments with greater accuracy because today's slow processing and rapid market development may mean that yesterday's order already is old tomorrow. The slow management can be likened to sending message in a bottle when it's in a hurry. It would also be much safer and faster to prevent and counteract losses in a larger extent. In an environment that is affected more unpredictable and faster than previous societies, it becomes more difficult to predict the direction in which the performance of the stock are developed and thereby increase the difficulty in choosing the right and the risk increases to more often choose the wrong, or to orders is left behind when the rest of the world is changing.

**Robot trading is done with a few seconds to a few minutes, whereas an order of retirement system takes 3-5 days.** It can drain a lot of water under the bridge at this time. The end of this development means that a Ferrari meets a Fiat, where anyone who has access to the faster the system will win over anyone who has access to the slower system. The modern car industry and project with the driverless car means that the maps that the cars should orient itself after – moving towards a development that the maps are created in real time by the cars in traffic. Perhaps even the future of the pension trade will look like-that business must be done in real time. The binary robot trading is relatively new for the masses of people. A current question may be how this rapid and intensive method will affect the economic environment in the longer term.

**The robot scans the entire binary trading of the stock market as a single large "*economic field*" and harvests ago profits** of the small movements that it managed to find during his intensive treasure hunt and all the millions of transactions and business who will then follow. Is the assumption that it is beneficial and allows for short-term profits and daily quick merits more, while it complicates and makes the long-term gains on stocks because stock markets daily and increase profits through trade are purged from the robot, or is it possible to win twice on the same lot, both short term and long term without economic field collapse in the long run? This financial industry and robot trade as scans of the stock market as an economic field has some similarities with the fishing industry in which sonar scans of the ocean after fish and that overcapacity of fiskearsenalen leads to overfishing and increasingly emptier seas, with the difference that any changes now are visible and measurable on the financial market.

**Capitalism has no boundaries, it is inherently international and global.** The world pursued is the search for optimization and maximization of individual happiness, where the overall objective is not to create human happiness without material happiness. Christopher Lasch wrote in his book *"the elites rebellion: and betrayal against democracy"* that democracy today is not threatened by the masses but by the elites who are becoming more global in its Outlook. The constant excess alters the perception of time, life-perception, knowledge, ideals, standards and values. An ongoing exceedance of standards and values create an unclear picture of who we are or what to be. In its quest to seek continual expansion of economic growth implies that "we have a social condition in which there is lack of clarity about the values, objectives and standards, and where each satisfied needs are the basis for the new requirements". Durkheim calls this state of anomie.

**A constant overrun åtsidosätter life values which deals with "just in time", "moderation", "self-control".** It appears that economic, human and social standards have been put out of the game for the benefit of economic principles. The constant expansion and overshoot of ideals can easily create a feeling of dissatisfaction when we actually have it pretty good. Man today is the only through all generations who also need to develop a healthy relationship with the constant increasing demands and ideals. The excess of all the borders will be finally an urgent problem. Today's consumer lifestyle, the constant excess and to violently develop tangible nature tillfredsställelser destroys everything faster. "The individual is held no longer back of insnävade and controlling moral rules and authority figures. Rather than develop an ideal of constantly exceeding. At the bottom is the fact that people's needs are socially created and thus lacks natural saturation levels ". The more extreme as the individualistic development becomes, the more it shows up on the characters ' moral conformism "– uniformity in thinking. The economic growth the economy has meant a continual exceeding all limits, that unleashed expediency law and given a free hand, which manifests itself as the strongest and Kingdom flourishes and the weak have to struggle with their daily lives and to make do with breadcrumbs – and there is not much trace of equality. **The poorer, however, gratitude that his friend: Man is born with two empty hands and leave the mortal world empty-handed-and everything in between is more than nothing.**

### **To unleash expediency law and give it a free hand**

Self-interest is the result when the human economic interests may provide both documents and opinions. When expediency egoistic forces may dominate man is also the society of a tangle obscure interests, instincts and forces, least of all can always guarantee a reasonable policy and a fair social system. The small parts of the kunskapsfragment and willingness to hold in each person can easily get lost among the weeds (obscure motives). If the democratic Word fall silent or with different means denied and despised, so begins the weeds grow freely again. "If we do not change direction, we are going to end up there where we are heading." When we unleash them free market forces, it can go either way. Capital self-assertion live by the motto to expediency Gospel is the only fix for this has been so far. The borders has slowly been blurred out on different areas so it is becoming increasingly difficult to know where one begins and where one ends. Not much is known about the next change either of these renewals are ongoing and changing all the time. No one knows where anything is going and the environment begin to experience that everything is the same. Human life because location can be described as: that man might end up outside their familiar social contexts: when everything is losing its importance and the individual finds himself in a world without structure and without limits. Everything is the

same and it happens nothing or very little is not attractive. It appears that the present policy in which everything is the same, create a human basic mode or an attitude that nothing further concerns in depth—a politically languishing existence.

**Contemporary development are looking for new ways** in order to answer a number of questions related to human and social coexistence. Today, look for the eager and a little heatedly for opportunities to understand the difference between a "technological performance" and a "human performance". Man has spent 99% percent of their evolutionary history as hunters and gatherers by evolution, and that the human brain is adapted to. Human beings are specialized in that they deal with the living conditions which met past ancestors. Today is the individual always left behind when it tries to keep up with the world and reality which have already disappeared. In this development is the human being stressed and tired, because the rules to follow and adapt to changing all the time. Such a development also affects eventually even policy, where it is reflected as a parked policy and where development is evolving faster than the bureaucracy. Today's fast-paced and intense speed of change brings with it because the future also with their challenges and needs of solutions brought to man a lot faster. Problems are therefore more than solutions. It is the consequence of living rapidly and human problems seem to be at present, therefore, only increasing in intensity because it is trying to solve human needs on a technological basis. A parked policy and lack of renewal may mean that you walk in circles without coming forward with solutions that are relevant to today's world. The prerequisites for a successful solution is that there is freedom to look passable roads and new grooves to arrive in. It could be said that today surpasses human ingenuity and adaptability of human politics. Once an invention has, all have to adapt to a new situation. The result of our evolutionary history is that man's judgement does not keep pace with our creativity and the same logic applies to today's politics.

**Parked policy and bad bank is not a profitable business**, but it is such a reality manifesting itself. In this area it was better before, but time has changed the living conditions in the same way that many companies today are living with meagre margins and deteriorating buffers to cope with changes in markets and therefore forced into lay-offs, closures or shift their operations to other countries. Many companies will rationalize and streamline and reduce their workforce and get more done with less staff. Evolution of technology means that it is possible to make more money with a smaller workforce and it is possible to achieve a great global market because capitalism is international and has no limits. Noorena Hertz writes in the book "the silent takeover" that: "while the 500 largest multinational companies in the world sjudubblat its turnover is the total employees in its business practically remained still at the same level since the beginning of the 1970s."

**Efficiency increases, the competition is getting tougher, the accuracy of decisions will be better** and it will be easy to lose ground or get left behind, and everyone knows how difficult it is to then make up for the leap second may. History is always in the breakup, something old is always in the process to be completed, and something new is always on to pave his way. Solidarity is in future to build roads for all human beings to walk on, and exclusion – the basic problem is today a lot about that some people have no way to go on. Many people's lives is therefore parked in alienation, while another part of the population moves forward. Our time needs "A way for all" into the community based on universality. A policy that river down the skrankorna between people, Nations and between classes, not the other way around. In global

development, the global village and the digital community as has the whole world now bliviit the common home on Earth.

**"A way for all"-about the återväcka hope and confidence,** do not pursue a policy which lays the Foundation for a dystopian misantropi community development and as it stands today. There will never be enough paid jobs for all people, but there are jobs for everyone to do something meaningful in their everyday lives. Rationalization has never been about the opposite trend, but to get the most out of the minimum cost and effort. When the financial room for manoeuvre reduced, so this also means an increased vulnerability and sensitivity to be able to manage, prevent and resist adversity more effectively. Similarly, people who go pension to start thinking about the financial compensation is too low; they instead move to countries where those could get out much more of their retirement. The digital life has made the world a global village, created a community where people through technology can still keep in touch. In the future, people will probably try new avenues and find their own ways and new furrows.

**Because the world has become so different from the previous world and man changed the world so much needed guidance** about new kinds of adjustments in all phases of life. The need for guidance, insight and knowledge has probably never been greater. The world today has also become the local. It previously formed over thousands of years and done alignment possible of man, the rapid evolution of technology has changed in the last thirty years. The advantage in past societies was that everyone had time to adapt because the change took several generations of clients. Today is changing the human race the world far faster. Human consciousness has grown up with a picture of the local and step to the peasant society lies not far away in time. Now we have a global world with seven billion people who need energy and employment, space travel, weapons of mass destruction, global warming and environmental degradation – and a global era where people share the same fate. There is no technology that reacts or pull the emergency brake. This initiative must come from the man himself. The landing distance is no longer with the time that goes by, it becomes rather shorter and shorter at a rapid pace, the more social development accelerates.

**It reveals a bit about that in spite of all the great inventions and innovations,** that could reduce the suffering in the world and increase prosperity instead seems to create more problems than solutions. It seems to only get tougher and tougher. Kortsiktighets perspective and the economic system with the constant pursuit of growth has become dependent on a high-frequency circulation of all. The short-term time frame creates a considerable lack of long-term continuity. The lack of continuity, in the media and newspapers recognized as business rationalizations. Company being split or merge, new jobs are appearing and old opportunities disappear, companies become more international and grows out of the local suit, while others move to low-wage countries to continue to compete with other companies when policy does not create the right conditions. In the increasingly intensive rationalisation it is no longer the man who is at the center of her goals and ambitions, but it is the economy that is the center of their own interests. In this absurd development will man to emphasize the necessity of hope, innovation, innovation to once again bring up the faith in humanity and solidarity.

**Man must not greater self-awareness only by processing the old experience** but also by bringing in new ones. New experiences homelessness and you get the opportunity to try out new paths. The motto today is; everything, everything must be expressed in money; what people do

not pay for are not considered important. No one really knows where today's consumer lifestyle leads to or what the consequences are. The constant economic stage ring only accelerates without anyone really knows where. To live in their present means that it develops new thoughts on problem solving. That in turn requires a re-examination and often ends with a whole new attitude or opinion to what was previously experienced. If man does not recognized itself as a historical being it would be unable to look to the future and learn from the past. Learning starts with a belief in their abilities and be something more and exist and develop a policy that builds roads in nowhere so that it leads somewhere. A lack of renewal may mean that you walk in circles without coming forward with solutions that fit today's world — and left becomes a pending impasse. When either the understanding or the policy there is a strike, it attempts to instead wander back in a new era in the old furrows and thresh out of a rut. There is nowhere a safe recipe for the success of this nature to continue to be won or defeated, because an unlimited economic growth does not fit in a constrained world of natural resources.

**"Today's current economic and social thinking is based on the assumption** that the rate of growth that has characterised the current temporary period can be permanent ". Human beings live in a society that consumes everything. Consumption knows no borders any more than greed. "Greed and envy demand continuous and unlimited growth of material nature, without due regard to the management of natural resources, and this kind of growth cannot possibly fit into a constrained world". This is when the economy's limited world trying to blow up the natural framework for more gains as the consequences can be disastrous. It is a trite fact that Earth's cycles is a closed and its assets are limited. Previous patterns of life and natural resources that have existed for thousands of years and built up by previous generations, have been destroyed during a single generation time. It is recognized that waste of resources and mismanagement of natural resources. Human activities have for a very moment in Earth's history reached such intensity and extent of the risk to life sphere's fragile balances are being seriously disrupted.

**The need for new solutions that require an unconventional way of working within the field.** The previously successful economic and political prescriptions applies only to the already achieved. The prerequisites for a successful solution is that there is freedom to look passable roads and new grooves to arrive in. When man's wits are on strike or when the renewable policy fails, it attempts to instead wander back in a new era in the old furrows and thresh out of a rut. A lack of renewal may mean that you walk in circles without coming forward with solutions that fit today's world — and left becomes a pending impasse. Today's new global and technological changes have meant that the living conditions and human living conditions created a new political terrain to orient back in.

**It is impossible to solve today's challenges with yesterday's politics.**

Today lined the innovation, boldness, and new patterns of man to take on the global challenges and at the same time to maneuver out of the increasingly riskfylldare waters and an impending impasse. Consciousness researcher Robert Ornstein and the biologist Paul Ehrlich writes in his book "New World, New Mind" from 1989 that "the world who created us is gone, and the world we have created is a new world, we just have developed a small ability to understand". They believe that people must change the way we perceive the world. "If understanding cannot bring to the world a set — or shall we say a toolkit-powerful ideas have the world look for it as a chaos, a variety of unconnected phenomena, meaningless events".

**"Civilization is threatened by changes taking place over years and decades is too slow for us to experience them immediately"**. Therefore, we must embark on a new development process, a process of conscious development. ...vi need to replace our old brains with new. New forms of education and training must help new generations to learn to perceive the world in a way that is appropriate to the problems the world faces, according to Ornstein and Ehrlich.

**"In the change dilemma faced man the inevitable requirement to leave the old games and learn new ones.** She can not it, she must play the new game with the old rules, because the old games are the only thing she can. "" When a system or a model falls short is starting a paradigm shift to take shape and evolve, and the new paradigm will receive a recognised position because of the ability to explain the observations that could not be adapted in that old. " Judging by the increasingly increased pace will this transformation, if it is carried out, to take place within the next few decades. It would be what Teilhard de Chardin called "Omegapunkten", the point where the universal and the personal culminates in each other. However, it would be wrong to see this omegapunkt as any endpoint in evolution or in human progress. It would result in an additional dimension in evolution. And new dimensions can, precisely because they are new dimensions, not be expressed with a previous reference frame terms. From the current position, it is probably impossible for us to imagine how this new evolutionary level would be constituted.

**There needs to be a new way of thinking about the future. Albert Einstein wrote: "Everything has changed now except our way of thinking"**. The key to the future. "To learn, is about to suddenly understand something you always understood, but in a new way," said Doris Lessing. Policy from yesterday, today and tomorrow are formed in a new way. It is a new stage of development. Each time means that it must find answers, identify new global trouble spots, see solutions, dare to ask new questions that are relevant to the time humans live. The real importance of the policy function is not the answer it gives on old issues, but the new issues, such as policy stimulates the human race to produce.

**The old economic, mechanical and industrial power patterns linger** – Although the science technology has given rise to, strictly speaking, already long been heading out of them and into something broader, deeper and more urgent. Time seems to be dislocated and man is fed daily by incompatible message; one word that man gently and carefully with what is, at the same time, excite the individual of daily consumption, where propaganda of the conventional advertising- and "informationshälligånet", as well as of the current political and economic orientation, to constantly increase our standard and our production. What does it mean to be driven by the motto that one all the time to live to raise their standards? Increased production assumes that humans consume more and to be able to consume more needs individual work more.

**"We really need not be a" hippie "** or some hysterical mathematician to realise that our vaunted technological advances soon enough can lead to disaster. Within the ruling teknokratismen pretending to like about life yet basically ran on as before, while we, in fact, with "full speed" is entering a new geological era (Harry Martinsson), on which we basically do not know much more than that to their features are determined by our technical change in the Earth. You pretend as nothing significant occurs, while living with in a system that, more or less consciously, is intended to completely replace the biological and human condition in the world with a techno-physical, or rather with a fundamentally distorted tekno-physical systems ".

**With our time, follow the new changes and with the changes follow new contemporary problems,** where the task is to renew the contract and assert human dignity. This inalienable and irrepressible value associated with it that every generation that lives must be conquered again that it should not be forgotten. That is what makes the human being to human being. In this fight in times of change, it must withstand various forms of criticism to slowly be able to be corrected. Both people and communities are areas which are still unexplored spots in the depths of their souls. They are and will remain the largest of all the secrets. Everyone should decide what it wants to believe and which values to guide man. In the end, maybe the human being nothing more than wish to experience the happiness of that found the value of his life. And that the size of a human being and communities is not measured in material goods, but as a newly discovered needs based on her belief that she is something more valuable than material things or its technology. In Sweden today, it is easy to be demeaned and treated more as a technological machine to fulfill a task or a job function rather than a human being at work. Machines can not be as human beings, but "people can gradually become like machines".

**Democracy has increasingly come to be meritocratic contests where the bravest, most skilled, most knowledgeable and qualified arrive.** Far from being contrary to the idea of democracy and the future of expert society and knowledge-based society the benefit of the more advanced training and are valued and then are taxed according to their market price. By unleash the self-interest and the free market forces in society going on many things at once. Firstly, it means the constant exceeding of natural and human limits, an attempt of the liberalism that try to open up endless opportunities for advancement, and individual development, but it did so at the expense of democratic virtues that were included in previous local communities, those that mattered for the middle class, and set up display standard-setting limits and in this development could donate a certain amount of recognition and confirmation. There is talk of an aristocratic democracy as if it were everyone's democracy, but that's completely wrong.

Author Christopher Lasch writes; "that moral and civic equality had been replaced by equality, a form of egalitarianism which resulted in radical forms of material inequality and given rise to a new "*aristocratic talent* ", where the increasing perfection of democracy now understood as a progressive market-based liberalism." Lasch describes this trend as a betrayal of democracy, where the feeling of citizenship had been replaced by individualism; virtue has been replaced by an ethics built on material success, and civil obligations had given way to for individual freedom. The aristocratic ethic gave rise to a widespread feeling that it was solely responsible for the results of their own election. The failure of the subclass was explained as a product of poor choices. Elite believed that their enviable position in life was simply the result of a superior effort, while failure was related to people who were second-class citizens.

**Jeremy Bentham (1748-1831) formulated commercial principle as a principle which means "*maximum benefit to as many people as possible*".** It could also be expressed with words; "*the greatest happiness for the greatest number*". Although many of the larger middle class got better, so does exist at the same time also the reality, where people may meet their everyday lives with minimal allowance each month and that the rich live by the motto the greatest riches to as few as possible. It can be summarized as; poorer are becoming poorer while the rich become richer. The gap between them is in the outer periphery and the Interior seems to increase rather than decrease. The democratic distance increases between them are considered to belong to the "*elite*" and the "*masses*".

Wikipedia describes elite theory; *"a social theory that describes how power in larger or more complex societies are very unevenly distributed. That is to say, influence central or more long-term decisions tend to be concentrated in the elite, a small and more or less uniform social group as reproduced over time. According to elite theory wins this minority its dominant position by methods, which is beyond legitimate choice. The appearance of democratic majority control can therefore be considered deceptive for many. Minority, through a variety of methods, from coercion to the propaganda, manipulation of the majority of its objectives. Due to its power of his organization, his political skill, or their personal qualities, elite can preserve its hegemony (leadership)."*

**The elite sammanhålles of and appeal to strong and primitive emotions or instincts** *(ambition, envy, fear, and so on) but it must also, so call derivation (idealism and delusion) make the mass content and dedicated; "nothing is as practical as the ideal" reads one of Pareto's extravagant formulations. Pareto divides the ruling in the lion, the harsh and primitive, and foxes, the cunning and persuaded.* "

**C Wright Mills describes; "the elite two layers, the inner and outer core.** The inner core consists of the real decision makers, while the exterior is made up of people who have some influence and whose opinions must be taken into account, but that does not have a decisive importance in decision shaping process. Pareto, for its part, made a difference in elite's composition by splitting it into a ruling elite and a non-ruling elite. The non-ruling elite are in businesses that are not of a political nature. Eliteteoretikerna of the classical school had, in contrast to Mills, the notion that a ruling elite was an essential feature of any society. "

**C. Wright Mills argued that the members are prisoners in their own environment.** Only the "elite" can go outside the environment where it is, as long as "mas society" exists. Only the elite of society's chain of records, attaining a general overview. In contrast to the elite lacks mass a vantage point, from which it can get an overview of the structure of society as a whole. Members of the crowd is not organized for coordinated political action. Knowledge awareness of mass is divided. The individuals in the mass has no own spreads, but follow only with the existing procedures, "says Mills. The individuals in the mass appears to live an almost total privacy. They are concentrating on their own interests, both at work and during leisure time. Visitation of the mass is quite limited and confined largely to family, neighbors and colleagues. By living in an environment with so narrow limits limited also the individual's knowledge of public affairs.

**Currently, the pressure from a system that relies on its** repressive and destructive productivity in an inhuman manner declare everything into a commodity that can be bought and sold. In a social culture where profits sjudubblas, but does not lead to more jobs for ordinary members of society does not inspire much confidence. By accepting power structures benefit from the private life of different benefits. The elected representatives and representatives of democracy tumbles into a social culture where politicians don't own any great desire to implement reforms that would mean a brake on upper-class power and abundance. It will be an obstacle that lies. What is universal suffrage actually host or what does it impact for those people who do not belong to the upper class, if representatives of democracy does not own any great desire to implement reforms for the benefit of the poorer part of the population or belonging to the middle class? Then, we must add that the people who have both personal and financial resources also always have a vested interest in politics to protect their financial assets, so that they do not reduce in any way.

For the reality is that the elite and business always has the most to lose from a failed government policies.

**Consumer culture encourages people to continuously and diligently search for "reform" and "news".** Consumer lifestyle requires that you constantly get new tag, where his gaze affixed to the future and all the "revolutionary news". The modern development seem to show on three routes. "*Elitism*" – to social engineer takes advantage of individual democratic rights and creates opportunities for self-development. The second is that you get to put their trust in "*State-ISM*", that is to say that the (good state) helps to create conditions conducive to their own life's opportunities for development. When the first two options cannot be fulfilled to a large extent, increases rather than interest in the rapid and temporary solutions available to recognize of "*populism*"- an uncritical approach to the ideas contained or presented.

**Elitism associated with it being social engineer and science's ability to control everything right.** Technocracy is also based on the idea that those who have the best scientific best knowledge, not politicians, should have the political power of a State. Although technocracy is a hypothetical form of Government so it is that science should be in control of all decision making. Scientists, engineers and technicians who have the knowledge, expertise or skills to compose governing bodies, rather than politicians, businessmen and economists.

**The combination of scientism and elitism means or gives a gentleman is known as social engineering,** a man have faith in science's ability to steer things right and believe that the good society can always be administered in the front. But it also requires changes on both human and society. Scientisten has an elitist view of human beings based on that the experts should govern. The current question is; If it is possible to get together a scientistisk position with a "*democratic spirit*". The stops probably at that scientisten becomes elitist in his scientism. The basic position of the scientist who sees his task not just to explain the world without also altering it, thus becomes quite inevitably representative of an elitist view of human beings. He looks not man as either a passive or active subjects. He is acting based on a view of human beings where he sees; "*a few people – lawmakers, teachers, writers with social ideals – that very active subject and many people – masses – as much passive*". This elite threatens to betray democracy and leave behind members of society who are undereducated and less mobile and becomes "the losers in all of meritocratic competitions". The risk increases that the abandonment of a common understanding of the universal "democratic competency".

**Liberalism aimed at the emancipation, but only for the few very successful meritokrater that** then successfully transferred from the common life in a democratic society. Sweden is a liberal democracy and the labour movement was born and grew up in a liberal democracy. It has not only unleashed market forces in society, but also unleashed democracy reins, which increasingly seems to be not darkened in lack of human improvements before the technological and economic galopperandets rampage. You simply make a little as they want and desire. It speaks beautifully about human rights in signs of liberalism, but not for which and under which conditions, and liberties, but not for whom and under what conditions. The message for those who praise capitalism, liberalism, the idea that free market forces is something that everyone must pay tribute as the way to even more economic power. When the neo-liberal direction defending individual freedom, defending it as a matter of fact, it is the biggest threat to this freedom. Defending the capital against a democratic society. It is this transformation of them

liberal concepts of meaning that make the neo-liberal freedom to a lie. The question is, do we not with the increasingly strong interdependence of the economic power, with class divisions, information noise and public ljugandet goes into an ever-deeper captivity. *"Rarely has the social democrats in a more drastic way demonstrated their lack of political awareness"*.

**The world as this technologically controlled sense trying to accomplish** is to explain all natural and human needs as something that can be solved by technological needs solutions. Is it an unrealistic technological utopia to solve human needs with technological needs? It's like asking for bread and be offered a stone. "Those who turn to the professors of ethics and ask for the bread may not even a stone, but simply a stream of opinions." People yearn for guidance, how them to live as responsible individuals, and they get to the answer that they are machines, computers that do not have free will and therefore without responsibility. Man must take difficult and complex decisions which it still lacks any knowledge of, the need to choose targets that it even can not really see the purpose of education is to help human beings from this programmed irrationality? In a fragmented world reluctant man, the doubt, changes his mind, running hither and thither, not just uncertain how the individual should reach it it wants to but, above all, uncertain of what humans want. Parked policy does not help people and not companies either. The increasing complexity of the world assumes that human beings have a *"starting point"*, a grounded place in society, a good education and knowledge to be able to orient themselves and to get the right or find a trail that leads the human being forward in his development process. In a complex world-changing ever faster becoming clarity as important as the larger need for *"online update"* guidance during all stages of life. A rapidly changing reality also means increased risk to more coming on vingel. Loss of motivation can eventually lead to a loss of clarity in guidelines or guiding principles to follow. What courses are worth statement on when framtidensbedömmare think the whole 90% of the jobs will be in the knowledge and service sectors in the future as an example. Against whom political port point journey to today?

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**Lasch feared that democracy is threatened by liberalism's connection to a proactive idea** about human relationships. Voluntarism (from the Latin voluntas, "like") is a doctrine stressing the desire, particularly in front of mind. Voluntarism is available both as psychological, ethical, metaphysics and theological learning-the psychological voluntarismen claims that the essence of man's will. Reason is subordinate to the will; the will is "a blind request", an idea held by Schopenhauer. What happens to the society that unleash them free market forces while at the same time developing a consumer philosophy where them socially created needs lacks natural saturation levels, and where there is a belief that economic growth has been can be made permanent. This in the limited world of natural resources that is shrinking faster while the population explosion continues towards 10 billion people.

**The capitalist economic system and free rein and free market forces** resembles more and more a capitalist flower power Carnival, where those short-term economic goals will generate so quick and immediate benefits that a search of the next flower power trip in the economy's signs. It is easy to see that intoxication and euphoria is gone when the stock market soars and people crying out loud in the sky with glee. Individualism releases certainly man from given social system, but at the same time reduces everything to a cost-benefit analysis level, which thus becomes a further loss of autonomy. And that the two are United in the fear that political power

should be taken over by a bureaucratic organized "*soft despotism*" or be technocratic where a "*friendly fascism*" gets the new governing ideology. In today's modern information era, this development with more subtle and elaborate methods and techniques that can be likened to the "Orwellian society", where everything is controlled and monitored, although it is not a dictator who rules visible, there is an anonymous ruling, as a faceless domination.

**The technological development of society give people** Although the benefits of automation, but at the same time the man gets reduced control over more and more areas of their life and in work, and is contrary to what gives meaning and happiness. When computerization promotes a stronger bureaucracy, turning people's problems to impersonal issues determined by the impenetrable bodies. Nevertheless, the name of the society to develop a greater democratic transparency. The democratic binder does not appear to be strengthened but weakened. The technological systems in society has also become opersonligare and more difficult to get an overview. Small organizations doing social cohesion is possible. The major can give alienation already from a distance. The development appears to no longer view on any obvious or clear way forward and the future will be somewhat strange because the distance between short-sightedness and long-sightedness has increased. Where everything has become subject to the vagaries of appropriation. The world loses a sense of context, not to mention the continuity, and replaced instead by the temporary and fleeting, where the result is a Vertigo of relativity and a chasm of uncertainty. But not really so odd and strange as it sounds. As a result, such a world where choice reigns supreme: Waverley, worry and doubt seems to be the price people have to pay for this sense of freedom of choice.

**In this freedom of choice in the consumer society becomes absolutely everything viable. Everything can be consumed. Democracy want stability,** fixed structures that require some stable borders, but nothing in the rest of the world seems to be resistant because everything is changing itself, where the difficulty will be to try to create something permanent in a world that is constantly changing and the only persistent becomes changeable itself. The transition created from fate to choice, from Providence to progress, which was assumed to be so liberating, seems to have a darker side that cover the further spiral into nihilism. What could recognise the origins have been lost because the anchorage in the past has been lost, that is where we come from and have instead been replaced by an idea without a positive destination and vision because everything grows out of a constant flow from the present and the short-term. The result of such a development is nihilism. Modernity is going nowhere. In the postmodern development is the future turn against himself and his eyes which was once connected to the vision of linear progress, with more knowledge at their disposal than anyone could dream of, was turned into a catastrophic vision. As a result, such as nihilism is one-way and no return.

### **Swedish freedom of speech has its own rules and is not nicer than others**

It is only when you start to make use of the free expression of opinion and constructively trying to depict the suffering that capitalism and welfare also produces to the citizen, that the individual must meet the totalitarian State's ruthless methods. It is only those people who are unable to consume, and that are insufficiently integrated into the consumer market as fear and be afraid of the panoptiska control and monitoring methods and this is when the citizen is no longer able to be seduced by the social control as oppression, the emotional blackmail and psychological abuse may be exercised by all means.

**Sweden is not quite the country to believe.** Authorities treat people systematically mistreated, ridicule, disparaging and offensive. We do not believe that there is systematic harassment and persecution in a country that is neutral, but it is a false perception of it is not true. It's not just the critics who are at risk of being treated badly. Unfortunately it also affects vulnerable and weaker people in the Swedish society. Particularly affected can also be if you do not have a greater network of contacts, so that's unfortunate Sweden in 2016.

**Good luck for whom, freedom for whom, democracy for who, working for who, a future for who?** The answer is that happiness for anyone who can consume, freedom for those who have money, democracy for those who praise capitalism and work for the one with the most knowledge, best education and who has the most merit, or the person who has contacts in the inner circle of those more successful, and finally Western shaped freedom of expression where protests and criticisms of capitalism should be turned down as the nail which sticks up. It's a good community development is meant when people themselves can do to representatives to cast them first stone or try to beat down the nail that sticks up a little bit anyway in Sweden in 2016. When the ostracism and cyberostracism will be the new norm of everyday life and normality and part of a new and slowly accepted societal culture will in the long run create a great psychological harm for others. To live, to exist and to be human means to give expression and response to the everyday life that surrounds the human being and the environment created for the individual and the context in which it inhabits. Consumption is not just about eating and accept everything offered but also to think and to express how you are affected or altered in some sense. It is no longer a living democracy that encourages people to activity or commitment, but it will be more favorable to fit into the ranks and become a part of the received wisdom, and a democracy that is trying to intimidate people into silence and nurture the culture of silence or a klosterdemokrati. We must today pay an incredibly expensive personal, emotional and social price to express their criticisms of capitalism and consumption in Sweden in 2016. It is no longer a democracy that stands out but more surveillance society technocracy that is emerging from the darkness. In this development, which is reflected to get constant and recurring problem with blog features and print program, where the program continually crashes, and features stop working or suddenly moved a bit anyway. Technological damage becomes another consequence that aims to destroy or limit democratic communication possibilities that the Western democracy will host. It violates the right trying to defend.

**Earlier thinkers, philosophers and politicians would probably turn in his grave** If they saw how society today has evolved into. All called for things that it really is not. Everything can now be placed in the finer category democracy. There is more elitism and expert society, aristocracy, meritocracy and technocracy than in any previous in democracy, and speaks highly of its openness and the future of democracy as a cosmopolitan democracy, where human beings are to be seen and treated as a citizen of the world with the same and equal rights and where the new universality should be a future vision of how future societies will evolve. Yet do you build walls and shut out people in need and escape. Talking beautifully about peace and yet they sell more munitions than ever and today are fought more wars than any century. Talking about the importance of freedom of expression as a pillar of Western democracies, but all that through free speech protest against capitalism's impact in the Western world is regarded as a public enemy and must be broken down to nothing and ideally eliminated, and if it is not pleasant to be taken any

other psychological methods of violence which exists as to daily harass, stalk, abuse, creating all sorts of activities that deliberately intended to damage a corporate citizen and as an ultimate attempt to break down a man, make sure to interfere with a man's sleep possibilities in their own residential neighborhood, and if that doesn't work, give up on the people around one's environment regardless of how those are or if they are already vulnerable people. Democracy produces conscious suffering to those people who want to make its voice heard above society's injustices and yet call it democracy. It has adorned out democracy with a lining in the form of glitz and glamour, fine labels, artificial attitudes and approach that is very badly with the reality and how it manifests itself in society and among the population. Democracy has become a tool of a political hypocrisy, which they adorn their message with promises of new opportunities, human freedom, openness, justice, freedom of expression, equality and equal rights for all, solidarity and humanism, when it really is to dehumanize people's opportunities to get the word out, be part of a working process and not controlled by a machine that is pre-programmed to control the pace of work, the dismantlement of a healthy working environment to work and keep up with without more stress in the economy's signs that more should hinnas with at a lower cost and with less time. It will no longer be possible to protest bad working environment without risking get dismissed and it is not worth to step into the role of whistle is blåsarens consequence of harassment, bullying, exclusion and worse prospects. The present wishes to develop and produce docile and obedient citizens who do not put themselves up against democracy, and if the individual is attached to this will they be "Leviathans" protection and security, and if you do the opposite, you are without this democratic right and would be subject to the State's ruthless methods and psychological violence, harassment and persecution and may sow a subject to psychological mental abuse, everything according to the rules of democracy. Freedom of expression for those quiet and docile, and patronage to those conscientious members of society. Capitalism has kidnapped the development as a kind of democratic justified monopoly on how social development must be reflected. The price we must pay to keep for their freedom are Leviathans harassment and persecution, but freedom is not something you get for free, the fight for itself. Everything man himself fought with their own forces, either in the case of knowledge, the ability to express themselves becomes the freedom a personal possession which the State can never take one from a. Freedom is not for sale in the consumer society as all of the other things. Freedom of speech is an annual party when citizens are allowed to in neat and organized conditions, chanting and holding up placards with political messages once a year.

**"Politics and bureaucracy has become a paper democracy"**, not in order to create more freedom for man but more constraints there them instead to be made so controllable and calculable as possible. The more difficult tasks in modern society is to create a progressive movement and increasing freedom, help them to give life a given direction which way the society will be developed against. Unfortunately there are fragmented in the way that an obstacle to get past. As much is the economic oppression in the way of corporate citizen which not only pays tribute to the economic system to the fullest but also critically questioning it. Anything related to emotions and imagination and initiative eliminated as much as possible. In the predictable nor mechanical man would need to have access to their imagination. It is perceived as useless and distracting for the production process – reason enough to sharpness control. Nothing must interfere with the plan.

**The philosopher Habermas wrote that "society is dependent on criticism of their own traditions".** He expresses that "a society's traditions do not work necessarily in the individual's best interest. ...individer must be able to query and change these traditions. ...det they can do by reason with each other in the public realm, which. ...bygger up consensus.. to ... implement changes ...the ... strengthens society. " In the lost age has the mechanically driven efficiency accuracy only accelerated its quest for total control of reality (to try to master nature) – and which must not be disturbed by any irrelevant, that is to say of the balanced critical sense. Thanks to this defense to be cut off any potential criticism of the economic consumption lifestyle and climate debate real causes to belittle them any catastrophic consequences, mention it in abstract terms, talking about "pessimistic" doomsday prophecies and with numeric-realism. Through this defense against real, lasting and long-term changes can then carry on living as usual. Today, we can see how it for a long time have developed a business that is set to the maximum possible profit and profit instead of the greatest possible benefit for more. The economic policy will be set to that man should earn, rather than to serve the good purpose. Economic capital has become impatient and calls for quick return. It requires immediate profits. Our time showing off a new form of poverty, a hidden poverty, lack of human dignity. The democracy state that would offer citizen the same rights, the same human dignity and equal opportunities is as lopsided and unfair that the economic differences. How often do not talk about the importance of equality ideals, yet seems to increase the imbalance between people. Mountain gap between the richer and poorer seems to increase rather than decrease.

**The West has not done up with oneself or one's own past.** Therefore, every single individual to fight his way to every less clarity about life, society and the world. This clarity that can help people to understand the vastness of the drama that is taking place and are constantly in progress, in which man himself is medagerande and as. The future is not something that comes to man as a finished product without human activity and organization, but human thinking, involvement, participation and organization. "A system in which people do not like to see any real reason to bother each other, barely able to maintain its legitimacy in the long run". If man does not perceive that it is rooted in the historical process and reality, it will instead be seen as a series of impulses driven by instincts and instead increases the feeling that man is outside and is powerless in the face of such developments.

**The word diversity is described as a necessity in most contexts,** but rarely talk about "economic diversity". Instead, the capital today received the shape of an "economic equality". The economic building has got the shape of a pyramid, where those at the top is the owner of the largest assets and resources. Class disparities to society has built up an economic system or a democracy which is vertical in nature. A vertical democracy creates a distance between those at the top and those who are struggling in an economic bottom. We recognize that the rich are getting richer and the poorer getting poorer or no changes in the economy as a whole. The result is that some of the population always finds itself in an existence where the economy is always in motion and moving forward while another basically standing still. A part of the population lives in the kunksapsberikande world in which daily challenges brings new challenges and provide impetus to the future, while another part of the population meets the same everyday with fewer number of challenges which could give impetus to the future. A part of the population also afford to fill their everyday lives with leisure and entertainment of all sorts of species relaxation and various forms of rewards that bring joy, while another part of the population for the most part devoid of economic conditions and flexibility to temporarily break the boredom and tediousness

with something new that can break everyday patterns. A part of the population lives in an existence and in an existence that bring the human brain many times more stimulating and everyday rewards and can economically regularly reward itself, while another part of the population lives in a very all environment without activities that can give the human brain everyday rewards and lacks most of the time an economy to reward themselves in everyday life. People living in one and the same worlds but where the conditions are completely different, where part of the population offered new opportunities and challenges by environmental and knowledge is always in motion, while another lives without new opportunities to have much meaning or greater to influence their daily lives in a constructive and meningsutvecklande way. Some live in change , while another lives in passivisering and with the same picture of life as yesterday. The image of the same picture of the opportunities of democracy has two different images, where everyday daily challenges leads to a faster and human development for the part, while another part of the population probably are affected much more slowly in this process.

Freire writes that; ***"Man does not grow in silence, but in words, work and action-reflection"***. A governance or social climate which ***displaces the possibility of a critical approach*** helps people rather than developing a pre-printed consciousness that must not be a constructive outlet for their feelings, thoughts, ideas and opinions. People experience that they are not taken seriously. It stops at the same man from growing and evolving as a human individual. *"In order to maintain and develop a vibrant democracy, it is necessary to develop the communication skills of citizens and create conditions for meetings-a dialogue between equal humans. Or to paraphrase Paulo Freire: "those who have been stripped of their innate right to pronounce the word, must win back this right and prevent avhumaniseringen continues." "He analyzed critically what he believes is the traditional teaching and believe that teaching is not programming but to problematize, not to give answers to questions without throwing up questions, not to transfer uppfostraren to the pupil without provoking the determination."*

**A democracy cannot love to gag on a citizen, but on the other hand,** can destroy the environment or the environment of a residential area in such a way that it impedes or totally destroy the chances of getting a good, consistent sleep. The individual who belongs to that part of the population that already have it worse, living in exclusion, with worse economic conditions and so on will also finally be deprived of the word and prevented that with words, thoughts and feelings freely able to express how injustice is reflected in the poor man's existence and daily life. One should not lose sight of the real force of democracy and make it to their arbitrary gear to browbeat around with people anyway. Change starts from within. You cannot change the outer world, if not human transformation first begin from within. Nothing grows from top to bottom, but is always done from the bottom up and up like everything else so that has its roots anchored in the soil. Start democracy, society and the system determine who can think what it could result to the general public takes mental damage or are likely to develop health problems over time due to lack of or deterioration in the ability to process their daily lives in a constructive way. If Einstein was right about that experience is the only true knowledge, as living human beings in an existence in which those living in the same world, but get a personal frame of reference of experiences that are completely different and that it should process and perceive the world around them on.

***When in Sweden lets loose of liberalism, free market forces evolve*** it with the time to a ***"capitalism without ability to control matters"*** and give shape to a ***"democracy without a***

*rudder*", where the free market forces should prevail over common sense and is the symbol of *the will as a blind request*". It is the image of a one-way nihilism in which nothing much is going to change because the power available in the capital and in which policy and democracy has been stripped of his strength and function and has thereby been immobilised or out of game. It will be a democracy without rudders because actual policy content and function is not longer able to regulate development in such a way that it belongs to "the people" level playing field to be able to feed themselves and develop in such a way that it gives meaning and renewed impetus to the everyday life and the future. It is no longer policy governing its contents without market forces or those posted the lobbyists with the task of speaking for self-interest and market forces that compliance with friendly services are accompanied. It provides, in turn, shape and substance to the *"friendly policy"* based on genetic services. "By accepting power structures benefit from the private life of different benefits. The elected representatives and representatives of democracy tumbles into a social culture where politicians don't own any great desire to implement reforms that would mean a **brake on upper-class power and abundance**". Democracy must not be a tool and tool for horse-trading and compromises that shovels away gender issues in the background. Then, we must add that the people who have both personal and financial resources also always have a vested interest in politics to protect their financial assets, so that they do not reduce in any way. For the reality is that the elite and business always has the most to lose from a failed government policies.

**Democracy must recover its democratic rudder to determine to which port** the journey towards, because even a small rudder can control an entire ship and ships against which target, but without a rudder there will be a political trip on an open ocean with no goals and visions. What is beautiful or all the visions of a proper functioning *"political rudder"*. It is through that man has a basis and a large supply of various courses of action which it controls life towards one direction, that when sailors determines its position by setting distance and direction with respect to a given point. A similar coordinate system has man over – namely an ethical compass. Humans have in secret a solid ethical paragraph as a beacon, as a frame of reference with which it can sort out and develop the finer aspects of life. As the social landscape is redrawn and assumes that human beings have access to a new information. It is essential that there is a corresponding map to orient itself in to be able to find the right in the terrain. "The most important thing is not to his map, the important thing is to be able to their terrain." Mapping is not the whole philosophy, just like a map or guide is not the whole of geography. In a constantly changing environment to change the content in the same way car traffic map change and is affected by what is happening elsewhere in the traffic. A driverless car that will run around on the roads of traffic must make it to maps in real time and not how the traffic situation yesterday gave shape to yesterday's map.

**When prospects for the theory and the practical does not comply, it may over time bias** anyway, kind of like when the load is not fixed line and the entire cargo delays soured and the ship is in danger of being wrecked. The same principle applies to mass training during the industrial revolution was a successful method to align people to the new working life to industrial factories, but probably not as effective as the new expert and the digital society is taking shape as it increasingly are looking for more advanced training and specialisation. A production device that hungers for profit and an impatient capital wishing to grow can be likened to a capitalist society, as does the poor man to slave at one of the oars on the galären.

**Democracy has been biased and shows itself as social inequality, increased** increased increased poverty and a growing number of people who fall into exclusion and lack the pensionable earnings over long periods of time. Formerly man the labour force where the individual svettade together a livelihood, but today stress the individual instead together livelihoods while machines, robots and human robots who will row state galären in the future. Man gets stripped of the opportunity to develop as a human being and his skills because the human knowledge is built into the technology, robotics and the market will be submerged over with human and cheap labor robots in all kinds of professions, and which, Furthermore, will be cheap to update and develop the skills through a simple programmuppdatering. The artificial intelligence starts today approach the ability to learn in the same way as man learns something new in his work and profession.

**Knowledge, information, technology merge into is, human robots** get consciousness and gets the ability to develop in new a learning process that history never previously seen, which is more similar to the human way of learning. When human knowledge is increasingly and increasingly built into the technology becomes man a bystander and an extra in his own life. Human robots or transhuman is the term is between the form of human and posthuman. In other words, is a transhuman a creature that resembles a man in most respects, but who have powers and abilities beyond what ordinary people have. These abilities may include improved intelligence, consciousness, strength or durability. Transhumans occur in science fiction that cyborgs or genetically enhanced humans. A human robot can in many respects be man home care assistance in many areas, although it cannot compete with professions that require larger portion of creativity, but what happens to the future of the professions and the pensions if there are human robots that perform more and more jobs and people at risk of social exclusion? How would a future society where 50% are unemployed and human robots do it all more work? How would pensions then see out and funded in such a future society? No need to be a hippie, rocket scientist or mathematician to see what will happen in the labour market in the future when those human robots look like humans, moving, talking, thinking and above all learn that human beings do. Do you put this into a learning context, so can the self-running car become a symbol of learning in real time. Time in the educational process of the self driving car is non-existent because it is already in advance färdigprogrammerats with the right skills and knowledge and also in real time orients itself towards the traffic map changes his mind.

**When those human robots get the ability to learn that people do so this also means the end of education idea.** The time of the acquisition of a training will be a long process for people, but only a short moment for the human robot. There is a danger that the education man yet itself is not enough for a whole working life as changes occur with such speed that nothing is permanent. Those human robots will in future be kompetensutvecklas through a simple software update and where educational time process and acquisition of knowledge for certain professional skills will be nonexistent because the robots will learn much faster than human beings can ever teach. Just as today, there are apps, there will be software that is easy to learn human robots to change direction. Rambling, wild dreaming, science fiction or has time rather developed so rapidly in recent decades to absolutely everything that previously considered impossible, in fact, today is possible.

*"Yes, the new fiction is no longer the result of a good portion of the imagination beyond its borders, but the modern fiction story art can perhaps say more about the perilous life with technology than what history story can. It is therefore no longer the only historian who talks*

*about man's concrete reality. The poet also. Both highlights the human existence. The historian makes it through to depict a process whose traces are to be verified/be falsified – and the poet makes the free development of their berättarkompetens. "* The poem has taken several steps closer to reality. But what happens with human perception and human capital in a society that no longer have time to take advantage of the benefits of human development, their abilities, to produce ideas and new thoughts to stimulate human and economic growth, if the human learning process in relation to how fast those human robots can learn, so risk developments go against that man may hold credit with the lättvunna knowledge rather than the hard-won knowledge. Evolution is accelerating in an ongoing process of change, in which each major step in evolution led to increased organization and greater complexity compared to the last. Today, therefore, each new step only a fraction of the time that the previous stage of development took. Because knowledge has become a perishable commodity, and the world has become more complex, so it requires that every individual receives more education and need a more advanced training to be able to get by, and where lifelong learning in this development means everything. John Kotter writes in "The new Rules"; Company loyalty is a trap in an economy in which business ideas, product design, information about competitors, fixed assets and skills of all kinds have been shorter probable life-span than in earlier societies at that time changed more slowly. Will capitalism or rationalizations to bet on people or gadgets human robots as their labor when opportunity offered? What happens when a couple of companies begin investing in human robots and therefore can offer a service or product much cheaper than its competitors? Probably it will alter the labour market for all time – and in turn people's opportunities to work together to form a good pension. **Computer Revolution also means loss of charitable resources of human capital, where technology revolution also means that man eventually will pay for what she creates.**

**A lack of innovation and the lack of an updated political map can mean going in circles without coming on** with solutions that fit today's world — and left becomes a pending impasse. Reality and politics becomes as an out of tune guitar or untuned a piano and where people side-by-side dancing out of step, where egos uppspeedade lifestyle to try to keep pace to humanism and nature's natural rhythm of life, and where capitalism's short-sightedness and rapid need for immediate profits becomes a turned up economy as a duracellkanin. The modern development therefore has a variety of shifts are taking place in many areas. The concept of "productive body" is replaced by "the communicative man", more focus on synthetic (artificial) intelligence than psyche, labor will be replaced by more robotized production, Physiology put into communicative engineering, from safe and old hierarchical system to new scary network – "informatics of domination", as Donna Haraway describes development. People and technology integrates with each other, and information has become is (the merging of technology and information).

**"The State of the art new rationality, its cybernetic core, melted together with the organism** (we all to "cyborgs"), a process that opens up whole new continents for colonisation, "writes Donna Haraway. This development is also described as the technologized society increasingly is seen as a *"global brain"*, a worldwide electronic brain. H. g. Wells in his book talks about **"World Brain"** (World brain). Most of the development indicates that the artificial intelligence are moving towards this direction and to human robots in the future may also be connected to the internet that the new artificial intelligence new headquarters.

**Policy from yesterday, today and tomorrow are formed in a new way and meet the expectations people have** about how the future is shaped and developed in a new way. It is a

new stage of development. Each time means that it must find answers, identify new global trouble spots, see solutions, dare to ask new questions that are relevant to the time humans live. The real importance of the policy function is not the answer it gives on old issues, but the new issues, such as policy stimulates the human race to produce. Global business across the borders of the Earth have been made since time immemorial. But the modern globalization is of a completely different nature and extent. The new technological and geological age is quite fundamentally changed the social structure for doing business, organize ourselves, school, learning, health care, cultural activities and policies. It affects the way we live and think. Previously, these changes several generations in claims, today less than a quarter of a century.

**When the human mind there is a strike, it attempts to instead wander back in a new era in the old furrows and threshing** up in a rut. Politics is no longer just about creating democratic or political conditions for the citizen – policy has become *"the business"*. Much is today to acquire various business contracts and enter into various economic agreements. Politics have become important business matters. And more importantly, these agreements become when mankind live in and thrive in a global environment and the global economy. It is a hard, entitled reckless existence. Because politics has come to be about *"money and business"* has also the political impact factors changed. It has more started to resemble that we have a policy that is for sale. PR agencies are using lobbyists with specialkännedom about how the political market. And it works, otherwise it would be a pointless employment if it is not also gave dividends.

**Who is it that controls and determines in a democracy – is the politics, the people or the business community and those free market forces?** *"A system in which people do not like to see any real reason to bother each other, barely able to maintain its legitimacy in the long run"*. Something that has come to have a great importance for man is that an individual's active documents is critical to what is happening in society. If people perceive the own person and the planet as two very different starting points, so the result is that it becomes difficult to create a common coordination of human actions and deeds or shaping a common global agenda. Ownership has been shown to change the whole basis of societies, civilizations and his choice of actions and activities in the Western economy. This attitude to life or should I call it *"commercial nature"* means that you will leave a utplundrad Earth as inheritance to the subsequent generation. In seeking to master nature, there was no longer any need for traditions. They were rather an unnecessary obstacles on the way to achieve success and to move forward. Self-interest is the result when the human economic interests may provide both documents and opinions. When expediency egoistic forces may dominate man is also the society of a tangle obscure interests, instincts and forces, least of all can always guarantee a reasonable policy and a fair social system.

**Erich Fromm writes in the book "to have or be" to; "because the society we live in is characterised by our effort to acquire property and make a profit, we rarely see any of the lifestyle, and most people consider ownership lifestyle as the natural way of life "** In addition, he writes that; *"Selfishness is not only a matter of behavior but also a trait. It means: I want everything; I want to own, not share with me; I have to be mercenary because my aim is to have, I'm more the more I have; I need to feel hostile against each other; my customers that I would cheat, my competitors that I want to overcome my employees that I want to exploit to the utmost. I am never satisfied, because there is no end of my wishes; I must be jealous of those who have more than I fear for those who have less. But I must suppress all these emotions to be seen (for*

*others as well as myself) as the smiling, rational, sincere, friendly human being all pretending to be ".*

**The ruling class or the ruling power** represents the same symbolic image that it is a few percent of the world's population owning more than half of all wealth. Some would describe this development as fundamentally skewed, someone would rate it as a social injustice, while a third would describe it as a "*necessary evil*" and normal justice. According to the reductionist notion to money earned with minimum cost and with the least possible inconvenience, and where future environmental consequences therefore like to be rationalised away because it represents an unnecessary overhead cost. The end of such a development is quite given. Ownership and acquisition idea becomes just more dominant and where some parts of the economy have been set to the highest degree of merit rather than for maximum benefit.

**Jean-Jacques Rousseau write; he first distinguishes between innate, or natural, inequality between people** and the kind of inequality that is a product of societal impact. Once upon a time ruled pitied human treatment of each other. With ownership, however, learned the more "*försikomna*" to take advantage of their peers and the contemporary society's inequality are emerging. He believes that there are two types of inequality between people, one that he calls natural or physical, because it is created by nature, and which consists in the difference in age, sex, body forces and spiritual or mental faculties, and another one that you might call moral or political, because it depends on a kind of agreement and because it was created by the people, or at least established with their consent.

**This latter consists in the different privileges** some enjoy, to the detriment of others, such as being richer, more powerful and more honorable than the or even in a position to force others into obedience...//... from the moment when a man needed another's help, when we noticed that it was useful for one to have a storeroom for two (big barn), the disappearance of equality, ownership won their place, the work became necessary, and the vast forests were transformed into smiling fields, which must be watered with the sweat and on which it soon enough saw slavery and misery take root and grow up with the harvests of ...//... from that previously have been free and independent man was now by a host of new needs, so to speak, subject to all of nature and, above all, their ilk whose slave she became, in a way, even when she became their Lord ...

For the Kingdom likars need their services, the poor need their help, and even those who do not are either unable to afford them. Man must, therefore, incessantly try to interest them to their fate and cook to the, if not the reality, at least ostensibly, take advantage of working for her best. It makes her cunning and deceitful against some people, hard and inflexible at others, and forces her to defrag all she needs. ...//...konkurrensen and the rivalry on the one side, the conflict of interest on the second and everywhere existing hidden desire to gain advantage at the expense of others – all of these ills are the first result of the property law implementation and inseparable companion of the nascent diversity. "

When those free market forces is unleashed, then a **market-driven democracy** and that in turn is equated with the law of the jungle and free competition in an increasingly tough global market. The same situation also applies to the policy area in which **the postmodern populism appears to be democratizing in itself in that it breaks down the hierarchies and elites.** Some environmental groups, women's organizations and peace movements can have a specific

qualification in order to challenge the complacent consumerism in "samhällsbevarelsens" name or with forms of criticism that distinguish between consumption (actually, and lustbetonad, the use of goods) and consumerism (lifestyles centred on possession and acquisition). In those new social movements in the 1960s, was born an opposition to all forms of unfreedom, discrimination and domination in the consumer society, including the mismanagement and exploitation of the Earth's resources is going on increasingly intense. When he lets loose them free market forces and lets loose the crass self-interest, together with economic short-termism to strive for all quick profits, so develop a hungry chapter requiring immediate earnings. The binary robot trading cannot be more clearly describe this development where robot trade makes millions of business and operations in a few seconds. What about the social development of the society in which the robot counseling today has taken over and is considered to be able to give better advice in man's most important area – **economy and stock market trading?**

**Now, the robot trade seriously put teeth in stock market** and man must stand by as a passive observer of life and look at how this development manifests itself. Humans have not only become a passive spectator in this way, but also against the rest of the world through a computer screen and therefore also the outside world through a computer screen in the form of the solutions presented on the computer screen. But is this virtual simulation of life sufficiently enough for what it means to be human — or need man something real to put teeth in-very real bread before they can indulge in to munch on the nutrition of the images on the computer screen. The virtual word not reality as it is, but conveyed only in bits per second. The common designation for the modern virtual reality means (virtual-"seemingly existing"). The explanation for the apparent is described as; It replaces the whole experience of the 25 million bits a second from a beautiful landscape with corresponding to 25 million bits a second from the same province. The American computer scientist Douglas Hofstadter writes in the book "Gödel, Escher, Bach." Gödel's proof suggests the possibility of an overview from high level may have a legend ability as simply missing at the lower levels. Hofstadter tries to resolve determinism and the free will problem. He describes human beings as if they were computers running through a program. " **The interesting thing is perhaps that the world can be described in different levels: man loses the knowledge of the world if it selects a level over another.**

**Is it an unrealistic technological utopia to solve human needs with technological needs?** It's like asking for bread and be offered a stone. "Those who turn to the professors of ethics and ask for the bread may not even a stone, but simply a stream of opinions." People yearn for guidance, how them to live as responsible individuals, and they get to the answer that they are machines, computers that do not have free will and therefore without responsibility. Man must take difficult and complex decisions which it still lacks any knowledge of, the need to choose targets that it has not yet really can see. Questions people ask says more about the man than the answers it gives. It was Voltaire who said those words. Individuals must be able to query and change these traditions. ...//...det they can do by reason with each other in the public realm, which. ...//...bygger up consensus.. to ... implement changes ...//the ... strengthens society. Simply put, one could say that each unique theory, unique work of art, strictly speaking, is dependent on the ability to ask questions that are different from the previous questions. The real importance of the function of ethics is not the answer it gives on old issues, but the new issues, such as ethics encourages humanity to produce. Each time results in its first class sensations and solutions, and issues

relevant to the time humans live in, these questions, not answers, is the most spectacular of all. Policy from yesterday, today and tomorrow are formed in a new way. It is a new stage of development. Each time means that it must find answers, identify new global trouble spots, see solutions, dare to ask new questions that are relevant to the time human lives. There needs to be a new way of thinking about the future. Albert Einstein wrote: "Everything has changed now except our way of thinking". *"When a system or a model falls short is starting a paradigm shift to take shape and evolve, and the new paradigm will receive a recognised position because of the ability to explain the observations that could not be adapted in that old."*

**The human environment has changed drastically over the past ten years,** but does the Interior, its values and its ethical compass changed the last hundred years? Throughout the man's road to the future, it will constantly be confronted with issues and problems relating to their contemporaries, and in this development follows the new issues and problems, as our understanding increases. To live in their present means that it develops new thoughts on problem solving. That in turn requires a re-examination and often ends with a whole new attitude or opinion to what was previously experienced. The key to the future and learning have Doris Lessing put wise;. "To learn, is about to suddenly understand something you always understood, but in a new way". It required a certain amount of courage, boldness and motivation to challenge vested interests that the action principle.

**Today's profit hunting cannot be symbolized better than with the words from Hertz.**

Evolution of technology means that it is possible to make more money with a smaller workforce. Noorena Hertz writes in the book "the silent takeover" that: "while the 500 largest multinational companies in the world sjudubblat its turnover is the total employees in its business practically remained still at the same level since the beginning of the 1970s." The book's full title is descriptive; *"The quiet takeover; Global capitalism and the death of democracy."* Christopher Laschs book also has a similar descriptive title; **"The elites rebellion: and betrayal against democracy"**, where he expresses that democracy is not threatened by the masses but by the elites that are increasingly global in its approach. C. Wright Mills argued that the members are prisoners in their own environment. Only the "elite" can go outside the environment where it is, as long as "mas society" exists. Only the elite of society's chain of records, attaining a general overview. In contrast to the elite lacks mass a vantage point, from which it can get an overview of the structure of society as a whole. Members of the crowd is not organized for coordinated political action. Knowledge awareness of mass is divided. The individuals in the mass has no own spreads, but follow only with the existing procedures, "says Mills.

*The elite sammanhåller of and appeal to strong and primitive emotions or instincts (ambition, envy, fear, and so on) but it must also, so call derivationer (idealism and delusion) make the mass content and dedicated; "nothing is as practical as the ideal" reads one of Pareto's extravagant formulations. Pareto divides the ruling in the lion, the harsh and primitive, and foxes, the cunning and persuaded. "*

**Capitalism stands for history's greatest robbery of all time and democracy pays tribute to this as progress and growth,** when capitalism in fact is to drain the planet's non-renewable resources faster and more intense. It is likely to lead to the development where one handed down to future generations, leaving behind a utplundrad Earth. At first it said that it was necessary for human survival, then call it progress and growth, and finally call it robbery and plunder,

exploitation — and left are human beings and democracy with a single question — what happened? Alva Myrdal writes about of consequences: future generations will read in the history books — if any — that towards the end of the twentieth century people were arrested by an inexplicable desire to purposefully work to destroy this planet. Levnadstron seems to be based on a belief that there are five planets and that the Earth is a "Golden piggy bank" to just lift the assets and resources. Today's mismanagement reveals that even today scrapes after assets in kistans the bottom — and the big question that remains is how future generations will be affected when these resources and common assets no longer exists. What happens to human consciousness when there are no longer any tangible assets to compete for or compete for? If responsibility for the collective anonymity in a silent democracy there will probably have disastrous and harmful effects on the human life on this planet. **Humans have in less than 100 years an estimated already spent 2/3 of the Earth's non-renewable resources. Presumably, robotics and robot trade to further drive this development process. And when mankind's befolkníngsexplosion is on the road to 10 billion, this will affect all people in the world.**

Democracy has become scheming, studied, manipulerbar, nihilistiskt single and cynical where everything counts in money where the motto today has become; **everything, everything must be expressed in money; it's that people do not pay for are not considered important.** Productivity declares an inhuman objectives where everything becomes a "good or product" that can be bought or sold; This approach is then life's maintenance and content. The Economist e. f. Schumacher lost the book title aptly describes this development; *"Small is beautiful--economics as if people mattered"*. Man's greatest sin today is the worship of economic growth. This is to have devastating consequences for the world community.

**Human beings living in an illusion, the growth has been to continue because it thinks growth may be made permanent in a constrained world of natural resources, which rapidly shrinking as more people in the world consume these resources.** But those cunning, primitive, strong and he doesn't care very much about the people who make use of their freedom of speech and would highlight the counterproductive with self-interest and portray to them free market forces do not always work for society or people. The previously successful economic and political prescriptions applies only to the already achieved. The former as date patent safe way to create economic growth is no flerårsgaranti since the previous successful economic and political prescriptions only for the already achieved. The need for new solutions that require unconventional way of working with the future.

Freire deals with something important in the book *"pedagogy of the oppressed"*, and that is that when those who come from poverty itself becomes rich himself assumes the role of oppression as experienced as poor and was opposed to. That means a loss of opportunity to change the lives of the people who continue to live under more difficult conditions than others. People forget easily by from where it come. ***"By accepting power structures benefit from the private life of different benefits. The elected representatives and representatives of democracy tumbles into a social culture where politicians don't own any great desire to implement reforms that would mean a brake on upper-class power and abundance "***. The man who challenges expediency policies risk being oppressed, persecuted, harassed because democratic capitalism sees all people who want to see the new changes that social opponents, who happily described as activist, socialist, nihilist,

Communist, racist, Prophet of doom, crazy and so on ..... and where the only one that manages to go exempt from capitalism's monopoly on the use of the truth is to be **capitalist**. The world is becoming increasingly complicated as more doors opened and where this new demand then give birth to new needs in terms of skills and competencies to manage. But capitalism does not open new doors without closing them again rather people. The twitches and put your hands on all the keys to knowledge that can lead to change in the larger mass. It's called democracy, it is called transparency, it is called freedom, it's called freedom of speech, but capitalism and economic structures are not designed in such a way that it takes advantage of people's abilities.

**Economic growth is no longer about developing people without** If a capitalist system that is developed in the technological dark not long term and instead are looking for daily fresh profits and taxes by daily and super fast robot trading. In technology development track working man less and less active with his creativity because it is increasingly receiving ready-made solutions on a computer screen. But the loss of creativity also takes place at the working level, where people are no longer in the same way is part of a production process as much human knowledge has been built into the technology. A further factor affecting the ability of creativity is to have time to develop the experience life bestows. In the era and pressed time schedules so there is little time left to be able to process the experience of everyday life before the next day's tasks are waiting – and if that's not enough with obstacles, so fatigue can be another factor contributing to the lack of time to process and create something meaningful from the meaningless.

**Because the world has become so different from the previous world and man changed the world** so much needed guidance on new kinds of adjustments in all phases of life. The need for guidance, insight and knowledge has probably never been greater. Human consciousness has grown up with a picture of the local and step to the peasant society lies not far away in time. Now we have a global world with seven billion people who need energy and employment, space travel, weapons of mass destruction, global warming and environmental degradation – and a global era where people share the same fate. There is no technology that reacts or pull the emergency brake. This initiative must come from the man himself. The landing distance is no longer with the time that goes by, it becomes rather shorter and shorter at a rapid pace, the more society is accelerating, and that the non-renewable assets falls, and because of an inability to give people the tools to develop their inner abilities and be the one who is interested in wanting to develop these resources active throughout life through lifelong learning. The modern way of life is becoming more and more complicated – and this means that everyone has to get higher education. " The whole of society in all layers need training to deal with the challenges of the future with minimal impact as possible. Change times is not impossible, but an opportunity to embark on the road of education and seriously enter into "learning age".

**It is easy that the human being feels abandoned. That it disappears in anonymity.** The anonymity that is akin to alienation and social exclusion and isolation. At the same time that technological developments do not have time to create replacement job, can also exclusion grow ever stronger. Henry Bergson argues that human beings become accustomed to machines, but points out that it is in our mechanized world also leads to an absence of emotion. The same phenomenon applies to the area; the absence of compassion. In the mechanized or byråkratiserade a form of monotomt and repeated mechanization in the face of people. There is something unpleasant fact about this. Life can be destroyed. People without financial remuneration, and the larger the social apparatus seems to be so people tend more and more lost

in a lost anonymity. E. F Schumacher writes: "if it is shying away from the truth if we think that destructive forces in the modern world can be brought under control, simply by mobilizing greater resources. ...om atomic age brings with it new dangers, about the increasing manipulation of genetics opens the door to new abuse, about commercialisation brings new temptations – the answer must be more and more training. The modern way of life is becoming more and more complicated – and this means that everyone has to get higher education. "

**"Growth is no longer based on cheaper goods and services. Today we can see a new growth theory,** in which economic growth relies on the human ability to continually produce thoughts and ideas, that is quickly transmitted around the world. These thoughts and ideas stimulates in turn to new efforts and a broader construction. Economic growth will be a learning process. One of the authors of this theory is, the u.s. economist Paul Romer, who argues that growth requires that we constantly again changes the way to utilize the resources available to him, and that we work together to improve the performance of the production process. The more complex and knowledge-intensive production will is all the more required motivation and creativity of each one to the result to get a high quality. "

**What does personal and human freedom in this context when the joy of life** and other livskvaliteter are being rationalised away along with what is considered "wasteful or useless" and for machinery interfering. According to reduktionismen, which is the dominant way of looking within science, describes the complex phenomena best by reducing them into smaller parts, the study was for itself-an obsession with details. The criticism of reduktionismen meant that science has become overconfident. Reductionism has its similarities with today's rationalizations which excludes, reduces, simplifies, shortens and throws away information when making an abstract description of the world. Systems appear to be working in the dark, it seems to not be very many valuable targets.

**In the era of technology described this development; The process could have been the mind** of benefit in order to better understand the slow, insidious and global changes have led to a new lack of information. Technology development is contrary to the conatus means (to rise higher) instead meant that *"man has climbed down on a lower bandwidth. ...medvetandet may feed on a few bits per second. ...det is like fast food: next to nothing to digest, no bone and fibers to do away with along the way. ...livet will be a strenuous attempt to get higher up in the tree on the basis of a little information from one screen. ...arbetsprocessen no longer contains an abundance of details and sensuality, but just a big dry and poor minimikost of information, which has to "incur" exformation to be meaningful. ...problemet is no longer travelling in the real terrain without just sits and maps out routes on a map ... because it will be difficult to formulate their needs via the language's low bandwidth. "*

**It is with the language help people open new doors and creating living space on the higher the bandwidth.** Many problems are emerging faster than solutions seems to be coming to. *"Great times craftsmen had immense tacit knowledge on materials and manufacturing methods; their contemporary followers are presented for ready-to-use technical solutions on a computer screen. "* The result is that the masses can only benefit from the resulting innovations or reject them. Knowledge means not only education and development, but also concerns at the most important; of human freedom. 1600-century philosopher Leibniz put it simply with the words; *"human freedom increases the more it knows and understands". Freedom of knowledge becomes really*

interesting first out at the border in which it expires. David Hume was described during 1700-century as the great philosophical skeptic, for a century as it existed many illusionslösa writers. Hume was at the frontier of knowledge and interest for what we cannot know, which is associated with what is understandable and incomprehensible.

**Aristotle wrote that; through education to human opportunities arise, it will be able to develop** his personality, not only intellectually but also so that the whole body is in equilibrium. The opposite of balance could also be described as a distance or a gap, a weakening of the link and its collaborative features with each other, as people and technology, between a science detaljorienterat and a holistic helhetsorienterat controlled approach to process the rest of the world in the new and massive flow of information which people live their everyday lives in, where the emergence of experts in an increasingly specialized technology development rather than create a distanslöshet between different subject areas, where each one is good at his thing and gives shape to uniformity rather than diversity. It is through knowledge centres to another Knowledge Center (interdisciplinary) they must create contact and such a development could not be achieved by superficial connections.

**The technical-mechanical wheel that reduces the sensation of human freedom and the feeling of** life stress to something irrelevant. The profound changes in social conditions of our time gives man an indication how rationalizations slowly erodes and dehumanizes welfare life expanding and enhancing features. Rationaliseringarnas exaggeration; the production process begins with the goal of eliminating all the "unnecessary", i.e. the non-rational – it is considered uneconomic. It was there that rationalization gains were to download. Welfare is slowly demaskeras its humanity and humanism. During the passage of tyranny and in the twenty-first century capitalism can all be turned into cash, be measured and valued in the market economy that is increasingly penetrated into an increasing number of recesses of our lives. The tougher competition is helping to make society more capitalistic. The dehumanization of valuable life values when all are counted in terms of productivity and efficiency. In vårdserviceinriktade operations, it feels again like manpower and operations begins in minutes and hours. More to be done and more should hinnas with in less time.

**Henri Bergson described the development with the words "*spiritual mechanization*" and the philosopher Nietzsche** described that the trend was towards a "*maskinalisering of humanity*". *Globalization* brings to mankind through consumption and media today must face and manage the image of reality in a new way than before. Some believe that this development means a *dehumanization* of human skills and abilities relating to trust and compassion because the contact between human to human is reduced. The philosophical problems are human, even eternal. In philosophy there has been talk of eternal values as a symbol of the highest human. During human evolutionary and historical development has human dignity been the only absolute value and formed the starting point for any development. The philosophical area occurred in ancient Greece, and covered the philosophy study of contemporary knowledge and judgement, this has led many to call it *the "mother of science"*. The philosopher Edmund Husserl was critical of science and felt that it had become dehumanized and dehumanizing and become an intrusion in human science. In the modern society have much today come to be about the real value of a commodity, product, or the added value of a human being contribute to increase the economy's constant need to exceed. The dehumanizing development means that the profit that is made in an area also results in a loss or deterioration in another.

Democracy's **definite form and indefinite form** – how well fit a fixed certain democracy into a changing environment which consists of volatile network rather than fixed and stable.....? To fit into what does it mean? Should humans fit in a slot where the firm democracy decides who should fit in and how to get fit in ..... the alienation in certain form of democracy and indefinite form ... .. the future is not something that people will provide a ready solution in certain form, but rather will the future of indefiniteness and man has the task of organizing the indefinite to it resolute. Man and spjärnar policy against and trying to keep left in the world that has long since disappeared. Others the illusion of something stuck in the föränderlighetens era appears increasingly as an only wishful thinking.

When those free market forces is unleashed, then **a market-driven democracy** and that in turn is equated with the law of the jungle and free competition in an increasingly tough global market. The same situation also applies to the policy area in which **the postmodern populism appears to be democratizing in itself in that it breaks down the hierarchies and elites**. Some environmental groups, women's organizations and peace movements can have a specific qualification in order to challenge the complacent consumerism in "samhällsbevarelsens" name or with forms of criticism that distinguish between consumption (actually, and lustbetonad, the use of goods) and consumerism (lifestyles centred on possession and acquisition). In those new social movements in the 1960s, was born an opposition to all forms of unfreedom, discrimination and domination in the consumer society, including the mismanagement and exploitation of the Earth's resources is going on increasingly intense. When he lets loose them free market forces and lets loose the crass self-interest, together with economic short-termism to strive for all quick profits, so develop a hungry chapter requiring immediate earnings. The binary robot trading cannot be more clearly describe this development where robot trade makes millions of business and operations in a few seconds. What about the social development of the society in which the robot counseling today has taken over and is considered to be able to give better advice in man's most important area – **economy and stock market trading?**

**Now, the robot trade seriously put teeth in stock market** and man must stand by as a passive observer of life and look at how this development manifests itself. Humans have not only become a passive spectator in this way, but also against the rest of the world through a computer screen and therefore also the outside world through a computer screen in the form of the solutions presented on the computer screen. But is this virtual simulation of life sufficiently enough for what it means to be human — or need man something real to put teeth in-very real bread before they can indulge in to munch on the nutrition of the images on the computer screen. The virtual word not reality as it is, but conveyed only in bits per second. The common designation for the modern virtual reality means (virtual-"seemingly existing"). The explanation for the apparent is described as; It replaces the whole experience of the 25 million bits a second from a beautiful landscape with corresponding to 25 million bits a second from the same province. The American computer scientist Douglas Hofstadter writes in the book "Gödel, Escher, Bach." Gödel's proof suggests the possibility of an overview from high level may have a legend ability as simply missing at the lower levels. Hofstadter tries to resolve determinism and the free will problem. He describes human beings as if they were computers running through a program. " **The interesting thing is perhaps that the world can be described in different levels: man loses the knowledge of the world if it selects a level over another.**

**Is it an unrealistic technological utopia to solve human needs with technological needs?** It's like asking for bread and be offered a stone. "Those who turn to the professors of ethics and ask for the bread may not even a stone, but simply a stream of opinions." People yearn for guidance, how them to live as responsible individuals, and they get to the answer that they are machines, computers that do not have free will and therefore without responsibility. Man must take difficult and complex decisions which it still lacks any knowledge of, the need to choose targets that it has not yet really can see. Questions people ask says more about the man than the answers it gives. It was Voltaire who said those words. Individuals must be able to query and change these traditions. ...det they can do by reason with each other in the public realm, which. ...bygger up consensus.. to ... implement changes ...the ... strengthens society. Simply put, one could say that each unique theory, unique work of art, strictly speaking, is dependent on the ability to ask questions that are different from the previous questions. The real importance of the function of ethics is not the answer it gives on old issues, but the new issues, such as ethics encourages humanity to produce. Each time results in its first class sensations and solutions, and issues relevant to the time humans live in, these questions, not answers, is the most spectacular of all. Policy from yesterday, today and tomorrow are formed in a new way. It is a new stage of development. Each time means that it must find answers, identify new global trouble spots, see solutions, dare to ask new questions that are relevant to the time human lives. There needs to be a new way of thinking about the future. Albert Einstein wrote: "Everything has changed now except our way of thinking". *"When a system or a model falls short is starting a paradigm shift to take shape and evolve, and the new paradigm will receive a recognised position because of the ability to explain the observations that could not be adapted in that old."*

**The human environment has changed drastically over the past ten years,** but does the Interior, its values and its ethical compass changed the last hundred years? Throughout the man's road to the future, it will constantly be confronted with issues and problems relating to their contemporaries, and in this development follows the new issues and problems, as our understanding increases. To live in their present means that it develops new thoughts on problem solving. That in turn requires a re-examination and often ends with a whole new attitude or opinion to what was previously experienced. The key to the future and learning have Doris Lessing put wise;. "To learn, is about to suddenly understand something you always understood, but in a new way". It required a certain amount of courage, boldness and motivation to challenge vested interests that the action principle.

Paulo Freire puts:

*"To be able to participate in the democratic process, it is necessary to be able to use and master a language in as little as possible exclude anyone else from participating. Language is a necessity for communication and to bring about dialogue, the joint planning and joint action. Language allows us to understand other people, share experiences, engage in exchanges with our knowledge, preserve and transfer knowledge from and to the new generations. The language makes it possible to examine an intention before it becomes an act but also to **evaluate** both the idea and intention as an act. Language is the prerequisite for social life. "*

*"Through the dialogue, it is also possible that the term world-to gain insight into the past, the structure of the present and visions of the future. In a democracy shows dialogue at both a trust that an addiction to others. The dialogue is ongoing as long as participants have the ability to*

*inspire, engage, challenge and keep curiosity alive with each other. To be part of a dialogue means to be confirmed-taken seriously – to play a role in any more than himself. " This democratic function has long since been lost in those Western democracies.*

Many questions – and many more if we begin to unravel one of the various and numerous threads that make up the tapestry of possibilities that man created in a few thousand years during the daily toil and struggle for bread the diet. People placing new issues concerning their present and future. Maybe it's just that needed to individual should deem it necessary to perceive nature and its resources as a holistic whole of everything. New life into people's everyday life and working life means that there is talk of new issues in politics, not in the same way as before can be placed into the traditional right-left spectrum. These include environmental issues, health issues, solidarity, women's issues and gender equality issues. The new global complexity can be summed up in these words: the society brings more and more global issues, global economy, international solidarity, human rights, solidarity with the animals, eco technology, future jobs, rainforest, climate change, global warming, social entrepreneurship, poverty and injustice, water shortage and future food and how future school will be shaped and look like, and more.

If these issues during our century represents some sort of core of human existence, so I would like to ask if there is a solidarity-based pedagogy for this development? Democratic uniformity prevents and undermines the ability of critical thinking. The question is what's going on with social structures in future experiment EU if it is never possible to question its methods and the impact it has on issues involving discrimination, poverty, social injustice, confidence, sense of responsibility, the democratic openness, freedom of movement, freedom of choice, community and social conflicts and social justice?

The values are what is desirable in the longer term?

In a changing world set man new questions. Contemporary development are looking for new ways to be able to answer many questions regarding human and social coexistence. Hope is not a matter of being able to perform solid answers to all of life's questions. No one has completed such answers personally. Life's rules about hopefulness says that everyone must work their way to their own answers.

Paulo Freire had a humanistic view of human beings as the basis for its work and its doctrine which has was that the poor would not feed the poor with the rich world's knowledge, without giving them the opportunity to come to consciousness and conquer his world. Freire's work to fight poverty, hunger and illiteracy was perceived as a threat to the totalitarian society Brazil became after a military coup.

*"He analyzed critically what he believes is the traditional teaching and believe that teaching is not programming but to problematize, not to give answers to questions without throwing up questions, not to transfer uppfostraren to the pupil without provoking the determination."*

Ten questions without a sensible response can lead to an eleventh evoking a change.

New questions can be about what happiness is and what creates happiness? What does work and what does consumption? There are short-term happiness and long lasting happiness? There are

the necessary requirements and non-essential need '? Work for its own sake or for society's sake? How hard should people have to work to be able to create a decent and secure existence? Is man for the production's sake, or is the production for man? The money will go to when it's time for retirement? How will the robot revolution in industry affect the possibilities to develop in their work? Sennet asks the question; How can long-term goals sought in a short-term society? How can lasting social relationships be maintained? What training should man invest in when framtidsbedömmare think the whole 90% of all the jobs will be in the knowledge and service sectors? What about those simple jobs in society?

How does capitalism to consumerism? What does consumer happiness 2016 against 1916? What has changed along the way?

**No one else can decide what happiness means for someone else or how happiness is created because it's so individual** for all the after taste. It means everything in the character of happiness for someone can mean nothing to someone else. But it is still possible to write and try to put your happiness in a historical context and see how it has changed through time, and how ancient thinkers and philosophers developed the idea of what is happiness and how it is created.

**Capitalism sells or markets mainly two things: sell happiness and freedom. Consumption duplicity:** consumption and freedom issues is reducing freedom to freedom to consume. It promises what it cannot deliver: General happiness. Scientists in happiness and financial Express also short-lived consumer happiness lasts only as long as a product or be feel like new and that the process must then be repeated again. It's the same idea .... the formed into objects such as short-term support "self" and then thrown away like garbage as soon as their psychological value is consumed.

**Treeninghet of capitalism is – money, consumption, work.** Listening man too intensely on the "inexorable development name" or the melody of "economic Gospel," with its promise of freedom-it may instead result in our time most awkward social paradoxes; the more people get it, the more it seems to discontent spread. All would and should get better – though missing the experience of several people to have a good one. Man has never had it so good and yet complained over everything – and rightly so, as it happens sometimes as little as there is so much to do. It needs to be built but still built it not enough. People get frustrated. Some will be disappointed. Other tire. Someone gets angry. More one becomes indifferent. Some don't care because those still can not affect. People get worried when the issues appear to be more than solutions.

**The economic wheel fired constantly at by; when a personal, social or economic needs are satisfied is next in the queue and waits for** -because the needs are socially created and lacks natural saturation levels. Consumer lifestyle requires that you constantly get new tag, where his gaze affixed to the future and all the "revolutionary news". Scientists in happiness and financial Express also short-lived consumer happiness lasts only as long as a product or be feel like new and that the process must then be repeated again. Everywhere we need to deliver or consume.

**"Consumption and performance requirements lurking almost everywhere. The amplified even by those who follow or believe they follow quite different objectives.** There will be a working world style to the way of life that eventually characterizes more and more activities in

society, even those where really something quite different aims; "By all those **"blessed products"** are made available to more individuals from all social groups reduces the ability to notice how you are affected – consumption then becomes a way of life. It is more like the image of being stuck in a screw things or people are stuck in the treadmill where the increased rate of production and consumption campaign forcing people to run faster to keep up with the race and "World updates". Today's generation are the people who grow up when the demands of consumption is at its most intensive. "Consumption and production is the servant and not her master", any more than that man is slave to the machine's productivity.

**It rests an elevated idealization and praise over the new technology that we are blind to how to also be affected by it?** Have the technology, machine and robots become somewhat idealized and raised without notice it? There is an unpublished material on the Folke Fridells criticism of the modern machine civilization, where the headline reads "To avideologisera the machine". He expresses; "The indirect democracy is so very indirectly to a vacuum created around the individual, whose position must be considered as rather helpless rather than equal. This vacuum was not something that came out of the modern technology, but was linked with an uncritical new worshipping, a new "maskinreligiositet".

**The problem is that no longer travels in the real terrain without just sits and maps out routes on a map..** ... *because it will be difficult to formulate their needs via the language's low bandwidth ...//the ... Man has climbed down on a lower bandwidth. ...//...medvetandet may feed on a few bits per second. ...//...det is like fast food: next to nothing to digest, no bone and fibers to do away with along the way. ...//...livet will be a strenuous attempt to get higher up in the tree on the basis of a little information from one screen. ...//...arbetsprocessen no longer contains an abundance of details and sensuality but just a big dry and poor minimikost of information, which has to "incur" exformation to be meaningful. "*

**Life no longer adorns the top of the ideals, values, traditions which aims to strengthen human dignity, but rather will be filled in by a superficial life content** where people through advertising propaganda manas to believe that their identity can be reinforced by owning some products. The meaning of life iklädes of the constant search for a smyckande of possessions, rather than spiritual values to be indicative and building. People are living increasingly in a marknadstyrd democracy in which a substantive democracy strengthens this development for some, but elsewhere creates a loss of vital and human life values for another part of the population.

**Many are so busy chasing profits and efficiency improvements to other people, for the most part,** forgotten, where they live in existence behind the blinders from reality and is far removed from reality and are poorly anchored in people's difficulties. Often their lives are so busy that YOU are forgotten. In the battle for man is to win consumers. Human dignity has become a product, service or a commodity, which manifests itself as that man through various products can strengthen its identity, status, branded or thereby increasing dignity. Large human groups seeking freedom in Europe, but instead the wall propped up straight in the face.

**Not everyone can consume for their life is about something else. Taking away from people their responsibility** to influence their lives as their human dignity, and who determines this development (the State) unmasks the motives and manages to both remove the exuberance and

initiative of people. The good democracy builds hospitals for healthy and fast lanes for these, teachers want to be teachers at those schools most finest pay, doctors want flocking around the rich. The whole national development goes against this economic cynicism to earn maximum profit through minimal effort – and the people who stay, land the people who do the hardest work, and struggling hardest often get them minimum wages. The trend is towards where the need is greatest will at least help. In addition, changing often both the working environment and working conditions most of the wage groups, which already is the worst paid, where they must live with the reality that more and more and more duties to hinna with in less time. Days no longer holds as much job satisfaction, as work days filled with time pressure and a concern to even keep up with.

**If the means of achieving the objectives do not in themselves enable individually free creation, there is a** mechanical process; "the basis of forced medium-target sequence stands for all the non-human, non-release, non-leads to perfection.. //.. man abdicates the exercise of its own powers. It's a perfect description definition of alienation, of the mechanical the vacuity of our current society. Human failure – it's to do work under these conditions, "expresses the social anthropologist Ernest Becker.

**Amitai Etzioni writes; "again and again is the introduction of more effective means to achieve the objectives** undermined those goals themselves, people's relationships to other people and their commitment to what they may consider as worth keeping high." Bertil Gardell writes in the book "production and job satisfaction" that: "there is reason for concern in our society to those progressive mechanisation, centralisation and bureaucratisation will make life inhuman."

**There is often a lot of freedom in democracy's character where the new man living in an existence where it needs to** close your eyes for the liberty to even cope with the new man's tight time schedule means that individuals live in an existence without time, where it has a lot of people around him but still all alone, it has a language to use but have neither the time, strength or words to express their existence. Still there remains free to the new man have to have money to be able to enjoy the freedom. And to be able to experience this freedom must man to work and to be able to consume mankind must work. If you want access to these "goods" you have to get a job. There is no free choice – only if I get the salary can man the coveted goods. Nothing can be had for nothing. There is no free choice – choice is strong reduced where new social progress or ongoing process of life has meant that today's modern rationalisation measures thins out the breadth of career opportunities (an increasing number of specialists and experts) to freedom to choose their own profession has radically reduced. Man is more positive to choose the trades that are in line with technological development.

**Democracy speaks beautifully about codecision when it in fact govern all development** the technology characters in such a way that the new man has no say. Development of knowledge favouring the knowledge that most favors a move to pre-established is valid. *Knowledge in such a development can easily favored and at the same time lead to a feeling that the people have no other choice of technological development than that which comes directly from the experts ' knowledge.* Democrats talk a lot about freedom of choice and *"the individual the right of citizens to influence when it comes to the choice of which form of human society they wish, and as to what risk they are willing to take in order to achieve some benefits through the development and use of certain forms of technology.*

**Freedom has come to be about things, the modern freedom today seems to always have with things to do.** Democrats are creating a human world by doing the people's work environment inhuman. Currently, the pressure from a system that relies on its repressive and destructive productivity in an inhuman manner declare everything into a commodity that can be bought and sold. *Modern technology seem to be increasingly taken over the human hand's work. It would, therefore, be able to express that modern technology has deprived man the kind of work it like best, creative, useful work with hands and brain.* in an advanced industrial society has such a work has become extremely safetyrace, and getting a decent income by performing such work has become virtually impossible ...//... and instead given it plenty of work of a divisive battle that it most of the time not at all like.

**The liberty has today come to be about things and about buying things to own things.** Erich Fromm writes that those Western societies are governed and shaped on the basis of ownership lifestyle. One of Fromm's last books: *"to have or to be"*, became something of a summary of his philosophy. There he argued that property lifestyle-having-been the Western civilization's hallmark. If you do not *have* anything so *is* there nothing in such a society. But ownership lifestyle leads to such things as violence, environmental degradation and defense, or gaps between rich and poor countries. He then developed his social criticism based on his holistic oriented sociological and psychoanalytic theory. Fromm argued that human beings become more powerless and alienated in a technology controlled society. He criticizes a culture in which maximum production and consumerism has become the meaning of life. He wanted to understand the psychological causes of human violence and destructiveness (for example, in the book *"the destructive man"*). Instead of a society in which people are at risk only be mechanical gear-slaves to technology – advocated Fromm a humanist socialism. This was the libertarian character. For example, he advocated the introduction of decentralized participatory democracy. This to the citizens more directly and actively involved in the political and economic life.

**"Maximum economic growth, maximum production, maximum consumption may not be sensible target for a humanity that live in a thin membrane of life on a limited sphere. Now we have to find new forms of production which allows us to live with the Earth's resources. Instead of poison and d them. We must find a new way to distribute and exploit this production for human liberation. What we must do is work together to take control of our lives. We need to create a new way to live. We must change our view of human beings on nature and on the goal of human societies "**

**Today spread, developed and strengthened a belief and perception in which maximum production and consumerism has become the meaning of life.** Through the loss of human dignity and creates an existence where different products and services are crucial criteria for the value of a human being has. The prevailing morality is economic. People are valued by how much they can produce and consume, and not according to the developed into shapely, urbane full-fledged personalities. This leads to an insidious urholknings process in the Interior; everything is fused at the magical economic growth. **Passing requirements have increased people's needs. The met Office to accommodate more and more.** One could say that there is a "behovskapitalism" or business industry that is dependent on people's consuming. **Human beings live in a society that consumes everything.** Consumption knows no borders any more than greed. **It is trying to continually expand.** Consumer spending and economic growth will be dependent on "modernity hubris". **To develop a culture that consumes everything.** The modern

man has no time because it is trapped by the present. It is caught by the present moment without destination or future because all development is emerging out of the occasional moment of the present. In the modern consumer culture, people are poorly anchored in the traditions that previously formed the premise of all development, while the road to the future is lost because we no longer know where they are going.

**After all only grows out of a constant stream of the present, the loss can become that you lack** reference points backwards and forwards and how these are linked together by history – and instead risks development of Durkheim calls anomie and traditional situations. Short-sightedness in modern society generates no more "livsbaneperspektiv" – and the more intensely that the short-term realm may dominate, the more it can also historieskildringen and anchorage back lost. A form of history or lack of sense of context occur when past, present and future are no longer perceived as a related entity. It is true that man should live in the present, but the short in the present, in the "tillfälligas time" also means that a new feature or change often is gone before the next already come.

**The feeling of context disappears and is replaced instead of the fragmented and divided** perception of life. Consumerism creates a formless life filled with uniformity. Originality rewarded not discouraged and those that people with words try to give form or description to the new life and violated. People who want to or try to give feedback about how reality or work environment affects risk rather than be fired, being ostracized or harassed by a gruppegoism which then constitutes the right picture of what a humanistic view of human life means. Would people have a human world, so create man a world of significance; would humans have an inhuman world empty man it on all sustainable life values – and the human being is in the process of enforcing the last of these options. To drain the life of important life values is to take away man's creative moment in the work process and replace it with monotonous tasks, to reduce the meaning of life to that happiness is about to work to be able to consume, and that the outside world is increasingly perceived by and behind a computer screen.

*The problem is that no longer travels in the real terrain without just sits and maps out routes on a map ...//... because it will be difficult to formulate their needs via the language's low bandwidth ...//the ... Man has climbed down on a lower bandwidth. ...//...medvetandet may feed on a few bits per second. ...//...det is like fast food: next to nothing to digest, no bone and fibers to do away with along the way. ...//...livet will be a strenuous attempt to get higher up in the tree on the basis of a little information from one screen. ...//...arbetsprocessen no longer contains an abundance of details and sensuality but just a big dry and poor minimikost of information, which has to "incur" exformation to be meaningful. " Life no longer adorns the top of the ideals, values, traditions which aims to strengthen human dignity, but rather will be filled in by a superficial life content where people through advertising propaganda manas to believe that their identity can be reinforced by owning some products. The meaning of life iklädes of the constant search for a smyckande of possessions, rather than spiritual values to be indicative and building. People are living increasingly in a marknadstyrd democracy in which a substantive democracy strengthens this development for some, but elsewhere creates a loss of vital and human life values for another part of the population.*

**Many are so busy chasing profits and efficiency improvements to other people, for the most part,** been forgotten, where they live in existence behind the blinders from reality and is far

removed from reality and are poorly anchored in people's difficulties. Often their lives are so busy that YOU are forgotten. In the battle for man is to win consumers. Human dignity has become a product, service or a commodity, which manifests itself as that man through various products can strengthen its identity, status, branded or thereby increasing dignity. Large human groups seeking freedom in Europe, but instead the wall propped up straight in the face.

**Not everyone can consume for their life is about something else. Taking away from people their responsibility** to influence their lives as their human dignity, and who determines this development (the State) unmasks the motives and manages to both remove the exuberance and initiative of people. The good democracy builds hospitals for healthy and fast lanes for these, teachers want to be teachers at those schools most finest pay, doctors want flocking around the rich. The whole national development goes against this economic cynicism to earn maximum profit through minimal effort – and the people who stay, land the people who do the hardest work, and struggling hardest often get them minimum wages. The trend is towards where the need is greatest will at least help. In addition, changing often both the working environment and working conditions most of the wage groups, which already is the worst paid, where they must live with the reality that more and more and more duties to hinna with in less time. Days no longer holds as much job satisfaction, as work days filled with time pressure and a concern to even keep up with.

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Victor Frankl writes; Man seeks to find meaning in his life as the primary motivating force in man (he claims that, in the absence of meaning, people fill the inner void with hedonistic pleasure, power, materialism, and so on.) He expresses that every person does not need a voltage solved condition but rather an effort to fight for some goal worthy of him or her. Plotinus wrote that the human soul was imprisoned in the shackles but longs to leave them, yearns to free themselves. How do animals and how the behave them in a variety of experiments in which they can choose between the options as a reward, either non-reward? **Man and the consumer society's conditions:** If you gave people the choice between getting what they wanted and not get

what they wanted, would choose to get them what they want every time. The satisfaction of desire, would get the person think that it does make happy. Utilitarianism, which is based on a theory that is based on maximizing the benefits, that is, to maximize the outcome of luck and minimize the outcome of suffering. The principle is based on a lyckomaximering. Consumerist hedonism (by Greek hedone, "*pleasure*", "*lust feeling*") puts the enjoyment that a central objective of human endeavors. Psychological hedonism is a theory based on a search for pleasure and the avoidance of suffering, and that this is the only impetus or motivation.

**Happiness is a social condition that stems from a desire to be more rich, more successful is to** final symptomatic of a culture that measure all success in growth and in which financial success is getting the maximum profit for this development. A result when man chasing success and once it reaches success, leaving it still behind the feeling of being unfulfilled and are even more wealth and success. Earlier gave the work a greater job satisfaction because there was time to socialize, but today is the pace powered and there time pressure is present all the time. Many tasks have become monotonous and boring in the long run, to the time man today must spend to get salary to a larger portion malaise than lust feeling and job satisfaction. The loss of liberty is present all the time as people rushed from one task to the next. Time for recovery has been less because the man lives in an exorbitant lifestyle that creates teknostress.

**Maybe people are starting to open their eyes to the assiduous efforts** to get the better of itself develops other problems and difficulties. The joy of life and other human livskvaliteter are being rationalised away along with the useless and machinery it disruptive. Earlier knew people that such the learned enough often enough for the rest of his life, today is almost the other way around. Skills that she on purpose and acquired perhaps inadequate efforts turns out for the given data almost as soon as she is ready to use them. Many people cannot endure the repeated disappointments of this kind. In despair, they yearn for the stabilas security – although stability must be purchased at the expense of personal freedom. The other option is to take on the challenge of the constant requirement to teach and learn about and try to master the task. People disappear in the anonymity and it helps to increase the feeling of absence and alienation, rather than creating more presence sense and humane hot in the world of work and everyday life.

**The modern technology development can probably not be better described than with; the Greek word machine** and means "what drives itself" – an automated working slave. Driving yourself is telling description of the big science spinning wheel mechanism and COGS. The work is a form of disciplining of the body, the postponement of need satisfaction. Can we be content to work just to earn money? Sure you can it. Some work for money, but also to those like them do. Another option is; that may not be directly assigned their duties, but are happy with the job because the salary provides the opportunity for them to satisfy their non-material needs. A job meets the human material needs, but does not necessarily mean that we therefore like their duties. Some see the work as his cold, while others see it as their livelihoods or both. Why we work are often variations on reply. The simple life, in which we lived as hunters, fishermen and farmers from virgin land in the context of undisturbed nature, has gradually turned into a complicated existence in an environment of art products and arcane regelföring, and you should ideally have a long resume and curriculum vitae which correspond to qualification for a WORLD CUP or Olympics. In this process, seeking out ordinary people up in thickets of various social problems and competition with other job seekers. Earlier, there was a deficit of labor and surplus of energy. Now it's just the opposite. Some believe that man in the later future, work up to four hours a day

because the machine efficiency always improving-and due to the fact that resources are shrinking and global population increases. There are jobs for all, but not paid jobs. If the machines are becoming increasingly more common workers fewer perhaps sextimarsdagar is not entirely foreign in the near future.

*"It is better to tie a net than to ask the gods for fish and it is better to teach people how to fish than to give them fish."* The need for education, grants and jobs. .... how to break up future lock or open roads and find the right combinations to worship up future lock to a new life? It is not transformative changes that are required, but is often with minimal adjustments of the components until the right combination or new solution emerges. The simple life, in which we lived as hunters, fishermen and farmers from virgin land in the context of undisturbed nature, has gradually turned into a complicated existence in an environment of art products and arcane regelföring. In this process, looking for man through the thickets of various social problems. The individual trying to find their own words to understand social problems, perhaps from a new perspective, to eliminate and then regenerate. Today it seems to be created more political lockups, obstacles and walls than new solutions to paving the way for humans. At the same time that our time has become more complex, so it seems to be equally as difficult to agree what is good for everyday people.

**Bertrand Russell put it with the words; "My sad belief is that people can only be agree that they are not really interested in. "** The common and political determination seems to have decreased and the risk of new crises tone becomes more present. An old quote words; "A pessimist sees the difficulty in every opportunity, an optimist sees opportunity in every difficulty." *Policy does not seem to fit into reality for people or is designed, and where words and deeds no longer fit together like the right key go to the right lock to find the appropriate lock combinations and new solutions to the challenges of the future. Entrepreneurial spirit is encouraged bad and the political ground seems to only get worse, so that companies are considering new solutions that make them more competitive.*

No one knows how people's different experiences and impressions which it accumulates through life's journey glued into a working whole. Each pattern, each experience is part of the individual's properties, and is the result of a historical development. Human beings are bearers of his own autobiography, something unique, has its own personality. In a world that gives people an increasing number of ready-made solutions on a computer screen, and the constant time pressure and stress people are living in, can cause the man neither able or have the time to process life experiences so that these become knowledge. That means a loss of economic growth Paul Romer describes as necessary and build **"on man's ability to continually produce thoughts and ideas, that is quickly transmitted around the world. These thoughts and ideas stimulates in turn to new efforts and a broader construction. Economic growth will be a learning process. "**

**Because there has been a big change in how knowledge and skills between the productive** the body and the communicative human expression, so it requires an active processing of the expertise that exists in the human brain. It is not enough to receive complete solutions through a computer screen, or to just sit and check and make sure that robots are working without stop. When the human knowledge is built into the technology and man then just monitor how the robot works, is basically the entire work process lost for mankind. It appears that the freedom we won

through their technological progress, no longer broaden people's knowledge, and increase their motivation or freedom, but instead of expand it instead wipe out the.

**Democracy pays tribute to this policy and would like to congratulate their fellow citizens who have won this freedom, all these new opportunities and the new freedom of diversity** and diversity in the workplace. Because knowledge and skills have become mobile resources, companies today to a much greater extent to move their activities to where the right corporate political winds blowing and that gives companies a whole new extended competitiveness. For nothing has probably become more important than the company behind it has a policy that strengthens their global competitiveness in the global world.

**A country cannot create poets, poets, writers or great artists, it can also not be stomping up great inventor or working entrepreneurs** . All these areas of life must have some freedom to develop their own forces, resources and talents. Different laws may regulate the growth of the economy through encouragement, its task is not to create it. Laws and regulations should not stifle the enterprising spirit and the ingenuity of different people, but encourage it and make sure human energy led in common courts. For the most part, human ideas, services or products generated as a result of a growing dissatisfaction or uneasiness, to the previous time point. And with the human being in focus, it is always the people who created history for them had faith in themselves that they can and will succeed. It's about transforming personal sketches or ideas and see how they can be implemented in the rest of the world in the same way real dramas affect people in a huge scale. Often starts idea with a willingness to do anything for the better. Perhaps better labour relations, the improvement of the overall health, better, cheaper and more housing or better teaching. An environment that is increasingly complex, so people need to see more policy no less political solutions. During the industrialization operation of mass education good for people, but when an expert society taking shape becomes society filled with more experts and specialists.

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Many people feel enough to them see a society that sliding them out of the hands and disappears away out in the global world. Neither the company or people get opportunities to fulfill their dreams or self realize their life. Instead, life has been one long divorce there they own dreams of an ordinary job is separated from reality. Society becomes colder, harder, and more empty of reality, where human existence can be easily fixed in the apparent world that the virtual instead offers such as employment.

**The liberty has today come to be about things and about buying things to own things as a fourth reason is man today also deserted to hang out with things.** The loss of meaning is rocketed out of one area after another. His duties have become boring and monotonous, modernity makes man tired of all renewals, consuming up to happiness is felt as if people were living without a deeper meaning in a meaningless society, in which capitalism creates an existence where no longer controlled by depth, the icons for a higher life, a life where people felt themselves to be unique, to be great and a responsible human being. Capitalism and consumerism have formed a society of consumption leads to disappointments on the human plane. People are looking to find a place, a job or role, a role to play in society. Remember that man today may live in the time when it's been around them the best environment for people to get help, but so little hands create nothing but adverse conditions for both business and individual in society.

**Industrialization robs craftsman their knowledge and make it standard for the manufacture of machinery, which then spits out standardised products on the conveyor belt. "Great times craftsmen had immense tacit knowledge on materials and manufacturing methods; their contemporary followers are presented for ready-to-use technical solutions on a computer screen. " The result is that the masses can only benefit from the resulting innovations or reject them.**

**The modern society is permeated by superficial stencils and platitudes and an outward-looking life, but at the same time, we think that the human being should have more of something – something that gives a deeper psychological content, providing content and value to the social life, a new image of man, a new insight, that remedy blindness for the inner life's meaning.** People will not be taken seriously in the consumer society. The description of the pointless society is not just taken out of the air or out of nothing, but is a depiction of the rapid speed of society in everyday life and the work that it will be difficult to catch the problem has its similarities with to see a play in which people will receive a message, but the message is performed too fast, some do not know what is happening on the stage, and if the author is staying too long on what he wants to say, others will be begin to yawn and cough. Despite the fact that people have time to have them no time and even though they have freedom as lack of freedom is more present than the liberty. It seems that the motto that life becomes something to be suffered rather than it to genomlevas because it often lacking time to process something meaningful out of it people experience as meaningless. Gratitude is yet to know; that man is born with two empty hands and will leave the mortal world with two empty hands – and everything in between is more than nothing.

**Utilitarianism does not respect the individual. Utilitarianism ignores the fact that every human being is a private individual (see slave work. give happiness for the slave-owner, but misfortune for the slave. Utilitarianism also accept that minorities are oppressed.**

**Society's power structures, these "mammoths of capitalism" that trying to hold in a bygone world that's gone a long time ago. The old economic, mechanical and industrial power patterns linger – although the science technology has given rise to, strictly speaking, already long been heading out of them and into something broader, deeper and more urgent. Time seems to be dislocated and man is fed daily by incompatible message; one word that man gently and carefully with what is, at the same time, excite the individual of daily consumption, where propaganda of the conventional advertising-and "informationshälliganget", as well as of the current political and economic orientation, to constantly increase our standard and our production. What does it mean to be driven by the motto that one all the time to live to raise their standards? Increased production assumes that humans consume more and to be able to consume more needs individual work more. However, as the met Office to accommodate more and more and people need as much these days.**

Society has stood and stomped to the beat of the same power/own/stone age democracy – and if someone else is a new pace that a renewal, so goes the inte.....de gets confused .... when someone else wants to interpret reality in their personal ways, not because it's going to be more right than any other, but it is an approach to try to express the spirit of the times in society. What is it that is wrong in democracy? A stone-age democracy-a certain democracy that is trying to determine how the next should look like, when it is already about to change to something else. The only permanent seems to be changeable by yourself.

**Dorothy Sayers, who is one of the finest interpreters of Dante as well as modern society writes;**

**"That Dante's Inferno is a picture of human society in a State of sin and depravity is something that everyone can agree with. And because we are quite convinced that society is on the wrong track and hardly move towards perfection, it's pretty easy to see what are the different steps for the deep ruin: fåfångligheten; the lack of a living faith; development of a lax a morality, gluttonous consumption, financial irresponsibility and unchecked moodiness; a self-righteous and staunch individualism; violence, sterility and lack of respect for life and property, including the routes; exploitation of sexuality; the impoverishment of language through advertising and propaganda, the commercialization of religion; during the blowing of superstition and the forming of human thinking by mass hysteria and all manner of "troll bindings"; corruption and graft in public affairs, hypocrisy; dishonesty in tangible things; intellectual dishonesty; during the blowing of discord (rate against class, nation against nation), forgery and destruction of all means of communication; exploitation of the lowest and most silly sensibilities of the masses; betrayal of even the basics of kinship, country, friendship and loyalty. "**

Consumption duplicity: consumption and freedom issues is reducing freedom to freedom to consume. It promises what it cannot deliver: General happiness. Scientists in happiness and financial Express also short-lived consumer happiness lasts only as long as a product or be feel like new and that the process must then be repeated again. It's the same idea .... the formed into objects such as short-term support "self" and then thrown away like garbage as soon as their psychological value is consumed.

Epicureanism's view of consumption could be translated to this: back in the day people wanted to have things because they were useful and filled a particular function (natural and necessary requests), later wanted man have things to improve their status (natural and unnecessary requests), and today people want to consume in order to fill up an inner void, a pastime, or because they really are bored (vain and empty request). Simplistically, it turns on how consumer habits have changed over time. Shopping is no longer a necessary evil or chores, but emerges as a leisure activity. Now considered a day to walk around the Mall as a pleasure.

**Seeking happiness – to develop a life attitude that has its similarities to a car with either a high or low fuel consumption.** People would often be able to travel as many miles as possible at the lowest cost possible. Simply to get more by doing less. Happiness in this context has its similarities with the car's fuel consumption. Developing a lifestyles who are constantly looking for the short-time happiness means that lifestyle becomes expensive in operation and requires a great deal of effort, while the search, the development of activities that bring a long lasting happiness requires less efforts but lasts longer, much like the car with the lower fuel consumption. The whole of the rationalisation process, entrepreneurship, reduktionismen rests on this Foundation; to get the most out of minimum cost, while the man living in the throwaway society where it is better to fold than repair and mend.

### **Buddhism and economic happiness**

*"While the materialist is mainly interested in goods is Buddhist primarily interested in liberation. But Buddhism is "the middle way" and therefore is in no way hostile to physical well-being. It is not wealth that stands in the way of liberation without desire for wealth; not enjoyment of pleasant things without lust after them, the Buddhist philosophy of Economics is therefore simplicity and non-violence-from the economy's point of view it is amazing with the Buddhist way of life that the pattern is so extremely rational – surprisingly modest means gives excellent results. For the modern Economist, this is very difficult to understand. He is used to measure the "standard of living" with the size of the annual consumption, at which point he always assumes that a person who consumes more is it "better" than one that consumes less. A Buddhist economist would consider this approach excessively irrational: Since consumption is merely a means of achieving human welfare should the goal be to achieve a maximum of well-being with the minimum of consumption. "*

What others say about happiness? A common response on the whole are getting recommended consumption a model for long-term happiness and health. If you look quickly at the back of what welfare also creates, so producing the suffering to human beings.

Man would need to understand and learn from the situation that the present format and plunged in. In capitalism and in teknokratins service leaves you worn out, burned out, use on their knees people for their own destiny.

**The society produces suffering for citizen by treating them as ones and zeros in a grading system.** It is easy to forget capitalism and welfare also by consumerist lifestyle format a society filled with welfare diseases; heart disease, obesity, ulcers, stroke, stress-related illness, insomnia, addictions, Burnout, tooth decay, bronchitis and lung cancer, muscle aches and diseases of the spine and joints of various skeletal and movement diseases of the body, the abuse of alcohol,

drugs and drugs, tobacco use, gambling, loan, debt and financial problems, weight and utseendefixingar , anorexia, road traffic accidents and accidents, work without stimulating content, crime, violence, aggressiveness, discontent, poor housing, housing queues, lack of housing, social apathy and alienation, increased poverty, sedentary work, respiratory diseases such as asthma and allergies, apathy, loneliness, fatigue, lethargy, depressed mood and depression, mass unemployment, growing waste problem, called the no performance anxiety called the refresh anxiety, contamination of soil, air, and water also belongs here, not to mention a sharp deterioration in the work environment.

This is also welfare and capitalism back by constantly encouraging more consumer spending and harder work. To produce and contribute to depleting civilization diseases develop.

Capitalism and welfare is used by the increased prosperity in many cases the wrong way: to vällevande instead of beneficial. Human positive load-bearing capability is being eroded over time. Stress, strain of the organism's adjustment mechanisms means that the ambient requirements becomes a burden.

All people in Sweden are not happy with either education or the teaching or the **guide them** they get without experiencing them is operated, controlled and instead are treated like animals/machines that can dresseras or programmed and that they are without will, and must obey the circus Director's whips or follow master's voice like a parrot. It's called conservative democracy. Cole Setters wrote; *"Democracy is an unusually severe form of governance, because the Government should control the people that control the Government."* *If man would build Houses of happiness would be the largest room turned Hall wrote (Jules Renard).*

*Today, we can see how the queues in society is growing in one area after another because the problems are growing faster than new solutions coming to. People have been lumbered with tasks. Others are sitting and waiting in the great Hall of democracy turned on to deliver something that sets people in motion, employment or work. It is astonishing that it happens almost nothing when there is so much to do. A land fill in the country with hundreds of thousands of people, but to build no housing for them. They are passed around between different accommodation stations while waiting for something better. Others await both at his first job and being able to move and start. If happiness in society is based on consuming and work, so many people are living in exclusion, with very limited possibilities to influence their luck. I myself am both poor and unemployed and both see and experience how society treats people different. The poor man's tool is the word. Writing is a way to keep going in expecting, the writing is also another way to exercise the mind and intellect, another is reading books, run and walk and listen to music. Writing is a way to relate to the real world and be human and fight on no matter what obstacles put in the way provides energy and hope for the future. I am a viewfinder as much as I am seeking employment. I believe in the meaningful and humanist. Writing is a way to process and create something out of nothing.*

*Society is built on different hierarchies, in which the hierarchical society is ruled by the complete system, with samhällsinhägnader and possessions which also gives shape to alienation, and where the main task seems to have been to mimic the system, instead of making it visible and highlight new social problems that exist in the outer periphery. Inequalities give pen his fervor as much as the pen gets new ink new injustice. It's so easy to fall into the power*

*structures and hierarchies, only becomes a movement that is determined by someone else, rather than man himself creates his movement toward the future and are driven out of their own objectives, their visions and insights of life. It is a journey where humans have accepted rules, goals and visions as not particularly themselves, without falling into a weekday where other determines the future plan and its terms. In a power play that human beings may resign ahead of itself and resignation in the face of the fact what it means to be human, that's the big difference between being human and being able to use themselves, their knowledge and only play the role of others provides, whether we like it or not. It is a question of human dignity and the preservation of their identity. Freedom is never to let go of what is most important in life- preservation of human dignity and identity. Society does not need more of undocumented identities without more real people that do not fade and disappear into the big-city anonymity.*

**The present conditions must always be improved and renewed to the new modes to be able to express it, that puts human dignity in the first place.** In the modern and stressful contemporary trend industry at high pressure, working shift and working seven days a week. The rate of production must constantly increase. It does not appear to be human dignity which ended up in first place, but the rate of production. One might ask what all serve to; is it really the most important thing, that it produced as much merchandise as possible? The image and portrayal of our time are becoming lopsided and poorer. Our time showing off a new form of poverty, a hidden poverty, lack of human dignity. The democracy state that would offer citizen the same rights, the same human dignity and equal opportunities is as lopsided and unfair that the economic differences. How often do not talk about the importance of equality ideals, yet seems to increase the imbalance between people. Mountain gap between the richer and poorer seems to increase rather than decrease. It must surely have been the object of democracy that it would stand as a guarantor of human dignity and prevent avhumanisingen may continue in the welfare system but still continues dehumanization.

**Contract for human dignity will always need to be renewed for each generation. All people have the same value.** There is no value to engaging in horse-trading with. Along with the short-term is also another consequence; superficiality and superficial values. It helps develop and nourish a flat view of humanity expressed in "either/or". The superficial have no depth dimension of who we are. After all, it is inalienable values that are at stake for the human being: it's about human dignity. If human dignity Prize put on games with different methods become man in the end nothing but a cog in a machine. This inalienable and irrepressible value associated with it that every generation that lives must be conquered again that it should not be forgotten. That is what makes the human being to human being. In this fight in times of change, it must withstand various forms of criticism to slowly be able to be corrected.

**Our time reveals that economic growth is limited and that any attempt to increase "maskinvärdets" gains also ultimately lead to losses and reduced the value of "human dignity"** and other important social and human dimensions of life. Today, productivity and efficiency put ahead of human dignity and the production speed before freedom. Today's medicine and solution to even greater gains and continued social development is about developing new rationalisation methods to further accelerate and drive the productivity, effectiveness and speed. The distance between machine and man grows to an extreme problem,

between what is good for the machine and what is less good for man, and where the best or better option disappears away in uniformity.

**In the characters seem to be the highest priority, to develop "the perfect mechanics", rather than "the perfect man".** Technology made in advance *"the perfect mechanics"* against *"the perfect man"*, where the selected end towards the ultimate goal then is to put *"the mechanical skill"* or *"human dignity"* in the first place. Lack of communication means that politics has become economy and economy has come to be about technology. **Therefore, everything must be expressed in money; it's that people do not pay for are not considered important. The individual's absolute value does not have the same high priority as in earlier societies when human dignity was the only and absolute value.**

**Earlier handed the man learned of his life, today requires special technology based professions standing professional updates and training in a new way.** The constant update need is met by the human need to find security in their knowledge, habits and routines. These rapid *changes* is sometimes done with such speed that they barely have time to be socially anchored before the next change. There has been a shift from *innervärlden* to the outside world, where the internal compass had a unifying focal point to assume – a private centre – where humane had formed the central focus. The consumer culture has come to be more outreach activities in an outer reality, where the starting point rather than have been many divided thoughts and fragmented ideas. ***When this shift from values in innervärlden to the outside world takes place, so weakens the human compass "***, which for so many centuries pointed out a clear direction with everyday deeds and documents. *The internal human compass had a single collecting agent point to start from, a private Centre, where the starting point of the otherwise fragmented thoughts and ideas from the outside world instead of innervärlden where humane had been the hub. The ethical and moral power is a self-sustaining force, in the same way that the Sun's rays come from within its source. For some have religion and belief in a God become the single source of renewed vitality that has come to stand as guarantor of human dignity and a moral compass and guide for eternal values as human dignity uncompromising value, joy, love, solidarity, membership, identity, warmth, trust, security, social community, participation, meaning and depth, confirmation, new hope, prayer, mercy, compassion and mercy and inner depth and inner development. Change starts from within. You cannot change the outer world, if not human transformation first begin from within. No one can do everything, but individuals can make a big difference. Today's outward-looking lifestyle in the outer reality does not allow man to dig so deep in itself, that it could find all the secret and the finer points of view, with which on the basis of an ethical perspective to see and consider the world with.*

**In the increasingly intensive rationalisation it is no longer the man who is at the center of her goals and ambitions, but it's the economy** that is the center of their own interests. In this absurd development will man to emphasize the necessity of hope, innovation, innovation to once again bring up the faith in humanity and solidarity. Today's new global and technological changes have meant that the living conditions and human living conditions created a new political terrain that orient out of. The rules of the game which reads; It is no longer the man at the Centre, without the mechanical materialism which considers man as products and subject to impacts and that means and objectives to achieve a higher economic growth.

During a long life passes man, as a rule, different periods in which questions of human and existential nature take centre stage. It asks for the meaning of life, wonder where you're going with the own life, what it this life would be, perhaps revolts against society and authority figures, you can feel integritetskränkt and mistreated by authorities or have been humiliated and feel a concern for the future. Concern is a human and completely natural response to maybe outer social changes.

**In the digital society get the words to "the human being must be at the Center" stand against "the machine must be at the Centre".** The end result of the increased rationalization of the entire life in accordance with an economic-technological basic principle seems to be a large scale growing irrationality. Rationality-irrationality is also unfortunately a source of new alienation – a form of Kafka-like mazes that rather twisted and was ignoring the needs of the citizens than they took account of them. Rationaliseringens apparent side effects called uneasiness, indifference, estrangement and alienation. People want to be seen, to feel needed, and be taken seriously.

**The background to the human perception of society's pervasive changed should be, that in many other areas proved impossible for** the people that shape life in accordance with their own wishes and needs. While it used to be in a constant battle against the forces of fate "was occupied by to make sure life's necessities, objectives are set higher now. People don't want to just survive – they want to live and fulfil themselves. Individuals want to know the value, want to be taken seriously and be treated accordingly. They have responded to the words to "the human being must be at the Centre". These expectations – with the self at the Centre – are directed not only externally, but also internally. The Interior life is about people's personality development, their processing of their own experiences and experiences, their expectations of life and ways to respond to it.

**Samhällsatmosfären in society can either benefit or endanger "the Interior life." Beyond the cover point becomes constantly larger GDP –** but also people's problems. It is not just nature that plundered and destroyed, the people themselves are now beginning to suffer, which quickly becomes exhausted or obsolete and eliminated in a production system with ever-increasing work rate. Beyond the cover point appears to be any improvement on the "outer planets" to command a high price on the "inner planet".

This is a livshämmande development for people living in a democracy. In the economic society was no longer human standing in the Center, but they had been to the means and objectives of the economic stage ring's sake. The question is what happens to social structures if it is never possible to question its methods and the impact it has on issues involving discrimination, poverty, social injustice, confidence, sense of responsibility, the democratic openness, freedom of

movement, freedom of choice, community and social conflicts and social justice. It will probably not happen something and arrest means even more decline. The problems that today occurs in big cities such as alienation, begging, homelessness is a reflection of what happens when competition increases as more and more people move to big cities in the tougher community development. These problems are expressions and reflections on real and human needs in society. To deny or ignore deny people's social and human needs is also a denial of human rights which democracy will host.

"The image of the naturally rich, harmonious and free human being who would rise up in their perfection when the shackles of social oppression and social injustice occurred, has been a live source in all reform movements. Trosvisst and sustainable, they have fought for the freedom of man of longing. But today this ideal conception has been a source of disappointment, sometimes bordering on misantropi. When the human being after generations of toil and struggle had got security and freedom like never before, did not become a reality of the beautiful Greek God's images by decades adorned the covers of progressive books and magazines.. //.. nor are there many signs of gratitude for the new freedom and the good life she has received. But one need not lose courage if one is willing to revise its own opinion and gives up a misleading pipe dream. "

"Once upon a time it was claimed with confidence that the future lies in human hands. Modern pride denied thus the divine and put all their hopes in human resources. Today is shifting and decentras the human, and everyone seems to once again be able to take hold of the future ". The consumerist ymningshornet grow symbiotic with the risk society and create inconsistencies. The melody of "economic Gospel," with its promise of freedom seems lead-today instead of our time most awkward social paradoxes; the more people get it, the more it seems to discontent spread. All would and should get better – though missing the experience of several people to have a good one. Man has never had it so good and yet complained over everything, where the consumer society's promise of freedom and happiness do not always agree what it promises, and people are disappointed when they don't get what they pay for. The creation of happiness and freedom through consumption can lead to *"some bad feeling of modernity"*. The welfare State's promise is about to be and become happy by consumption.

**The financial needs are socially created and has no natural saturation point. Never has man as much as it is today believed that economy is the solution to everything. Faith in the economy-the vastness of opportunity has become almost a religious power that money solves all the problems and concerns of our time. Money, money, money, work, work, work becomes the solution to all problems and conflicts, while "kept the mask": you have to "keep smiling". Happiness would easily be classified into such things as giving a short-term or a long-term and more lasting happiness, or as a common Greek name puts it: a common Greek name view on consumption could be translated to this: back in the day people wanted to have things because they were useful and filled a particular function (natural and necessary requests), later wanted man have things to improve their status (natural and unnecessary requests) and today people want to consume in order to fill up an inner void, a pastime, or because they really are bored (vain and empty request). Simplistically, it turns on how consumer habits have**

changed over time. Shopping is no longer a necessary evil or chores, but emerges as a leisure activity. Now considered a day to walk around the Mall as a pleasure.

### **Buddhism and economic happiness**

*"While the materialist is mainly interested in goods is Buddhist primarily interested in liberation. But Buddhism is "the middle way" and therefore is in no way hostile to physical well-being. It is not wealth that stands in the way of liberation without desire for wealth; not enjoyment of pleasant things without lust after them, the Buddhist philosophy of Economics is therefore simplicity and non-violence-from the economy's point of view it is amazing with the Buddhist way of life that the pattern is so extremely rational – surprisingly modest means gives excellent results. For the modern Economist, this is very difficult to understand. He is used to measure the "standard of living" with the size of the annual consumption, at which point he always assumes that a person who consumes more is it "better" than one that consumes less. A Buddhist economist would consider this approach excessively irrational: Since consumption is merely a means of achieving human welfare should the goal be to achieve a maximum of well-being with the minimum of consumption. "*

Maybe people are starting to open their eyes to the assiduous efforts to get the better of itself develops problems. The joy of life and other human livskvaliteter are being rationalised away along with the useless and machinery it disruptive.

**Seeking happiness – to develop a life attitude that has its similarities to a car with either a high or low fuel consumption.** People would often be able to travel as many miles as possible at the lowest cost possible. Simply to get more by doing less. Happiness in this context has its similarities with the car's fuel consumption. Developing a lifestyles who are constantly looking for the short-time happiness means that lifestyle becomes expensive in operation and requires a great deal of effort, while the search, the development of activities that bring a long lasting happiness requires less efforts but lasts longer, much like the car with the lower fuel consumption. The whole of the rationalisation process, entrepreneurship, reduktionismen rests on this Foundation; to get the most out of minimum cost, while the man living in the throwaway society where it is better to fold than repair and mend. Welfare and capitalism's downside is that by advertising propaganda constantly encourage more consumption and harder work. But it produces and contributes also to metabolizing civilization diseases develop. The short-time happiness describes scientists in happiness; We are happy as long as one thing feels new. When the psychological value is used up thrown it away. In brief, one could describe this psychological process; Today's consumer lifestyle is based on the assumption that we take from "out there" to nourish "the inside". Irreplaceable and limited natural resources formed the subject of a short term behovstillfredsställande.

**The liberty has today come to be about things and about buying things to own things and then hang out with things (like your computer).** Erich Fromm writes that those Western societies are governed and shaped on the basis of ownership lifestyle. One of Fromm's last books: *"to have or to be"*, became something of a summary of his philosophy. Fromm argued that human beings become more powerless and alienated in a technology controlled society. He criticizes a culture in which maximum production and consumerism has become the meaning of

life. The problem seems to today have been to life to run away so much, where the constant increase and overrun of the earlier ideal or threshold leads to; The economic wheel fired constantly at by; When a personal, social or economic needs are satisfied is next in the queue and waiting because the needs are socially created and lacks natural saturation levels. In its quest to seek continual expansion of economic growth implies that "we have a social condition in which there is lack of clarity about the values, objectives and standards, and where each satisfied needs are the basis for the new requirements". Durkheim calls this state of anomie. "The sophistication of the disappointment" or social paradox that the better the people get it, the more it seems to discontent spread.

The materialistic quest for happiness and meaning has been a development in which human dignity through consumption and branded can be strengthened because people identify and strengthen their identity through the goods and services it uses. In the modern society have much today come to be about the real value of a commodity, product, or the added value that a human being can contribute to increasing the economy's constant need to exceed. Currently, the pressure from a system that relies on its repressive and destructive productivity in an inhuman manner declare everything into a commodity that can be bought and sold. Philip Samson observes: "Has such a consumer culture is well established, is completely indiscriminate and everything becomes consumer items, including meaning, truth and knowledge". Today's generation of people are the only people who grow up in a time when everyone is called upon to maintain consumption as a way of life. Today, everything is weight to the outside world needs where everything can be consumed, and where all are invited to live life according to the lifestyle of consumption external sales pitches. Human beings live in a society that consumes everything. In the outside world can man konsumentstyras. One could say that there is a "*behovskapitalism*" or business industry that is dependent on people's consuming. It is trying to continually expand. Consumer spending and economic growth will be dependent on "*modernity hubris*".

In the battle for man is to win consumers. Human dignity has become a product, service or a commodity, which manifests itself as that man through various products can strengthen its identity, status, branded or thereby increasing dignity. The superindividualistiska culture feeds on people's discontent — or should I put it like that it's advertising that plays on people's feelings. The men on their advertising messages and of the sense that we're going to smoke cigarettes, use the right gasoline and buy the right car, buy the right fashion clothing with the right label inside, not because they are different, but to strengthen our derived a sense of identity. One would first think that they want to help or enhance other sense of identity, when they really are more interested in strengthening their own position and sense of identity. The historic changes in consumer behaviour can be described as; Epicureanism's view of consumption could be translated to this: back in the day people wanted to have things because they were useful and filled a particular function (natural and necessary requests), later wanted man have things to improve their status (natural and unnecessary requests), and today people want to consume in order to fill up an inner void, a pastime, or because they really are bored (vain and empty request). Simplistically, it turns on how consumer habits have changed over time. Shopping is no longer a necessary evil or chores, but emerges as a leisure activity. Now considered a day to walk around the Mall as a pleasure.

**In the past, they built homes and civilizations, today do you build business offices and shopping stores. Democracy has become scheming, studied, manipulerbar, nihilistiskt single**

**and cynical where everything counts in money where the motto today has become; everything, everything must be expressed in money; what people do not pay for are not considered important. Man's absolute value and humane unit has therefore acquired a secondary place in the development, which always can be influenced, changed or increased through buying status or branded as an example.** Erich Fromm writes that; Man becomes what it has and what it can consume, but at the same time ask the important question of I is what I have and I lose what I have, what am I then? Man must come to realize that unrestricted fulfilment of desires does not provide well-being or create happier and healthier people. Socrates says that; The key to happiness, he argues, is to turn away attention from the body and to the soul. By harmonising our desires, we can learn to quiet the mind and achieve a divine like State of peace. *Buddismen's "middle way" and therefore is in no way hostile to physical well-being. It is not wealth that stands in the way of liberation without desire for wealth; not enjoyment of pleasant things without lust after them. The material happiness evokes the thirst and desire for more, while the degree of spiritual happiness and still balance the because it is not driven by vanity. The consumer society living on people's vanity. In a busy culture, people have less and less time to bestow the Interior and human confirmation, and many are therefore abandoned to hanging out with things, and take also reflected that the modern passiviteringskulturen. Such a development is in danger that people want to consume more to increase satisfaction or to reduce dissatisfaction/uneasiness. This materialistic trend described as consumer device.*

*Spiritual nourishment nutrition driver not on this development and excites the vanity, but rather gentle and balance it. It expresses a certain gratitude for what they have, rather than what it does not yet have.*

Abraham Maslow points out in his analysis of human needs hierarchy that it may be the case that the more need for life's living as a met, the more interest is focused on more subtle issues. Once the physiological needs and the need for external security have been met will be other needs up to date. They can apply affinity, confirmation and internal development. Maslow's theory can contribute to the understanding of tillitsbristen as a growing problem of our time. *"Ignorance of the individual in conjunction with profit hungry marketing of questionable products and services affects the possibilities to maintain the health."* To be caught by the present moment can be just as rewarding and liberating, it can also be limiting and restrictive on freedom.

It's not just the perception of knowledge as changed, but also the perception of time and money – "time is money". Knowledge, time, and money has become a growth generator. In this course of events shaped performance society and unwittingly fed man with capitalist message; "make the most of the hours, otherwise you lose years". It also gives shape to the career thinking. The motto is clear; "you become what you are performing", or your status, what you can consume, and the technology community has the motto "appears I therefore I exist" has become highly topical. It constitutes the very foundation of an ethos in which life events are all about that man is called upon to make something of his life, taking advantage of their opportunities, calculating, invest and expand. In this development may man more and more times that must reconciled, fitted, pieced together, times that may not overlap. The society is governed by the ideal that is based on a constant overrun where concepts such as faster, more, higher, bigger, better control a fully consumerist with daily advertising influence everywhere, no matter which media to use. It's all about speed, productivity and efficiency associated with time, success, economy, consumption and growth.

**What is old and great philosophers to modern day thinkers have written about happiness by. The psychological and philosophical pursuit of happiness began in China, India and Greece** for almost 2500 years ago with Confucius, Buddha, Socrates, and Aristotle. We can find the remarkable similarities between the insights of these thinkers and what modern thinkers have said about happiness.

**What is happiness and what makes life happy? Aristotle meant; "that sense of ethics is the pursuit of happiness.** For him it was happiness not a goal at the end of a long livsfärd; it was the way in which people walked along the road of life. ...lyckan is not a blissful state beyond all policy options, but a way of living together with others, a life form that you constantly have to fight for, and which we gradually learn to realise everything better in the same way that a friendship can become richer and deeper with time. "

**Fortune's goal today seems to be about to reward the egoistic happiness. Gender ideals and solidarity may stand aside due to the benefits always rewarded** before the common good. The superindividualistiska have pulled off because social needs do not have a natural saturation point. So therefore never ceases the self-interest in society and it makes society poorer over time. Mass gains in welfare makes many poorer on resources and knowledge. It complicates unnecessarily the human condition to be able to enjoy life with a decent level of economy, not only with minimal allowance for their survival.

**Viktor Frankl writes; "that man in his later development has suffered another loss by the traditions that shaped and supported her** behavior is now rapidly disappearing. She doesn't have some instincts that say her what she should do, and she does not have any traditions that tell her what she should do ".

"The old farming society's cohesion and values has in a very short period of time been replaced by technology society structures and construction. 1800-century social transformation created not only a new landscape that furnished although in the social landscape in which individuals, groups and classes moved in; at the time, changed most of it in a slow pace. The old peasant society functioned in the 1800 's as a binder in which identity was recognized in the local community. Today, it can be said that this kernel or community in the technology community have been eroded over time.

People hang out today more in the cyber world and have therefore not the same central core to gather around. As the new class society grown so too have social relations changed. As society changed so quickly, so does it also geographical mobility and with it follows at the same time, new need for simple and clear codes, select identity and class boundaries. In a rapidly changing environment and contemporaries have individual establish other social anchors them as neighbourhood and peasant society's collective previously offered. "

**What does the Bible say about lasting happiness? You can imagine that the words "*daily bread*" is a symbol of spiritual nourishment and aims to bestow a form of spiritual happiness** and confirmation as gentle and balances the craving and reduces the vanity after more. Spiritual happiness is driven not by vanity mechanisms. Materialism and advertising messages aimed at specific to the opposite-to the consumer unit, to work more in order to be able to

consume more, where the search for happiness evokes the thirst and craving. Materialism and greed often hear together and also lacks natural saturation levels. Another example from the Bible that might aim at lasting happiness is Jesus encounter with the Samaritan woman at the well, in which he expresses the drink of this water and do not thirst for more. The economic system have åtsidosatt vital and human needs and guiding principles by constantly (manipulate) the possibilities for more profit for the good sake of the economy. The natural science has developed an extraordinary ability to leave human needs and issues aside, they deeply ethical. In many cases, **human needs** have been replaced by **technological needs**.

The social environment of concern people express is due to an irrational economic and **technological development**, where human needs have been replaced by technological needs. Meanwhile more or less consciously a technological development which "human needs", and biological ones, are being replaced by "technological needs". The external technological needs may replace them inner human needs. The world as this technologically controlled sense trying to accomplish is to explain all natural and human needs as something that can be solved by technological needs solutions. Is it an unrealistic technological utopia to solve human needs with technological needs? It's like asking for bread and be offered a stone. "Those who turn to the professors of ethics and ask for the bread may not even a stone, but simply a stream of opinions."

**Epicureanism distinguishes between three types of craving: Natural and necessary desire, natural but unnecessary requests, and "vain and empty" request.**

**Examples of natural and necessary request includes the desire for food, shelter, and the like.** Epicureanism is of the opinion that these requests are easy to meet and hard to eliminate (they are naturally tightly linked to human beings), and they are worth to meet because of the pleasure they give when they are met. Furthermore, the necessary for life, and they are naturally limited; If anyone is hungry, it requires only a limited amount of food to fill the stomach and thereby requested. Heracles encourage to comply with these requests.

**Vanity asks include such as craving for power, wealth, fame, and the like. They are difficult to meet, in part because they have no natural border. Vanity lacks a natural border in the same way as the social needs that are created do not have natural saturation levels. Today this development has gone so far as to when people such as turns out without makeup makes them praise for those daring showed unvarnished side and was actually quite natural. It seems to today have been an abnormal ideal to just be natural at times where the vanity pushing of various utseendefixeringar no one really likes, but can be found everywhere. Vanity also runs up luxury consumption to heights that man buys such them then don't use. Greed also lacks natural saturation levels and is also affected by vanity mechanisms, which more often want more. People do most like everyone else does, but that's the way it looks.**

**Sometimes people have time to enjoy freedom because of too much work, stress or a crammed calendar.**

**Simplistically, one could sum up the consumer society with the following words;** The constant economic stage ring and the idea of consumption and the lack of natural saturation levels can be likened to this quote; "in the same way that one can always serve someone an extra snack for those who are already gorged: what people don't feel the need to man still room for more." The philosophy of consumption is based on trying to push down an elephant in a rävlya and stretch the boundaries of what people really need and benefit from a slightly simplified explanation because there are naturally generous people also, and above all not-for-profit organizations that are giving and solidarity with the needy as its hallmark.

In the end, it's about self-sacrifice, that **it is more important to give than to take. It's not about how much you managed to accumulate throughout life's journey, but more about how much you made during the trip.** A change in lifestyle has its price and may mean that you have to give up. ... //.. one wonders if people are willing to pay that price, if many consider today's opportunities and amenities that so obviously necessary that a change of the basic pattern on a voluntary basis cannot be brought about ". In överflödessamhällena there is a tremendous waste of the Earth's resources and set out generally as something having been recently refurbished. Not necessary is a question of respect to others and concern for future generations.

There are people young and old who started to protest against the emphasizing of material happiness, against the human instängdheten, against performance and consumer friendly, and against the livshämmande element which permeates the general consumer lifestyle. A society that is changing, change also claims-level. This means in its brief that human beings adjusts its level of ambition and lower their expectations to some extent on what is considered essential and non-essential. It is far from all that is needed, in the same way that the suitcase does not need to be filled with everything at holidays.

Changing consumption habits will sooner or later become necessary because growth cannot be made permanent and constant increase in a world where those non renewable resources are limited on this planet and is shrinking faster than ever before, as more and more people are in need of these. If exploitation continues with today's intensive speed so the risk that heritage leaving a utplundrad Earth to future generations.

**Aristotle writes that; It is easy to see that we are money, pleasure, and honour only because we believe these products will make us happy. It seems that all other goods is a way of obtaining happiness, while happiness is always a goal in itself. The Greek word which is usually translated as "happiness" is *eudaimonia*. Eudaimonia is different however from the modern concept of happiness in that the former refers to a more permanent state of happiness or well-being.**

**Man and the consumer society's conditions:** If you gave people the choice between getting what they wanted and not get what they wanted, would choose to get them what they want every time. The satisfaction of desire, would get the person think that it does make happy. Utilitarianism, which is based on a theory that is based on maximizing the benefits, that is, to maximize the outcome of luck and minimize the outcome of suffering. The principle is based on

a lyckomaximering. Consumerist hedonism (by Greek hedone, "*pleasure*", "*lust feeling*") puts the enjoyment that a central objective of human endeavors. Psychological hedonism is a theory based on a search for pleasure and the avoidance of suffering, and that this is the only impetus or motivation. Many religions grounds is not based on an avoidance of suffering, but to grow and changed by their experiences that in the past led to suffering. It is often when people find new options as they often also leads to new ways and often to a happier life.

*James Williams. write and have many insights on happiness, "that the idea of happiness is to orient themselves a higher purpose, even if the aim cannot be rationally proven to exist. Those who suffer from a "crisis of purpose" should be strengthened with more enthusiasm for life than those who just go through the motions and taking the easy way out. " Maslow also talks about happiness as a quest to take account of their highest aspirations. Growth, self-actualization, pursuit of health, becomes the search a longing for identity and autonomy, and quest up (Maslow 1954). Plato also writes about the development of the higher faculties with the words; Plato writes in his grotliknelse that humans "have to practice to be able to see it that is located higher up". Human ' wisdom means a transformation of the knowledge of the truth to decisions that respond to reality. " Knowledge liberates and creates new conditions for making the future more than the past. "What is needed is an entirely new way of thinking to solve the problems we have created with the old way of thinking.*

The all-encompassing desire comes from the Latin term "*conatus*"-can be summed up with the word "*striving*". This means that go beyond the known and is translated to *exertion, endeavor, impulse, inclination, tendency; undertaking*, and which was used in early psychological and metaphysical theories to describe the inherent inclination of a thing to continue to exist and in some sense extend itself. Latin conatus comes from the verb *cōnor*, which was first developed by the Stoics (333-264 BCE) and peripatetics (c. 335 f.Kr. These groups used the word "*hormé*" to describe the movement of the soul towards an object, and from which a physical movement results. Classic thinking; Cicero (104-43 BCE) and Diogenes Laertius (c. 235 CE), expanded this principle to include an aversion to destruction. Spinoza (1632-1677) applies the term and uses the whole phrase, "*conatus sese conservandi*" (the pursuit of self-preservation).

Spinoza writes that it is natural for humans to strive for more and more complete knowledge, which he describes as that we want to realize our true self, get up to the increasingly all-encompassing knowledge of reality. Conatustermen has also started to appear in the climate debate for the representation of natural cycles that non should be prevented. Man achieves freedom, if it can free themselves from false knowledge.

In Spinoza's world view is this policy applicable to all objects, and are in addition to the truly distinctive essence of things, including the human mind and moral principles ...//... describe an inclination of things to increase in power; rather than simply continue to exist statically. Even the Holy Scripture Word Conatus principle by describing that nothing may remain static in Romans 8:25-26 "*in hope we are saved – a hope that you see the met is not no hope, who hope that he already sees? But if we hope for what we do not see, then we are sustainable.* In Hebrews 11:1 depicted an image of process how faith turns into knowledge; "*Faith is the Foundation of what we hope for. It gives us the certainty of what we cannot see*". The spiritual principle of the conatus would be expressed as; How would man be able to crave such it already has or have attained. Spinoza writes that it is natural for humans to strive for more and more complete

knowledge, which he describes as that we want to realize our true self, get up to the increasingly all-encompassing knowledge of reality. Conatustermen has also started to appear in the climate debate for the representation of natural cycles that non should be prevented. Man achieves freedom, if it can free themselves from false knowledge.

Even Charles Darwin expressing similar ideas: Charles Darwin writes in his autobiography; My brain seems to have become a kind of machine threshing out general laws from a large collection of facts, but I can't fathom why it caused atrophy of that particular part of the brain that are necessary for the higher taste.. //.. the loss of this taste is a loss of happiness and may be harmful to the intellect, and more likely for the moral character, in that it weakens the emotional part of our nature. " Abraham Maslow's "hierarchy of needs", according to his writing that when the physiological needs of people are met becomes other human needs current. Those that can apply affinity, confirmation and internal development. This new desires and new needs can be recognized as an exploration around us and what's going on, so that you, optionally, can customize their lives and behaviour afterwards.

Some authors describe the higher faculties dozed for the benefit of the lower more selfish minds. Others believe that the happiness that the consumer society provides, in part, is a form of selfish happiness based on HA-craving, while the deeper and more lasting happiness is of an ethical nature.

Marcuse speaks in "*Eros and civilization*" about an aesthetic culture in Schiller's spirit; the restoration of the sinnlighetens right. The liberty will have to be found in the release of sensuousness rather than of reason and of limitation of the higher faculties for the benefit of the lower ..//...en culture requires. aesthetic total revolution in the way to perceive and feel. ..//...befriad from the pressure of torturous aims and achievements. ..//...kan man återskänkas the freedom to be what she should be. "

Dorothy Sayers, who is one of the finest interpreters of Dante as well as modern society writes;

"That Dante's Inferno is a picture of human society in a State of sin and depravity is something that everyone can agree with. And because we are quite convinced that society is on the wrong track and hardly move towards perfection, it's pretty easy to see what are the different steps for the deep ruin: fåfångligheten; the lack of a living faith; development of a lax a morality, gluttonous consumption, financial irresponsibility and unchecked moodiness; a self-righteous and staunch individualism; violence, sterility and lack of respect for life and property, including the routes; exploitation of sexuality; the impoverishment of language through advertising and propaganda, the commercialization of religion; during the blowing of superstition and the forming of human thinking by mass hysteria and all manner of "troll bindings"; corruption and graft in public affairs, hypocrisy; dishonesty in tangible things; intellectual dishonesty; during the blowing of discord (rate against class, nation against nation), forgery and destruction of all means of communication; exploitation of the lowest and most silly sensibilities of the masses; betrayal of even the basics of kinship, country, friendship and loyalty. "

**For Buddha, the way to happiness is based on an understanding of the root causes of suffering. In Buddhism, equanimity, or security, is achieved by loosening itself from the cycle of craving that produces dukkha.** So, to achieve a mental state where you can come loose

from all the passions, needs and desires in life, free yourself and achieve a State of transcendent happiness and well-being.

*A Buddhist economist would consider consumption that is only a means to achieve human welfare should the goal be to achieve a maximum of well-being with the minimum of consumption. It is not wealth that stands in the way of liberation without desire for wealth; not enjoyment of pleasant things without lust after them.*

**Socrates, the key to happiness, he argues, is to turn away attention from the body and to the soul.** By harmonising our desires, we can learn to quiet the mind (desire and thirst for more) and achieve a divine like State of peace.

**Mencius** writes that happiness points to the importance of satisfaction and joy on the road to self-actualization.

**Martin Seligman writes;** Consequently, the final step is the meaningful life, in which man finds a deep sense of satisfaction by using their unique strengths for a purpose that is greater than ourselves. Martin Seligman's theory unites two conflicting views of human happiness, the individualistic approach, emphasizing that we should take care of ourselves and look after our own strengths, and the altruistic approach, which tends to downplay individuality and emphasizes the higher ends of life.

**Mihaly Csikszentmihalyi** writing about the discovery that people experience happiness and satisfaction over the State of consciousness called FLOW. In this State, man is completely absorbed in a task, in which man uses his creative ability. During this so called "optimal experience" feel human beings themselves "strong, alert, in simple control, steadfast, and at the top of their ability." In the footsteps of Maslow, insist that not only Csikszentmihalyi happiness happens. It must be prepared and cultivated by every person, by setting the challenges that are neither too demanding or too simple for such abilities.

**Victor Frankl writes; Man seeks to find meaning in his life as the primary motivating force in man** (he claims that, in the absence of meaning, people fill the inner void with hedonistic pleasure, power, materialism, and so on.) He expresses that every person does not need a voltage solved condition but rather an effort to fight for some goal worthy of him or her.

**Ed Diener gives a couple of examples of *the ingredients of a happy life***

In his latest book; "**Happiness-Unlocking the Mysteries of Psychological Wealth**"

Diener sums up the results of its twenty-five years of research on happiness. He stresses a few key ingredients for a happy life:

1. Psychological wealth is more than money. It is also your attitudes, objectives, and engaging activities in the workplace.
2. Happiness is not always just fine, but is beneficial to relationships, work and health.
3. It is good to set realistic expectations of happiness. No one is intensely happy all the time

One might easily conclude that happiness is about to find out, its mission, and at the same time be offered to be involved as a hope for the future, which can help people to find their task to orient itself towards its interior, higher and real purpose. The goal, vision or orienteringsobjektet can be a feeling, an identifier, a story, a fantasy-an idea, a first sketch, a dream or an interest that gives meaning in life.

## CAPITALISM'S TITANIC

### Chapter 12

#### Leviathan

#### Panopticon

#### " Platonpolis "

See the free will and can it exist no freedom without free will? Who will be the man to please and who like to follow the man? The philosopher Hobbes, who was a strong supporter of a strong, central Government, called the State Leviathan. It may seem strange that a supporter of a strong State is similar to State at a monster. He writes:

*" And see what power he possesses in his hands, what strength he has in his pants muscles. He carries his tail so rigid as a cedar, an art rich wickerwork are tendons in his leg. He benpipor are such as copper tubes, the bones in his body to look like bars of iron "*

*It is impossible, it says, to draw up a Leviathan with metkrok.*

*" So audacious is not, that he dare tease him/.../.*

*Who fulfil with jerk him off his armor?*

*Who dares enter between his JAWS pair?*

*His heart is fixed in stone, though such as ground stone in the grinder "*

(V) alet for this is Hobbes is that man otherwise governed by natural condition, and believe that it is even worse, a war against all of us all.

State, Leviathan, resembles the terrible, obetvingliga monstrosities with the same name in the old testament. Everyone sees the State as a monster with it, however, is useful and necessary for public safety, i.e. for individuals' safety. Not only did this. Once a suverä has been selected, the individual will lose all their rights. Such sharing sovereignty out entirely at our sole discretion, without a. Aziz. He also appoints his efteträdare. Suveränens power is based on individuals' fear of punishment and the superb has a monopoly on violence. The superb also has the right to demand oinstkränkt cencurera, literature, all thinking. The superb decide over the churches' dogma and religious practice, as it is important that at only a single uniform learning occurs. All the talk about the individual's freedom of thought was of Hobbes as much sentimental Twaddle.

*Man, however, is bound and dependent on the State.* How man than react, is it with or against their will tied to the State. Some see the State as all good gåvors donors, the source of all the help, all forms of support, maintenance and support, pensions and discounts; for some an endless guldhav bailing out; for others see them take their money. From the beginning the State will send students to the school of education and upbringing, someone called in exercise, determines his rations, setting the rates to be paid, how long to work appoints citizen and indicates the place where it once may be buried. In modern society, everything from beginning to end *is placed in different categories or trade for it to tune according to the categorization of people (and things).*

The State can unfortunately act as the large mount or be the bureaucratic obstacle for different people. It is not too much said, that the State with its bureaucracy is a major problem for every modern man. Already the long line of forms, as it gets produced, similar to the individual about how controlled and directed samhällsmedborgarens existence is. Sometimes the grateful for this, sometimes experience human bureaucratic unpleasant – and even more unpleasant experienced bureaucratic language for many. What people think about the State, it would not be much work överhuvudatget without the State. There would be much to order at all. But man can nevertheless still think about how our time is reflected and think about what freedom really means today. Probably, it is possible to experience freedom in more ways than one.

Hobbes' most important works was called Leviathan, published in 1651. The book led to difficulties and were forced into a deal where he was surrendering his political activity. After a lot of ifs and buts so did Hobbes away but was forced to keep silent in the future. Today it is again highly topical subject several hundred years later because people today also sees the framfarten of how surveillance society is spreading throughout society. On point after point and slowly takes place different restrictions on human freedom-at the personal, spiritual and bodily area. Does technological development to human liberty and to privacy with small steps ever nerprioriteras in the surveillance society? Have the modern information society with its technological tool created a "Panopticon" — surveillance society as a digital prison? It is humanity's new "*digital iron cage*" to construct, where everything can be monitored and controlled? What is common to the new technology no matter what you think about it, then brings them new technologies to big opportunities for new forms of domination. This ruling has man call ability to see the consequences of yet, and where these new technologies contribute in other words to drive out man in an unknown social terrain.

Is today's technology, information and surveillance society a new technology called Leviathan humanity today will see emerging? Where this development manifests itself as a growing panopticon. Does technological development to human liberty and to privacy with small steps ever nerprioriteras in the surveillance society? Have the modern information society with its technological tool created a "Panopticon" — surveillance society as a digital prison? The price of this freedom is constant control and supervision. In today's modern information era, this development with more subtle and elaborate methods and techniques that can be likened to the "Orwellian society", where everything is controlled and monitored, although it is not a dictator who rules visible, there is an anonymous ruling, as a faceless domination.

The word Panopticon comes from the Greek "pan" meaning "all" and "optikos", and means "belonging to the view". It was the British philosopher Jeremy Bentham who at the end of the 1700-century described the Panopticon is a type of prison building which consists of a round building divided into tårtsliknande cells. In the middle of the building is a tower where a supervisor can observe all prisoners but that they can determine if they are being monitored or not. This creates because according to Bentham a "sense of an invisible omniscience". Foucault drafts the same idea with the words to create the appearance of an "anonymous power".

The whole point of a Panopticon in the middle was that because it was physically impossible to monitor all at once, it would them to feel that they were monitoring without being able to determine whether that was so or not, and therefore must act as if they were guarded at all times. The name Panopticon is also a reference to Panoptes from Greek mythology; He was a giant with a hundred eyes and was known to be a very effective night guard. It was only a few of all his eyes who slept at the same time. There were other always eyes still awake.

H G Wells writes in his book "Worldbrain" (World brain), and this trend could be seen from the perspective of today's surveillance society stands out on today. Technology has made it possible to influence, monitor and control people in a whole new way today. Some talk about this development as a global brain – an electronic brain, where everyone is affected and affects in any way. Keep this development in becoming one large Panopticon-experiment of proportions no one really knows where it goes? The world is becoming the raw material for a total administration, which devour even administrators. Domination yarn has become the yarn, and society has snared up in this yarn in a fatal way.

Everything evolves towards super fast, superteknologier, superhumans (robot people), super powers, super large companies, superekonomier and within the environment talks about superstormar in the future. Throughout history there has been talk of a "Leviathan", a monster, a obetvingligt behemoth with the same name in the old testament. The word Leviathan appears five times in the Bible (Job 3:8, Psalm 74:13-14, Ps 104:25-27, Isaiah 27:1 and Job 40:20-28 in the translation from 1917 and in Job 41:1-25 continues the description of Leviathan). In Genesis 1:21 says that God created the great sea animals, where they make up the picture for those large whales. At the same time, it is an ancient mythological sea monster which God in the old testament won over. There was probably no greater idea to based on the creation story that God

would defeat them large sea animals, whales, why it must depict and describe anything else that God won over.

The description of the Leviathan feels more again as a non-naturally-created animals or monsters. In the mythology from the Near East, is attested as early as the 3rd millennia f.Kr in Sumerian culture depicted the myth of the God Ninurta which overcomes the sjuhövdade snake. There have been interpretations and engagements that Leviathan may also be a manifestation of God's fight and victory against them seven deadly sins.

Other interpretations of "I saw a beast rise up out of the sea, it had ten horns and seven heads" (Revelation 13:1), refers to various ancient powers and rulers, which was presented with different images (leopard, bear, Lion, ten horns).

" Ten horn "refers to the first ten Roman emperors. And the depiction of "seven heads" with blasphemous names is about the seven emperors and the State subjected Christians of cruel persecution and used titles, as wounded these religious emotions. This persecution against Christians is depicted in (Dan 7:22), "hornet (the Emperor) waging war against them sacred and subjugated them".

One would in the religious sense, preaching and worship the State and its rulers. Those who have not submitted to the State and the ruler/Emperor suffered by the State's various atrocities. The word "ten horns" are found in (Dan 7:8) and depicts where the earthly power "it had the eyes of a man, and a mouth speaking great words." In (Dan. 7:4-9) depicted the great and terrifying power of these different emperors, "was given the power to rule" and "it was terrible, horrifying and extremely strong". It's all about the Emperor and power is found in (Dan 7:9) where it talks about tronstolar. In (Dan 7:11) depicted the great numbers of people who served the Emperor, "ten thousand and ten thousand stood before him". In Revelation 13:4-6 also describes this worship for (the one that had ten horns and seven heads), "the entire Earth was seized by admiration, and it followed" and "adored" power.

We salute and admire its great power, which at that time seemed to surpass everything else. In its association suggests these images to all secular forces now assembled in the Roman Empire (watch out 17:7; 17:9, 17:13), in which the seven heads and ten horns clearly compiled by Rome, with Roman emperors and with the Roman world's development. The likely alluded to various Princes and emperors of the Roman Empire's history, where Augustus is counted as the first of them, Nero the fifth, Vespasianis (69-79 a.d.) the sixth, Titus short reign (79-81 e.Kr) as the seventh, and the eighth Emperor, Domitian.

In Revelation 1:9 John writes that he wrote from a small island of Patmos in the Aegean Sea. In Roman times the island was used as a penal colony or a place of exile and forced Christians to go into exile. This was the reason that John, who otherwise lived at Ephesus, had now been banished to Patmos. Revelation 1:9-20 is about John's revelations on the island of Patmos. The parable of the sea is about how he looked out over the sea and thought of Rome that lay over there on the other side, and on its great power and cruelty to those Christians. Revelation (13:1)

depicts the first at the miracle that a sea monster that rose up from the sea. Because the verse "ten horns and seven heads" is about emperors and rulers in Roman times, as must also the parable with it rising from the sea trade and depict the emergence and power that accelerated when (Empire) the Roman Empire emerged in Roman times.

Willis Harman and a research team at the Stanford Research University did a major study of humanity's "*possible developments*" and came in a report "*Changing Images of Man*" to the conclusion that there were only two options that did not lead to collective disaster. (These possible developments envisaged and described in 1974). "*The first of them was something called "friendly fascism" – a controlled society that is ruled by a faceless and comprehensive complex of war-welfare-industrial-communications-police bureaucracies with a technocratic ideology. This means basically that the current trend continue into an Orwellian 1984, where stability can only be maintained by force.*

Although technocracy is a hypothetical form of Government so it is that science should be in control of all decision making. Scientists, engineers and technicians who have the knowledge, expertise or skills to compose governing bodies, rather than politicians, businessmen and economists. There is reason for concern in our society to those progressive mechanisation, centralisation and bureaucratisation will make life inhuman. It manifests itself as a stronger bureaucracy on behalf of the Organization, but no more human or more personal to the people or more power to the people in the democratic spirit. When computerization promotes a stronger bureaucracy, turning people's problems to impersonal issues determined by the impenetrable bodies.

Democratisation has increasingly come to trade bureaucracy, which is also a bureaucratisation of the expert in society, with the time in which the expert's role will be completely byråkratiserad. This development is described as avpersonalisering of power, in which the State turned into a machine, whose lack of individual's personal relationship can have an oppressive effect. The State has since become a Bureau-crazy, a business empire, by the people who have the power of this machine gets a dominion over those who must be subjected to the rules and components. It is then the technological expert as bureaucrat, is the step not far away to "*teknokraten*" seen daylight for the first time. In the mechanized or byråkratiserade a form of monotomt and repeated mechanization in the face of people. There is something unpleasant fact about this. The world is becoming the raw material for a total administration, which devour even administrators. Domination yarn has become the yarn, and society has snared up in this yarn in a fatal way. In such a community development mean that "*only through technology, man and nature become manageable objects for the Organization*". At the same time, promotes computerization possibilities to monitor people's behavior. Thus approaching development increasingly the society that George Orwell described in his novel "1984", where everything is controlled by big brother, who is always watching you! A philosopher by the name of Plotinus interested himself to Plato's allegories and myths, where he took up the mystique of dialogues as "Faidon" and "State". He planned a new city, which would be named "Platonpolis" after ideal State, but it was never built. The Orwellian society "1984" is recognized as the supervisory society and "State register".

It is easy to experts, rationalisterna and technocrats are busy hunting up the speed, among its kontrollur, categorizations, generalizations, tables and tables that humans easily forgotten. *"Such a development means a risk of consolidation of the existing power structures, although this must be done in a refined manner and not by directly deny people access to information. It will not increase the common people's eyes and ears as much as Big brother's eyes and ears. This big brother can take the form of a "State of registry" where society account of social welfare and the law and order monitoring human actions. "*

Harry Martinsson "in his album" Aniara "from 1956 manages to capture many essentials as recognisable in today's modern society. What distinguishes "Aniara" is that the author has managed to align the epic poem ancient forms of science fiction content. EPIC is an existential reflection of the individual human and humanity's fate. Something that is clear is that the author would like to ask the question why human beings have a tendency to use the collective knowledge and intelligence to do things that harm the environment and ourselves. This destructiveness is symbolized in Aniara of the spear that smart way through space, always at a faster rate than the spaceship. Aniara is thus the logical answer to people's reluctance to see the consequences of his was. According to Martin's son is epic Aniara a powerful warning, a box office draw calls for future generations. Aniara is also a series of visionary laments for a lost paradise. The story takes place aboard the goldondern, Aniara, a huge spacecraft which at each travel routinely carrying eight thousand emigrants from Earth to Mars and Venus, because Earth is damaged by environmental degradation and nuclear war. On one of these journeys forced Aniara swerve for an unknown asteroid, will off course, ending up in the meteorite shower and lose control ability, but continues in other unscathed with undiminished speed out of the solar system and into the unknown.

" The rest of the story describes how the crew and passengers react when the unimaginable goes up for them – that no recovery is possible anymore. What remains is an existence aboard the Aniara forever, or at least until stocks run out. An often-quoted figure of Aniaras location is the comparison of the spaceship with "a small blow in God's spirit glass." Spaceship high speed in a human perspective contrasted strikingly with its almost stationary relative to a sufficiently distant vantage point in an endless room-time. It becomes clear how little and lost man appears outside his earthly frame. In Aniara depicted how people seek solace in religion, sex, philosophy and the beginning of Mima, a kind of all-knowing computer, possibly divine, which captures fragments of thoughts and images in space, which serves as entertainment and spiritual food for the hungry on board. After the hand is regarded increasingly as a goddess Miman at whose altars passages kneels, but eventually not Miman can carry all terrible insight into man's deeds. She breaks down and dies of grief.

Human beings are not prepared to understand or deal with the constant media flow of information on accidents or disasters. Media contribute increasingly to convey "the wound" – and in this new image flow is lost much of the essence and there may be more difficult to interpret what is going on. *"Teknotrötthet can lead to apathy and charged the human grasp and therefore have an förslöande effect. Yes, accidents that it sees on their computer screens is likely*

*to pass by as it would be an entertainment video. In such postmodern society is in danger of man to be a spectator rather than actors in life. "*

What is completely new to man throughout the technologized society is that the Internet and all its branches all over the globe can be seen as a "global brain", a worldwide electronic brain. Talking about the input and output of the brain: the brain is the hardware, while the result of the data that it perceives and processes are software.

Marshall McLuhan argued that all human beings are enclosed by the electronic image media in their space and time. ...de extends her central nervous system over the whole of humanity by immediately lead it through the room and (then) time ... especially the establishment of a hybrid bond between various media. ...mediet is the message because this regardless of content is a message of a new sensuous community, that we in the electronic age carries all of humanity "as our skin". ...genom media, our ears and eyes now perceive the whole world. ...hela the world has become a close society-a global village. ...han mean that the media is going to make us feel for all humankind and make us deeply involved in the world. They come in short to make us to ethically better people. "

It rests an elevated idealization and praise over the new technology that we are blind to how it is also affected by the accidents that can cause, and where freedom instead of lack of freedom because you can never disconnect technology. Have the technology, machine and robots become somewhat idealized and raised without notice it? There is an unpublished material on the Folke Fridells criticism of the modern machine civilization, where the headline reads "To avideologisera the machine".

He expresses; "The indirect democracy is so very indirectly to a vacuum created around the individual, whose position must be considered as rather helpless rather than equal. This vacuum was not something that came out of the modern technology, but was linked with an uncritical new worshipping, a new "maskinreligiositet". The Orwellian society and space epic Aniara combine to give a new image of an ' electronic Panopticon "-Miman in Aniara described as a kind of" all-knowing computer "and an Orwellian society ruled by a" faceless "and comprehensive complex controlled by bureaucracies with a technocratic ideology.

The artificial intelligence, the man-made man, the thinking machine or whatever you want to call it, is the message of the space epic Aniara to; "*There are certain characteristics of miman brought in it and seems to be there in the courts of such a nature that the human mind never wandered them. ...uppfinnaren was completely beaten that day, he found that half of the miming he invented low beyond analysis. That half invented by miman itself. "*

Keep the modern world technologies and create their own artificial and non-natural "*State of the Leviathan*" with all its various mechanized war machines and "art robots"? Everything evolves towards super fast, superteknologier, superhumans (robot people), super powers, super large companies, superekonomier and within the environment talks about superstormar in the future. Throughout history there has been talk of a "*Leviathan*", a monster, a obetvingligt behemoth

with the same name in the old testament. The word Leviathan appears five times in the Bible (Job 3:8, Psalm 74:13-14, Ps 104:25-27, Isaiah 27:1 and Job 40:20-28 in the translation from 1917 and in Job 41:1-25 continues the description of Leviathan). In Genesis 1:21 says that God created the great sea animals, where they make up the picture for those large whales. At the same time, it is an ancient mythological sea monster which God in the old testament won over. There was probably no greater idea to based on the creation story that God would defeat them large sea animals, whales, why it must depict and describe anything else that God won over.

The description of the Leviathan feels more again as a non-naturally-created animals or monsters. In the mythology from the Near East, is attested as early as the 3rd millennia f.Kr in Sumerian culture depicted the myth of the God Ninurta which overcomes the sjuhövdade snake. There have been interpretations and engagements that Leviathan may also be a manifestation of God's fight and victory against them seven deadly sins.

Other interpretations of "*I saw a beast rise up out of the sea, it had ten horns and seven heads*" (Revelation 13:1), refers to various ancient powers and rulers, which was presented with different images (leopard, bear, Lion, ten horns).

"*Ten horns*" denotes the first ten Roman emperors. And the depiction of "*seven heads*" with blasphemous names is about the seven emperors and the State subjected Christians of cruel persecution and used titles, as wounded these religious emotions. This persecution against Christians is depicted in (Dan 7:22), "*the Horn (the Emperor) waging war against them sacred and subjugated them*".

One would in the religious sense, preaching and worship the State and its rulers. Those who have not submitted to the State and the ruler/Emperor suffered by the State's various atrocities. The word "*ten horns*" are found in (Dan 7:8) and depicts where the earthly power "it had the eyes of a man, and a mouth speaking great words." In (Dan. 7:4-9) depicted the great and terrifying power of these different emperors, "was given the power to rule" and "it was terrible, horrifying and extremely strong". It's all about the Emperor and power is found in (Dan 7:9) where it talks about tronstolar. In (Dan 7:11) depicted the great numbers of people who served the Emperor, "*ten thousand and ten thousand stood before him*". In Revelation 13:4-6 also describes this worship for (*the one that had ten horns and seven heads*), "the entire Earth was seized by admiration, and it followed" and "adored" power. We salute and admire its great power, which at that time seemed to surpass everything else. In its association suggests these images to all secular forces now assembled in the Roman Empire (watch out 17:7; 17:9, 17:13), in which the seven heads and ten horns clearly compiled by Rome, with Roman emperors and with the Roman world's development. The likely alluded to various Princes and emperors of the Roman Empire's history, where Augustus is counted as the first of them, Nero the fifth, Vespasianis (69-79 a.d.) the sixth, Titus short reign (79-81 e.Kr) as the seventh, and the eighth Emperor, Domitian. In Revelation 1:9 John writes that he wrote from a small island of Patmos in the Aegean Sea. In Roman times the island was used as a penal colony or a place of exile and forced Christians to go into exile. This was the reason that John, who otherwise lived at Ephesus, had now been banished to Patmos. Revelation 1:9-20 is about John's revelations on the island of Patmos. The parable of the sea is

about how he looked out over the sea and thought of Rome that lay over there on the other side, and on its great power and cruelty to those Christians. Revelation (13:1) depicts the first at the miracle that a sea monster that rose up from the sea. Because the verse "*ten horns and seven heads*" is about emperors and rulers in Roman times, as must also the parable with it rising from the sea trade and depict the emergence and power that accelerated when (Empire) the Roman Empire emerged in Roman times.

Leviathan appeared for the first time in the Old Testament (the book of Job chapter 40-41). It is described there as the hiskerliga sea creature incarnate of evil forces. Hobbes argues that what characterises the new epoch in the history of mankind which man now entered, is that the people in order to avoid natural state anarchy (everyone's war against all), man has surrendered power over themselves to a new power, State. You sacrifice some of their freedoms and in return requires that the community provides livelihood, housing and the protection of life and property. On the other hand, requires them to safety and a möjlighet to build a civilized society. The individual has once chosen to sacrifice their freedom, no choice but to submit to this power to be able to get out their side of the bargain. In other words, it is more difficult to manage without this agreement. In simplicity can express this deal that sacrifices his freedom to get the State's patronage. But now that the nineteenth century neared its end, this contract was in obvious danger: it needed to be renegotiated. The Government, regarded by Hobbes Leviathan design, failed to deliver the primary performance as individual contract basis postulated; to protect the individual. Misery, illness and patologierna harvested more and more victims. Industrialization and urbanization left a large group of citizens maimed. Exhausted and vulnerable behind. The many dispossessed was also kontraktslösa, ended up outside the auspices of the Leviathans. Maslow's theory can contribute to the understanding of tillitsbristen as a growing problem of our time.

" Reduced experience of personal responsibility for those own documents ("I obey just orders", "I'm just a cog in the machinery," they (the Government, my överordanden) know what they are doing, who am I to question them – and if I did, what would it help) take a picture of your own personality figure, where autonomy, power, responsibility and ability to sacrifice is missing – the qualities that are commonly considered to be one of a healthy self worth ". On the social and global imbalances to reduce the aim must be to work towards: a more humane and more solidarity-based world, based on self-reliance. Social anthropologist Ernest Becker writes that the result is a human failure, if individual continuously hindered from taking own initiative if he shatters and coherence to the many roles and thereby risk losing its identity. The individual's own forces grow only if they meet resistance.

More and more people are beginning to realize that the "*modern experiment*" has failed. What got her first impulse from the Cartesian revolution, as with relentless logic separated man from the higher levels that her only opportunity to preserve their humanity. This development can be described as science closed the doors and gates to God/heaven/spirituality and tried with huge frenzy and ingenuity-to confine itself to the Earth and its materialism. She now discovers that the Earth is only a perishable State, that the refusal to work towards the higher levels/sky/spirituality means an involuntary case down in hell. It is with this image of human society in a State of

depravity that Dante's Inferno is trying to describe. The people who today are trying to point out the evils of capitalism or criticism is directed towards the consumer society and the welfare State also produces suffering for man-usually labelled pessimists or "prophets of Doom" and the like.

One forgets easily removed to capitalism and welfare also by consumerist lifestyle format a society filled with welfare diseases; cardiovascular diseases, obesity, ulcers, stroke, stress-related illness, mental illness, insomnia, addictions, Burnout, tooth decay, bronchitis and lung cancer, muscle aches and diseases of the spine and joints of various skeletal and movement diseases of the body, the abuse of alcohol, drugs and drugs, tobacco use, gambling, loan, debt and financial problems, folded and utseendefixeringar, anorexia, road traffic accidents and accidents, work without stimulating content, crime, violence, aggressiveness, discontent, poor housing, housing queues , lack of housing, social apathy and alienation, increased poverty, sedentary work, created a demotivating and sedentary culture, environments that create respiratory diseases such as asthma and allergies, apathy, loneliness, fatigue, lethargy, depressed mood and depression, mass unemployment, growing environmental and waste problems, contamination of soil, air, and water also belongs here, not to mention a sharp deterioration in the work environment, and named it no performance anxiety called the refresh anxiety. All this could be depicted with the words to the level sinks in General and it is even step down towards more confusion or increased confusion.

This is also welfare and capitalism back by constantly encouraging more consumer spending and harder work. To produce and contribute to depleting civilization diseases develop. Stress, strain of the organism's adjustment mechanisms means that the ambient requirements becomes a burden. Capitalism and welfare is used by the increased prosperity in many cases the wrong way: to vällevande instead of beneficial. Human positive load-bearing capability is being eroded over time.

Man would need to understand and learn from the situation that the present format and plunged in. In Leviatans service, capitalism and the teknokratins service leaves you worn out, burned out, use on their knees people for their own destiny. *"Ignorance of the individual in conjunction with profit hungry marketing of questionable products and services affects the possibilities to maintain the health."* To be caught by the present moment can be just as rewarding and liberating, it can also be limiting and restrictive on freedom.

The Western consumer lifestyle and welfare capitalist hänförelser and superficial lifestyle can also be described with some borrowed words of Dorothy Sayers, who is one of the finest interpreters of Dante as well as modern society writes;

" To Dante's Inferno is a picture of human society in a State of sin and depravity is something that everyone can agree with. And because we are quite convinced that society is on the wrong track and hardly move towards perfection, it's pretty easy to see what are the different steps for the deep ruin: fåfångligheten; the lack of a living faith; development of a lax a morality, gluttonous consumption, financial irresponsibility and unchecked moodiness; a self-righteous and staunch individualism; violence, sterility and lack of respect for life and property, including the routes;

exploitation of sexuality; the impoverishment of language through advertising and propaganda, the commercialization of religion; during the blowing of superstition and the forming of human thinking by mass hysteria and all manner of "troll bindings"; corruption and graft in public affairs, hypocrisy; dishonesty in tangible things; intellectual dishonesty; during the blowing of discord (rate against class, nation against nation), forgery and destruction of all means of communication; exploitation of the lowest and most silly sensibilities of the masses; betrayal of even the basics of kinship, country, friendship and loyalty. "

Today, the image of a Leviathan — capitalism — but at the same time, science thrown away God. Capitalism can represent God's irresistible power, while at the same time cast off?

Capitalism managed not only to throw away God through the successes, but also managed to while driving a wedge between capitalists and workers, between the workers themselves when they competed for the few jobs and at a deeper level between workers and their own identity. Workers were thus both alienated from their own humanity understood as free and meaningful activities, and exploited by an insatiable craving for profit. There is no indication that this capital accumulation would be reduced, but rather continue in restless and sustained effort. Behind the consumer society real nature rests a "varufetischism".

The constant upgrade of the technology, the stubborn and fantastiska aspirations after market dominance over the other and the increasingly global tentacles were different aspects of a system that was intended to divide between those who did gain and those who had nothing else to lose than their shackles. It is often those who are already poor, exploited by those who are already wealthy.

Max Weber's view of the future in the Western societies is summed up by his words in "The Protestant ethic": "no one knows who is going to live in this cage in the future, or if at the end of this unprecedented development will occur entirely new prophets, or if it will be a powerful rebirth of old thoughts and ideals, or, if none of this happens, mechanized rigidity, garnished with a kind of spasmodic self worth. Then these words could rightly be said about the last people in this culture development; Specialist without spirit, pleasure man without heart. ..//...och this man imagines have reached a never-before-achieved the study of human history. "

Contains capitalism a hidden religious paradigm on a promise of freedom that never will and never may be settled? Max Weber illustration on iron cage reveals a great deal about Europe's unhealthy nostalgia that consumer way of life to make the world a better place to live, when people most superficial will find stencils, psychological förflackning, superficiality in the new world. Western culture has long enough by his so called democratic imperialism oppressed people and placed them into silence and into a tillbaro of living in the shadow of the future. Fine words about freedom, openness to all people when it actually does the opposite and hardly welcomes people who emerges from the repressed shadow.

Max Weber words; that the increased rationalization of modern society – the growth of science and technology, the capitalist economy, State and private bureaucracy, abstract and formal law

systems and an increasing degree of rational was and thinking of individuals in modern society – a danger that people became increasingly trapped in an "iron cage of goods and services and regulations."

Capitalism is only a brief moment in the evolution in the same way that different forms of succession of State throughout history – and the question is what should come after the democracy or democracy end for all development 2050? If it is possible to trace the birth of capitalism, you can also trace its death, because the story does not end at neither capitalism or democracy. How will capitalism is affected by the fact that the non-renewable sharp are diminishing and by the fact that today's growth cannot be made permanent because man living on a planet with finite resources, actually reduces rather than increases the more intensive exploitation continues.

Treeninghet of capitalism is – money, consumption, work. Listening man too intensely on the "inexorable development name" or the melody of "economic Gospel," with its promise of freedom-it may instead result in our time most awkward social paradoxes; the more people get it, the more it seems to discontent spread. All would and should get better – though missing the experience of several people to have a good one. Man has never had it so good and yet complained over everything – and rightly so, as it happens sometimes as little as there is so much to do. It needs to be built but still built it not enough. People get frustrated. Some will be disappointed. Other tire. Someone gets angry. More one becomes indifferent. Some don't care because those still can not affect. People get worried when the issues appear to be more than solutions.

Ownership and acquisition idea becomes just more dominant and where some parts of the economy have been set to the highest degree of merit rather than for maximum benefit. A production device that hungers for profit and an impatient capital wishing to grow can be likened to a capitalist society, as does the poor man to slave at one of the oars on the galären. A capitalist-oriented Leviathan; "By accepting power structures benefit from the private life of different benefits. The elected representatives and representatives of democracy tumbles into a social culture where politicians don't own any great desire to implement reforms that would mean a brake on upper-class power and abundance. "

George Orwell's words; the powers are using mass culture as a tool to cripple people's political awareness. If the larger mass of people, the middle class had increased political awareness, as they could affect social development and create a more equitable distribution of resources and wealth, and it is precisely this that state capitalism with all possible means and at all costs try to avoid.

State looking to defend capitalism at all costs to which it is found in Orwell's book: the party wants power entirely for its own sake. It is not interested in other people's best. It is only interested in vidmaktbehålla their own power.

If there is no common history there is no collective responsibility. There is no common approach to contemporary conflicts, there is no longer a common destiny. "It is everyone's war against all" as the philosopher Thomas Hobbes put it whole.

Under such forms walks the most against a resolution where previous structures threatens to crack and crumble. It has never been spoken so much about peace in this century, however, many of the ohyggligaste war fought as the story familiar. Hobbes writes that; "that man's natural behavior is selfish and strive to obtain benefits based on their own interest. In the natural state is therefore everyone's war against all or everyone's struggle against all ". Erich Fromm puts it with words; "the desire to have must lead to an endless class warfare.. //.. our attitude of conquest and enmity has made us blind to the fact that natural resources are limited and can at last be exhausted ". Human beings live in a capitalist existence where the self-interest, self-interest and those free market forces been unleashed and today, this manifested as increased egoism, competition and aggression in our time.

Erich Fromm writes in the book *"to have or be"* to; *"because the society we live in is characterised by our efforts to acquire property and make a profit, we rarely see any of the lifestyle, and most people consider ownership lifestyle as the natural way of life"*. In addition, he writes that; *"Selfishness is not only a matter of behavior but also a trait. It means: I want everything; I want to own, not share with me; I have to be mercenary because my aim is to have, I'm more the more I have; I need to feel hostile against each other; my customers that I would cheat, my competitors that I want to overcome my employees that I want to exploit to the utmost. I am never satisfied, because there is no end of my wishes; I must be jealous of those who have more than I fear for those who have less. But I must suppress all these emotions to be seen (for others as well as myself) as the smiling, rational, sincere, friendly human being all pretending to be "*.

In this world time will be future-oriented and utvecklingsfixerad in the early bourgeois culture, where it came to get power over time. Now works with bulk method training not as effective because the knowledge society and the digital development experts are seeking different kinds. The new society which takes form makes man more dependence on experts. In the expert community gets some more dependent on those specialists who may point out the direction of life. *"More and more, she will be directed by what others want her to do, and thus she falls easy prey to conformity"*. In our days will be those regular "workers" fewer and fewer and experts abound. These experts are professional workers, officials, scientists or technicians with special expertise, i.e. has more knowledge than most with regard to a particular area or a technology. Expert society in our days adding just on this development. There will be experts who sit and decide over "the masses". If people do not feel that they can influence and determine if living material things is the risk of them instead pulls away. That in turn would be a loss for democracy if people feel that their vote does not make much difference or if too much power is concentrated in a single organization. Technocracy is a socio-economic system, which was founded by the engineer Howard Scott in 1933. "Technocracy is a hypothetical form of Government where the science would have control over all decision making. Scientists, engineers and technicians who have the knowledge, competence or skills would compose governing bodies, rather than politicians, businessmen and economists ".

The modern development seem to show on three routes. "Elitism" – to social engineer takes advantage of individual democratic rights and creates opportunities for self-development. The second is that you get to put their trust in "State-ISM", that is to say that the (good state) helps to create conditions conducive to their own life's opportunities for development. When the first two options cannot be fulfilled to a large extent, increases rather than interest in the rapid and temporary solutions available to recognize of "populism"- an uncritical approach to the ideas contained or presented. Elitism associated with it being social engineer and science's ability to control everything right.

The combination of scientism and elitism means or gives a gentleman is known as social engineering, a man have faith in science's ability to steer things right and believe that the good society can always be administered in the front. But it also requires changes on both human and society. Scientisten has an elitist view of human beings based on that the experts should govern. The current question is; If it is possible to get together a scientistisk position with a "democratic spirit". The stops probably at that scientisten becomes elitist in his scientism. The basic position of the scientist who sees his task not just to explain the world without also altering it, thus becomes quite inevitably representative of an elitist view of human beings. He looks not man as either a passive or active subjects. He is acting based on a view of human beings where he sees; "a few people – lawmakers, teachers, writers with social ideals – that very active subject and many people – masses – as much passive".

*" Expert ideology constitutes no absolute truth about a belief that technological development is just a matter of knowledge and insight, that is just a matter of business, industry and the community at large should be organised in conformity with what the most knowledge and the technical with insightful believe should be done. This notion that expertise as the basis of society has become an ideology as a belief in the ofelbare expert should lead the way and the people have no other choice, but only have to "follow the experts". Knowledge in such a development can easily favored and at the same time lead to a feeling that the people have no other choice of technological development than that which comes directly from the experts ' knowledge. "*

Escape from freedom..... Fromm's thesis was that man historically-ever since the middle ages-gradually extricated itself from the previous authorities. That has meant a step forward. But the experience of being an individual in charge of their own life-has also made people insecure and afraid of this new freedom. That is why there is a breeding ground for authoritarian mass movements that give people a (false) sense of security, he said. To meet this democratic society should not retreat but instead be proactive to teach man to wear his new-found freedom.

The modern man is growing up today in a new geological age (in the digital and virtual reality), as the knowledge of is sharply limited. The new superteknologierna along with information technologies and its great progress, is not used to expand human freedom, but to limit it or

finally wipe out the freedom that she already won. It was during the same period and during our century, never spoken so much about peace than any other century done, however, they fought the ohyggligaste war that the story know fought in modern times. Life does not seem to be filled with much peace anywhere at all, rather the geopolitical worries increase.

Meanwhile a host of new forms of war. The State's war on dissent, information wars, trade wars, currency wars, climate war, soon is not an area longer spared from different forms of aggressive warfare, egoism, competition, self-interest prevails and everyone's war on everyone when it comes to entrepreneurial. Information society back is perhaps the various Governments and States look behind its high walls, filters, security and antivirus software on each other in the same way that human beings have always done. There is talk of the need for peace, trust, respect and integrity in fine form, but still seem to need to get over trade secrets in a competitive and competitive world around us just increase. Contemporary development with suspicion. What is common to the new technology no matter what you think about it, then brings them new technologies to big opportunities for new forms of domination over others.

Maybe repeats the story of the Trojan horse. The Greeks not only built the Trojan horse, they also created the rhetoric as an art of persuasion. It was in this way the invincible Troy fell. With cunning and devious words, because words have always greater power than weapons. So it worked in the old days. Perhaps when competition between different countries and regions today seems to increase, becomes also the accompanying consequence increased uncertainty and instability in the world.

Democrats talk a lot about freedom of choice and *"the individual right of citizens to influence when it comes to the choice of which form of human society they wish, and as to what risk they are willing to take in order to achieve some benefits through the development and use of certain forms of technology. Then select the hard technologies because they give opportunities to more quickly create social welfare, even if they provide less freedom and fewer opportunities to use the individual's ability and effort, and although they pose risks for disasters that are larger than the accidents they wanted to overcome? "*

Giddens talks about a Juggernaut – *"a okontrollbar machine with tremendous power, which we humans to some extent can master collectively, but which is also threatening to evade our attempt to control it, and that has the potential to destroy itself. Jaggernauten crushes those who try to resist it, and while the periodically gives the impression of having a steady direction disappears the also occasionally in directions that are unpredictable. The journey is by no means entirely unpleasant or unprofitable; It can often be exciting and filled with hopeful expectations. But as long as the institutions of modernity made up we will never be able to control the direction of travel or the speed. We will not be able to feel safe. The terrain we travel through is full of risks and dangers. Feelings of ontological security and of existential anxiety will coexist in a constant ambivalence. "*

Is it possible that the okontrollerbare machine Giddens talks about dealing with the artificial humans – or surveillance society-the artificial life as it experimented in the hope of being able to

create his doppelganger with huge capacity, strength and resources that ordinary people lack? Giddens set *"the postmodern, powerless and discursively defined man, towards the late modern, reflexive and was all man. Modern society have by some social scientists described as a risk society. The risks people face is partly related to the process of globalisation and the threat of nuclear weapons and, on the other hand, to the more existential and personal problems. Giddens writes that; people develop different strategies for dealing with these kinds of threats and risks. Trust is essential as a kind of emotional vaccine against existential angst; a protection against future threats and dangers which enables the individual to-no matter what difficulties he or she gets into – maintain hope and courage. "*

The modern developments mean that the variety of shifts are taking place in many areas. The concept of "productive body" is replaced by "the communicative body", more focus on synthetic (artificial) intelligence than psyche, labor will be replaced by more robotized production, Physiology put into communicative engineering, from safe and old hierarchical system to new scary network – "informatics of domination", as Donna Haraway describes development.

" The State of the art new rationality, its cybernetic core, melted together with the organism (we all to "cyborgs"), a process that opens up whole new continents for colonisation, "writes Donna Haraway.

This development is also described as the technologized society increasingly is seen as a "global brain", a worldwide electronic brains, and many people have with computers making believe that they are capable of understanding human thinking, and even emotions and beliefs as a kind of data processing. Talking about the input and output of the brain: where the brain is the hardware, while the result of the data that it perceives and processes are the very software.

In this context refers to bots not only to get an artificial intelligence (consciousness), but also an artificial morality. The robot has knowledge, but not the wisdom that humans have. Another significant difference between robot and humans is that those human bodies through its long evolutionary development have developed immune systems and self-recognition to keep viruses and bacteria at Bay. But computers are still no picture of themselves as distinct from the other and thus no opportunity to defend themselves against infection from outside. Robot researcher Hans Moravec writes that; "Today's computer systems is that cells with skin, but without immune systems."

The artificial morality means that humans have constructed machines, but not equipped them with the ability to differentiate between themselves and the world, even in all cases. Because Word Automation means "what drives itself ", it means that many human features that been humanity to the benefit also of time becomes redundant? Will the robot and man in such a development to develop the same and common ultimate interest in man's best-ultimate concern? Today is the only man of his generation and in evolution who have lived side by side with the new technology advances, living side by side with the man-made (artificial) intelligence. We hardly notice it. Everything rolls on and therefore can knowledge and naivety developed side by side without "bothering". It's just a short moment in history that technology and robots have

been working side by side with human nature, and the question is how people will be affected by its consequences? This discussion can be seen or considered and certainly is criticized in several ways by; "on the basis of-criticism", "inside-criticism" or "bottom-up criticism". The concerned in this context is man, the working man himself.

Artificial intelligence (AI), the created intelligence and the description of the branch of predominantly computer science that seeks to understand, in addition to areas such as philosophy and psychology, by building intelligent systems. There are different opinions as to what that includes artificial intelligence. It is customary, however, arrange them based on two dimensions of thought processes and behavior. Where, based on alternative targets trying to create intelligent systems. They are usually categorized as; systems that think like people, systems thinking rationally, systems that behave like humans. Hubert Dreyfus is an American philosopher who in addition to Phenomenology, existentialism, philosophy, psychology and literature, he has devoted a great deal of interest about the implications of artificial intelligence. What distinguishes him from the other AI metafysikerna is the perception of what a man is. It's a very apt description that can be summed up in a single sentence. He argues that human beings have no ' fixed nature ' but is determined based on their data, their interests, and what she really wants in her life, her "ultimate concern". Humans have a role to play, an interest, a sentence to find what it wants to with his life. The computer, however, has by definition a fixed nature, and it has no ultimate interest in his life. Therefore, it cannot be that a human being, but "people can gradually become like machines. The danger is not that it pops up "överintelligenta computers, but intelligent people", as the author expresses himself.

*" Since the 1950s, AI-research tried in vain to build machines that can behave intelligent. "AI researchers have assumed that human intelligence is governed by clear rules. Rules that are easy to understand and easy to be associated with the task to be solved. Explicit and clear rules. Research on artificial life offers numerous examples of simple formulas can lead to complex behavior, only that there is enough time. Räknetid. "*

*" It is clear how simple system exhibiting properties such as cooperation and capacity building in an extent similar to living organisms. ...vi has constructed machines, but not equipped them with the ability to differentiate between themselves and the world. People have created a huge stream of information on the global computer network. Therefore, spreading new lifeforms without restraint in them. They are about to get life. Life which perhaps originally created in jest, but that has since been proved to be impossible to get rid of. A pattern is emerging, a custom logic beyond our control. As soon as there are sufficient resources, someone will take advantage of them. "*

*" No single neuron in the brain does not understand English, but the brain as a whole makes it. "*

In Karel Capeks drama R.U. R describes the author to the robots eventually rebel against the people, then the robots will be aware that they do not know the secret of his own creation. But the last man as they try to lure out the secret does not know either to the. Is this science fiction hypothesis shows that robots do not have an inherited role to play, but which in humans

expresses itself as "*meaning of life*" to find out what it wants to do? The robot does not have this extreme interest and has no "*ultimate concern*".

" When your computer form the defined technology for understanding of the human being, the human being is understood easily as a greatness that is "only" a computer. Her thinking is reduced accordingly to what the computer can emulate, i.e. mentally based symbol registration, symbol storage and which supports symbolic manipulation. " Alan Turing argued that the computer could evolve to take over and replace man's thinking. In an American newspaper was "Let the Computer decide for you" (let the computer decide for you). Record the message on many people's dreams of the machines will take over the heavy human and routine work – and free the man from what is described as the man to work in the brow sweat. It has probably not followed the idea to its ultimate impact; that the machines have taken over all decisions and thus the will and creativity completely out of the game. What happens to the human capacity to formulate new questions and new problems, when people increasingly move towards answering machines that receive ready-made solutions, where electronic agents and servants think, decide and plan on people's everyday lives increasingly?

It is said that such a development is not possible because no new computer could be constructed and no new programs could be developed without man's help. But no one knows for sure if the artificial intelligence will be able to develop your own applications or systems. But how it all than be developed is affected human activities in the new society emerging. Already know your computer what you want, have learned your habits and preferences and act accordingly. The first versions of the so called intelligent agents, that without prior instruction can perform certain tasks without human intervention, is long. Company tracks up who offers the best prices for different products, snooping around on your behalf up news articles on the Internet that you are interested of. It affects in a nutshell: How we live and how we think! Computers will become a part of our lives, they will be everywhere in hundreds – at home, at work, in the car. They will be as obvious as the power lines in the wall. We will not even think of them as computers. Man gets his technique.

Many of today's modern science fiction films depicting the future societies in which robots both affect, control and control more than we think and want. Jean-Claude Baune mean that the machine and the machine creates pain for humans because they are free of disease, without symptoms and without internal anxiety. Machinery destroys the people by denying the pain and desire: a machine destroys cells by extending them and change them for its own good. Already at an early stage of development both choose and plan your computer ate the human being, which means that this process is a step towards the development of a "global brain"? "*Ideally, the machine becomes its own movement principle and human-machine becomes an entity entirely on equal footing with man, yes that maybe surpasses man by standing over the issue of whether it is alive or dead, so that the question of " to be or not to be "(with Hamlet's words) is no longer current.*" The machine hides its mobility, so as to forget this cause when you see the device and think it expresses it vividly.

*" The word automatic is Greek and means "that which runs itself". The essence of the machine that humans construct is that it hides the really reason for their mobility, so as to forget this cause when you see the device. It will look like the tube itself. In addition, the machines that imitate a human being or an animal do not express it live, but the lifeless as if it were live, and thus can machine depict life as if it were the exception to the death. "*

The word robot was formed by the Czech writer Karel Capek in "R.U. R (Rossum's Universal Robots due) to indicate a bio-chemical extracted from Drudge (of the same kind Frankenstein in Mary Shelley's novel (from 1818). Later, the word "robot" has become the symbol of an automated working machine in Eando Binders story "I Robot" from 1958, and Isaac Asimov's short story of the same name from 1941. The robot will be a merger of work and technology, in the same way as if the words "information" and "Automation" became to is, or when prose and science fiction are mixed. It shows that when the two genres, different uses or scientific merges are done, so often occurs something new or take something new form that wasn't there before. When knowledge integrates at the level above stand out new features and resources that are missing on the previous level-the possibility of an overview from high level may have a legend ability as simply missing at the lower levels.

A cyborg is a cybernetic organism, that is, an organism that is made up of both biological tissue that synthetic parts. The term was coined in 1960 by Manfred Clynes and Nathan Kline, in the article about the possibility of using självreglerade man-machine system for space travel. An android is a robot that is designed to mimic a human being. The word comes from the Greek "andro" which means man and the word "UMA" which means form. Robots designed to mimic women called gynoider. Humanoid is a different creature to the body shape is similar to a human, that is to say, has a body made up of trunk, two arms at the bålens shoulders, two legs at the hip and a head through the neck sits on top of the shoulders. The French philosopher Pierre Tellhard de Chardin used the term "transhumaner" in his book "The Future of Mankind in 1949. Transhuman is the term is between the form of human and posthuman. In other words, is a transhuman a creature that resembles a man in most respects, but who have powers and abilities beyond what ordinary people have. These abilities may include improved intelligence, consciousness, strength or durability. Transhumans occur in science fiction that cyborgs or genetically enhanced humans. Computer-robot is a machine, and therein lies the problem.

*The great dream seems to be to create a thinking machine – to be able to construct an "artificial brains" after the same principles as one can find in the brain's nervous system. It seems to be an ancient, almost "alcohol" longing of the human body to get it to exist. An artificial brain would be able to use other than biochemical structures in order to achieve the same goal. A new our time putting new issues that require new responses that are not taken from yesterday's society.*

The artificial brain, the artificial intelligence and the artificial morality means that humans have constructed machines, but not equipped them with the ability to differentiate between themselves and the world. It is "artificial life" you are about to create and construct, with huge storage area with information no one can imagine the extent of. They keep on getting life. Therefore it spread unrestrained new life forms in them. What's going on in society and with

human beings on the artificial must be the guiding principle for how the world should be perceived? Shall life then also be perceived from an artificial perception, as a form of imitation or worse copy of reality?

As humans have developed various forms of technology, these technologies increasingly marked her world. Thus, it is not only human beings that determine the technology, but the technology also determines the human being. Technology has a profound influence on how people perceive themselves. There is an interaction between human beings and technology development. Prominent technologies such as "defining" technologies – these are the technologies that serve as metaphor, model or symbol of man's understanding of himself. In its time used Plato pottery and wood carving to explain the universe's creation; Dragonfly and spinnandet in order to understand the context in the "threads". When later in the middle ages had invented procedures came to be used as a model for understanding of stellar movements and the animals' bodily functions. It became the key to the understanding of the universe's order and features and the biological life. This view stood until the Renaissance; Thus, Descartes became known to understand animals as "machines". It did not mean that the animals for him were pure mechanics in the modern sense: they were inspired by a vital principle.

*"When La Mettrie one century later, in his famous book "l'homme machine" explained that the man was a machine, it was in order to understand her as such a vital, sentient" automatic "in Descartes' sentence. During the 1800's steam engine was used as a "defining technology", for the understanding of the life and energy of the people in the new industrialising world with its violent forces. Today, it uses the computer as a model for the view of the human being and the world. "*

Man has now moved into the virtual reality and selected a level before another. There is talk of man losing knowledge of the world. Many are complaining already that the information society floods them with too much information. But the reality is the opposite: people who have the capacity to meaningfully process the millions of bits per second now handles only few pieces through a computer screen. It receives most of the ready-made solutions on a computer screen. The virtual world is not reality as it is, but conveyed only in bits per second. The common designation for the modern virtual reality means (virtual-"seemingly existing"). The explanation for the apparent is described as; It replaces the whole experience of the 25 million bits a second from a beautiful landscape with corresponding to 25 million bits a second from the same province.

" The information society is upon us and promises to alleviate many of the pains of capitalism has caused people; miserable working conditions, ruined health and devastated environment. But the information society threatens with another danger: the lack of information.. "

It is a society in which most people's work entirely takes place via the language's low bandwidth. This development can be summed up in these words: "man has climbed down on a lower bandwidth. ...medvetandet may feed on a few bits per second. ...det is like fast food: next to nothing to digest, no bone and fibers to do away with along the way. ...livet will be a

strenuous attempt to get higher up in the tree on the basis of a little information from one screen. ...//...arbetsprocessen no longer contains an abundance of details and sensuality but just a big dry and poor minimikost of information, which has to "incur" exformation to be meaningful. ...//...problemet is no longer travelling in the real terrain without just sits and maps out routes on a map ...//... because it will be difficult to formulate their needs via the language's low bandwidth. "

Information society and technological development is also described with the following words; "Information technology – this new" program "or process has today been given a speed, a momentum, which in no way stands the former the rationalization movement after. It is immensely and insatiable, and its hectic ravages in the social and cultural landscape that was just now, to the sound of drums and trumpets, Speed limits and proportions, dissolved in the buzz, it's not just the River, it is "hype". And the hero, Yes, called this time – information technology. " The physicist Chris Langton said artificial life's development with the words; my printer won't stop, he added. We might as well study it, so that we can influence the development. The modern contemporary development of science and technology in the lead have created many human wonders. It is recognized that the material welfare of success, mass production and överflödets time.

The modern human needs just grows. We consider ourselves to have to so much these days. The need is made more and more and produced even more and this will be carried over different land routes.

Harry Martinson wrote: "the world needs is a downhill the ...//... where not much can be stopped".

*" The development is driven by the technological independence of experiences and make nature as instruments, i.e. the subject of control and organization.. the ... science has itself become technological.. ... the practical science has a natural idea that fits a technological age.. ... the proper attitude is a technical approach and the correct sense it techno-logical fit for a technological reality. "*

" You really need not be a "hippie" or some hysterical mathematician to realise that our vaunted technological advances soon enough can lead to disaster. Within the ruling teknokratismen pretending to like about life yet basically ran on as before, while we, in fact, with "full speed" is entering a new geological era (Harry Martinsson), on which we basically do not know much more than that to their features are determined by our technical change in the Earth. You pretend as nothing significant occurs, while living with in a system that, more or less consciously, is intended to completely replace the biological and human condition in the world with a techno-physical, or rather with a fundamentally distorted tekno-physical systems ".

It is increasingly being created a technological reality, rather than creating a larger space for a human reality. Trying to solve human problems and human needs by creating and offering technological solutions. It has been a tyngdens of interest offset from a central core of norms,

values and ideals (deeper connectedness) that came from the innervärlden to the outside world (superficial relationships and values) that is without this central spot.

*"People hang out today more in the cyber world and have therefore not the same central core to gather around." The old peasant society functioned in the 1800 's as a binder in which identity was recognized in the local community. Today, it can be said that this kernel or community in the technology community over time have eroded the ...//... in line with the new class society grown so too have social relations changed. As society changed so quickly, so does it also geographical mobility and with it follows at the same time, new need for simple and clear codes, select identity and class boundaries. In a rapidly changing environment and contemporaries have individual establish other social anchors them as neighbourhood and peasant society's collective previously offered. "*

The tradition of science since its evolution from the early 1600 's for almost four hundred years viewed consciousness as a hierarchy of certain functions, which logically and analytically processing the rest of the world through the knowledge of parts, while the intuition processes the rest of the world by studying the whole of a situation. *"The whole is more than the sum of its parts."*

According to reduktionismen, which is the dominant way of looking within science, describes the complex phenomena best by reducing them into smaller parts, the study was for itself-an obsession with details. The criticism of reduktionismen meant that science has become overconfident. Reductionism has its similarities with today's rationalizations which excludes, reduces, simplifies, shortens and throws away information when making an abstract description of the world. Systems appear to be working in the dark, it seems to not be very many valuable targets.

In an article in the journal Science from 1972 *"More is different "* stated the point:*"we can reduce everything to simple, basic laws does not mean that we can assume these laws and reconstruct the universe out of them. "*

Science is young against the evolution history, but acting as if their view of the world was synonymous with the world itself. A fyrahundraårigt scientific belief has meant an arrogant blindness on that if you just understood the parts so you also understood the big picture. Research starting point has been that; *"ignore them large context"*.

Lots of small parts can be described and studied one by one, but it doesn't say much how those behave or appear together, as part or whole, because there are new properties, but that something new has been added other than small doses of knowledge from the previous level's small parts. *"We do not know the world just because you know the laws for the. ...//...en full description of the world takes as much space as the world itself. Therefore, the world is not available for a subject, a sensing consciousness ...//... the man can not take stock of the world, because more is different and even more even more different ...//... the difficulty depends ultimately on that man try to summarize an infinite universe in a finite description. "*

The natural science has developed an extraordinary ability to leave human needs and issues aside, they deeply ethical. In many cases, human needs have been replaced by technological needs. Today increasingly overlap democratic conditions of teknokratins conditions and it is this dehumanizing side effect or impact that many are critical of. In this development policy have been economics and finance has become to technology. *"The developments that increasingly stands out has led to technology and ethics has evolved from one another. They have finally become isolated from each other and contributed to the dichotomy we can see between science/technology and Humanities/morality. There is a gap between the "two cultures". What is so radically different society today from the last century's technology transformation of human life. "*

A significant reason why the human development cannot be predetermined is not just about man's ability to be able to exceed all the limits that apply to all other living beings, but also because man is the only creature who has a responsibility for anything – neither animals, machines or robots have no responsibility whatsoever. Another factor that distinguishes humans from everything else is human consciousness. *"Man is his own sculptor and architect for his own world."*

Just because you know the world and the laws does not mean that you know the world – because you do not know how parts perform along with them new properties. The same principle applies to man himself; *"you can never predict what self or another person will do, because it requires that you have access to all the information itself or this other man has and has had, and this is impossible, because people, for the most part, works non-conscious."*

Expressing that everything is predetermined, like being able to predict what the weather will be for several weeks ahead. If you want to know exactly how the weather will develop a few weeks ahead, it must be the smallest detail to know what temperatures, wind conditions, and so forth that exist everywhere in the world. The longer the forecast gets, the greater the chance that the forecasts shows error.

*"The reason that human beings can't predict the world is not that the world is not governed by laws or that the individual does not have knowledge of them; Why is my knowledge is accurate and complete. And never can be, precisely because the man is a subject in the world, a uppfattare without full knowledge. To be able to figure out what a person will do in other words we must know everything that this man has been informed and had all the experiences that this man has had. It must have been this man's place wherever it was and acted in his behalf wherever it has been. In order to have enough information to figure out what a man will do, you have to be the man myself. "*

It can be said that there are two basic philosophies regarding the human being from two angles. **"On the basis"** that determinism does, as a result of a number of causes which act on human beings in which everything is predetermined. According to determinism or fatalism, man has no choice because everything has already been decided. The only reason that the individual thinks that they have a choice is that it does not have full knowledge of the circumstances or the one

who decides what it will do. The human being is an object of the laws of nature that seems about it and within it.

Existentialism, on the other hand, sees the man "*from the inside*" – as an entity acting on the environment from the man. Man is a volitional, selecting and querying entities where not everything is predetermined. Existentialism emphasizes the existential choice; man must basically be understood as a selecting entity, so to speak, are defined by their freedom.

Science ignores the special human capacity to understand human phenomenon's opinion and there is no good scientific methods, that is to study the phenomenon from 'outside', in quantitative terms, through to clarify mechanical causation. But because the people are so different and cultures so distinctive, reaches people not understanding of historical processes by "*external*" studies but "*from within*", by understanding and put us into the people's experiences. You cannot possibly understand another human being from outside, but such thinking must come from within – and in the same way, there will be much to free will if it is redirected from a external force and not a single.

Schopenhaur argued that the internal power always went ahead of reason and common sense over all plans – this inner power he called life will. The living will is the human being's base. Free will, through practice and awareness-choose from various options, such as a perception ability and initiative to be able to see the option that leads to the best result.

Free will and what drives itself.....

The project is called – what drives itself.

The new technology with its rationalization and efficiency is largely about making everything so self-sustaining as possible by automating all through technology – according to the principle "*what drives itself*".

*" The word automatic is Greek and means "that which runs itself". The essence of the machine that humans construct is that it hides the really reason for their mobility, so as to forget this cause when you see the device. It will look like the tube itself. In addition, the machines that imitate a human being or an animal do not express it live, but the lifeless as if it were live, and thus can machine depict life as if it were the exception to the death. "*

The modern technology development can probably not be better described than with; the Greek word machine and means "what drives itself" – an automated working slave. Driving yourself is telling description of the big science spinning wheel mechanism and COGS. The work is a form of disciplining of the body, the postponement of need satisfaction. We are working to get the salary to be able to consume.

Do you do a quick overview of how many community features and digital services as it gives shape to the "what drives itself".

*"This concept could be said to be an extension of the body work and has developed out of the process that comes from the Assembly line principle. The classic form of work on the Assembly line, which called for taylorising of work (after the American engineer f. w. Taylor, who formulated the principles), was based on a review of the working time and the body's movements. These were studied scientifically so that they could be controlled and mastered to the maximum. The newest form of assembly line principle is of a different kind. The new shape of assembly line work is based instead on the study of working time and tank movements: today and in the digital society – is the förståndets work, and should be controlled and mastered to the maximum. "*

The new form of work provides the least possible space for thoughts that "useless" fly away, to relax and to "think about other things". The previous body work gave muscles natural rest periods and breaks when the man sat down, went the bus, read the newspaper, or got a slight pause when you changed the paper in the typewriter has today disappeared, as the work will proceed without interruption. The modern slogan will be to perform a maximum of intellectual operations. This development is causing both physical and mental fatigue and what are known as teknostress.

*"When one leaves such a workplace to go back home, it is very difficult to convert, because borders today have been blurred out between work and leisure and the use of the same online technology both at work and home."*

The artificial morality means that humans have constructed machines, but not equipped them with the ability to differentiate between themselves and the world, even in all cases. Because Word Automation means "what drives itself", it means that many human features that been humanity to the benefit also of time becomes redundant

A clear example of this is that the magazine has become electronic, digital technology. But what happens with vocational skills about the technology in the future and greater extent replaces the standard worker and practical exercise with an electronic service, where machines and intelligent software based on färdiginställda areas and interests rather than automatically collects facts from the cyber world and write articles or even write entire electronic books? This development is fully possible in the same way that it be tested and experimented with the driverless car today. Things are moving more and more towards we are greeted by machines and machines in the form of self-service functions in a grocery store and bank issues were pushed by technology, everyday life is filled with more betalautomater and electronic voice services in our contacts with companies, institutions and authorities. The human touch will decrease more and more.

The result of this mechanization in the knowledge society can also mean that people who do not have time to assimilate new knowledge quickly enough are at risk of becoming "knownots", i.e. persons who are outside the knowledge-based society. Others who unilaterally allow themselves to be formed after the performance society ideals, can be emotional illiterate. When the contact face to face will be replaced by contact with computers, machines and robots, there is a risk that the "electronic hermits" or "Aniaramänniskor" is created.

That people are in danger of falling outside the knowledge-based society means more clearly in the expert community to specialists and experts are becoming more – and the usual workers less. Expert society also creates a larger exclusion than before because they are they only have the right trade skills to mend and repair technology, machines and robots. The explosive and rapid technological development entails that it cannot keep up with creating replacement jobs fast enough. It has now been a new problem or a new consequence of the ever-accelerating development in the modern world. Knowledge today dealt too much faster than before. Not to discover, see, understand or identify the nature of change may mean that we do not know how to adjust to it because you do not know how they themselves are affected by it, secondly to knowledge that is not operated by people too quickly become unusable or are forgotten because it lacks sense or because it does not have the opportunity to develop through the practical exercise.

What happens to the vibrant democracy on the correct attitude that must be taken is a technical approach and where the technological reality that is created is controlled by the technologically correct reason? In such a community development mean that "only through technology, man and nature become manageable objects for the Organization". As the last sentence reads meant that man can only be a manageable object through technology. Since science holds that free will does not exist, it means that increasingly will be controlled by the technology rather than choose to man?

The democratic freedom could be divided into three parts; personal freedom, freedom of thought and work, and the body's freedom, but what happens to all that freedom for all in mechanical way is already predetermined that deterministerna and fatalism (in science) claims and argue that free will is an illusion, where the word "*illusory*" means apparent. At the same time, it has developed and introduced a new technology in the civilized life on the same grounds where the common designation for this virtual reality (virtual means "seemingly existing").

Schopenhaur argued that the internal power always went ahead of reason and common sense over all plans – this inner power he called life will. The living will is the human being's base. Free will, through practice and awareness-choose from various options, such as a perception ability and initiative to be able to see the option that leads to the best result.

Immanuel kant asked the question; "*what is a man*"? Is man a natural creature with no free will or free was being with a will? Is it possible in such cases to create something without a will? May will be defined by the word planning, concentration, and (objective) consciousness and that they together constitute the extent of the fixed desire? Because people can choose, we must assume that there is a free will.

Man's no statue. The statue has no liability because it can't choose, but man is the only creature with responsibility and therefore also the only creature on Earth with a human free will. Responsibilities associated with free will and its freedom and liberty with the degree of awareness. This means that human beings, unlike machines, and machines can get lost or go the right way. What this path is, each individual self find and with good planning, concentration and

purposefully with the free will power achieve both short term and long term goals seems eager for a itself.

Without the free will (awareness) would help man unable to reason their way to different options to choose from as the basis for new initiatives.

Schopenhauer writes that; *we must, if we want to be free, resisted the living will*. That charge dealt with creatures are humans in the modern world in the face of constant change various options, there they own progress will be dependent on how knowledge grows and is expressed when it is used in a particular context. The essential thing is not to have ready answers, but the questions that open up new contexts. It is supported by the language literature with finesse and subtlety of creativity can portray the new landscape that is constantly in development. There is no process that takes out any more than that evolution suddenly decided to stay.

The language is also dependent on constant förkovring and development, as a subtle ability and artistry in order to detect and describe life's frailty and fragility. Language can not be made uniformly and allow themselves to be guided by the ones and zeros to it would make it so much poorer in content. The world is becoming increasingly complex and a poorer language would miss all the finer shades to describe it with. It depends on his light, in the same way that life will find their passion and energy in everyday activities. Literature can portray the closest previous time as a well-ordered garden man living in, but also with new words try to express the subtle, ethical, aesthetic and existential elusive. The farther out on the periphery you go, the more ethical perception and deeper understanding requires it.

Wittgenstein wrote; to ethics and aesthetics are not included in "*the world*", but they are transcendental. Ethics can bind together and create a greater understanding of the border where knowledge meets the ignorance, where medvetenhetens enlightenment shines all weaker the closer one brings the unconscious, and that the unknown land becomes the familiar terrain when it fought to pass knowledge and interest about it.

The American computer scientist Douglas Hofstadter writes in the book "Gödel, Escher, Bach." Gödel's proof suggests the possibility of an overview from high level may have a legend ability as simply missing at the lower levels. Hofstadter tries to resolve determinism and the free will problem. He describes human beings as if they were machines that run through a program: *"It is immaterial whether the system operates deterministic; What is crucial for us to attribute the ability to choose is whether we can identify ourselves with a high level description of the process that takes place when the program is working. On low level ...//... the level sees the program like any other application, on a high ...//... the level may appear erratic "phenomenon that like to", "intuition", "creativity", and "consciousness".*

What new features that emerges when these phenomena come together and integrate on the same plane is impossible to predict. The same consciousness and development process described in technology. Research on artificial life offers numerous examples of simple formulas can lead to complex behavior, only that there is enough time. Information society information appears to

have been making ever-so-straightforward and uniform as possible, a scientific fixation on details rather than to discover modules and context in a global environment. Even in the best of all societies and the worlds problems and difficulties; There is a communication gap in others communication society.

The development we see today is that it increasingly becomes the instrumental rationality which has precedence over the human reason. This is more a point of departure from the possibility of thinking for yourself? If the man who they say is without free will, and the machine is "*the governing itself*", at the same time as the human being is the only creature with responsibility, but where the machine thinks and decides very unto man, the possibilities include a living man then affecting the technological development is going on?

Keeps humanity in creating and shaping a fate that cannot be stop if everything continues as today? Where completely new components, elements, methods also help to create a very different society to live in the future. The ideal State is a new Platonpolis, a new Panopticon, where all people are controlled, monitored, supervised or controlled in everyday life. There is no free will, there is no creativity, there's no individuality, there is no disease, there is no anxiety, and the question is what remains of human beings in the future.

In the last section of his book "*Mind over Machine*" from Dreyfus explains that it is the author the perception of what a human being is that separates him from AI-metafysikerna. He claims that human beings do not have a '*fixed nature*' but is determined based on their data, their interests, and what she really wants in her life, her "*ultimate concern*". The computer on the other hand, is by definition a fixed nature, and it has no ultimate interest. ***Therefore, it cannot be that a human being, but "people can gradually become like machines"***. The danger is not that it pops up "*överintelligenta computers, but intelligent people*", as the author expresses himself.

Contemporary development is filled with new concepts that are beginning to take hold; surveillance society is spreading, Panopticon, Worldbrain, Global brain, "what drives itself" project, artificial intelligence, robots with preset standards, self drive cars, human robots working, rustningstävlan, that free will does not exist, the Earth's fate is without common goals, where no common past existterar longer and therefore no common future, the computer decides , choose and determine more and more to the man. Craig Brod writes in the book "*Teknostress*" – *Computer Revolution – a man pay for what she creates* ".

Alva Myrdal writes that: "by rustningstävlan utsättes all mankind of the threat of a sudden and total erasure. ...framtidens generations will have read in the history books – if any – that towards the end of the twentieth century people were arrested by an inexplicable desire to purposefully work on destroying this planet. ...vi be hypnotized to forget the enormous proportion of military service may consume our resources."

*It is known that the development has gone from computer chess to Intelligent robot arms. The modern information war is characterized by "a gambling which is now conducted at a higher bet level, leading to what everyone says it wants to prevent but instead prompts", expresses the Alva Myrdal.*

There is no guarantee of how the "artificial" supercomputer taking its possible (artificial) decisions in the future? Computer failure can occur in the same way as human errors can occur? Who governs in a future electronic State, which no longer has control over how AI system interacts with humans are constantly monitored by a Panopticon?

*" Technology history and the resistance that modern technology often face of present-day people testify in short that technology often born in the war's character and never developed innocently. Computer designed, in fact, originally (by Turing) as a tool to be able to wage war with greater accuracy. "*

*" In older times often succeeded in convincing people that they could give their support to, or participate in, a war with a chance to win it and reap the fruits of peace. This is currently impossible. People don't want to rearm to (pay) a war that is impossible to win ".*

*" Nuclear weapons are effective for use. "*

*" The classic technological fix: the belief that each problem as modern technology gives rise to also have a technological solution. This means on military technology the illusion that all the dangers that the redevelopment have created can be averted with further rehabilitation. This is a screw without end. "*

A nuclear war in our time can not be restricted so that it becomes a Victor left. Even if it took place on the Earth's northern hemisphere would its effects spread throughout the globe and contaminate the entire ecosphere with radiation.

If Jonathan Schell wrote very compelling about in his book "the fate of the Earth". Others have talked of a "nuclear winter" as a result of nuclear war. It was during the same period and during our century, never spoken so much about peace than any other century done, however, they fought the ohyggligaste war that the story know fought in modern times. This theme has now become a regular feature in films and are rendered as entertainment. What is described is a "Star Wars" in all sorts of shapes and forms.

Because humans have no fixed nature is free because it is always changing and adapting to new circumstances and new living conditions according to their contemporary interests, that it can grow and develop in their modern contemporaries. The existential problem can be summed up with the words; machines can not be as human beings, but "*people can gradually become like machines*".

Where this development goes will depend ultimately on how one chooses to look at human beings; *"So as we look at human beings as does the individual.. //... Only if the man is not a machine ethics has a meaning. Only then are technology-conduct meaningful. Reverse: Ethics is meaningless if the man is a machine. "* Robots are not just the paramount interest (*ultimate concern*), they also have no ethics who can point out a meaningful direction in life. You could put it quite like that computer don't understand little about human problems because the definition has no Self (then *the artificial morality* does not have a self that can help to differentiate between themselves and the rest of the world). Hence the difficulty in being able to understand other people's needs and difficulties and at all understand the human in what it means to be human and how individually different people struggle to mightily with their everyday lives.

*" The human thought is human only if it physically and socially, and takes into account the context and situation it inhabits. Ultimately the human thought only one sentence about the idea has power over machines and man himself is not a machine. "*

According to Marcuse, there is in our days for the first time a real possibility; "to liberate the individual from the restrictions that once was entitled by shortages and immaturity...//... the dream image of a world that could be free (from merförtryck) arise." The only important question is why today; "whether you can reasonably imagine a civilisation State, in which human needs are met in a way and to such an extent that merförtrycket can be abolished". Yet mastered mankind not its own history. But "the excuse that wants that justified institutionalized repression ever since its beginning, are becoming weaker as the man's knowledge of control of nature increases the opportunities to meet human needs with a minimum of wear".

Plotinus wrote that the human soul was imprisoned in the shackles but longs to leave them, longs to escape. Technology has its similarities with this description. Herbert Marcuse wrote "the technology shows us how unfree man actually is". Unable to disconnect from it, and it blinds us from understanding the real causes of our frustrations and oppression.. ... a constant connection contributes to the absorption of the entire body. " *" An earlier programming that only tie man must free themselves from "*. The price of freedom is eternal vigilance and monitoring. Price can create the feeling that you are always supervised in all situations. *Wherever you go. What ever you do. Whatever you have in mind.*

*" With new opportunities to be to the benefit of mankind, new opportunities opened to damage and destroy. No technological progress has been unequivocally good. We have always found ways to use new technology for violence and repression. Therefore, the central issue for a technology-ethics all the time be: where is the boundary between the good life with the technology and the destructive use of it, whether it's suppression of information society service or military technology that is all about? Where should the border be drawn between the nature of the technology to be developed and the kind whose development is ethically unacceptable? "*

Marcuse speaks in "*Eros and civilization*" about an aesthetic culture in Schiller's spirit; the restoration of the sinnlighetens right. The liberty will have to be found in the release of sensuousness rather than of reason and of limitation of the higher faculties for the benefit of the lower. ...en culture requires. aesthetic total revolution in the way to perceive and feel. ...befriad from the pressure of torturous aims and achievements. ...kan man återskänkas the freedom to be what she should be. " That is to say something more than just a work of (humane device) for the production or final consumption's sake (real value).

The old realities, the object world planned and manipulated by teknovetenskaperna has been lost, but it may just be a good thing because something new can emerge.

Instead, a new revolutionary ideals appear, based on variety, diversity and, ultimately, the undermining of the reality principle. Perhaps the postmodern experience of change represent a new opportunity for a new way (maybe, finally) to be human. And welcome people and folks who emerges from the oppression and long hidden in the shadow of Western imperialism.

The book Mind and Machine ends by explaining the idea of man as a "*rational animal*" for out of date. We are today says the authors, "*had to nytänka some very old and very fundamental elements of our self-perception (our self-image). Our hope is that innovation will lead to a new dimension of what we are.*"

Free will exists, as science claims does not exist, and if it does not, then there is no real freedom? Is it possible to experience any real freedom if the free will does not exist? And there is freedom of choice, but no free will, what is the man then choose? The animals live by their instikter and have to adapt to the environment it lives in, but man is the only creature that can adapt to omgivingen, but also the creature that can shape and alter how the future might look like. In other words, man is the only creature that can change how the future can be formed. If man does not have the free will to change how a possible future might look like, who decides and determines how the future will look like if free will is missing?

Renässansfilosofen Pico della Mirandola which 1488 gave out their passionate book "*of human dignity*" (*De dignitate hominis*) says; "*man turns everything else in the world. She can exceed all the limits that apply to all other living creatures which only is able to develop to what nature has ordained it. Man, through his will set the limits of her life. Man is his own sculptor and the architect of his own world. Thus, it can be sink down to animal forms but also has the power to rise up to a divine life.*" This portrayal is actually a description of human sovereignty by virtue of their will and their thinking. It is also an expression of Immanuel Kant's idea of human autonomy, i.e. the ability to self organize and place limits on how to live life. A Leviathan state is no architect in the sense that the entrepreneurs and innovators. A country cannot create poets, poets, writers or great artists, it can also not be stomping up great inventor or working entrepreneurs. All these areas of life must have some freedom to develop their own forces, resources and talents. Different laws may regulate the growth of the economy through encouragement, its task is not to create it. Laws and regulations should not stifle the enterprising spirit and the ingenuity of different people, but encourage it and make sure human energy led in common courts.

" Growth is no longer based on cheaper goods and services. Today we can see a new growth theory, in which economic growth relies on the human ability to continually produce thoughts and ideas, that is quickly transmitted around the world. These thoughts and ideas stimulates in turn to new efforts and a broader construction. Economic growth will be a learning process. One of the authors of this theory is, the u.s. economist Paul Romer, who argues that growth requires that we constantly again changes the way to utilize the resources available to him, and that we work together to improve the performance of the production process. The more complex and knowledge-intensive production will is all the more required motivation and creativity of each one to the result to get a high quality. "

Vocational training is no longer a ticket to the labour market. Lifelong learning in a learning organization places new demands on the individual's adaptation to the work situation and, by extension, to the sole market. We also have their own requirements for us. We want to make a career, raise a family, see the world and ourselves. Requirements in everyday life may seem incompatible. Young people demand more of life than just consume, it wants education, though full-year work, car and first of all, "urban amenities" as cinema, restaurants, sports facilities, etc. – and such is, of course, only in cities and towns. Individuals want to be taken seriously and be treated accordingly. They expect an understanding of the social ills they perceive as flaws, worsening living conditions and development opportunities. It's about the right to self-fulfillment.

" In a freer society, more open society would not only be able to afford a variety of different people: in such a society would they be needed – and feel that they were needed. In the huge urbanisation process that today is in progress when more and more moves against big city opportunities are competitive. The end result of this urbanisation process with "sales work-consuming" theory is also another community development — a tougher climate – increased social and economic gaps – exclusion – unemployment – poverty and greater social injustice. This is a livshämmande development for people living in a democracy. In economic society, it was no longer the man that stood in the Center, but they had been to the means and objectives of the economic stage ring's sake.

People looking in the meantime, all for a way out of frustration, disappointments and rejections. The thinking on how them to leap-frog over private barriers and high thresholds and clear away all negative concerns out of the way. People want to take advantage of new opportunities and see clearly and positively to the future and try to understand how all these policy threads in the tapestry of the future opportunities twisted together. Policy that shows and presents trends in detail can help people to think in new and creative courses around a future education or formation of a company, a new opportunity by questioning the already obvious to win something new. "If a man has no ability to get a job is she in a desperate situation, not only because she has no income but because she lacks the disciplined work, this livnärande and experiencing factor that nothing can replace." From a Buddhist point of view, the operation at least threefold: to give people the opportunity to use and develop their talents; making it possible for her to overcome his egocentricitet by uniting with other people for a common task; and to bring forth the goods and services needed for a decent existence.

**"In the midst of today's turbulence is sitting man, largely physically unchanged since the stone age, and spjärnar against.** Anxiety and inability to understand what creates passivity and a certain resignation. At the same time, there is a paradox the human eternal curiosity and thirst for knowledge. What makes that pessimism had that strong foothold is, of course, the economic crisis and high unemployment. Investment in capital has not kept pace with the growth in efficiency within the industry. At the same time, demand is too low for us to occupy the whole of the workforce. And pessimism put in itself an obstacle in the way of a turnaround for the better. The upturn in the economy only slowly visible results in terms of recruitment. But defeatism is unfounded.

**There are opportunities. The future may be affected. "**

High level of competence is a key issue

*" So it is with the skills we'll cope with future requirements and challenges. Training and other skills development is essential if we are to take advantage of advances in different technology areas. We need to invest much more in the Nordic countries in higher education and research. And it's not just young people who need education and not just college education required. That a combination of width and State-required for a commitment to provide the best possible effect. Adult education and skills training at all levels will need to be given priority in the coming years. ...men the potential of the technological revolution will not result in new jobs if it is not matched by a higher skill. ...vem charge. ...ansvaret to an investment in skills development comes about lies with every individual. But employers also have a great responsibility to invest in their employees ' knowledge. The trade unions have a responsibility to encourage skill development and to sensitize members about the importance of learning. And the development of individual companies will benefit society as a whole. The reason lies in the fact that knowledge cannot be held within his own company but by personnel changes and the transfer of knowledge is propagated to all other workplaces. This flow is not included in the company's estimate for investment in skills development. Each company will invest less than are most favorable for society as a whole. The more knowledge-intensive production a country invests in the more lack of knowledge prevents a favourable economic development. "*

Viktor Frankl writes; *"that man in his later development has suffered another loss by the traditions that shaped and supported her behavior is now rapidly disappearing. She doesn't have some instincts that say her what she should do, and she does not have any traditions that tell her what she should do "*.

The great **"progress and production"** of wealth also seems to involve a series of *"troublesome circumstances"*, where a technological imperialism and over power only to become a new note in history's unending series of injustices and violations of human life. The technology has now become something else than art or craft but have become aggressive as Heidegger put it. While opportunities to monitor the computerisation process conducive to behaviour. Thus approaching

development increasingly the society that George Orwell described in his novel "1984", where everything is controlled by big brother, who is always watching you! Maybe the future will be a mixture of a "1984" and New Brave World ", where all individuality and human creativity is gone. And then it becomes the measure of the human freedom to create had to man and its humanity. It was a single large Panopticon – a digital iron cage that controls and monitors all human beings do. Weber writes about Iron cage and expresses its concern that the machine together with the Overmanaged organization is busy with the construction of the future slavus unto man. It is from this conclusion, Schopenhauer's great pessimism gives to know. Even his views on history and society is permeated by pessimism. Development of history is not determined by reason and is lined with no progress. It is crime, evil and need that is decisive for the course of history. Progress in the form of new inventions and technological advances is rather parentheses and repeated the story in a hub consisting of evil.

It shows today how ohuman, dehumanized, undemocratic, violent and aggressive capitalism and welfare also has become. Yes, it shows how unstable and unpredictable methods of democracy and capitalism is, where it gives itself priority to interpret all the signs and indications, and how the West's collages, mixing of styles and products, music, video crashing into each other in a kalejdopskopisk confusion. Where capitalism seems to be blind to how the superficial lifestyle of consumption slowly rips holes in the United cultural Cosmos through its uniform culture. Capitalism leaves behind a legacy of nihilism that helplessness, complacency, jouissance and an ethical challenge.

The West has not done up with oneself or one's own past. Therefore, every single individual to fight his way to every less clarity about life, society and the world. This clarity that can help people to understand the vastness of the drama that is taking place and are constantly in progress, in which man himself is medagerande and as. The future is not something that comes to man as a finished product without human activity and organization, but human thinking, involvement, participation and organization. Herbert Marcuse analysis; "the advanced industrial society has just asked why insiktens ability to pass the moderation of what we're doing and where we are going. He was scrutinising a society in which citizens are integrated to the point; the result is a controlled and oppressed consciousness. " Such a development displaces the possibility of a critical approach.

Treeninghet of capitalism is – money, consumption, work. Listening man too intensely on the "inexorable development name" or the melody of "economic Gospel," with its promise of freedom-it may instead result in our time most awkward social paradoxes; the more people get it, the more it seems to discontent spread. All would and should get better – though missing the experience of several people to have a good one. Man has never had it so good and yet complained over everything – and rightly so, as it happens sometimes as little as there is so much to do. It needs to be built but still built it not enough. People get frustrated. Some will be disappointed. Other tire. Someone gets angry. More one becomes indifferent. Some don't care because those still can not affect. People get worried when the issues appear to be more than solutions.

The practical science has a natural idea that fits a technological age. Some are happy with this development, while others experience a loss of freedom and influence, participation and freedom of choice and the possibilities for democratic development. Freedom is about people's right to personal fulfilment and to realise itself and have to live and evolve based on their own terms and conditions. This development describes Marcuse as a confirmation of the man's "*natural individuality*".

Immanuel Kant writes in his book "*foundations of mythological rituals metaphysics*" from 1785 to; It respects the human person as an end in itself, never as a mere means. Edge type this at a time when industrialization begins to alter the pattern of society in such a way that the people are forced to leave the craft in order to find work in the big factories, where those are treated as interchangeable functions. His practical philosophy is a reminder that a man's value is not an economic or technological value (what we call for economic price) without a human immeasurable value. People are not to be valued according to how much they can produce or consume as a sign of their fullness.

When man in this scientific/technological development through a reductionist view (man is only a cog in a larger machinery) regard the other as pure tool for one's own goals, it will be useless to deny that they are consumed, used or treated as such gear.

E. F Schumacher writes about the unpredictability and freedom; "even if he has a rather negative view of the usefulness of" automation "in the field of economic forecasting and the like, he does not underestimate the value of electronic computers and similar devices for other tasks." He develops his argument and writes that the exact science; to the non-human/under human. ..//...just their accuracy is a sign of the lack of human freedom, the lack of choice, responsibility and dignity. As soon as the human freedom comes into the picture, we in a completely different world where the growth of mechanical devices is a major danger.

Herbert Marcuse analysis; "the advanced industrial society has just asked why insiktens ability to pass the moderation of what we're doing and where we are going. He was scrutinising a society in which citizens are integrated to the point; the result is a controlled and oppressed consciousness. " Such a development displaces the possibility of a critical approach.

Knowledge means not only education and development, but also concerns at the most important; of human freedom.

1600-century philosopher Leibniz put it simply with the words; "*human freedom increases the more it knows and understands*".

*Freedom of knowledge* becomes really interesting first out at the border in which it expires.

David Hume was described during 1700-century as the great philosophical skeptic, for a century as it existed many illusionslösa writers. Hume was at the frontier of knowledge and interest for what we cannot know, which is associated with what is understandable and incomprehensible.

Aristotle wrote that; through education to human opportunities arise, in order to develop their personalities, not only intellectually but also so that the whole body is in equilibrium.

What is happening today is in many ways an evolution toward "*technologist-ism*" -away from the variety of work, responsibility and freedom. Teknologismens restrictions on the human plane makes man unfree. Democracy would provide freedom and independence to man, but a technocratic society form a specialist society filled with experts who instead make people more dependent on these experts may lead the way. Fewer and fewer people can decide and make decisions in expert and elite society.

The absence of freedom and human mobility is also described by Heidegger as mean, for example, that the world is seen as a sum of resources, raw materials and system components. Nothing further has its own internal policy on the movement, its own important core of the creature, but rather all are subject to conversion in order to serve a role in the technical system. Many exploits for mostly not his freedom, but is purely mechanical.

The modern technology and the information society has meant that man had to expense their integrity. The system itself is violating the integrity as it tries to defend itself. It offers no protection for the individual human beings against violations, abuse and oppression.

Freedom must be purchased at the expense of personal freedom. Marcuse wrote that the technology shows us how free we really are. We cannot detach from, and it blinds us from understanding the real causes of our frustrations and oppression. In the digital world mass human data in, analyzed, and then sold. It's like having a salesman after him everywhere you go in the digital world, it's freedom or lack of freedom, freedom of choice? Author John Stuart Mill writes in his book "On Liberty",.. //.. result in an intellectual förflackning and societal decline. Here you have to intervene-and pushing the limits of an individual's freedom of action. "

Individual freedom increases the more knowledge the has, which increased self-awareness develops human capacity for "the all-seeing" or "universal", as an effort to reach more and more complete knowledge of the world to be able to improve it.

In the mechanically operated society can not much go wrong because everything is so predictable and therefore uninteresting. It offers a larger human man serving erratically to the still should be interesting. This is what gives the human "life-tension".

The words might as well describe the scientific project "what drives itself". In the mechanically operated society can not much go wrong because everything is so predictable and therefore uninteresting. It offers a larger human man serving erratically to the still should be interesting. This is what gives the human "life-tension".

In the predictable nor mechanical man would need to have access to their imagination. During the development of technological rationality means that anything related to emotions and imagination and initiative (World of work) be eliminated as much as possible. The historical development shows that it has always been an interaction between human dreams and the technical skills.

Man is the only creature with imagination to shape how the future might look like. But the risk that the interaction that exists between man's ability to dream and technical know-how in danger of being lost in our time, because the digital computer will make human thinking, including his imagination, superfluous to the computer now can think even better than the man himself. In such a development may the instrumental reason slowly replace the human reason and the results can be quite different as the society we want to create and shape the future.

" If I make everything predictable, these human beings that I have equipped with fairly good brains, undoubtedly learn how to predict everything, and they will then have no incentive to do anything at all, for they will realize that the future is predetermined and cannot be affected by any human action. If I on the other hand, everything will gradually discover the unpredictable that there is no rational basis for any decisions, and then, those in the first case will have no incentive to do anything at all. Neither option would be reasonable. I must, therefore, create a mixture of both. Let a few things be unpredictable and let others be predictable. They will then among other things to have the crucial task of finding out what's what. "

In the past encouraged the development which means that man could make use of their knowledge by using it and thus developing it. Today the opposite is true; the technology means that man receives complete solutions on a computer screen.

It seems that human choices that affect the new teknikliknande work climates that are being developed are very limited.

In this predetermined attitude of life, all life excitement, curiosity for symbols and mysticism, spirituality, respect for nature, where life may contain a certain dose of magic and enchantment that there must be a mystery man never really will understand. Life is a mystery and it is with this fascination with humans can look out over the universe and look to the stars, the Sun and the universe, and wonder if there are other lives and other civilizations in space. If society strips away all this from the man will eventually feel trapped and instead be replaced by feelings of boredom, boredom, futility, and there are many who today is an expression of this reality. The last thing it should do is to deprive people of their dreams to dream of a better world to live in.

The artificial life's "destructive device" and the science gear with their features, small wheels, technology, cylinders and thousands of tiny hooks, springs and gears, which day and night moves, with the same accuracy, firmness, precision and accuracy. It is precisely this accuracy in the technical-mechanical wheel that reduces the sensation of human freedom and the feeling of excitement of life to something irrelevant.

**The Economist e. f. Schumacher writes about the mechanical and technological development;** "Their subject are non-human, or maybe I should say in the human. Their accuracy is a sign of the lack of choice, responsibility and dignity. As soon as the human freedom comes into the picture, we in a completely different world where the growth of mechanical devices is a major danger. " In the mechanically operated society can not much go wrong because everything is so predictable and therefore uninteresting. It offers a larger human man serving erratically to the still should be interesting. This is what gives the human "life-tension".

**In the predictable nor mechanical man would need to have access to their imagination.** All things related to emotions and imagination and initiative eliminated as much as possible. It is perceived as useless and distracting for the production process – reason enough to sharpness control. Nothing must interfere with the plan.

**SCIENCE'S lost era has the mechanically driven efficiency accuracy only accelerated its quest for total control of reality** (trying to master nature) – and which must not be disturbed by any irrelevant, that is to say of the balanced critical sense. Thanks to this defense to be cut off any potential criticism of the economic consumption lifestyle and climate debate real causes to belittle them any catastrophic consequences, mention it in abstract terms, talking about "pessimistic" doomsday prophecies and with numeric-realism. Through this defense against real, lasting and long-term changes can then carry on living as usual. Defensive philosophy is that; "The nail that sticks up must be turned down". The prevailing morality is economic. People are valued by how much they can produce and consume, and not according to the developed into shapely, urbane full-fledged personalities. This leads to an insidious urholknings process in the Interior; everything is fused at the magical economic growth. Man would need to understand and learn from the situation that the present format and myself put in. But this is prevented — but what are those prevention forces and interests of society?

**Experts in the mechanical exakthetens world would do everything straightforward and uniform** everyone must follow the prevailing morality that is economic. The word that everyone must buy brand "the consuming way of life" which will be launched by the economic success of the concept. Democratic and human freedom is not about to become a "product copy" of the views expressed and certain of the other, but to be allowed to realize themselves and to develop and expand its social vision within human knowledge area.

**In this knowledge-based process is about "winning the reliable knowledge of its essentially indefinite future."** The German philosopher Nietzsche described that the trend was towards a "maskinalisering of humanity", where this portrayal then was interpreted by leading forces as a step in the society whose citizens are so control and calculation just as only possible. The developments today can be characterized as a stronger bureaucracy. Henri Bergson called this development for a "spiritual mechanization". Despite the fact that science is said to be able to predict and give shape to the future, so exist problems such as lack of housing, social and economic gaps that are growing, a colder and tougher climate, diverse knowledge deficiencies, mass unemployment, social exclusion, stress and burnout, alienation, stealthy and slow changes in the global world, klimatförstöringar and the problem of global warming.

**The opposite would in the predetermined mean that nothing can go wrong, but then nothing longer surprise.** It would take away some of the tension that makes life real. When nothing can go wrong, everything can be predicted and nothing can surprise, then everything can stop at taking everything for granted and instead develop stagnation. Everything else is developing forward, but not as safe in the predetermined that may appear. The predetermined makes no warranties about a flawless world without social or economic problems.

**"The future is not predetermined, but it can be explored."**

**Technology development only in itself shows how dependent it has been constantly need to update itself in order to be able to work as efficiently as possible .** Changes in power relations between the State, businesses, political parties or other organisations is done today with tremendous speed. Just as every scientific truth is incomplete, so, too, is democracy a working hypothesis that needs to be adjusted and updated along the way and development because everything changes so much faster today than in the past. Each formal system contains statements that are impossible to prove within the system. Modern science has developed an extraordinary ability to leave important issues aside, they deeply ethical. At the same time that science inclined towards proven best practices, it has no longer any need for traditions to be able to master nature. They were rather an unnecessary obstacles on the way to achieve success and to move forward. At the same time as the economy tries to conquer the world and expand faster, so it will be also an economy falters because it constantly leave, abandon, reject or marginalise the previous tradition or norm that made up the previous (security) platform.

In the consumer society, this reflected that; these rapid changes occur sometimes with such speed that they barely have time to be socially anchored before the next news will. In this development, it is easy to much goes wrong at once. Human life patterns have been around for hundreds of years, but today's modern lifestyles and habits have changed in a generation. It is often the exterior that for the most part are changing all the time. Man forced to live in this socially outgoing life. People can experience a weariness in the face of constant change that barely have time to be secured before the next novelty arises. Economy and consumption are each other's allies and affect each other in the same way that human beings are affected by these changes.

**Solutions and changes in the social system that is humane and ethical character** can not be improved by a greater technological rationality as the results show that many of the problems remain. The former as date patent safe way to create economic growth is no flerårsgaranti since the previous successful economic and political prescriptions only for the already achieved. The need for new solutions that require unconventional way of working with the future.

**When ethics and human values will be separated are also whole lost,** taking with one hand and give with the other. The real goals becomes easy enveloped in smoke and the real motives act as eyewash. Today, the materialist development described as that; *"economic activities have become divorced from ethics and human values. The financial mechanism has come to be regarded as an autonomous entity, independent of human needs and people's will "*.

**Today, there are new factors to take into account.** " *Today's current economic and social thinking is based on the assumption that the rate of growth that has characterised the current temporary period can be permanently* " while ignoring the fact that natural resources are indeed limited and shrinking ever faster. The previously successful economic and political prescriptions applies only to the already achieved.

Machinery destroys the people by denying the pain and desire: a machine destroys cells by extending them and change them for its own good. In such a world is man just an instrument in a larger machine, where it is consumed as a cog in the great machine that adequate or less appropriate purposes. The form of man, where it has become a cog in a big machine, unable to critical thought or conscience.

The new form of work provides the least possible space for thoughts that "useless" fly away, to relax and to "think about other things". In the technological-mechanically predictable man would also not need to have access to their imagination. During the development of technological rationality means that anything related to emotions and imagination and initiative (World of work) be eliminated as much as possible.

Imagination is perceived as useless and distracting for the production process – reason enough to sharpness control. Nothing must interfere with the plan. It is not going to object to how it works in spite of frustrations, uneasiness, stress or fatigue. In the scientific and predictable development nothing can go wrong, and nor can anything surprising. It is a loss of the item which bestows life tension to life.

Einstein wrote; "The true sign of intelligence is not knowledge but imagination". Another proverb says: "the logic can take a man from A to B, but with the help of imagination forever."

The historical development shows that it has always been an interaction between human dreams and the technical skills. Man is the only creature with imagination to shape how the future might look like. But the risk that the interaction that exists between man's ability to dream and technical know-how in danger of being lost in our time, because the digital computer will make human thinking, including his imagination, superfluous to the computer now can think even better than the man himself.

Technological developments are creating today finished solutions presented on a computer screen, but that human beings need to consider.

Their curative effect is that it can help people be able to distance itself. Simple expression, one can say that the imagination is "soul's oxygen and aesthetics", because it creates space and depth to life and at the same time, dress in life's beauty with dimensions and diversity of the world.

The Swiss literary scholar Jean Starobinski has written an essay on fantasy realm, where he "characterizes the imagination as" the ability to distance that allows us to create an image of distant objects and distance us from the present. " The Greek word phantasi due (a) as well as its

Latin counterpart *imaginatio* means first and foremost the ability to discard images (performances) by what is not present. "

In the high-tech development with "överintelligenta" machines, artificial morality, artificial intelligence and artificial robot man and artificial consciousness "appear to man increasingly as a dwarf, then the machine had been transformed from being an medium for cultural and human development, to become a deity who demands obedience and submission. Therefore, a new program, take it as its duty to avidealisera machine and showcase a hidden poverty — lack of human dignity ".

" An ethical problem arises when it is believed that humans can develop their ability and their potential only by understanding and, in particular, only with the help of the computer, without the mobilising of imagination and reason. It is contrary to the human desire to be creative, to break new ground in thinking and action. Therefore, she becomes frustrated and do maybe revolt when you want to customize her after your computer in such a way that all her thoughts and actions will be guided by it. Governance is seen as a straitjacket, as a threat to freedom. "

It could also be described as a large digital iron cage, surveillance society, 1984, electronic Panopticon, Orwellian society controlled by a technocratic ideology.

1800 's were optimistic. Then thought man on the progress of the development of modern technology and science by itself would lead to a better society, to a better life for all people. The former idea of progress was common. Mindset characterized by that man despite mass misery, yet would ultimately attain "*Kingdom of freedom*" thanks to the tremendous technological progress. Trust in technology, that man himself developed, was a material force you could believe in, when more and more people could no longer believe in man's spiritual power. It's not just between science/technology and Humanities/moral gap plant, but also the gap between the confidence that technology will save man from his fate and not the man himself. It is recognized that a jump to "*the State of the art in*". The modern social task must be to build a bridge over these "social and personal divides" – to find a way to develop and improve the democratic dignity over the mechanical skill.

Aldous Huxley writes in "Brave New World" (1932) to: Huxley imagined a society in a near future where technology provides all material comforts required for human beings. There is no pain or illness, but there is also no knowledge and no creativity. Orwell thought that with the emergence of totalitarian societies we live in an age in which the individual ceases to exist-or perhaps we should say, in which the individual ceases to have the illusion of being independent ".

Freedom – to be independent

" The human thought is human only if it physically and socially, and takes into account the context and situation it inhabits. Ultimately the human thought only one sentence about the idea has power over machines and man himself is not a machine. "

Who are at risk of Panopticon? It is only those people who are unable to consume, and that are insufficiently integrated into the consumer market as fear and be afraid of the panoptiska control and monitoring methods and this is when the citizen is no longer able to be seduced by the social control as oppression, the emotional blackmail and psychological abuse may be exercised by all means.

Why should those who are unable or unwilling to consume – on a societal or global level – be excluded from full participation in social life? This new governance involving electronic monitoring of consumer-citizen. Panoptiska methods are especially reserved for the oppressed people.

Does technological development to human liberty and to privacy with small steps ever nerprioriteras in the surveillance society? Have the modern information society with its technological tool created a "Panopticon" — surveillance society as a digital prison?

The word Panopticon comes from the Greek "pan" meaning "all" and "optikos", and means "belonging to the view". It was the British philosopher Jeremy Bentham who at the end of the 1700-century described the Panopticon is a type of prison building which consists of a round building divided into tårtbitsliknande cells. In the middle of the building is a tower where a supervisor can observe all prisoners but that they can determine if they are being monitored or not. This creates because according to Bentham a "sense of an invisible omniscience". Foucault drafts the same idea with the words to create the appearance of an "anonymous power". Panopticon is a system of uncontrollable observing, so that people never really sure to know if they are observed or not. The word observed usually used by people or people who try to gain an insight into the lives of others, that people should never know about them are observed or not. Through such a process, it will eventually lead to, according to Foucault, that man should become "*carriers of its own surveillance*".

The whole point of a Panopticon in the middle was that because it was physically impossible to monitor all at once, it would them to feel that they were monitoring without being able to determine whether that was so or not, and therefore must act as if they were guarded at all times. The name Panopticon is also a reference to Panoptes from Greek mythology; He was a giant with a hundred eyes and was known to be a very effective night guard. It was only a few of all his eyes who slept at the same time. There were other always eyes still awake. Actually, it was a Panopticon as a self-consciously alternative to religion was intended as parody of an all-seeing God.

Whether it's about mythology, science fiction or contemporary reality, it's thoughtful to think about the limited and restrictive impact surveillance society has on human liberty, integrity and dignity in the longer term? Spinoza writes "it is natural for humans to strive for more and more complete knowledge, which he describes as that we want to realize our true self, get up to the increasingly all-encompassing knowledge of reality", not to descend to a lower bandwidth and less understanding of the outside world.

Christianity describes a human development process along the way give joy, happiness and human freedom and eventually leads to salvation. This path is usually described on the way of salvation, where the human being in this process be transformed. The approach described is always there. Christ has once opened it; "a new live path". It is described with the words: He is the way, light and life. But the road is not always as visible and viable. Some looking frantically for it but without finding it. Sometimes it is so that people would like to build their own roads, dangerous roads, not for the front man. Many even trying to prevent others from finding the way because .... in Ecclesiastes 3:11 says Yes, he and set eternity in the hearts of people, however, that those non-inducing to fully, from the beginning to the end, make the work God has done.

The success of every human being are the result of a belief in itself and the development of its own ability to want to succeed on the basis of their conditions. This desire to realize itself can only get their utmost strength to continue to evolve over long time periods from within the upcoming drivers and internal motivation. As their main democratic equipment man has "been given free will", with which it focuses, regulate, motivate, discipline and mobilize all their available skills and social opportunities in a combination to achieve the best result. This development may not be redirected or be regulated by outside influences, but can only be regulated and are directed from within a belief in itself.

#### Politics and democracy

He said that all the advances and new reforms only aimed to enhance the breadth of the followers of the oligarchy; members of a socially and economically dominant upper class. He was referring to then nearest to the representation and the Government's social composition and did not deny that the country was governed in accordance with democratic principles. The more modern and relevant basic research is discussed and referenced by Geraint Parry in the work "*Political elites*". Another more detailed representation has been given by a Swedish scientist Leif Lewin in "*the people and the elites*".

C Wright Mills describes; "the elite two layers, the inner and outer core. The inner core consists of the real decision makers, while the exterior is made up of people who have some influence and whose opinions must be taken into account, but that does not have a decisive importance in decision shaping process. Pareto, for its part, made a difference in elite's composition by splitting it into a ruling elite and a non-ruling elite. The non-ruling elite are in businesses that are not of a political nature. Eliteteoretikerna of the classical school had, in contrast to Mills, the notion that a ruling elite was an essential feature of any society. "

Others who have made studies of the elite are James Burnham in "*The Managerial Revolution*" has done so on the basis that control of the means of production amounts to samhällig power.

C Wright Mills, type; "*With the top men in each of the major hierarchies are becoming increasingly similar, becomes also the persons occupying these top positions – through the*

*selection process and the training they get on these items — all more similar to each other. This is not just an inference from the structure to the individual. On the contrary, it is a finding of an actual reality, as revealed by the high traffic that is going on between the three structures, often in very complicated patterns. ...att keep in touch, on the basis of common perceptions, common social origin and common interests. "*

C. Wright Mills argued that the members are prisoners in their own environment. Only the "elite" can go outside the environment where it is, as long as "mass society" exists. Only the elite of society's chain of records, attaining a general overview. In contrast to the elite lacks mass a vantage point, from which it can get an overview of the structure of society as a whole. Members of the crowd is not organized for coordinated political action. Knowledge awareness of mass is divided. The individuals in the mass has no own spreads, but follow only with the existing procedures, "says Mills. The individuals in the mass appears to live an almost total privacy. They are concentrating on their own interests, both at work and during leisure time. Visitation of the mass is quite limited and confined largely to family, neighbors and colleagues. By living in an environment with so narrow limits limited also the individual's knowledge of public affairs.

The modern freedom rests in that nothing is fixed in different compartments or categorizations of humans. Such a real revolution in the mind; means that the community will be provided with a new vault, a new moral dimension, a doll's ostensibly new, in reality something ancient and familiar.

Author John Stuart Mill writes in his book "On Liberty",.. //.. result in an intellectual förfläckning and societal decline. Here you have to intervene-and pushing the limits of an individual's freedom of action. "

To be caught by the present moment can be just as rewarding and liberating, it can also be limiting and restrictive on freedom. After all only grows out of a constant stream of the present, the loss can become that you lack reference points backwards and forwards and how these are linked together by history.

Democratisation has increasingly come to trade bureaucracy, which is also a bureaucratisation of the expert in society, with the time in which the expert's role will be completely byråkratiserad. This development is described as avpersonalisering of power, in which the State turned into a machine, whose lack of individual's personal relationship can have an oppressive effect. The State has since become a Bureau-cracy, a business empire, by the people who have the power of this machine gets a dominion over those who must be subjected to the rules and components. It is then the technological expert as bureaucrat, is the step not far away to "teknokraten" seen daylight for the first time.

Language and speech

If freedom of expression must be worthy of the name, all people get richer opportunities to train in the ability to speak, read, see context, perceive the essence of together-context, systematize, evaluate and discuss. Paulo Freire writes in *"Pedagogy of the oppressed"* to; *"Only the dialogue, which require critical thinking, is also in a position to create a critical thinking"*. A governance or social climate which *displaces the possibility of a critical approach* helps people rather than developing a pre-printed consciousness that must not be a constructive outlet for their feelings, thoughts, ideas and opinions. People experience that they are not taken seriously. It stops at the same man from growing and evolving as a human individual.

Freire writes that; *"Man does not grow in silence, but in words, work and action-reflection"*

In English has the word "parrhesia" translated into freedom of expression. Originally it meant "say everything", which eventually became "speak freely", and "speak boldly" or with "Audacity". In the New Testament uses the term "parrhesia" in acts 4:13, and in this context means "courageous speech" and word "boldness", in which the unlearned men without much influence spoke to power. The traditional science history is full of stories about how writers, scientists and philosophers gagged by the powers who want to have a monopoly on knowledge of truths. A recurring theme throughout history have been ordered to burn all those books. Religious persecution were the order of the day. Spinoza was banished. Writer was exiled. Philosophers both threatened and persecuted. Witches burned at the stake. Galileo Galilei had to do penance. John in revelation was consigned to the fångkolonin island of Patmos. Jesus was crucified for his beliefs. Books have been banned to much later become successful. Modern whistleblower reveals today that anyone who wants to write about the abuse of power behind the corridors of always taking a personal risk, which may mean that they are forced into exile.

Even in the best of all societies and the worlds problems and difficulties; There is a communication gap in others communication society. Lack of communication means that politics has become economy and economy has come to be about technology. Human activities have had a secondary passive meaning. What counts as the essential starting point for documents based on which economic or technological value it can bring. The individual's absolute value does not have the same high priority as in earlier societies when human dignity was the only and absolute value. The new complexity means simply said that we know more and more about less and less. The process could have been awareness for the benefit in order to better understand the slow, insidious and global changes have led to a new lack of information. Technology development is contrary to the conatus means (to rise higher) instead meant that *"man has climbed down on a lower bandwidth. ...medvetandet may feed on a few bits per second. ...det is like fast food: next to nothing to digest, no bone and fibers to do away with along the way. ...livet will be a strenuous attempt to get higher up in the tree on the basis of a little information from one screen. ...arbetsprocessen no longer contains an abundance of details and sensuality, but just a big dry and poor minimikost of information, which has to "incur" exformation to be meaningful. ...problemet is no longer travelling in the real terrain without just sits and maps out routes on a map ...because it will be difficult to formulate their needs via the language's low bandwidth. "*

It is with the language help people open new doors and creating living space on the higher bandwidth. Many problems are emerging faster than solutions seems to be coming to. "*Great times craftsmen had immense tacit knowledge on materials and manufacturing methods; their contemporary followers are presented for ready-to-use technical solutions on a computer screen.*" The result is that the masses can only benefit from the resulting innovations or reject them.

