

Rath-Bosça, Albert Camil

Article

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THE SPIRITUAL CONNECTION BETWEEN THE CARTOGRAPHY OF THE HUMAN SUBCONSCIOUS AND THE STRUCTURES OF NEOLIBERAL THEOLOGY

A.C. RATH-BOȘCA

Albert Camil Rath-Boșca

Faculty of Economic Sciences, Agora University of Oradea, Romania

<https://orcid.org/0009-0004-6815-9509>, E-mail: camilend@yahoo.com

***Abstract:** Usually, an economist, a manager, a business administrator, or any other participating member of the free market has a single and clear view of the pecuniary value of goods and the nature of capital. The logic of capitalism allows the economic agent to assign clear values to goods based on several factors. Although such a strict view of a good and its nature is mechanically correct, it is an incomplete one. Economists and economic theorists more broadly agree that commercial goods, whether they are directed to the consumer or intermediate goods in the production chain, are the result of human labour.*

***Keywords:** neoliberalism, capitalism, economic, theories.*

INTRODUCTION

The economic structures of the 20th century, which are still used in our age, are concerned rather with economic ontology and teleology. The economist's concern is not man, but the structure formed by men to facilitate commerce between individuals, legal entities, or states. The 21st century has brought with it phenomenal technological progress, but at the same time it has brought new problems that the economic systems conceived and adopted in the past could not foresee and, as such, have no satisfactory solutions for the new human challenges.

Under the neoliberal empire, man becomes a product and all his activities become activities of a productive nature. Every time an ordinary citizen opens their phone and uses an app, regardless of the app, they provide data about their behavioural patterns for free. These data are perhaps, in our era, what the most valuable resources for all businesses, be they local or multinational.

Given the fact that post-modern human no longer has no moment to simply be human, but they are constantly a producer or an intermittent good with the aim of bringing new flows of capital into the "free market", we must ask what is the effect of such a new status as homo productur on the human psyche.

II. Neoliberalism, the monstrous offspring of Western thought.

Neoliberalism is a rare term in the perpetual terror machine we call mainstream media, yet every human being has an intimate phenomenological understanding of neoliberalism. We see either the effects or the offspring of neoliberalism in our daily lives. We see products, services, jobs, phenomena that cannot be observed in a Soviet or Keynesian economy. The birth of neoliberalism, or even a clear definition of the term, is a difficult task for any researcher.

Philosophically, we can identify neoliberal ideology from the writings of American economist Frank Hyneman Knight and Austrian economist Friedrich August Hayek. For these two economists, and for other neoliberal economists, the state must not intervene in any way in the free market. They are against communism and Keynesian models from every point of view, and even more, they believe that such economic models are the causes of the great financial crises.

For Hayek, the financial recession of the 1980s was caused by Keynesian economic models adopted in the interwar and immediate post-war period. According to his book, *Unemployment and monetary policy*, he criticizes the Keynesian model for the inflation it causes and its effects.

Through Keynesian policies such as social assistance or the public health system, the state is forced to produce more currency through national banks. Of course, through an influx of foreign currency into the economy, it will lose its value. Thus, inflation appears which appears to be excessive for neoliberal economists.

Hayek's proposed solution is temporary suffering followed by a return to normalcy (Hayek, p.13). If the currency stays at the same value during a recession, inevitably, some jobs will be lost, and a hard time will inevitably follow for the proletariat.

Hayek is not unaware of how ordinary citizens will perceive such anti-inflation measures. However, a politician must remain steadfast and impose unpopular measures to save the economy in the long run (Hayek, p.9).

It is impossible for an industrial or service-based economy to live with huge inflation like South American countries. This inflation results in "labour trickling". By tricking labour, Hayek refers to the change in the distribution of money and resources in periods of increased inflation and the attractiveness of certain jobs in periods of high inflation (Hayek, p.12), that is, certain games of perception that South American governments used to maintain an illusory economic balance.

If the first signs of recession are observed and countered, a depression of the economy, or an economic crisis, can be avoided. Again, Hayek considers necessary an economic restructuring that aims to stabilize the national currency by lowering wages, by fluctuating or elastic prices and a temporary suffering of the labour force.

Hayek condemns fiscal and political authorities for not understanding how the "game of economy" is played. For him, the return to the gold standard is a necessity that could once again stabilize the world economy (Hayek, p.19).

The second economist, whose work I consider essential to understanding neoliberalism, is Frank Hyneman Knight. The analysis of his essay *Fallacies in The Interpretation of Social Cost* is important. In this essay Knight criticizes the perspective of the British economists Pigou and Graham.

Pigou and Graham proposes the following thesis: if we give industry unlimited freedom then it will invest precious resources in goods or products whose needs cannot be economically met in the long run.

Example Pigou's, that of public and private roads, is explained in the article (Knight, p.219). If there are two roads, one private but much too narrow for which a sum must be paid directly to the owner, and one free, wider but poorly maintained, the effect will be that at some point both roads will be used.

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This phenomenon happens because of the way these two roads are organized. On the one hand, the private road is more efficient because it is better maintained, but being too narrow it leads to delays in the transport of goods. The public road, although more dangerous for business because of its poor condition, will become equally attractive for the transport of goods. With this example Pigou wants to demonstrate the tendency of private industry to produce goods or provide services that tend to lead to financial losses.

Pigou believes that such infrastructure projects are more effective when the state takes charge of them and maintains them with tax money. If a private business were to manage such projects, it would not be able to provide as good a service because it would have to constantly aim for the maximum profit from the minimum investment.

Knight disputes this conception (Knight, p.224). In his view, if all the roads were private, these private companies would be obliged by their financial interest to provide good services. If all the roads are owned by private industry, each road user will pay an amount for the use of the roads directly to the road owner. Because of competition, prices must remain competitive but allow for road maintenance and owner profit (Knight, p.229).

Another factor invoked by Knight is the risk assumed by the investor. He also criticizes the "vague language" used by the economists Pigou and Graham. The latter do not compare different solutions to the problem of traffic and road use. Rather, they are speculating in the absence of a comparable example. There were no freeways or private roads at the time, meaning Pigou had no sample for his analysis, he could only guess.

Both Knight and Hayek died but, ironically, their dreams have been fully realized in America and the states that have been "democratized" by it.

These two economists together with other neoliberal economists such as Milton Friedman, Thomas Saul or James Buchanan had a major influence on politicians such as Thatcher, Nixon, Bill Clinton or Reagan. In the words of far-right journalist Andrew Breitbart "politics is upstream of culture". If politics has become neoliberal, culture will inevitably be sculpted in the neoliberal spirit.

Thanks to these politicians and the brutal and somewhat illogical liberalization of the economic market, we live in neoliberal culture in its entirety. According to the view of the Greek economist Yannis Varoufakis, "the ghost of Margaret Thatcher haunts the European economy" (https://www.youtube.com/watch?v=w6H6tvVuGgo&ab_channel=PoliticsJOE).

All neoliberal economists are against centralized economies, state intervention and public services, and as such criticize in a harsh but sometimes fair manner such economic structures. However, I believe that these economists started from two false premises in their anti-Communist and anti-Keynesian crusade.

The first erroneous premise ascertained these economists is the human factor. Economists such as Marx, Maynard Keynes, Pigou, Ricardo, even the father of economic analysis, Adam Smith, focus on the welfare and survival of society. Man is the centre of economics, not the free market, not the game of economics, but man. For neoliberals, man is a resource and must be treated as such.

The second erroneous premise is the goodness and wisdom of the great capitalists. This premise is explored by Edward Bernays in his book Propaganda. Throughout the book, Bernays repeats this mantra countless times. Rich people form a kind of parallel government, but this is

really good from a moral point of view. Bernays considers the common people to be far too petty and indecisive to make decisions without being guided by someone, either directly or indirectly.

Both premises are observed in the internal politics of the United States. Domestically, America has adopted various policies that allow the free market to function without restrictions, such as the passage of the Tax Services Modernization Act in 1999 by the United States Parliament and then-President Bill Clinton.

The 1999 Act repealed the Glass-Steagall Act. Under the old legislation, the banks that offered investments could not also offer commercial products such as loans for the purchase of a property and vice versa (<https://www.federalreservehistory.org/essays/glass-steagall-act>). In 1999 this limitation was removed.

Although this decision led to a period of economic boom, it was also the main cause of the financial crisis in the year 2008. Because of this new freedom, the banking system used all available resources for investments that led to an imbalance in the real estate market.

II. Cartography of the subconscious (Sigmund Freud, Karl Marx).

This paradigm, "mapping the subconscious" is a vague one. To this day we cannot declare the human mind to be 'understood' or 'discerned'. Many aspects of the human mind remain undiscovered or unexplained. This realm, which exists but is inaccessible to man in a conscious manner, is called the subconscious.

The father of modern psychology and psychiatry, Sigmund Freud, himself identified several forms of the mental economy. In his 1900 book, the interpretation of dreams, Freud presents the topographical model of the mind and mentions the existence of an economic structure of the mind.

In the aforementioned book, Freud divides the human mind into 3 regions, subconscious, pre-conscious and conscious. Through the subconscious structure (Freud, p.613), Freud presents a part of the mind where there are certain desires and drives considered atypical but which cannot be fully understood.

This region of the mind it represents one of the two main objects of our study, namely, the subconscious. This force which conceals the totality of the initial intensities leading to conscious actions is still unknown to man.

Freud actually tries to propose the following route of the subconscious space. The conscious is only the sensory apparatus that perceives the external stimulus and influences the material world, pre- the conscious is the censorship barrier (Freud, p.616) that differentiates the impulses that have an effect on the subconscious topography.

The subconscious is where the self is born. This possibility is observed in artists who rather present the artistic process as an unconscious or subconscious process (Freud, p.613). Thus, the subconscious finally acquires a tangible form.

A first economic structure presented by Freud is that of matter and dream. According to Freud's ideas, matter is for dreams the equivalent of an investor for an entrepreneur (Freud, p.561). For an entrepreneur to be able to start a business, he will need one or more investors. In some cases, the entrepreneur is also the sole investor. In other situations, one investor will sponsor several future entrepreneurs or several investors will contribute to a single business.

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Freud observed a connection between the material conditions of the psychoanalytic subject and dreams to it, the subconscious processes that we cannot understand concretely. The third element introduced by Freud is quantity. Quantity for Freud is actually the level of intensity of experience and how the subconscious processes this quantity.

If the physical experience is strong enough, it will become the central point of a dream, a series of dreams, or, because of insufficient intensity of an experience, it will become a secondary point of the dream. So, we see a direct connection between our desires, ideas, dreams and the material world. These elements of the material world that we perceive through our senses, through consciousness thus become parts of the subconscious relief.

Freud describes this investment of libidinal energy by the terms *cathexis* and *anticathexis*. The influence of the material world manifests itself between these two actions of investing interest in certain objects, people or concepts or not.

Another economic form of the mind conceived by Freud is that of excitations. In his 1920 book, *Beyond the Pleasure Principle*, Freud proposes an economic form whose capital is vivacity. Through *Thanatos*, the drive to destroy or self-destruction of the psychoanalytic subject, there is an increase in the level of liveliness, while *Eros*, the pleasure drive of the psychoanalytic subject, decreases the level of liveliness (Freud, 1920, p.3).

Through this simplified economic form, Freud suggests a desire of all living things to return to their inorganic form (Freud 1920, p.21). This economy of ecstasy, in a subconscious way, leads us to certain painful starts or to the repetition of some traumas through actions of a symbolic nature. We repeat these actions in order to acquire an active role in the traumatic scenario, because in this way we acquire a level of control (Freud 1920, p.29).

These two economic forms of the human psyche are factors that shape the subconscious. As such, the relief of the real but invisible self is modified by the economy of vivacity and by the economy of consciousness-processed experiences. While the dream-matter economy is direct, that of vividness is an internal one based on the subject's experience. These two economic forms of the human psyche are comparable to international trade and national trade respectively.

However, Freud was not the first thinker to observe and hypothesize the connection between mental and material space.

Another thinker who intuited and analysed the mind-matter relationship is Karl Marx. Although Karl Marx's ideas were demonized due to the failure of the Soviet Union, his critique of the capitalist system remains not only the most coherent, but also the most comprehensive to this day.

For Marx, capitalist society is defined by the possession of goods, more precisely, by the accumulation of a "heap of goods" (Marx, p.27). This description is correct, the main characteristic of a capitalist, consumer society is the accumulation of many goods, this becoming an incipient form of theology. These goods are not simply possessions. These have various metaphysical, moral, social and aesthetic implications (Marx, p.27).

The three aspects of a psychoanalytic nature presented by Marx that are relevant to our discussion are the materialist dialectic, alienation, and fetishization of possessions.

Materialist dialectic is a modified form of Hegelian dialectic. Initially, the preliminary work was done by Ludwig Feuerbach (<https://www.marxists.org/romana/dictionar/f/>)

[Feuerbach_Ludwig.htm](#)). From Feuerbach's perspective, man becomes the centre of philosophy again, not the spirit that studies itself through material forms.

Marx modified the concept of materialist dialectics. Human consciousness is formed by its interaction with matter and other human consciousnesses. I specified a first characteristic of the subconscious, namely, that it is the real self but hidden and formed by the material world. For Marx and Engels, the dialectic does not start from the top down but from "earth to heaven" (John Rees, p.60). There is no subconscious/conscious separation in his work, but there are "spiritual" effects of the material world.

Marx starts from the "species-being" dialectic (Karl Marx, pp.127-128). Through this dialectic, each species certain inherent characteristics can be attributed to it. For man, the inherent characteristic is work. The human species works beyond its basic needs. We want certain kinds of clothes, certain tools used for work, certain new goods that do not satisfy basic needs but acquire social value through their possession and use.

Alienation is a phenomenon that begins with the birth of trade in the ancient world. From the moment two goods have a pecuniary value, as such, they can be exchanged through currency or barter, there is a separation between the work done to obtain a good and the person who worked to create this good (Karl Marx, p.51-53).

The alienation of goods is a necessary process of modern civilization. Contemporary societies can only exist on the basis of complex and well-organized networks of trade and transport. However, Marx views labour power as a good in itself that the worker exchanges for money (Karl Marx, p.402). Through this process of exchange between the labour power of the proletariat and the capitalist, man feels useless. Work being the essential characteristic of man, he cannot but feel deprived of "spirit" (Hegel, p. 256-257)

The fruit of labour, the goods created by the worker, become separated by the author. In some cases, an ordinary worker would not be able to afford the products that come out of the factory where he works. This distance between people and the fruit of their work, the product of human nature, is heart-breaking.

The third psychological aspect derived from Marx's writings is the fetishization of goods. The fetishization of goods is rather a pathology of early economists, such as Ricardo or Smith (Karl Marx, pp.51-53), who considered that goods have an intrinsic value (Adam Smith, p.51).

For Marx, goods have a strictly social function and value. Through the evolution of trade, goods also acquire a social value beyond that obtained through the work done to obtain it or through the rarity of the raw material (Karl Marx, p.223).

For example, a branded shirt will be worth much more than a generic one bought at a thrift store. With this purchase, the man is not buying a shirt, but the guarantee of quality and the social value of this company. This is the manifestation of commodity fetishism from the consumer's perspective. Through these acquisitions, the proletariat wants to copy the capitalist and his erroneous consciousness (Karl Marx, p.217).

For Marx, consciousness is man himself expressing himself through material actions, he does not in any way develop a differentiation between subconscious and conscious processes. However, Marx noticed before Freud the clear connection between the material world and the inner world in which man lives as a subject divided between the subconscious and the conscious.

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The difference between Freud and Marx is of course the political element. Because of the separation of the proletariat from the means of production and because of the financial surplus produced by labour, it becomes alienated and obsessed with improving its financial and social condition.

By superimposing the political and psychoanalytic conceptions of Marx on the Freudian subconscious structure we arrive at a new relief of the subconscious. The self is born in the subconscious. This self is formed through consciousness by external stimuli. These external factors are either material in nature or the expression of consciousness through the actions of other people. Through other consciousnesses, the material world and the goods that make up this world are modified to facilitate human life or to generate a profit.

The progress of material standards comes with new psychological problems such as the alienation or fetishization of goods. These problems are reflected not only in political or economic structures, but also in the formation of the self and in the economic equations that take place in the human subconscious, whether we are talking about the economy of dreams or the economy of ecstasy.

We can therefore call the subconscious as the real but hidden self, a series of exchanges between impulses balanced by eros and Thanatos built by the material conditions of the psychoanalytic subject. Man is hidden from himself, but he can discern his real person by analysing his material conditions and how they have built him.

III. Neoliberal theology, between Buddhist mythology and Catholic oppression.

Now that we have clear concepts about what neoliberalism actually is and we have an obvious model about the human subconscious, we have one last step left to solve the problem proposed in the title, namely, how an economic and political category becomes a religious one.

Everyone knows Nietzsche's famous phrase "God is dead and we are the doers", but we wonder how many really understand what he is trying to say. By the death of God, we really mean the disconnection of man from the religious structures that have held him in check and tyrannically controlled him and forced him to live under the empire of slave morality. Nietzsche actually offers an optimistic proposition, namely that in the absence of an all-powerful God, man is free to decide what he wants to do.

However, the essence of religion and remains steeped in the symbolic order of all persons, from the religiously devout to the convinced atheist. Mircea Eliade captures this dimension of reality in his book *The Sacred and the Profane*.

All religions are, into a large extent, identical in formation, functions, hierarchies, conditions of membership and the goals proposed to followers.

Any religion, Eliade says, begins with a myth that is a sacred reality (Eliade, pp.95-100). Even farming is, in fact, a sacred activity in religious communities. The totality of the actions, whether undertaken by the Eskimos, by the Dacians or by the Yoruba tribes, are imitations of religious rituals and myths. These myths are sacred periods that open the opportunity for the common, primitive and simple man to imitate the genesis provided by the heroes and gods of his religion.

This structure, however, in the absence of a universalized divinity in small tribes or relatively homogeneous civilizations, remains present in the subconscious of humanity. In the

absence of God, man chose to create a new golden calf (Exodus 32:1-4, Al-A'raf, 148) to control the order he was accustomed to since the birth of the first bipedal primates.

Neoliberalism has become a cultural force through the development of state policies and by encouraging the market to create goods that may be pleasant or luxurious but are fundamentally useless to human life. We can live without 120 cm TVs. but we cannot live without water and food.

Of course, the usual patterns emerge when we observe neoliberalism as an anthropologist would observe an early religion. The elements to be analysed, the roles that the participants of this new religion are the following: the supreme deity, messianic figures, saints, priests, non-practicing members, sinners and heretics.

The supreme deity of neoliberalism is the capital. The totality of the devout members of the church worships profit, efficiency, and generally, the illusion or excess of wealth.

Messianic figures are today's rich people. Anyone who owns huge amounts of capital is held up as an example to the populace, as a mythological hero. The totality of these figures has a messianic image but not a Christian one, rather, these hooligans take the example of Prince Siddhartha, the founder of the Buddhist religion.

The prince Siddhartha is the first person to attain enlightenment according to Buddhist mythology. He became divine by finding the 8 divine paths. In the same way, the great capitalists have stories of the hardships they experienced before they discovered wealth or the noble path to Nirvana.

Both Elon Musk and Trump are perfect examples of this charade. In both cases they present their life before riches as hard and poor. In reality, Trump started his businesses with a "small loan of a million dollars" ([https://www.cnn.com/2018/10/02/trumps-small-loan-from-his-father-was-more-like-60million-nyt.html](https://www.cnn.com/2018/10/02/trumps-small-loan-from-his-father-was-more-like-60-million-nyt.html)) from his father. Elon Musk is the son of Errol Musk (<https://www.businessinsider.com/technology/news/story/amid-elon-musks-constant-denial-his-father-details-4-day-visit-to-emerald-mine-with-billionaire-son-380484-2023-05-08>), a man who owned an emerald mine in South Africa, giving him the money and opportunity to develop whatever business he wanted.

We see a certain level of cognitive dissonance in the case of neoliberal messianic figures. They want to be perceived as Prince Siddhartha who attained divinity through the noble paths but rather, they resemble the demigods of Greek mythology. Born in the right conjunctures to reach this greatness.

Of course, in this structure there are people who have extraordinary talent and have managed to reach this „materialistic enlightenment" through their own efforts and powers, but they benefited most of the time from the opportune moment and the necessary conditions for this becoming.

The neoliberal saints they are of course the first capitalists of the 19th and 20th centuries. People like Ford, Rockefeller, Vanderbilt, Carnegie, etc. are considered models of these new messianic figures. Again, the same cognitive dissonance existed at the birth of capitalism. Most of these industrial magnates were the right people in the right place and committed illegalities or morally deplorable deeds in order to maintain their messianic status for their times.

A good example of this falsehood present since the birth of capitalism is John D. Rockefeller. He is the founder of the American company then called Standard Oil. Through

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her famous investigation journalist Ida Tarbell demonstrated the reality of the monopoly created by Rockefeller.

A first step towards the domination of the oil market undertaken by Rockefeller was the founding of the Southern Improvement Company. This company was really meant to spy and observe the entire market (Tarbell, p.39). Another purpose of this company is to secure a preferential price for Standard Oil.

This hawkish attitude of Rockefeller dome was his interaction with Robert Hanna, the holder of a small oil refineries. When he sought help from the Southern Improvement Company, he encountered new difficulties. The company representative told both him and other small industrialists about the preferential price Standard Oil received for transporting gasoline (Tarbell, p.40). The objective of these economic operations was actually to hinder and even bankrupt the competition.

Such tactics reduced the number of oil refineries in the state of Cleveland from 26 to 6 (Tarbell, p.47). He continued his mission of monopolizing the oil industry through similar tactics (Tarbell, p.51) aided of course by his good friend, railroad magnate Vanderbilt (Tarbell, p.61).

Such unethical actions that resulted in the loss of hundreds or thousands of jobs and the creation of a monopoly, was stopped by the Sherman Antitrust Act of 1890 and the case of United States v. Standard Oil in 1911 that led to the dissolution of the monopoly.

As for the priesthood, the only people fit for such a role are politicians. Regardless of the ideology that these politicians present to the public, they remain in the neoliberal paradigm theology. They can propose Keynesian measures or even, God forbid, socialist measures, but all these measures must be in tune with the desires of the neoliberals.

This truth is visible through the media assassination of politicians like Bernie Sanders or Jeremy Corbin. In both cases these people wanted to raise the wages of the countries' workers in which they were running for the presidency respectively, the role of Prime Minister of Great Britain and to create viable national health systems.

The best example of such stringent policies to maintain neoliberal spiritual hegemony is the case of former Australian Prime Minister Gough Whitlam, who refused certain compromises (<https://jacobin.com/2020/07/gough-whitlam-dismissal-letters-john-kerr-australia>). Because of his refusal, and because he wanted trade relations with Yugoslavia and Australia's exit from the Vietnam War, he resorted to using a forgotten ruse.

Through the Governor-General of Australia at the time, Lord John Kerr, (a position left over from the end of Australia's colonial period, the person appointed to this position of sell the role of defending the interests of the British crown) decided to dismiss him.

Non-practicing members of the religion are ordinary people living in neoliberal economies. These people, although not devoted to religion per se, must practice in a rudimentary manner the rituals of labour exploitation as explained by Marx through alienation.

Who are the sinners of neoliberalism? Poor people. People who cannot achieve financial salvation are seen as lazy, incompetent, mediocre or in some cases malevolent by the neoliberal capitalist. One of the most barbaric myths of neoliberalism is meritocracy. If a man is poor, this man deserves his fate. Neither neoliberal theology nor classical liberal ideology is equipped

with the empathy or dialectical understanding necessary to perceive the material and social conditions that create poverty.

The heretics of neoliberalism are those economic subjects who are enough insightful to understand these religious/ideological mechanisms in part. These people who organize themselves in NGOs, in cooperatives or choose to live an isolated and solitary life. These people consciously refuse to participate in neoliberal religion.

IV. Digitization, the Lutheran revolution of neoliberal theology.

What do we mean by digitization? This term has haunted Romanian media and politics ever since the government of former prime minister Dacian Cioloș (<https://www.romania-actualitati.ro/stiri/romania/dacian-ciolos-romania-urmareste-digitalizarea-administratiei-publice-id87506.html>). For 8 years, our country has been trying to get in line with other European countries and digitize the thick bureaucracy of the Romanian state. Of course, this is a monumental task for any government but, it is no excuse for the countless failures of governments in the last 8 years in terms of digitization (<https://www.europafm.ro/esecul-digitalizarii-statul-roman-cosmin-savu/>).

Although digitization has acquired the role of a sublime object (Zizek, pp.12-15) of the Romanian media, we must broaden the meaning of the notion. In 2021, the Telekom company started a study by which it estimates that 97% of Romanians have a smartphone (<https://www.zf.ro/business-hi-tech/telekom-romania-97-dintre-romani-utilizazea-smartphone-peste-40-19968784>). This figure indicates that the vast majority of the population is partially digitized. Every citizen has at hand a device that allows him to access the Internet.

This state of affairs is a double covenant. On the one hand, access to the Internet has become essential to everyday life, but on the other hand, this dependence on new technologies alarmingly increases not only human isolation but also creates new layer of alienation between the worker and the product of his labour.

No matter what we search on the Internet, each result accessed from the list provided by the search engine has become a new product in the form of data generated and sent to the Internet operator and the network used to find the object of the search.

This product will in turn be invisible to the manufacturer. This virtual data they are sent to big digital companies and processed to later become the fuel for new forms of commodity fetishization. Desire and necessity become indistinguishable under such conditions.

Hunger is a state of fact strictly related to the material world of the subject, lust, on the other hand, is a cultural form of desires. There is a level of mediation between the initial hunger drive and food choice. The effect of neoliberalism through digital channels is the confusion of these two signals and channels of the subconscious economy.

What the what we eat is inevitably influenced by advertisements, propaganda. In the digital age advertisements are chosen automatically based on data collected through internet usage. These ads will not suggest nutritionally rich food. Most likely, they will recommend deeply unhealthy food. This is neoliberal theology in action. The common man is a resource, a factory and a consumer.

In the absence of digitization, such new forms of oppression would not be possible. Of course, standard practices of neoliberalism such as the privatization of some state institutions

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would continue but not at this level. Digitization among the global population has accelerated these problems.

As for Romania's political class, about the neoliberal priesthood, we observe a bizarre situation. The Romanian politician was educated by communist politicians who, in turn, were educated in a tyrannical ideology. The same politicians from the communist period together with their teachers have become the neoliberal priests of the Romanian rite. This "priesthood" led to the birth of a period of economic wilderness between the years 1989-1991 where many millionaires appeared seemingly overnight (<https://www.digi24.ro/special/campanii-digi24/1990-anul-0/1990-anul-0-economia-dupa-revolutie-reforme-sabotate-ideologic-440864>).

Under the yoke of this new double covenant, the Romanian politician is caught between Soviet education and the neoliberal market. For almost 35 years, these Romanian political actors have not been able to develop a clear identity of political parties or internal policies. They are really deficient priests of neoliberal theology, not being able to apply brute theory skilfully enough to maintain the illusion of safety.

This situation actually creates a high level of mistrust for foreign investors (<https://www.euronews.ro/articole/romania-ultima-in-preferintele-investitorilor-straini-expertii-spun-ca-exista-spe>) or for the European Union (<https://www.profit.ro/stiri/economie/romania-cel-mai-sever-declin-al-productei-de-servicii-din-uniunea-europeana-21551758>).

Due to the lack of coherence of these thugs who will themselves as the archangels of neoliberalism, the country cannot have the public services typical of the Keynesian or socialist economy, nor the neoliberal illusion of wealth. The common man, again, is being forgotten by neoliberal politics, economics and theology.

Digitization at global level is a Lutheran revolution of neoliberal theology. If in the past there were some reasonable limits on the free market that guaranteed the safety of the consumer or customer, the Internet manages to avoid such measures with great ease.

The digital space presents a new market that has relatively low entry costs and infinite potential for profits. What are NFTs if not wildly expensive products with no practical value whatsoever. Such products are revolutionary for neoliberal religion. The effort is almost non-existent, the potential profit is infinite.

CONCLUSIONS

Angrboda is the mother of all monsters in Norse mythology. This image of neoliberalism as its last generation is ideal, in my opinion. This last growth was strong enough to give birth to a new secular religion of consumption and production in the absence of any clearly defined ethical boundaries that have man at the centre.

Digitalization is a new step in this religion of spiritual cannibalism that began with Hayek, Knight, Milton and their other ideological companions. But is it worth asking what we can do in such conditions?

An optimal solution would be to return to certain Keynesian measures, but such solutions are far too idealistic for the global decomposition of carried away by the new religion.

Such a return is impossible without the adoption of "tyrannical" measures to return to a balance between the freedom of economic markets and the welfare of the population.

The optimal solution would be to fight for our rights to be human through political means such as voting, protesting, organising in "heretic cells", and most of all, search for our lost humanity through community. As kids would have, we need to go outside to "touch grass" and meet people in order to form community

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