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Practical philosophy in the study of Jean Baudrillard's legacy

Abstract

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

Keywords: memory, memory phenomenology, memory concepts, memory models, Baudrillard's legacy, practical philosophy of memory

The purpose of this paper is to use memory models to interpret the results of a semi-structured interview to analyze the personality's legacy, his activities, the contribution to the development of science, preserved in the vivid memory of experts.

The study of the memory of Jean Baudrillard in a semi-structured interview is based on the following basic provisions: firstly, since the principle of objectivity is the key principle of analysis in the philosophical practice of methodology, we arranged to work with initial sources in our scientific intelligence. The primary sources include not only the works, books of J. Baudrillard, interview materials recorded with him throughout his lifetime that there are documentary objects, but also the external circle of people who knew Jean Baudrillard personally. Therefore,

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we decided to explore the "oral history", a living memory of the heritage of J. Baudrillard.

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

We have chosen the qualitative method of a semi-structured interview based on the following arguments: firstly, this is a philosophical study, therefore we are interested in the meanings and interpretations of experts, scientists who are deeply familiar with the legacy of J. Baudrillard; secondly, information on the heritage of J. Baudrillard should be submitted at an extraordinary professional level, since we are interested in the complex mechanisms of representing the memory of the scientist; thirdly, from an unstructured, structured and semi-structured interview, we selected a semi-structured one, which allowed us to ask the most customary questions about the memory and legacy of J. Baudrillard, on the one hand, and a semi-structured interview, on the other hand, made it possible to listen more to the expert without accusing him of bias.

Guided by the mentioned questions, turning to the theory of memory by G. Popov and his concept of understanding the human memory mechanisms in interacting with the external environment through the prism of the activity approach, we developed a system for examining trends and the process of memory formation. Within the framework of this system, it is proposed to use the following logical model: **"soil - environment - construction"** (tested in the monograph "Philosophy of the South of Italy").

- Soil - prerequisites, foundation, key causal relationships that determined the course of life and activity of the analyzed figure.
- Environment - analysis of the temporal and spatial dynamics of the coordinate system in which the individual lived, developed, created, and achieved results; speaker affecting the formation of the essence and contents of memory.
- Construction - the configuration of memory blocks and its contents (key essential aspects that influenced the formation of the contents of the prototypical memory block, archetypological block, and memory block of the ancestral concept).

Being the follower of the schoolings of academician Gregory Popov, the author of this article shares the position of G. Popov, the creator of the concept of memory and the originator of the heuristic model of memory formation; we also believe that any person is known "according to his deeds" and the basis for a memory of a person formation is his results achieved during life as the "starting points of his coordinate system" developed by a person in interaction with society and the environment (taking into account changes in space-time speaker). Personal results - this is one of the basic categories forming the basis of the memory of the person -

in fact, the soil. Since the object of analysis is the French philosopher Jean Baudrillard, and the subject is his legacy in the living memory of scientists, the soil can be his completed works and concepts described in a series of books ("Simulacra and Simulations", "Perfect crime", "Transparency of evil", "Fatal strategies" and others). Still, the review of the results of the thinker's activity in the frame of books, transcripts, articles, written interviews is not complete, considering this is only one block of data: the information that the person captured in the form of documentary, photo and video sources throughout life and work.

The second vector of the memorable component essence formation of the heritage of an individual's work and the activity, in our opinion, is the environment in which the object of research philosophized, created, and transformed events in life. The environment itself acts as an objective category, by studying which, one can derive the parameters and prerequisites of the speaker, concepts, changes and trends that directly influence the formation of the personality's views, its approaches, and so on - this is the outside (society, various reference groups, etc.). The third component of the analysis of the person's memorable heritage and his creative contribution is the result-construction itself (according to G. Popov) - that is, those "fruits" and the consequences of the interaction of the external environment with the fruits of human activity, i.e. the consequences and results of the formation of third-order data that arise as an outcome of understanding the results.

The analysis of J. Baudrillard memory phenomenon is carried out in the key of the interaction of three lines understanding: 1) primary data that reflect the issues of the individual's activity (development of the formation of memory "from inside to outside", that is, from the individual to the group, society, state, other coordinate systems); 2) the conditions and trends of the external environment, which directly set the report of concept the development and scientific credo of the thinker; these are events and incidents in world memory that influenced the life of a person (object of study); 3) data that reflect the order, consequences, reactions of the interaction of the external environment with the current results of the individual, arising "post-factum", as the second, third and subsequent waves of understanding and application of the concept and principles deduced and formulated by Jean Baudrillard.

Based on the logic "soil - environment - construction", in our philosophical understanding, we have acquired the following system of approaches to working with primary sources. Since the works and books of Jean Baudrillard are the primary data that are available for understanding (the "soil category" in our philosophical intelligence), two categories of the logical model remain unknown - this is the environment and construction. Having examined the existing literature on the life and work of J. Baudrillard, already at the start of the study of the phenomenon of formation of personality memory in generations, we concluded that, unfortunately, the information base and source system is not just insufficient, but even poor (especially in Ukraine and Russian-language segment). Consequently, it was decided to organize a research project "The Legacy of the Jean Baudrillard School", within the framework of Research Institute of Memory in 2019-2020. 25 interviews were organized and conducted with world-famous scientists - personalities and thinkers in science, who directly have reason to talk about Baudrillard, his concepts and

heritage. Details in our article will be considered 6 interviews. Interviewed experts were selected according to the following criteria: level of intellectual training, the presence of in-depth works on the theoretical heritage of J. Baudrillard, and (or) personal communication with J. Baudrillard, experience in philosophical, methodological and theoretical understanding of scientific works. Three expert groups were identified in the results:

- Adherents to Baudrillard's ideas who were personally acquainted with him gained knowledge both directly and indirectly through his works, interviews, etc.; knew his surroundings and, accordingly, can provide personal data on the direct formation of the memory of a person and a scientist, as well as data on the environment in which the French thinker lived.
- The followers of J. Baudrillard, who did not know him personally, but who studied and researched his works, concepts, and manifested his developments. The study of such material allows us to comprehend the category of "construction" - that is, what contribution of Jean Baudrillard as a philosopher and thinker not only made indirectly, but also catalyzed and stimulated subsequent scientific discoveries;
- Critics of the works and views of J. Baudrillard are the opposing side, which also acts as a force, conceptualizing and reinterpreting the role and significance of the results of an individual's activity in world history.
- Researchers of J. Baudrillard's works are independent experts, the so-called "third parties" who did not know J. Baudrillard personally, do not consider themselves his followers and supporters but can present the outcomes of their understanding of the ideas, concepts and innovative developments of J. Baudrillard and describe their potential value for the applied aspect in solving life problems in a changing context of the 21st century.

Every expert was interviewed by the author of this article assisted by an interpreter, employee of the Memory Institute, who knows the vocabulary and language of the interviewee. At the first stage in the current scientific intelligence, we analyze the environment in which he lived, developed his views and created J. Baudrillard we investigate the trends and Spatio-temporal dynamics of the external environment of the 20th century, which acted as an integral causal category in life and the formation of the worldview philosopher based on data gathered in interviews with those who knew Jean Baudrillard personally, considers himself direct his followers and students. Interviews were done in the frameworks of "Expedition journal" and can be accessed via this URL: <https://www.youtube.com/playlist?list=PLMXF-E81O7R0qigW3LPpHydBpUx2ODv1y>

The following experts among many others were interviewed:

1. **Dr. Arthur Kroker.** Interview "The Secret of Jean Baudrillard's Philosophy". Date of interview 02.15.2020. Professor of Political Science at the University of Victoria, Kroker serves as director of the Pacific Centre for Technology and Culture (PAC-TAC), located at the university. Editor of online academic journal Ctheory, an international journal of theory, technology and culture.

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

3. **Dr. Rex Butler.** Interview "The concept of studying the philosophy of Baudrillard." Date of interview 13.04.2020. Rex Butler is an art historian, writer, and professor of art history and theory at Monash University. The author of the book "Jean Baudrillard: The Defence of the Real".

At the second stage of our scientific exploration, we examine the trends in the formation of the essential component of memory blocks content (based on the concepts of memory apparatus according to G. Popov) and the Spatio-temporal dynamics of the 20th-century external environment, which acted as a causal category in life and the formation of the philosopher's worldview based on data received in an interview with critics of the philosophy and innovative ideas of Jean Baudrillard.

The interviewed expert critics are as follows:

1. **Dr. Jean Bricmont** is a Belgian physicist, public figure, critic, professor of theoretical physics. Co-authored with Alan Sokal "Fashionable Nonsense: Postmodern Intellectuals' Abuse of Science".

2. **Dr. Steven Best** Professor at the University of Texas, El Paso. Author, speaker, public intellectual. Best co-authored with Douglas Kellner a trilogy of texts on postmodern theory and cultural studies – *Postmodern Theory: Critical Interrogations* (1991), *The Postmodern Turn* (1997), and *The Postmodern Adventure: Science, Technology, and Cultural Studies at the Third Millennium* (2001).

3. **Rene Capovin** - Doctor of Philosophy. Author of articles, representative of the European Museum Academy. He is a consultant and researcher at the Luigi Micheli Foundation and the European Museum Academy.

In our scientific exploration, we will display the source data as the probed data for the results of interviews with this expert team, the participants of which openly position themselves as friends, followers of J. Baudrillard, or his critics and opponents. The interview guide also presented a block for investigating the Spatio-temporal dynamics carried out in the context of studying a) the arrows of the time "past - present - future", in the analysis of the past in the present, modern and future in the present; timeless and personal mass and collective; b) spatial dynamics in the context of the distinction between understanding the subjective and objective world; hyperreality and the objective world; critique of the anthropological influences of social spheres in the interaction of internal and external trends in a changing environment of the 20th - 21st centuries.

A separate block in the interview sequence is an analysis of the formation system of memory mechanisms and their contents by students and followers of the Jean Baudrillard school according to the theoretical heuristic model of memory, based on the memory device and the logic of interaction of memory blocks, namely: we

analyze the formation process and the reasons for the formation of the contents of memory blocks (prototypical, archetypological, ancestral concept), studying the contribution and outcomes of the works of J. Baudrillard, as well as their role in the practical activities of the inhabitants of the 21st century, examining the fundamental principles and philosophical concepts of J. Baudrillard as "engines" and "reviewers" - that is, mechanisms that can be used in practice to discern functional tasks, determined both by the environment and the individual independently.

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

Analysis of the Spatio-temporal dynamics on the example of data from supporters of the concepts of J. Baudrillard

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

Subsequently, in addition to describing the two principles for determining the future, A. Kroker adds: "*The third principle is the theory of simulation, and the fourth is the principle of seduction. Seduction is very important from Baudrillard's point of view. He implied that all things at any given time can simultaneously turn into the other side*".

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

To the question: "Could we say that we, as a reflection of biology, see a reflection of social communication?" 02/23/2020 Thierry Bardini, replies (22 m. 45 s. - 23

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

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

Forming a structured block of memory about the works and concepts of Jean Baudrillard, his follower Rex Butler wrote several books. About the first aspect in an interview, he indicated the following. 02/13/2020, Rex Butler, art historian, writer, and professor of art history and theory at Monash University, Australia. (06 m. 56 s. - 09 m. 35 s.): *"Before I published my book, several books were already written about Baudrillard, they were written by sociologists and other thinkers. I wanted my book to bring some benefit to this world, I tried to write it in simple language so that it was a kind of guidebook. Many books that have been written empirically show how Baudrillard allegedly described the outside world, and this is not true because Baudrillard himself believed that the outside world could not be described. The way Baudrillard writes is very strong, and through his work, we see this world"*.

Question: "What do you mean "through a prism?" Answer 13.02.2020, Rex Butler explains: *"I will give an example. Now there is Trump, we see him, and this is like an illustration of Baudrillard's ideas in a certain aspect. Great thoughts allow us to look at the world differently, they do not describe the world, but they change our view of the world, the way we see it"*».

Pointing to the accounting for the mental component, the follower identified the features of a modern understanding of the environmental influences on the dynamics of human activity, and also described the philosophical and sociological difference in the individual scientific approach of J. Baudrillard to the peak of the mass mathematical-statistical approach to working with scientific data. Besides, according to the logic of Gregory Popov, such a scientific approach of J. Baudrillard is directly related not only to the controlled ability to work with mechanisms of intuition, but also to describe environmental trends and the influence of environmental conditions on the mass and collective awareness of current processes in the present. This approach is also renewed by the conditions of the pandemic 2020 and the need to predict the conditions of the "post-pandemic world". Understanding these requirements and demand, their urgent objectivity, we can point out that the works of Jean Baudrillard,

T. Bardini directly indicates the role of Jean Baudrillard in human memory as a potential authoritative figure (from the generic unconscious), as a figure of a hero who prompts to critically and analytically realize his fates (context and contents of an archetypological memory structure) and a potential figure of a prototypical fractal model of philosophical perception in Spatio-temporal dynamics of self-realization of future generations.

Extending the line of analysis of the influence of Spatio-temporal characteristics on the formation of the science of the future, in the context of distinguishing between the concepts of "science" and "art", we note the following important fragment of the interview with Thierry Bardini. Question: "Although Schelling made art a science, but at the same time Vygotsky wrote that art cannot be subject to logical analysis, and therefore it is difficult to perceive it as a science. Is it so?"

Answer 02/23/2020, Thierry Bardini (27 m. 34 s. - 31 m. 04 s.): *"The main idea is not only to look from different angles but also to switch from one science to another. And when I noticed this and started using it, I became a kind of "bad boy" - a bad guy, because then I understood that transgression and other kinds of changes still hide the meanings in the world of hyperreality. In an inverted world, truth is a moment of lies"*. This is the same as Baudrillard did when he introduced simulations and simulacra, as he described this code. When he produced the concept of simulation and simulacrum (in general, the concept of inventing something is forbidden in science as such), Baudrillard did this, referring to the Bible, to the book of Ecclesiastes. Bardini continues: *"... And he referred to that fragment of the Bible that does not exist. And that was the highest level of transgression. It was the year 1980. It seems to me from this time, 1980, that this was a new milestone, a new way to look at this world, to be aware of its changes, which placed the foundation for hyperreality. He used, including this, as a new method of writing. 40 years later, it seems that we still live in this hyperreality"*.

In the spatial representation of the external world and the essence of the tendency of external space influence on the internal space of an individual and his self-determination, Arthur Kroker also points to such a category as "hyperreality". He answers the question "How to correctly understand hyperreality?" 02.15.2020 (31 m. 21 s. - 32 m. 05 s.): *"Baudrillard best defined this concept. He described it as "a reality greater than a reality that turns into hyperreality"*.

Question: "Can we say that hyperreality is the totality of the errors of most people on Earth who, without their knowledge of this, has become the reality of all together?" Answer 02.15.2020, Arthur Kroker (33 m. 14 s. - 33 m. 18 s.): *"Yes. The only thing: instead of "delusion" I would use the word "illusion". This is a purely linguistic moment"*.

Interpreting how an illusion turns into hyperreality, Arthur Kroker also notes such a category as "Simulation of meanings" (35 m. 25 s. - 39 m. 33 s.): *«I suggest the meaning of certain things, their fixed meaning, which completely lost its original meaning. For example, politics, sexuality, gender have already lost their original meaning. Everything is turned into reality. I will give a fairly simple example. In the USA, gender differences have lost their meaning, and transgender people have appeared and so on, which once again shows how much we live in the reality of*

Baudrillard, which he described. This is exactly what I mean if talking about simulating values". Another example. The new slogan "Let's make America great again" is now popular in the USA. Fine words, and 63 million Americans believed it. But actually, what's happening? America is now being replaced by Chinese influence. The Americans are trying to build stronger walls, such as on the border with Mexico, or consider any outsider a terrorist ... And much more. This is all phantasmagoria, and once again shows that we now live in the reality of Baudrillard, which he precisely described. This is a fictional reality". And further: "It pretends to be, even more, turning into even greater hyperreality".

Concerning the dynamics of the "future in the present" and the "mystical powers" of Jean Baudrillard to predict the future, we note the following practical significance of Baudrillard's prognostic philosophical understanding of the past trends and the compilation of a "picture of the future" in the personal viewpoint of Thierry Bardini, who stated the following: "Management scenario (residents of hyperreality through introduced from outside authorities) is indeed possible, despite what is happening. In the spirit of Baudrillard, I would say that our work should be like this - write about it so that this does not happen. This is the worst thing that can happen. In the worst case, history will show that, unfortunately, we were right".

Question: "We have one more trouble. We have so many things become a prophecy, we could not prevent them. " 02/23/2020, Thierry Bardini clarifies (1 part 18 m. 16 s. - 1 part 21 m. 12 s.): *"There is another nuisance, a very delicate question. You write so that this does not happen, but by writing this, you create opportunities. Despite the darkness of what is happening, we must appreciate the small part of the truth that exists. In terms of description, in terms of using these simple truths, we must use somewhere art, somewhere creativity, somewhere modesty, the question is still how to convey. (...) And even ugliness can be more beautiful than the most beautiful beauty. There is no more purity today"*.

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

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

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

To the question: "What happens next?" 02.15.2020 Arthur Kroker explains (20 m. 59 p. - 22 m. 26 p.): *"The third stage is a simulation: a certain movement. For example, if we are talking about capitalism, then it no longer has any attachment*

to physical goods. We begin to live in a kind of simulation. For example, modern capitalism is a complete simulation". According to Kroker, a vivid example of a simulation is the myth of beauty when new parameters of this category are set: what should be hair, what should be a body, how should a woman behave, what perfume should be applied, which can also be seen in the music industry.

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

In particular, A. Kroker to the question: "Can we say that the simulation is associated with myths?" answers 02.15.2020 (23 m. 02 s. - 23 m. 53 s.): *"Yes, this is a good definition. But, the only thing is that virtual reality is "winning" this simulation. This is the ultimate step. For example, virtual capitalism. "Baudrillard spoke of this towards the end of his life: when virtual capitalism has nothing to do with material reality, and money begins to flow around the world in huge quantities"*. Hence, J. Baudrillard, several decades ago, describing the society of the future and its environment, pointed out the tendencies of the influence of archetypological structures on the expansion of hyperreality and the "deviation" of a person in the implementation of his professional activity in a "virtual" mythologized space.

Explaining the essence of the prototypological memory block formation according to the described ideas and the concept of J. Baudrillard, we return to a fragment of an interview with T. Bardini. To the Question of the archetypological order about the figure of the oracle: "Wikipedia has replaced the oracle to people today. If I ask a professor in Italy a question, he turns to Wikipedia, although this question is already 20 years old, then what can I talk about further?" The answer of 02/23/2020 Thierry Bardini is as follows (46 m. 59 s. - 47 m. 44 s.): *"The most interesting thing on Wikipedia is not the pages of the content itself, not the articles themselves, but the pages of this forum, of discussions. In no encyclopedia did this happen when people discussed about content, about knowledge, and came into conflict"*.

Remark: "And it's even funnier when a 15-year-old teen explains to a professor that "he has to write something "here" because Wikipedia requires consensus. Consensus generates the entire Wikipedia simulation".

Answer 23.02.2020, Thierry Bardini, (48 m. 40 s. - 48 m. 50 s.): *"It's not even the truth, but how we de-construct it. (49 m. 09 s. - 49 m. 21 s.): "Maybe this is due to the fact people believe the very idea of truth is no longer applicable"*.

The aforementioned interview fragment simultaneously points to several trends in the formation of the dynamics of memory mechanisms, as understood by Jean Baudrillard. Firstly, referring to the virtual encyclopedia as one of the basic mechanisms for working with the contents of memory is one of the mechanisms regulating the formation of the ancestral block of human memory (and the consensus

issue as a key reason described by Baudrillard in his works "Transparency of Evil, Simulations and Simulacra", etc.)

Secondly, the Baudrillard School of Philosophy regards the question of human truth as one of the most important components of the formation of a prototypical block of memory - and one of the hierarchical ranges, which is responsible for a) the mechanisms and principles of distinguishing truth from lies; b) a potentially authoritative model of judgments, which can be used as a block fractal model of authority; c) the philosophical foundation of the organization of the relationship of the "I" with the world on the path to becoming the "highest independent governing body" (as L. Szondi assumed it - the construction of the "Pontifex Opozitorum").

Thierry Bardini himself, applying the concepts of prototypical models, inheriting the example of J. Baudrillard, is studying such a course as "cyberculture" and its role in the 21st century in the development of the concept of the "superman" (ubermensch).

Hence, Bardini, prototyping the models of animals and humans, explains: *"In essence, we are talking about those technologies that allow a person to become immortal. This so-called transgression is the very moment when people decided to play God and this is always problematic. In many countries, cloning, reproduction by type of cloning is simply prohibited. In France, we invented such a thing as a "crime against a biological species". So, the idea is (...) to see how this happens at all, but getting access to it is very difficult and (...) it is much easier to see it on animals. I began to study the instances of changing animal species to understand how this could affect a person"*.

For Bardini, as a sociologist and professor in the natural sciences, this approach (prototypologization) made it possible to manage with the field research method, because access to such methods in the study of people is impossible, and animal-patterns and issues are reasonable to research.

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

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

As a result of the interview review, we presume the memory of the scientist preserves how Baudrillard examined the structure and formation order of the generic unconscious person. Considerably, according to L. Szondi and M. Achtnich, the contact of the generic unconscious with consciousness occurs in a dream, in matters of faith and in illusions (which is directly related to simulations and the world of hyperreality); in temporal dynamics, this also directly determines the cultural aspect - it is content and the modification of traditions refracted through the prism of environmental requirements, that also points to the archetypological construction logic of the memory contents formation.

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

In the second stage of our scientific exploration, we turn to the analysis of the data of the opponents and critics, whose works, philosophical concepts and ideas also directly affect the formation of the memory of Jean Baudrillard and its content. Logically, in analyzing the data obtained in the interview, we will turn to three key speaker-critics and consider the opinions of Steven Best, Jean Bricmon, and Rene Capovin.

First of all, examining the temporal dynamics in memory, directly the essence of the influence of the arrow of time "past-present-future", we remark the following trends in the formation of memory about the activity and contribution of J. Baudrillard.

To start with, we shall study the paradox of rethinking the past in the present, as critic Jean Bricmont points out in an interview on 02/09/2020, (19 m. 49 s. - 20 m. 54 s.): "*... It is very popular among French intellectuals to say that reality is an illusion. They do not understand what reality is, but there is an incorrect representation of reality through propaganda; this is how, including, N. Chomsky thinks, just two things need to be understood - reality begins, illusion, and so on*". The critical position of the physicist Jean Bricmont is that in applying the concepts deduced by Baudrillard, today we face "misinterpretations" occurring due to a lack of understanding of the essence of Baudrillard's terminological apparatus.

By interpreting the dynamics of the past, in search of the reasons for the formation of a specific terminological apparatus (which is also reflected in the language - which is a representative system for the continued existence of data and data exchange between generations), Jean Bricmont explains: "*... Baudrillard wrote in a post-modern style, which was an extremely incomprehensible, wise language. Baudrillard used representations, images, he spoke so incomprehensibly that the same thing could be said in one sentence. (...) Why is this linguistics so smart? The fact is that at the time when Baudrillard lived in France, the political pressure was*

so palpable that he could not express these things in plain text, maybe for this reason he decided to make up his "sophisticated language". Baudrillard used representations, images, he spoke so incomprehensibly that the same thing could be said in one sentence".

Based on the indicated, we should additionally draw conclusions regarding the systemic influence of spatial dynamics on the system of representation of concepts by J. Baudrillard himself, and based on the critical opinion of J. Bricmon, we witness that political influence, the system of development of cultural and social relations, changing the geopolitical situation also forced J. Baudrillard as a thinker to clothe his conclusions in a special categorical form. However, the so-called "language of postmodernism enriched by J. Baudrillard" is widely used today in philosophy, sociology, anthropology, as well as in economics and marketing, which is also an indisputable part of the memory of the contribution of Jean Baudrillard.

Examining the paradigm of spatial dynamics "anthropological specific" in the context of cognition of the objective and subjective world and the tendencies of their formation, we apply to the quote of the interview 24.02.2020 with Steven Best (2 m. 25 s. - 3 m. 20 s.): *"After that, when I finished my scientific work, defended my status, I first met his books. (...) it was an interesting critical voice, built, among other things, on the foundations of Marxism. Interesting critical voice to listen and learn. At that moment in time, I was rooted in Marxist theory, but there is a small problem regarding this theory. It cannot explain and resolve cultural aspects, especially the aspect of exercising control over the masses".* To the question: *"Why did you become interested in Baudrillard and began to read his books?"* 02.24.2020, Steven Best, explained (5 m. 49 s. - 6 m. 22 s.): *"After the 1920s, the Frankfurt school began to study the cultural aspect as well. If before that, politics was somewhere outside and was an agent outside, now the life of society - cultural - has also begun to depoliticize, and the cultural aspect has also been studied, and Baudrillard also wrote about this - about influence and penetration".*

The influence of ideas on mass perception in the context of the systemic development of the political, economic, and cultural spheres in society is a complex interdisciplinary category. Furthermore, we note the subject of S. Best's critical analysis allows us to classify the key trends in the influence of philosophical schools on the mass worldview and the system of views of society in the postmodern era, and it is precisely this spatial dynamics that reflects how "external" (environment) affects the internal (object concepts), thereby transforming the ideas of "internal content" through various intellectual prisms into a complex memorable. Using the example of Best, we also see that from the perspective of time (the reference point of the past), subjectively, he describes the memory of Baudrillard concerning the present, however, without characterizing the applied aspect in the quotes given.

We also note the position of the critic Rene Capovin, who notes the tendency for the popularity of ideas and concepts of J. Baudrillard to decline in the EU today. 03/31/2020 Rene Capovin concludes (00 m. 49 s. - 10 m. 37 s.): *"Baudrillard has ceased to be popular in Italy, in contrast to the way it was in the 70s, both in the beginning and in the late 70s. But in the end, Mario Perniola became my supervisor. Mario is an Italian philosopher, professor of aesthetics and writer, he was a*

very close friend of Baudrillard, he is the author of the book "Society of Simulation". Part of the book consists of Baudrillard's ideas, and another part is Mario's new ideas. The book has been translated into Japanese, Portuguese and other languages. So, in Italy, at the end of the 70-80s, Baudrillard was at the center of serious intellectual debate. But, after a certain period, they ceased to be interested in him".

The attenuation and "turning of the time loop" with the corresponding departure of the concepts of the French thinker into the past is a natural temporal dynamics within which the natural in the present becomes first the past, and then, when the past is accessed again, it transforms into timeless. Moreover, the analysis of the opinions of critics on the example of the study of the formation of the memory of the figure of J. Baudrillard is an excellent example of the study of "living" temporal relationships and the characteristics of spatial dynamics "external-internal" in the context of studying a system for converting data that is linked to a "time arrow" into timeless.

Interpretation of the formation of the contents of memory blocks according to the theoretical model of the memory of G. Popov (using the data presented by critics of the heritage of J. Baudrillard)

Regarding the formation of the archetypological memory block, its structure, and essence, the basis of which is conflict, we consider it necessary to single out such a paradigm of memory formation as "a clash of two views". As ancient thinkers stated, "truth is born in a dispute," so critic Rene Capovin 03/31/2020 (19 m. 52 s. - 26 m. 35 s.) remarks: "*...Baudrillard is a theorist, and if we want to use his theories, they are not systematized, very poorly structured. Without fail, we can see that his works "System of things", "Symbolic exchange and death" - they are also very poorly structured. After all, Baudrillard is not Kant. Yes, Baudrillard may give some theoretical inspiration, but in his works, there is no strong foundation or fundamental validity. (...) I do not defend or attack Baudrillard, but I don't want to convince you that he is more systematized as a thinker, or vice versa. I don't want to influence how you think, but I, for example, use Baudrillard to prove why someone's system is more vulnerable, although it's more systematized, more serious, extremely harmonious. Baudrillard is very useful if you want to attack some system, prove its failure"*.

An indication of the inconsistency of Baudrillard's ideas forms in the structure of the archetypological memory block a "second data camp", which contradicts the opinions of followers and even some independent researchers, through prompting a critical rethinking of J. Baudrillard's concepts, their applied purpose and potential range of applications for solving practical problems. According to the opinion of R. Capovin, we may recognize J. Baudrillard and his tactics of conducting scientific discussions as a "scenario figure", as well as rethink (including through the mechanisms of the generic unconscious) the system of working with authorities in terms of developing and acquiring relevant skills (including the skill of debating, debunking myths, the skill of comparison and analysis, etc.)

To the question: "By chance, is this not since Baudrillard criticized academic science on the one hand, and on the other, to understand Baudrillard, you need to have

a certain level of intelligence? (...) it may be that some part of academic science does not have this level of intelligence to understand Baudrillard?" 03/31/2020 Rene Capovin, answered (28 m. 24 s. - 31 m. 17 s.): *"From what you said, I agree more with the first one, where you said that Baudrillard himself attacked academic circles, and that's why I believe that his works are useful to use in an attack. Certainly, Baudrillard didn't attack the academy itself, but specific things. For example, he was against Foucault, against Deleuze. Baudrillard attacked what people thought was right, what people thought was obvious"*.

From a praxiological point of view, such a system of processing R. Capovin's data demonstrates how the ancestral unconscious person's mechanisms are triggered, highlighting the tactical constructions of using J. Baudrillard's heritage.

Considering the block of the fractal model of authorities configuration formation (the main purpose of which is the system of qualitative philosophy evolving that allows a person to achieve purposes in his life), we will view such a fragment of an interview with critic Steven Best on 02.24.2020. To the question of what Best thinks about Baudrillard's theory of simulation and simulacra, he replied that (32 hours 00 s. - 21 hours 26 s.): in our modern world, the concept of reality is completely mixed up, there are no scientific concepts, there are no actual concepts, so to speak, therefore the very phenomenon of "simulation" is an established, clear, real one. And in our society, it turned out that we do not know where the truth is, there is no longer a concept of the real that would correspond to realism. Analyzing the trends in the formation of "figures of authority" in the prototypological block of memory.

For analyzing the system of obstacles to the formation of the "I" as the highest organizing authority of the prototypical memory block (according to G. Popov and L. Szondi), we also point out a quote from an interview with S. Best, where the question is: "Why then do we say no scientific concepts? Does science seem to exist?" 02.24.2020 the critic describes (33 m. 20 p. - 34 m. 15 p.) that science deals directly with such categories as truth and reality, and Baudrillard believes that such a category does not exist in the modern world of copies and images. *"My immediate problem with Baudrillard's perception was that it's not clear who organizes this, who influences the masses so much, who produces them, who generates these copies"*.

Best's answer, as data of the philosophical heritage of Jean Baudrillard, is noteworthy precisely because it points to the essence of the practical problem of forming the "I" orientation system in the implementation of life tasks. The absence of parameters for distinguishing truth from lies and being in the "mirror world of copies without originals" indicates the reason for the uncertainty of the "I" in one's picture of the worldview, which prompts and pushes the "I" of a person to scrutinise his judgments to look for such authoritative figures that could offer an answer system to submit questions.

Hyperreality, in this case, comes into conflict with the content of all three blocks of memory (generic unconscious, archetypological and prototypological), as the worldview system, orientation system and skill set in the environment of the 21st

century (digitalization and withdrawal into reality) of an individual shift into conflict with society, society and the unknown unstructured environment of the virtual world. Thus, the memorable legacy of the concepts and products of philosophical understanding of Jean Baudrillard is an alternative medium for analytical rethinking of the "I" of one's level of perception, preparation, intellect, ability to predict, navigate,

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

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

Thus, hyperreality and its expansion with the subsequent replacement of values, priorities, and logic objectiveness is one of the basic Spatio-temporal characteristics that interpret the environment of the 21st century. Remarkably, the philosophical legacy of Jean Baudrillard is that block of memory that not only describes the trends of the "past-present-future" time-arrow but also makes it possible to comprehend the Spatio-temporal characteristics that attain to the core in the 21st century.

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

A return to the objective world, simultaneously with criticism of the world of hyperreality, ascertained a practically similar appeal to the meanings of J. Baudrillard, both of students and followers, and critics, the difference often consisted in the axiology of the importance of the scientific work of J. Baudrillard, from one row with Kant, Kierkegaard, and others, "the prophet" - in the statement of the followers to "reducing attention to Baudrillard's theory", the unstructured theory - "not Kant", the possibility of using the theory only for criticism.

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

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