

WHY DOES THE WORLD LOOK MORE AND MORE UNMANAGEABLE?

The best managers are born and they develop themselves. However as the needs of practice repeatedly exceeds the quantitative biological norm of reproduction of managerial talent it is necessary managers to be “produced” by education. And this for many reasons turns out to be a devilish hard work. The most important of them in my opinion is because the specific expectations and requirements to their qualifications and possessed skills are many, most diverse and situationally required. With this reason could be explained the discrepancy between universities and colleges which educate management specialists and business and administration which hire those specialists. There is a great difference between a university which has no way of knowing where and what exactly its students would work in the future on one hand, and a directorate, department, division, office etc. of human resource or personnel management in corporation X or ministry Y, on the other as the last should prepare the newly hired and to reprepare the already employed staff under the very specific and relevant needs of real jobs.²

In order to rationalize their choices the real rulers in societies – business, social and public managers need not so much fragmented, less consistent and factually intransitional paradigmatically specific reflections, but a synthetic, systematic view on society. The lack of a common denominator in sectorial managements, of a specific socio-managerial architecture leads to management myopia and unilateral approach to complex structured social systems which require ambiguous, complex and coherent interpretation, diagnostics, assessment, prognostics and targeting.

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The Theory – Social Structures

Social functioning and development as well as the assessment of its productivity and efficacy from a certain observation angle – as useful or harmful, increase or decrease, progress or regress, norm or crisis etc., could be described and traced based on observation, analysis and regulation of main social structures.

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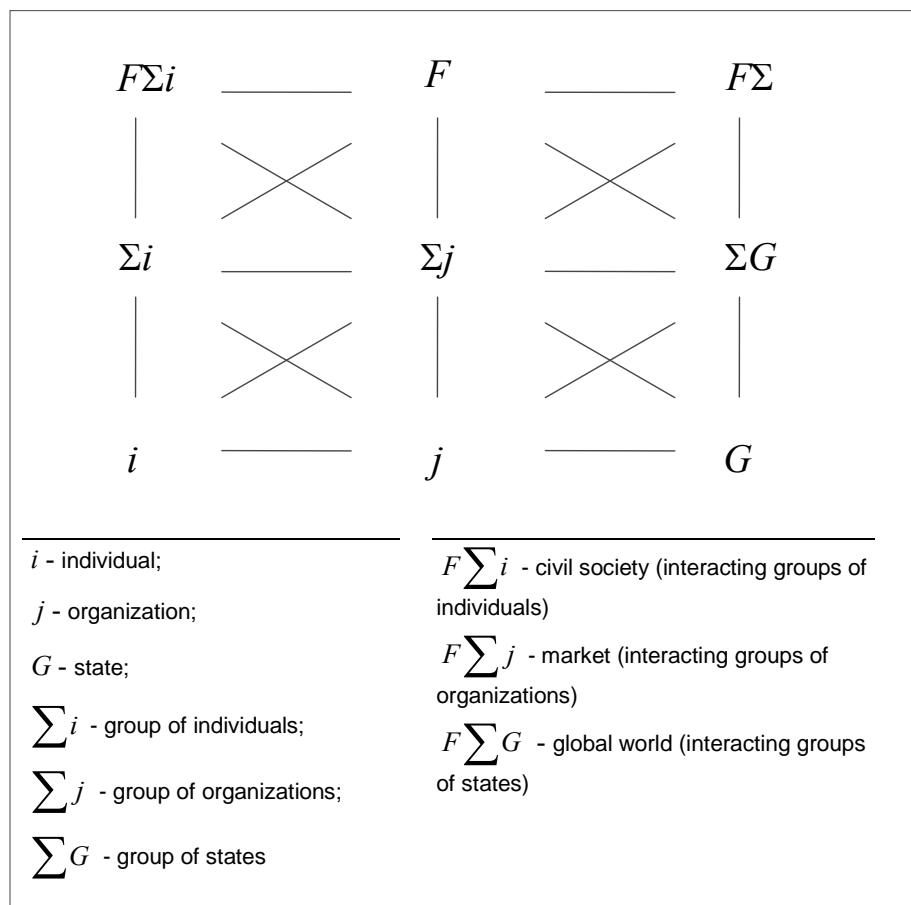
² My reasonings bellow are those of an longstanding university teacher and this determines their context.

About 10 years ago I exposed for the first time an understanding of the subject which I find strongly heuristic and competitive compared to alternative views.³ According to it for a relatively reliable social description two instruments could be applied, called “social snowflake” – $Sx(t)$ and “roulette of life” – $Rz(t)$.

Sx is a matrix representation of the subjective structure of a society or an alignment of all “players” on the social stage (figure 1) and Rz is the metabolic structure of the same society, by which I mean a description of the driving forces of the functioning of each “player” (figure 2).

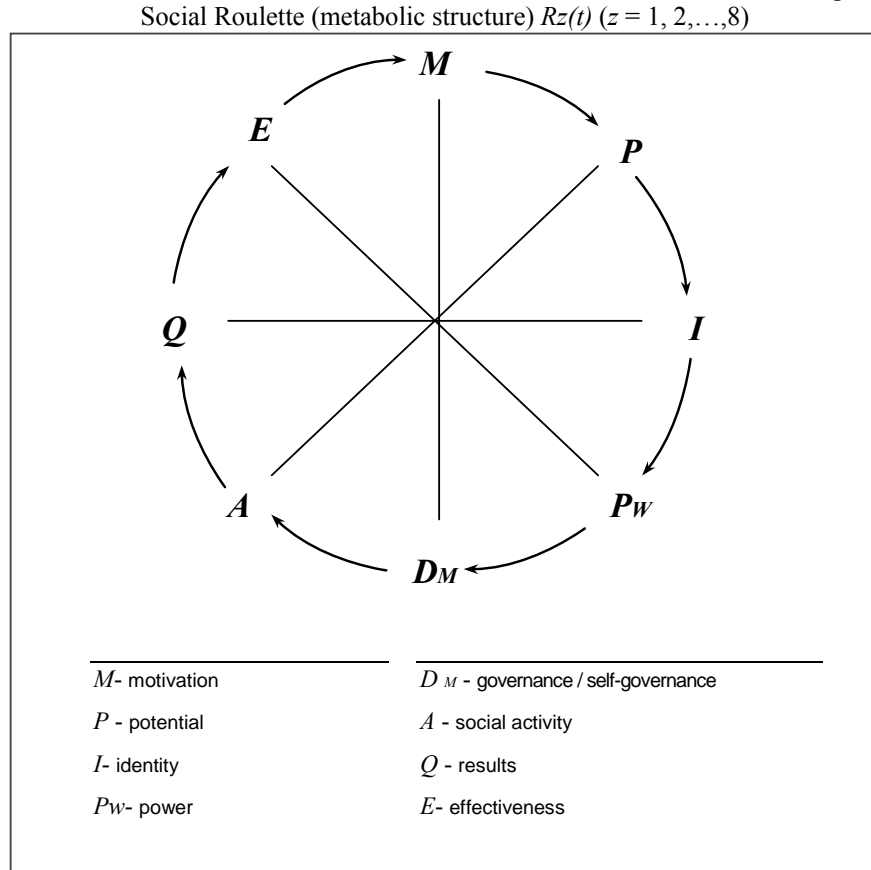
Figure 1

Social Snowflake – $Sx(t)$ (subjective structure of society)
 $Sx(t) = (x = 1, 2, \dots, 9)$



³ Stavrev, 2002; Stavrev, 2009.

Figure 2



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The subjective structure Sx represents the location and interrelations between all conceivable and real *types of social entities* ($x = 1, 2, \dots, 9$). It models the subjective topography of social system, without which we could hardly reason about social communications and interactions. Without them society loses its integrity and the social component is obliterated from the sense of subjective existence and actions.

Every type of social entity $x = 1, 2, \dots, 9$) is bound by: a) direct or indirect; b) straight or reversed; c) horizontal, vertical and diagonal; d) coordination and/or subordination; e) formal and/or informal; etc. relations with all other entities ($9 - 1 = 8$), which results in mutual obligations and responsibilities, synergic or entropic effects affecting every entity separately and all together. There is no chance to understand not only the whole, but also every one of the 9 types of social entities in this whole outside the context of the “Snowflake”:

- Society – Sx , for its successful functioning and development needs all 9 types of social entities without exclusions. *Unbalanced* representation of entities in social

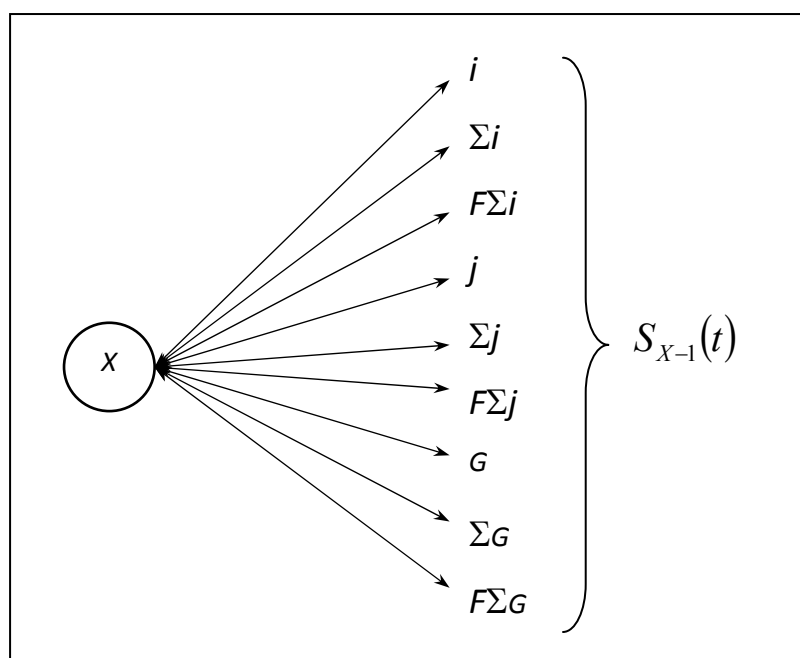
life reflects in a unfavorable to detrimental way to its quality and efficiency.

- The meaning and importance of each separate type of social entity – x , is determined not by its private valid self-assessment but by the benefit (harm) if brings (causes) to the rest of the entities in their interaction, i.e. by the discretion of the “Snowflake”.

A visualization of a specific view on the interactions in the social snowflake is made at figure 3 where left is situated a randomly selected among the 9 possible types of social entities “ x ” and right is represented a column of all 9 entities in $Sx(t)$ among which we must get rid of one row – this of the selected for the purposes of the analysis and shown left entity – “ x ”.

Figure 3

Subject Interactions in the Social Snowflake $x / S_{x-1}(t)$



In general there are 9 numbers of Figure 3, i.e. specific (private) representations of the interactions in a particular snowflake $Sx(t)$ and each one will represent the image of the entire snowflake seen by the point of view of each one of the 9 possible social entities. There is no way these 9 images to be the same as a picture never looks the same way seen from different observation positions. All depends on the place of each ideal type of social entity – i , Σi , $F\Sigma i$, j , Σj , $F\Sigma j$, G , ΣG or $F\Sigma G$ in a real social system, fixed in the snowflake $Sx(t)$. In all cases the more intense, compelling and influential are the relations shown at figure 3, the greater is the importance and the relative weight of the tested social entity “ x ”. On the contrary the more pale and negligible are those specifically observed interactions, the more insignificant is the place and the role of the entity “ x ” in life, shown as Sx .

To avoid misinterpretations I will clarify that every snowflake Sx has its own scale from which comes its descriptive capacity. People live together and jointly i.e. individually and collectively in a part of the world and in the world as a whole, separately from others or open to them, in relatively small, medium-sized or big communities, the smaller are components of the larger and the larger are the environment for the smaller, as they follow conventional boundaries of social class and constantly crossing them for shorter or longer period or permanently.

In today's global world with its financial crises, diseases, climate change and environmental issues, opinions, fads, rumors, obsessions etc. wherever they start locally they spread throughout world, as to prove the effectiveness of the "butterfly effect" in all areas of life, isolationism is impossible and provincialism of thought is a losing outlook strategy.

At the same time, cosmopolitanism and nomadic culture do not seem a meaningful and relevant long-term alternative. Life always takes place in distinct spatial and temporal parameters, as often as they change. The term "citizen of the world" is metaphorically overloaded and rather misleading. There are national, regional, civilizational, ethnic and many other features of the society described by social snowflakes that draw dividing lines in the scale of sociological optics. Planetary global vision synthesizes multiple mezo-forming specifics – $F\Sx$, and they in turn are built of even more sets of somehow classified micro component particularities – ΣSx . Any particular social snowflake has its own reference ranges, areas of opening, areas of interaction and blurring as well as of border and cross-border interaction (mostly around markets – $F\Sj$, countries – G and the world in general – $F\S G$), which globalization continually blurs, expands and intensifies.

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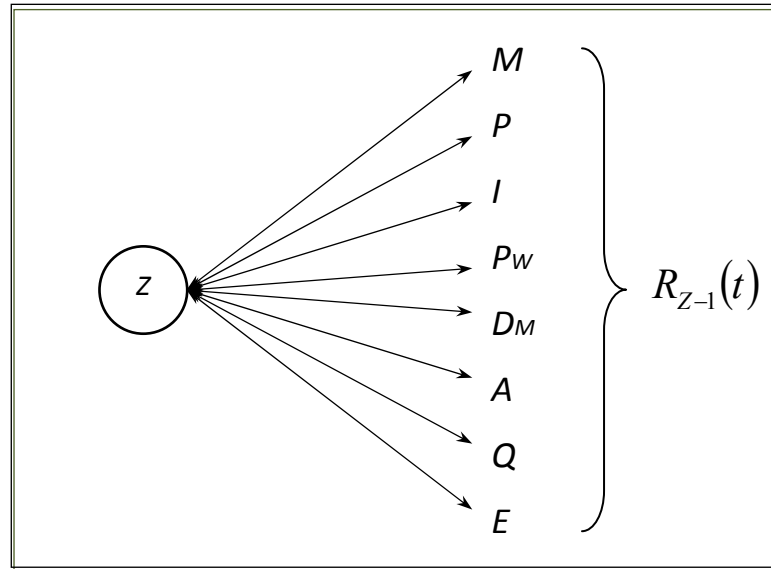
Entirely different type of links stand out when we look at social networks resulting from metabolic structure of the society described in the *Roulettes of life* – $Rz /t/$, which model individually the functioning and development of each type of social entity included in snowflake Sx . Now it is not about inter-entity connections but for intra-entity inverse, direct and indirect etc. connections between the components of a structured in a typical way social metabolism (see the Roulette Rz in figure 2).

Each type of social subject x in the Snowflake functions as a ball of consistent and cyclic reproducible components: *motivation* (I want), *potential* (I can), *identity* (I am), *power* (force) (*self*)*management* (I make decisions), *activity* (I act), *results* (of the activity) and finally – *effectiveness* (results rated by any measure – satisfaction).

The endemic for each type of social entity relations t between its typified metabolites – z ($z = 1, 2, \dots, 8$), viewed from the standpoint of any metabolite (similar to what was done in Figure 3 for the snowflake) is presented in figure 4, where on the left is located one (any of the 8 metabolites) – z , and on the right are displayed all eight metabolites, among which we must get rid of one row presenting the focused left on the scheme metabolite from whose point of view we track the internal systematic entity connections that have no less sense and managerial usefulness than those on figure 3.

Figure 4

Metabolic Interactions in the Social Roulette $Z/R_{Z-1}(t)$



The cognitive value of Figure 4 is that it allows one to track how any metabolite “z” (motivation – M , potential – P , identity – I , power – P_w , management – D_m , activity – A , results – Q or effectiveness – E) influences each other metabolite: $z - 1 = 7$ and at the same time how it was influenced by them. And as “metabolism” is a constantly ongoing process in time (t), both the roulette – $R_z(t)$, and the interactions inside it – $z/R_{z-1}(t)$, are constantly pulsing, changing in time configurations.

Whoever wants and is authorized by the managers to manage social systems on their behalf and for their benefit – non-governmental, governmental and/or commercial organizations, cities, states and alliances of states, knitting the fabric of the social organism – $S_x(t)$, has to know and monitor the dynamics of their drivers, displayed in $R_z(t)$ and $z/R_{z-1}(t)$.

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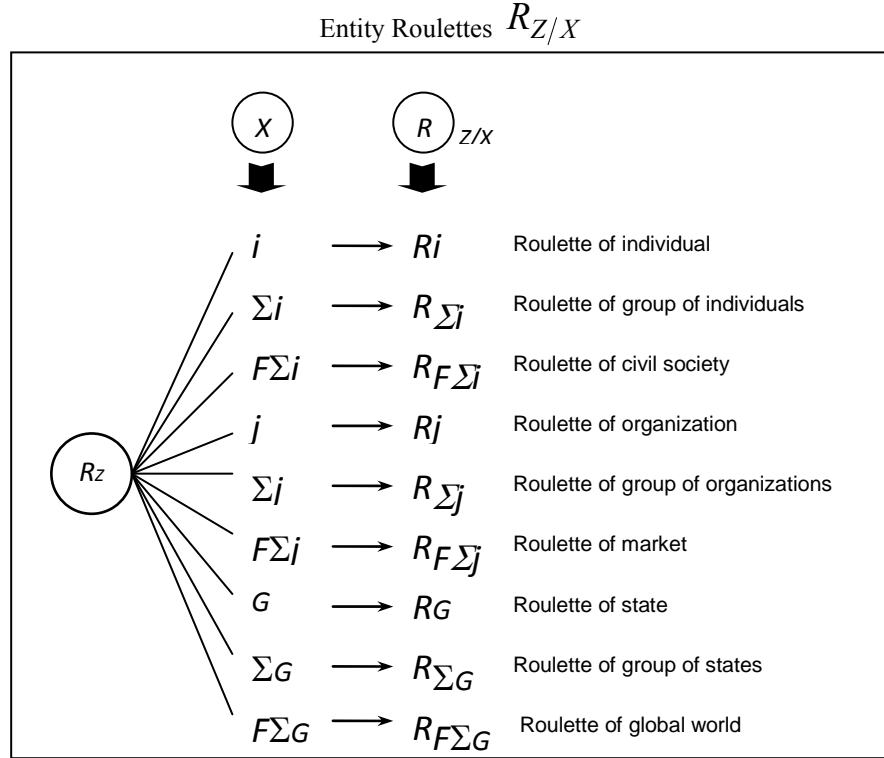
Up to here it was relatively easy, but from here on things gets complicated.

It is now possible to try to understand the social structures, taking into account the projected, but still not discussed, mutual interplay of entity and metabolic structures. What is imperative is to recognize and understand are the following facts:

- Each social entity, found a place in S_x , has its own metabolic structure, hence in fact the Snowflake consists of 9 interacting Roulettes (see figure 6).
- Each metabolite involved in R_z , has its own snowflake, i.e. the Roulette is represented by 8 interacting Snowflakes (see figure 5).

- Society is presented by overlapping 8 Roulettes and 9 Snowflakes, i.e. by 72 constantly interacting components.

Figure 5



What a rich sociological content, moreover entirely unknown until now opens before our eyes when we realize that looking at one particular social snowflake, the Bulgarian society in 2012 for example, i.e. S_x (BG – 2012), we actually discover a network matrix dislocated 9 number of social roulettes $R_{z/x}$ ($x = 1, 2, \dots, 9$) – of the Bulgarian citizen R_i , of the different groups of Bulgarian citizens - $\Sigma i/d$ (where d is a sign of grouping - demographic, ethnic, qualification, etc.) of the Bulgarian civil society - $F\Sigma i$, of the Bulgarian organizations - j , of group of organizations - $\Sigma j/f$ (say by branch, where f are the sectors in the economy), of the Bulgarian market (could be by markets) - $F\Sigma j$, of the Bulgarian state - BG, of group (or groups) of countries in which Bulgaria belongs to - ΣG - Southeast Europe or the Balkans..., of the global world, say within the EU - $F\Sigma G/EU$.

Or, if we look at one specific social roulette, again say the Bulgarian society, it would really mean to see circular located, rotating clockwise, 8 social snowflakes - $S_{x/z}$ (BG): of motivation - S_m , of potential - S_p , of identity - S_I , of power - S_{pw} , of management - S_{dm} , of activity - S_A , of results S_{Qi} and of efficiency - S_E .

Figure 6

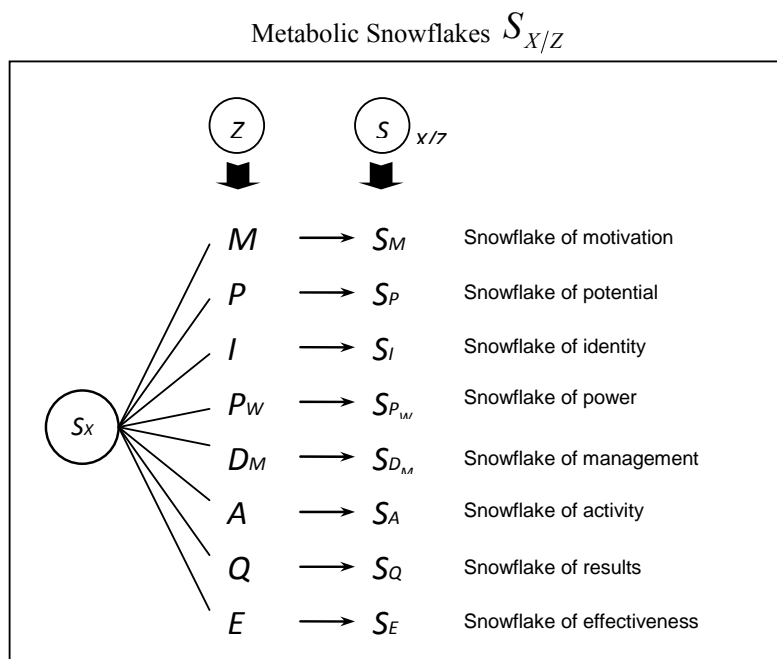


Figure 7

Sociometric Scanner of Society – $\|S_X; R_Z\| 9, 8$
 $\|S_X R_Z\| 9, 8 : |S_X| 9_X |R_Z| 8 = [72] - \text{“Entity Metabolics” in Social Life}$

	M	P	I	P_W	D_M	A	Q	E
i	M_i	P_i	I_i	P_{W_i}	D_{M_i}	A_i	Q_i	E_i
Σi	$M_{\Sigma i}$	$P_{\Sigma i}$	$I_{\Sigma i}$	$P_{W_{\Sigma i}}$	$D_{M_{\Sigma i}}$	$A_{\Sigma i}$	$Q_{\Sigma i}$	$E_{\Sigma i}$
$F\Sigma i$	$M_{F\Sigma i}$	$P_{F\Sigma i}$	$I_{F\Sigma i}$	$P_{W_{F\Sigma i}}$	$D_{M_{F\Sigma i}}$	$A_{F\Sigma i}$	$Q_{F\Sigma i}$	$E_{F\Sigma i}$
j	M_j	P_j	I_j	P_{W_j}	D_{M_j}	A_j	Q_j	E_j
Σj	$M_{\Sigma j}$	$P_{\Sigma j}$	$I_{\Sigma j}$	$P_{W_{\Sigma j}}$	$D_{M_{\Sigma j}}$	$A_{\Sigma j}$	$Q_{\Sigma j}$	$E_{\Sigma j}$
$F\Sigma j$	$M_{F\Sigma j}$	$P_{F\Sigma j}$	$I_{F\Sigma j}$	$P_{W_{F\Sigma j}}$	$D_{M_{F\Sigma j}}$	$A_{F\Sigma j}$	$Q_{F\Sigma j}$	$E_{F\Sigma j}$
G	M_G	P_G	I_G	P_{W_G}	D_{M_G}	A_G	Q_G	E_G
ΣG	$M_{\Sigma G}$	$P_{\Sigma G}$	$I_{\Sigma G}$	$P_{W_{\Sigma G}}$	$D_{M_{\Sigma G}}$	$A_{\Sigma G}$	$Q_{\Sigma G}$	$E_{\Sigma G}$
$F\Sigma G$	$M_{F\Sigma G}$	$P_{F\Sigma G}$	$I_{F\Sigma G}$	$P_{W_{F\Sigma G}}$	$D_{M_{F\Sigma G}}$	$A_{F\Sigma G}$	$Q_{F\Sigma G}$	$E_{F\Sigma G}$

The crossing of the entity roulette – Rz/x with the metabolic snowflakes – Sx/z synthesizes the sociomatrix *scanner* (figure 7), which is a methodological tool macrosociologic, including economic, diagnosis, analysis, assessment, prognostics and management rationalization with a capacity exceeding all so far known similar tools. It is sufficient to point out that this scanner allows society to be looked at simultaneously from 72 separate but interconnected monitoring positions.

Every single *row* of the Scanner's displays the 9 possible *roulettes* – Rz/x , each **column** presents the 8 possible *snowflakes* – Sx/z , and every cell of it focuses on *one of the total 72 “subjective metabolites”* – $SxRz$ (as we did in figure 7) or *one of the “metabolic entities”* $RzSx$, which would represent the same matrix structure as in figure 7, but seen from the other possible angle from which we could see life (see figure 8).

Figure 8

Sociomatrix Scanner of Society – $\|Rz; Sx\|_{8,9}$
 $\|RzSx\|_{8,9} : |Rz|_{8x} |Sx|_9 = [72]$ – “Metabolic Entities” in Social Life

	<i>M</i>	<i>P</i>	<i>I</i>	<i>P_W</i>	<i>D_M</i>	<i>A</i>	<i>Q</i>	<i>E</i>
<i>i</i>	i_M	i_P	i_I	i_{P_W}	i_{D_M}	i_A	i_Q	i_E
Σi	Σi_M	Σi_P	Σi_I	Σi_{P_W}	Σi_{D_M}	Σi_A	Σi_Q	Σi_E
$F\Sigma i$	$F\Sigma i_M$	$F\Sigma i_P$	$F\Sigma i_I$	$F\Sigma i_{P_W}$	$F\Sigma i_{D_M}$	$F\Sigma i_A$	$F\Sigma i_Q$	$F\Sigma i_E$
<i>j</i>	j_M	j_P	j_I	j_{P_W}	j_{D_M}	j_A	j_Q	j_E
Σj	Σj_M	Σj_P	Σj_I	Σj_{P_W}	Σj_{D_M}	Σj_A	Σj_Q	Σj_E
$F\Sigma j$	$F\Sigma j_M$	$F\Sigma j_P$	$F\Sigma j_I$	$F\Sigma j_{P_W}$	$F\Sigma j_{D_M}$	$F\Sigma j_A$	$F\Sigma j_Q$	$F\Sigma j_E$
<i>G</i>	G_M	G_P	G_I	G_{P_W}	G_{D_M}	G_A	G_Q	G_E
ΣG	ΣG_M	ΣG_P	ΣG_I	ΣG_{P_W}	ΣG_{D_M}	ΣG_A	ΣG_Q	ΣG_E
$F\Sigma G$	$F\Sigma G_M$	$F\Sigma G_P$	$F\Sigma G_I$	$F\Sigma G_{P_W}$	$F\Sigma G_{D_M}$	$F\Sigma G_A$	$F\Sigma G_Q$	$F\Sigma G_E$

Trilemma of Structural Stress

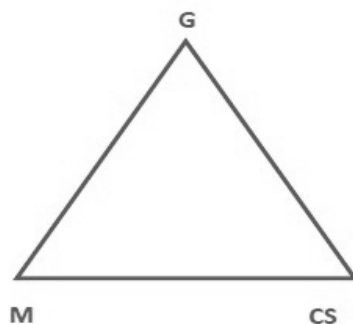
In the entities Sx and Rz there are complex and controversial – supportive and/or conflict, interrelations between the elements of the system and none of the elements cannot be “excluded” of the game as “uncomfortable” it may be from someone’s subjective point of view. Both the Snowflake and the Roulette are models of a hidden dense networks of constantly modifying relations between the 9 social entities in Sx and the 8 metabolites in Rz .

Tools that support the study of these relations were suggested on figures 5 and 6 – *entity roulettes Rz/x and metabolic snowflakes Sx/z* .

A partial illustration of these collaborationist and hostile, supporting and opposing, egocentric and cooperative, situational, etc. relations in Sx will be presented below. To do this randomly are selected 3 of the 9 entities – *the state G , the market $F\Sigma_j$ and the civil society $F\Sigma_i$* , as a specific group of individuals that come together in a typical for the figure of *trilemma*⁴ relationships (see figure 9). That trilemma is just a single special case of the innumerable multitude of local interactions in $Sx(t)$. One should also know that “participation” of an entity x in a given trilemma does not “prohibit” its presence in all the other coalition or quasi-coalition configurations, including other trilemmas.

Figure 9

The *GMCS* Trilemma



⁴ *Trilemma* is the impossible trinity, difficult choice, each of which is or appears to be unacceptable. This may be a 1 of 3 or 2 of 3 choice, but not 0 of 3 or 3 of 3. When a group of three elements in Sx , presented in Figure 9 functions in a normal mode, then each entity spins its roulette Rz/x in a relative harmony with the other two roulettes and there is no trilemma situation. But when any of these three elements shows director’s ambitions towards the others, which is not an exception in social life, then the trilemma situation updates.

The trilemma has some popular scientific applications. For example, in finance – “*Mundel – Fleming trilemma*” according to which in a small open economy cannot be achieved simultaneously: a) fixed exchange rate, b) independent national monetary policy and c) mobile capital market. Also known are the “*Steven Parker trilemma*” according to which there is no way that all citizens of a particular society can be both a) fair b) free and c) equal, or the jesting “*Slavoj Zhizhek trilemma*”, stating that there is no way a man to be both a) honest b) intelligent and c) a communist, as the affected by the last could replace “communist” with “capitalist.”

Whoever says that between the state, the market and the civil society there are only or even primarily "friendly", "good neighborly" relations, is shortsighted or deliberate. In turn whoever believes it can do without any of these entities is a shortsighted extremist. Although in the long term they cannot exist without each other, although they at least could be principally mutually beneficial, between these three social entities there is both potential and real hostility, which is periodically manifested in one way or another depending on the circumstances. Statism, commercialism, tribalism – these are the faces of the snarling against the other two in the triangle "competing partners" – the state, the market and the civil society.

Because none of the social entities has no real chance in the struggle against the other two, the situation becomes *coalition tempting* – "if I cannot do it myself, why not try in cooperation with one of the other two". Then the trilemma looks like "2 of 3" - two are stronger than one, and impose their will.

The possible "coalitions" are as follows:

1. *The State G and the market M against the civil society CS*

$$\{G + M\} > CS$$

In this case there is a situation of *right totalitarianism* – *RT*, where the "victim" is political democracy, and the grounds (alibis) for such a structural imbalance in the snowflakes could be for example: restoring of the lost for any reason statehood, rehabilitating of stalled market mechanisms or something else. It is expected that this way one can counteract to severe and prolonged economic and/or political crises, escalating civil unrest, rampant lawlessness, riots, terrorism, corruption, etc.

It is not necessarily – *RL* to be exactly in the middle of *G* and *M*. When the imbalance "against" *CS* is a collaboration between *G* and *M* with domination of *G*, then the market *P* plays a subordinated to government policy role (say Russia today). Otherwise, leading is the importance of market mechanisms, and the state is mostly a regulator that ensures the proper functioning, economic and social growth (for example China today).

2. *The State G and the civil society CS against the market M*

$$\{G + CS\} > M$$

Here is described another structural collision that could be called *left totalitarianism* – *LT*, when the "victim" is the market which could be explained (justified) with reasons as: exacerbated by widespread poverty and massive social unrest illegitimate inequalities for which faulty current market mechanisms are blamed, i.e. there are egalitarian in expectations and statist as tools violent social change such as the "socialist revolution". Naturally, when the factors are endogenous rather than imported from abroad. This was basically Cuba after coming to power of F. Kastro, similar is Venezuela now under the government of U. Chavez and Iran after the Islamic revolution there.

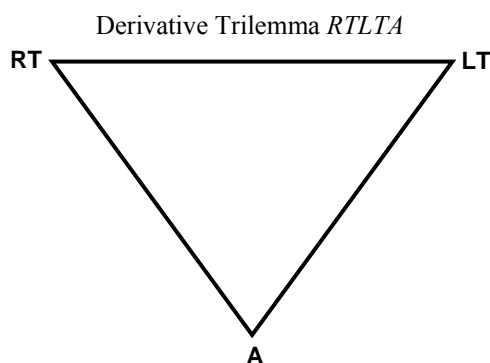
3. *The market M and the civil society CS against the State G*

$$\{M + CS\} > G$$

In this third type of coalition the “victim” is the state found guilty of bad life, both by the citizens and the business, because of which another structural deviation arises that we could name *anarchism or anarhisyndicalism* – *A*. Reasons (excuses) can be found for it too – heavy bureaucracy in combination with unbearable corruption and power arbitrariness, isolation from world markets and/or global political formations caused by and in turn leading to economic decline and mutilated human rights. Elements of this imbalance could be seen in most mass opposition social movements in the Middle East (the Arab world) from the beginning of the 21st century. Similar seems the situation of modern Greece in the first half of 2012.

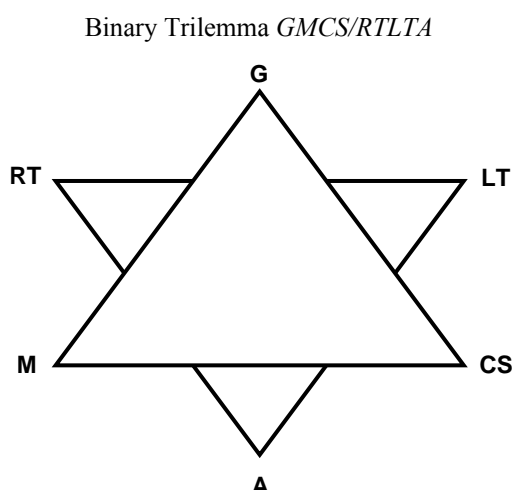
These essentially destructive “developments” of the *GMCS* trilemma are depicted in figure 10 as a facing downward triangle *RTLTA*, derived from the triangle – *GMCS*, which we will call “derivative trilemma”.

Figure 10



Or if we try to visualize social tensions, the “coalition” exits of them and the caused by them structural imbalances as unfortunate but realistic social prominences in the snowflake *Sx*, demonstrated through the selected 3 social entities, we will get a synthetic image – a hexagon, which could be called “dual *GMCS/RTLTA* trilemma” (see figure 11).

Figure 11



If we look impartially at the world around us today, we will see not one or two evidences that trilemmas come to life, though not entirely pure, before our sight. In fact the perfect (steady, balanced) positioning of snowflakes and of trilemmas inside them is similar to the market equilibrium – an instance, a vibration that disappears the moment it appears. But just like in markets this continually violated perfect social balance imposes its requirements unnoticed by players. This is achieved hesitantly, unevenly and unstable, as well as necessarily in a longer time perspective. But steadily, as otherwise the system – society, the state, the market, the world as a whole would collapse. Which, thankfully, has happened many times, but locally, single and never global, which is an indirect evidence of what was said above.

Quite different, but no less illustrative, we could present the development in the European Union and the Eurozone in a similar way – as the “*GECM* trilemma”, expressing conflicts between *G* – the member states of the EU, *EC* – the European Union as a supranational institution and *M* – the Common European market. However, this is beyond our task here and now.

The Practice – the Example of Management

As a professional economist, specializing in management (business management, public management and management in non-governmental and nonprofit sectors) I fully share the expressed more than 60 years ago view of one of the fathers of Management – Peter Drucker, *that there are no weak but weakly governed countries*.

What was said above does not consider only states. It is true for each and every other entity in the Snowflake – individuals, organizations, civil societies, markets, groups of individuals, organizations and states. Whatever models of political organizations or social equity are constructed theoretically and/or are applied (imposed) practically, this relation “*destiny-management*” cannot be overlooked or perceived as just a hypothesis. The contrary would be equal to shifting the responsibility for our social positions and the satisfaction (dissatisfaction) with them to everybody around us, i.e. a random, improper and actually aggressive to others freeing ourselves of guilt. Not that it is not done constantly but this is absolutely useless and futureless.

After the collapse of the former socialist system, the demise of the bipolar world and the balance of military potentials of the two “camps” at the end of last century and especially after the global recession that began in 2008 that with small variations and exceptions here and there still continues, we live in sense of a growing unmanageability over the world. We lose confidence in our own powers, our governments, in the paradigms we studied and we believed in, in the moral foundations giving us comfort and hope.

“Capitalism is dead” or “Markets completely failed as self-regulating systems”, some blare and try to organize themselves in movements like *Occupy Wall Street*⁵. It was not capitalism but socialism that destroyed itself, the markets did not fail, but they were failed by the welfare state, its corruption and incompetence, other answer, that gather for example at a Tea Party.⁶ Frustration, intolerance, exaltation... acute shortage of ideas, naked stubbornness, Dutch courage. The North accuses the lazy and wasteful South, but it answers - you are emotionless robots, for which we do the (not just) dirty work, buy your products, and fix your demography. Europe is going on a road to disintegration and the Euro – to be acknowledged as a major economic and political mistake. Where do we go to nobody knows, politicians are scared and futurists - ashamed.

I myself am not an optimist too, but at least I think that I know where the main mistake is – in management. And more specifically in the management of:

- *Groups of individuals* and their crowd behavior – Σi (poor/rich, technocrats/artists, Christians/Muslims/Buddhists/atheists etc., nations, ethnicities, cultural types etc.). Dominating feature of their deprived not only of solid logic, but even of simple common sense self management, most often is tribalism – “we” have to win, which is understood as total elimination and even eradication of the “others” who by the power of universal reciprocity answer in the same or similar manner, at least to survive in hostile environments.
- *Organizations j* and *groups of organizations* Σj (corporations – multinational/national/regional, industrial/agricultural... services, banks, insurance companies, hospitals, universities). In their self management there are also abound appearances of presumptuous disregard for the constraints of the activity, ignoring the risk of exceeding their capabilities and becoming indebted, building overcapacities (investment and reinvestment as an end in itself) and troubled sales afterwards, subsequent neglecting of formal and moral standards in the name of corporate wins etc. All this leads not only to financial and economic crises, but also to more and more widely spreading loss of trust, without which social interactions inevitably degrade.
- *Countries and groups of countries* – $G, \Sigma G$ (developed/developing/failed, western/eastern or northern/southern, having/not having resources, EU/G-8, 20, BRIC, creditors/debtors, etc.). For them basically is valid the said for groups and organizations – egocentrism, expansionism, nationalism, irresponsibility and transfer of own failures to others, quasi-solidarity groupings between countries against other countries or alliances of countries, etc.

⁵ So is called the spontaneously demonstrated in the U.S., and hence in some other countries, resentment of the victimized by the economic crisis ordinary people that define themselves as 99% of all, blaming the rich owners and executives of large corporations, especially the banks. The same genesis have the so called “Angry” in Spain or the anarcho-syndicalism in today's Greece, which blame for their failure the whole world, but not themselves.

⁶ This on the other hand is the name of an influential part of the Republican party in the U.S. that sees the reasons for the crisis solely in the government intervention in the markets and recommends highly conservative (neoliberal) reforms after achieving the goal - overthrowing the democratic president Barack Obama by the challenger Mitt Romney.

- *Civil societies* – $F\Sigma i$ (strong/weak developed, open/secret financed, authentic/ formal, honest/corrupt, etc.). This social entity self-management is generally and specifically very disputable, given its strict dependence on foreign resources – private business (corporatization of non-profit organizations), the state (formalization of NGOs), the shady and illegal business (mafia and criminalization), etc. These and other similar expressions of non-autonomy or at least limited autonomy undermine public confidence in a major part of the institutions of civil society.
- *Markets* – $F\Sigma j$ (stock/cash/capital/information/labor, strongly/weakly regulated, national/regional/global, competitive/favoring, equilibrium/non-equilibrium, etc.). Self-management of markets is overrated which in the context the snowflake $Sx(t)$ should be interpreted as a conceptual error called by the enemies of the market “market fundamentalism”, or the opposite – highly underestimated, another conceptual mistake which whether coming from social sentimentalism, or political chieftainism and most often from both, fuels the accusations in passion for “social engineering”.

Everywhere in the Snowflake are management, respectively self-management, failures are obvious. These cumulative as impacts failures severely deform Sx and damage: a) the social status of individual entities – x , which results in inappropriate from systematic point of view hyperbolizations or reductions in their immanent roles in Sx ; b) the communication between social actors in Sx , causing undesirable for the normal social functioning isolation (ostracism) of some actors at the expense of favoring of other entities, and c) the subjective roulette Rz/x , as a result of which some of them accelerate their rotation, and some of them slow it to fade. And these circumstances put in question the viability not only of individual local Snowflakes but also of the global Snowflake today.

Nobody is innocent. It is time to recapitulate, to reassess, to pay the bill. Nobody will go unpunished. In good times, there's room for dodgery, trickiness, etc. – because there is who and what to pay. But in times like today, solidarity and justice return the forgotten in times of growth and progress and neglected during the paid for by others consumer and investment orgy, connotations - *merit, responsibility and reciprocity*. It is inevitable! Snowflakes will not allow further decay of the global social fabric that has been already compromised. And the Roulette will restore the failed motivators to continue to rotate. Life wants what is its and does not care about unsatisfied, threatened, frightened or acrimonious. Nor about the failure of their ideologies, values and norms. Healing can not be painless *for everyone*. Each entity in the Snowflake will be required, not by anyone but by the system necessity embodied in Sx , and in Rz , to give his contribution to the Salvation and these that do not want to do it are unnecessary.

*

If we take a macro-view on the Snowflake of the world in 2012 we will see:

- a) an unmistakable *increase of the impact of globalization on the functioning of all social entities*, i.e. the power and role of global markets – $F\Sigma j$ and the world in general – $F\Sigma G$, but not of the global civil society – $F\Sigma i$, which actually just does not exist. Respectively the importance of their Roulettes grows – $RF\Sigma j$ and $RF\Sigma G$. It is a matter of serious analysis whether it is in favor of the Snowflake as

a whole, and not only (mainly) to some countries - G and groups of countries - ΣG in the world, and whether the set of links in the Snowflake function efficiently and can counter tendencies towards the generation of healthy subjective *egoism*⁷ into *egocentrism or greed*,⁸ which is not uncommon and is a fact since the world began. Waves of anti-globalism, which from time to time flood parts of the world, suggest that there are problems that are awaiting for their *management decisions*.

- b) *There is an undisputable tension between the three lines in Sx* – between groups of individuals, organizations and countries – Σi , Σj , ΣGi and the individuals themselves – I , organizations j and countries – G , and between groups of individuals, organizations and countries on one hand and the functioning institutional groups – civil society, markets and global world – $F\Sigma i$, $F\Sigma j$, $F\Sigma G$. Single entities are grouped and organize their collective functioning willingly because this amplifies their own opportunities. However, they are not willing to give up part of their sovereignty to ensure institutional identity of their union. Another manifestation of the inclined to tend to egocentrism egoism is to get possibly without giving. The Snowflake tells us that – first, this is not right, and second, it is not possible except in short term. Security Council of the UN, NATO, EU, Euro area and many other cases are only examples of the substantially same unfortunate situation.
- c) *Management – DMx , is one of the metabolites in each roulette - Rz/x* , i.e. it is an inherent and indelible component of the natural mechanism of reproduction of elements ($x = 1, 2, \dots, 9$) in any society – Sx . Each person makes his own decisions for himself, no matter how small it seems, or is really small, his area of free choice. Every moment billions of people around the world, countless groups of people, companies, corporations, banks, hospitals, schools..., countries and groups of countries, etc. make decisions determined by their desires – Mx , limited by their abilities – Px , constituting subjective nature and egoism – Ix and armed with acquired or inherited power – PWx . Then they act – Ax , achieve or not their goals – Qx and based on that form their own effectiveness – Ex , or not very strictly said – their subjective satisfaction/dissatisfaction. And so on to infinity or to the specific empirical end of an entity.

⁷ Under *egoism* I understand completely natural, justified and deeply moral aspiration of every social subject – X in the Snowflake Sx to seek his own satisfaction, within the current legal and moral restraints. This becomes crystal clear if we look at things from the perspective of subjective Roulettes – Rz/x , showing the logic of the social activity from subjective point of view. To those who do not like this argument, I will remind that if someone does not want to take care for himself, someone other will have to do that, which could hardly happen, beyond the narrow confines of voluntary charity, without some form of social violence. In the transfer of responsibility for themselves on others I do not see anything that reminds me of justice, and above all, it does not portend nothing good for the social whole, i.e. for all the rest.

⁸ For egocentrism and greed I understand deviant (pervert) egoism when a social entity – x , puts himself at the center of the Snowflake and begins to "manage" the whole, i.e. Sx , in a direction dictated by his own motives, values, etc., i.e. his Roulette – Rz/x is trying to dominate with all available means all other Roulettes. Such extremism could be manifested, if others allow it, naturally, by every social entity. However, this equals to a fragmentation of the social fabric and system weakening.

Apart from the individual level, i.e. DM_i , where easily could be clarified who decides, though not so clear why and how, in the other cases we face with many complex issues arising from the nature of organizational and institutional (self)management. *Highly obscured to the public or even at all unobservable are the deeply hidden to analysis (self)management of collective management bodies and of group entities – DM_j , DM_G , $DM_{\Sigma i}$, $DM_{\Sigma j}$, $DM_{\Sigma G}$ and especially who, why and how takes decisions within (self)management of institutional ones – civil society, markets and global world – $DMF_{\Sigma i}$, $DMF_{\Sigma j}$, $DMF_{\Sigma G}$.* The so-called agency problem, or what, why, how and by whom decide, as well as the hard or impossible for tracking, identification and diagnosis process of group and/or institutional choices, suggests that the theory presumed rationality of choice in the public sphere is improvable in fact, is illusory.

- d) *The aforesaid is more or less true for the other motivators in the Roulettes – both those prior decisions and those coming after it.* Just for illustration, let's try to figure out what is in motivator M_x respectively in its snowflake $S(M_x)$. There are three different subjective motivations – *single*, i.e. the first, bottom line in the Snowflake (M_i , M_j and M_G), *group*, i.e. the second line in the Snowflake (ΣM_i , ΣM_j and ΣM_G), as well as *institutional*, i.e. in the top row in the Snowflake ($F\Sigma M_i$, $F\Sigma M_j$ and $F\Sigma M_G$). Aside from individual motivation – M_i , where with the capacity of self-reflection, exploration is possible, within the other 8 types of motivations the difficulties in identifying the errors are huge and inevitable, and institutional entities they are downright spectacular and successes are extremely rare and rather random. Is there anyone in this world that can reveal for example, with at least 51% reliability, what are the needs, interests, values and norms, etc. of capital markets in Europe say up to June 2012?

But our cognitive difficulties do not make $MF_{\Sigma j}$ imaginary. It is very real, as inaccessible to our senses it may be and it does its constructive or destructive role in the functioning of the real market. And the fact that we mostly remain surprised and/or disappointed by markets, is an unpleasant feature of the management of all social actors in the Snowflake – DM_x , but is not a defect in the market Roulette – $RF_{\Sigma j}$.

- e) Continuing from the above, *the inexplicably neglected conceptual and instrumental problems of practice in the management of all social entities in the Snowflake – DM_x , except the individual self-management – DM_i should be pointed out explicitly.*
- What do really declarations such as mean: “Exxon Mobil Corporation or General Electric decided...” or “The Government of Bulgaria has decided to ...”, or the European Commission (Council of the EU) ordered... to...”? *Who* really, *how* and *on behalf of whom* decided this or that, and I explicitly state that here we do not speak of a decision of “President” of the “Premiere” of “Chairman” or any individualizable individually mandate authorized entity?
 - How a collective body makes decisions? Could be with a *majority* – simple or classified, but then that majority practically exercises dictatorship on the disagreeing minority!?! Could be *unanimously*, but it is too difficult and expensive to achieve, if at all possible, and that means that a whole bunch of

problems will remain unsolved, i.e. there will be a "failure of management"!?

Could be with *consensus*, others declare that became too much during the boom years of democracy in the world, but none so far has not given a satisfactory answer to questions like: does the consensus differ from unanimity and in what exactly? If consensus means someone (some) to be (are) "for", and others "not to object", why while they do not object, they do not vote "for" and if there is a reason, then they just are not "for" but are also not "against"?!? These all are conundrums with which we do not want to deal.

f) *Any individual, group, organizational, national, regional or global crisis is a manifestation of structural imbalances and inequities in the snowflakes Sx and in the roulettes Rz . Thus when we speak of structural reforms, in fact it comes to:*

- *Restoration of damaged balances in snowflakes – SMx (motivation/culture), SPx (potential), SLx (identities/egoism), $SPWx$ (the disposable powers), $SDMx$ (self-managements), SAx (activities), SQx (performance), SEx (efficiency and satisfaction).*
- *Recovery of lost balances in the roulettes – Rz/i (the individual), $Rz/\Sigma i$ (groups of individuals), $Rz/F\Sigma i$ (civil societies), Rz/j (organizations), $Rz/\Sigma j$ (groups of organizations), $Rz/F\Sigma j$ (markets), Rz/G (states), $Rz/\Sigma G$ (groups of states) and $Rz/F\Sigma G$ (alliances of states / global world).*

Management Mythology

Instead of seeking situation adequate management solutions, the world happily satisfies for *myths* (tales fables) which unless saving mental effort, makes us understandable and popular for the vast majority, which in all cases is preferable to annoying others. Below I will highlight some of the managerial myths that made themselves comfortable and harmful in the foundations of management theory and practice.

- *Myth 1. More is always better than the same or less.*

The development is seen only as growth. To have and consume more and more became an undeniable imperative of development and a defining sign of good life, and even of civilization progress. Painful greed defeats healthy egoism and the indestructible frustration strains to maximum the engines of activity – an over-acceleration of the Roulette Rz/x . When today the majority of ordinary people, together with politicians and elites, including several very publicly active Nobel laureates in economics, in affectionately and suspicious unanimity claim that an exit of the crisis (increasing debts, unemployment, contraction of production and consumption) can be provided only by growth and whoever resists the pouring of needed for its restoration of the pre-crisis levels resources, is if not an enemy of humanity, at least someone who knows nothing of (Keynesian) economy, I hear the cry of apologetic greed rather than competence and honesty. Very quickly it was forgotten that the main reason for the bubble creation and their inevitable subsequent blast was the simplified to the extreme availability of credit, avalanche-like increase in leverage, financial engineering, increasing the speed of money circulation, when

in fact there is no money available, to very dangerous levels. All this was subject to irrational and remorseless race in *who is growing more quickly*.

I am not an enemy of quantitative increase, of growth, not least because it would be counter to human nature to seek tirelessly *the better*, including *the more*, but when this momentum destroys system balances and balances, the results contradict our best intentions and periodically dip disappointments that we inflict on ourselves.

What shall we do?

What is most natural – we shall look closely in our own motivations and in these of the organizations we manage, and assess with reason, not with ambitions, fears, phobias and prejudices, what is worth for us to want, without destroying the structures of the Snowflakes in which we operate, including without coming into acute and destructive conflict with the surrounding, which if not immediately, then in all cases over time could burn our own "achievements" *on the path towards growth*. We should also not overburden our Roulette and thus cause blockage in our structural metabolism - discrepancies between desires and resources, between results and expectations, between the power we hold and management purposes, etc. And we should not forget the most important: our Roulette is just one of an infinite number of roulettes in the world that are spinning at the same time, and with which ours directly and indirectly touches, and all they want, just like us, more and more. There is no way that this turns into a *system restrictor* of possessions and consumption of any social entity. That makes the *system cooler of desires* necessary, that we would adopt less painfully if we realize that it is not possible to have everything that we think of. On top of that, I still think it is not worth it to be miserable because we do not have something that we do not really need, or which acquisition will put us in a un(difficultly)bearable debt.

- *Myth 2. Growth has to be sustainable.*⁹

This mantra is about to take over the entire conceptual public space and does not allow any doubt in its meaningfulness. She is the hardened version of the first myth, not only because it relies on growth, but because it does not allow any deviations from it. Only forward and upward, unconditionally. Something like stubborn greed from which emanates infantilism as to justify a reasonable (quasi) way - that the stability of growth could be ensured by the behavior of the system equilibrium under constant control.

However growth is not possible as sustainable (continuous, stable) for the following reasons:

- a) If balances are always available, we will have only reproduction rather than increase. Exceptions can exist only where the elements of the systems (in our terminology – of Snowflakes and of Roulettes) grow *both in proportion and equilibrium*, which of course is theoretically possible, but practically highly unlikely.

⁹ Here we are not talking about "*sustainable development*" which, provided that is clearly distinguished from "*growth*", would be a reasonably justified goal of any government, but for "*sustainable growth*" that I will try to show below to be an incorrect intention, not least because it is practically unattainable.

- b) Any growth is caused by itself and causes deviations from the structural status quo. Innovations are the mother of growth, and they themselves were directed against the indigenous situation. Let us recall Schumpeter and his "creative destruction"! Innovations always generate initial imbalance, followed by waves of activity, declining in new equilibrium, etc. Therefore, to want both growth and sustainability is immaturity. But that is what we people are - we want more and more new things, but do not give up and do not give anything of what we already have. And of course we fail, but do not give up.

What shall we do?

We shall not always expect the results of our activities *to grow*, to accept the development cycle, to adapt our management tools to the specific phases of the cycle, i.e. when we are well to prepare ourselves for times when we are not, to stop complaining when we are in a recession or depression, and to put into operation the apparatus of crisis management and to search for adequate to our potential pathways to growth.

- *Myth 3. Politics stands outside management or even above it.*

Policy and management develop somewhat indifferent to each other when they are not hostile. Politicians look at the management seemingly from above as superior to inferior. And managers on the other hand even avoid to debate with politicians, not only because it is unhealthy to argue with your employer, but also for cultural reasons – there is no way amateurs or party activists to understand what they professionals and experts are saying to them.

This situation is contradicted to both parties as shown by the Roulette Rz/x – if conditionally we assume that *politics* deals with *power* – PWx , including the ways of harnessing, storage, concentration and expansion, and *management* – with *decision making* – DMx , then this means that:

- a) policy and management are like Siamese twins as there can be no decision making without having competence and power to impose them, when there are people disagreeing with them, and it is useless to fight for power, but not to know what its purpose is – to use it for management.
- b) power that is not transformed in management is a means to itself, and this discloses a disposition for abuse that should not be allowed and tolerated
- c) imbalances of power and management are common and overcoming them is one of the most important tasks of structural reforms to tackle the crisis. For example, the EU as an institutional entity of the type $F\sum x$ has serious problems with its *allied powers* – $PWEC = PWF\sum G/EU$, against which Member States jealously oppose because its strengthening cannot happen without the relative weakening of *national powers* – PWG/ES . This problem develops from political into governmental – the requirement for consensus (unanimity) in EU decision-making, i.e. $DMEC = \sum DMG$ (unanimous) causes management paralysis and if it remains existent, it predicts dark future of the EU.

What shall we do?

First, learn to recognize the love of power for its social indifference and irresponsibility, management helplessness, unbridled vanity and/or suppressed corruption. Second, banish it from management structures while never forgetting that the meaning and justification of managers is not in themselves, but beyond them – in managed activities. Third, do not ever forget that no one (at least here on earth) is not omnipotent and that our government is just a moment of universal interaction of interdependent and self-managing entities.

- *Myth 4. Democratic technology of social choice has no alternative.*

This self-deception is surely the result of good intentions, fueled by the awareness of painful consequences of totalitarianism and dictatorship. However, when any doubt in the famous, but rather dropped than well thought out phrase of W. Churchill that democracy is not the best political system, but it is better than the rest, is perceived as an attempt for revenge on compromised political practices and theories, rational debate loses ground. The importance of the issue, however, gives courage. It is wrong to turn a blind eye to:

- a) As far as I can tell true among policy makers and political scientists was adopted a tacit belief that it is not appropriate to discuss aloud political and managerial implications of the Condorcet paradox and the impossibility theorem of Kenneth Arrow formulated long ago.¹⁰ Until someone proves that Condorcet and Arrow are wrong logically and/or mathematically or that their arguments are irrelevant to the nature of managerial choice, the belief in democratic procedures based on a priori presumed advantages of collective will and choice over individual ones, will remain shaken at the theoretical level. I do not know either to have happened so far, apart from the experience of Amartya Sen to implant value argumentation in rational choice, which in my opinion does not overcome the problem but modifies it.
- b) Very practically speaking, full consent, even if achievable, says anything about the quality of the taken in this way decision. The coincidence of all opinions on a particular topic may be attractive from a political standpoint condition but it is extremely frivolous to believe that general agreement guarantees rationality and efficiency. Rather the opposite!
- c) The majority decision is a milder form of democratic choice than the consensus, but it is actually a serious departure from democracy because it actually removes from management of society the disagreeing with the majority minority, with no guarantees that the majority knows the correct answer.

¹⁰ *Condorcet* revealed that from three different and rationally defensible individual tiers one cannot reach an evenly just collective rational arrangement because the attransitivity between individual and collective choices. *Arrow* later proved mathematically the impossibility to take a reasonably defensible group (collective) decision and the only feasible practical solution of this impossibility is the individual choice. Direct political implications do not come from their postulates, but they seriously undermine rational foundations of political democracy and in particular definitely prove that one cannot find a system that is both egalitarian and rational.

- d) And most importantly, which the Snowflake shows: group (collective) choice, even when done with full consent of all remains group, i.e.

ΣDMx , making it inadequate to group motivations and identities, i.e. of ΣMx and ΣIx , but this is essentially an institutional choice – $DMF\Sigma x$, which should contribute to the realization of institutional motivations and identities – $MF\Sigma x$ and $MF\Sigma x$, which is often not much or nothing to do with group ones. There are as many examples as you like:

- When two people register their company, it already has its own identity and motivation – Mj and Ij , which requires the development of adequate business decisions – DMj , which only incidentally can match their individual and collective ones – DMi and ΣDMi .
 - When the 27 – founder and later joined states, created the European Union, this particular union is something completely different from the set of 27 autonomous states, because it has its own (!) motivation and identity – $MEC = MF\Sigma G/EC$ and $IEC = IF\Sigma G$, that needs appropriate solutions – $DMEC = DMF\Sigma G/EC$, and these solutions are quite different from the group solutions of member states – $\Sigma DMG/EC$, even when taken unanimously. I even think that unanimity in the making diverts their decisions from their purpose – to serve the motives and identity of the alliance.
 - Mystery of organizational and institutional motivations and identities makes it impossible to judge initially and finally which organizational and institutional solutions have provable theoretical advantages over the other – *individual*, taken from the first manager if ever any (civil societies, markets and global world do not have such!), *group* (collective management bodies) or *multiple (synthetic)* that are virtually all institutional decisions (resolutions of civil society, markets and global world) where for simplicity we ignore leadership of the most powerful single or group entities. Therefore it happens that solutions such "enlightened monarch" are preferable to solutions of the type "ochlocracy democracy". So "Apple" will be forever linked to Steve Jobs and "Microsoft" to Bill Gates, etc. Because some unusually talented and dedicated individuals sighted were merged themselves with the case, to which they are dedicated, and hence with the organizations to implement it, including companies, cities, banks, countries, etc.
- e) There is also the moral vulnerability and functional ambiguity of democratically elected political elites. There is reasonable suspicion that plutocracy rather than formal democracy or meritocracy, actually, but underhanded conducts and actions of radiation of ineligible part of the "people's chosen". However daring and even indecent some have considered speaking on this topic, it is a more or less about carefully concealed unpleasant facts about the democratic paradigm.

What shall we do?

We shall not allow our values become ideological prejudices and then insert the real world into the Procrustean bed of dogma. *There are no abstract "best" models and forms of organization of power and management* because their evaluation criterion is beyond themselves – the really achieved with their assistance results. If managed

activities and communities of people thrive (amid Snowflakes of results and effectiveness *SQ* and *SE*), "sentences" over their power-management structures and practices are only an expression of arrogance.

- *Myth 5. Markets are perfect self-regulating systems*

This obsession of orthodox economic conservatism (Neoclassics) was and still is shared by millions of people around the world who value freedom more than anything, and prefer to rely solely (mostly) on themselves. It was defended and propagated by some of the smartest, most honest and courageous intellectual leaders of mankind. Why is an obsession then? The reasons are as follows:

- Markets provide production and distribution of the so-called *private* goods, i.e. those that anyone can buy on the market (if he has money natural). Aside from these, people and organizations need also the called *public* goods that either are not marketed or it is considered unacceptable to be denied to those who cannot afford to buy them. These goods (law, protection of liberty and property, to help needy people, ecology, infrastructure etc.) increase in quantity and structurally parallel with economic and general civilization development and reached at the time to approximately $\frac{1}{2}$ of all needed by today's man goods. There are also the so called *mixed* goods provided together – private and public (pensions, health, education, culture, etc.). In this situation, every market is subject to conditions and influences that are alien to it, but anyway interfere with its functioning.
- Markets could really self-regulate themselves completely, provided that they are perfect – steady, free from non-market influences, fully informed and symmetric, open, competitive (without monopolistic or quasi-monopolistic entities) equal and etc. features presumed to be available when it comes to market. For our deep regret, these never were, and now are not, unconditional characteristics of real markets. And the reasons for this are not only outside the market, which was mentioned, but also inside. Competition involves struggle and it is ruthless and success welcomes any means which application could go unpunished. In practical terms without much risk and scruples are used instruments such as disinformation and counter disinformation, tacit and illegal agreements, government favoritism and sometimes extortion, corruption and any other possible means for bypassing the competitive market, available mostly for the "biggest" market players who even the state does not allow to go bankrupt.
- For a long time on the markets do not play mostly individuals who compete rationally and honestly. The market environment is formed mainly by large national and multinational companies holding monopolistic or oligopolistic positions, by countries and alliances of countries in whose behavior sometimes it is hard to find the logic of homo economicus, but greed pulls their eyes.

What shall we do?

Market sadly is not self-sufficient, and often becomes unable to emerge from the crisis by itself, in which it got not randomly and without guilt. To be left alone in this situation, relying on its own immune system and its own Roulette – *SFΣj* would be a lack of common sense. And the Snowflake – *Sx*, where it is one of the 9 types of social entities, will not allow it because everyone else is interested in its healing.

That's why market fundamentalism has no comparative advantage over any other possible fundamentalism.

- *Myth 6. The state can and must intervene under its own discretion in the activity of markets to prevent their failures.*

This is another obsession, just opposite to the debated above, but not least, but even more dangerous than it. It also enjoys the broad support of people, even much larger than the one of the market. And it was leaded by some of the most sensitive, energetic and influential intellectuals, civic and political leaders. Frustrated by market failures, they turn it from an indispensable mechanism of social exchange to the evil that is best to be eliminated once and for all, and if this proves unfeasible, at least to put the strong reins on the market orgy and those reins to be given into the hands of the state. The disasters that follow from the power of this myth are unacceptably painful:

- The freedom is taken away from the people, under the pretext that they do not know how to use it in the "right" way and at their expense sweeping powers is provided to the government, which leaves the door to dictatorship and totalitarianism wide open.
- Preventing or restricting individual initiative on one hand the tissue of the Snowflake is handicapped, and on the other investment, entrepreneurship and work motivation is damaged. Finally, markets are really humiliated or removed, but this stops economic activity and the state has a disproportionately fewer resources than are needed to replace private with public goods. The Roulette stops rotating, which is something that we all saw what happening in the last quarter of last century and which led to the disappearance of the socialist system.
- Inequalities that are continually produced by markets and which the "social" state assumes the responsibility to overcome disappear, replaced by other authoritative mediated inequalities and by the tendency to decrease the aggregate of redistributed wealth. Society in which all goods are public, i.e. are provided "free" by the state, is not a society of happy people.

What shall we do?

We must forever forget that: a) the state has some advantage over the market; b) can replace it; c) state and market are incompatible. When each of the two entities acts according its own self, i.e. according to the logic of its Roulette – $RF \sum_j$ and RG , then and only then they can interact as autonomous social entities in Sx .

Conclusion

I realize that the questions I have put in this text are beyond the answers I could give. I believe, however, that these findings pave the way by which one can go with hope:

First. Roulettes Rz/x show us that "our" – the one of "x", success or failure is set, programmed by ourselves. If we understand that, we will obtain stimulating optimism and confidence to go our own way, stating and defending our own distinguishing us from others identity and egoism. We also could go on the roads of

others hoping that the same success as theirs will happen to us. But then voluntarily we cut off our own identity, and losing ourselves we are transformed into a part of the others and in fact – a tool to others. Unfortunately, often many choose the seemingly easier path that is a path of *refusal of management*, because in the roulettes mean also responsibility, and it is not a burden anyone can bare. However this is choice too. And every choice is responsibility. So no one can escape from it. However one transfers it to another. At least not forever or for a long time.

Second. Snowflakes *Sx* in turn enable us to realize that we are never alone in this world and that our own self-management shall irrevocably interact with these of others. Therefore, our success or failure is dependent on others, at least as much as on ourselves. Thus comes our right and duty to defend our egoism, competing and cooperating with the egoism of others – our competitors and partners, without ignoring them or removing them from our path. The snowflakes show that egocentrism and greed, which we often let degrade our egoism, are deeply inadequate to the sociality that surrounds us. When we forget this fact, it is possible to briefly feel like all(very)powerful winners that nobody has the right to sue, but this is of course false. "Others" in the snowflakes will not admit it because it is unacceptable to their roulettes, and there is no snowflake with only one roulette, as well as world with one country, market with a single monopoly, society with just one homogenous group of people, etc.

Third. The *SxRz* scanner itself demonstrates the interweaving of snowflakes and roulettes of mine (ours) egoism and activities with these of others, input with output, giving with taking, duties with responsibilities, yesterday with today and tomorrow. An orb of interactions, demands, controls, results... satisfaction. As well as of responsibilities. Nobody could impose his own will over others continuously and unpunished – by force or fraud. Competitions are the driver, the energy and the flavor of life. They sift the capable of the less capable and thus impose the Principle of the well-deserved without which the ideals of equality and justice are sterile. They also always keep awake the motivation for development, including growth. Without them, life would be impossible, and even thinkable, it would be uninteresting, boring. But this same life does not take "eternal" winners because their existence ceases the game, the competition. So for life to flow relatively steady, productive and satisfying, it is fundamental not only to maintain the balance in the snowflakes *Sx* – inter-entity, social balance, in roulettes *Rz* – intra-entity balance, but also in the scanner *SxRz* – equilibrium between uncounted number of private views, criteria and sub-optimalities. Moreover these are dynamic, i.e. time-varying equilibriums that are contextually valid and locally relevant.

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