

**PLANETARY PERSONALITY:
THE PHANTOM OR REALITY OF THE XXI CENTURY?**

VOLODYMYR BEKH – Doctor of Philosophy, Professor,
National Pedagogical Dragomanov University
(Kyiv, Ukraine)

E-mail: bvp51@ukr.net

ALEKSANDR RIABEKA – Candidate of Political Sciences, Associate Professor,
National Pedagogical Dragomanov University
(Kyiv, Ukraine)

E-mail: ryabeka@bigmir.net

The article deals with the change of the image of man in the context of social development of the planetary community; it states that its division into people of the past, present and future is a completely natural process; modern period is described as contradictory because there are human transitional forms; the leap to the Planetary and Noospheric forms of being of personality as a predecessor of the emerging radiant mankind is expected.

Key Words: man, post-individual, Interman, Planetary personality, Noospheric personality, artificial intellect, Interocracy.

ПЛАНЕТАРНАЯ ЛИЧНОСТЬ: ФАНТОМ ИЛИ РЕАЛЬНОСТЬ XXI ВЕКА?

В. П. БЕХ – д. филос. н., проф.,
Национальный педагогический университет имени М.П. Драгоманова
(г. Киев, Украина)

А. Г. РЯБЕКА – к. полит. н., доц.,
Национальный педагогический университет имени М.П. Драгоманова
(г. Киев, Украина)

В статье рассматривается изменение образа человека в контексте социального развития планетарного сообщества; отмечается, что его распад на людей прошлого, нынешнего времени и будущего – вполне закономерный процесс; современный период определяется как противоречивый, поскольку присутствуют переходные формы человека; прогнозируется скачок к Планетарной и Ноосферной форме существования личности как предтечи вызревания лучистого человечества.

***Ключевые слова:** человек, Постчеловек, человек-Интермен, Планетарная личность, Ноосферная личность, искусственный интеллект, Интерократия.*

The aim of the article is to study the role of the modern man in the creation, functioning and development of the existing system of the world that is actively glo-

balizing and leading to the generation of the Planetary personality, the formation of which, according to our foreëcasts, should finish in the XXI century.

The study of the scientific sources shows the noticeable shift in the perception of human image. The fact that the planetary community is divided into people of the past, present and future was known long ago. In this regard A. Toffler wrote: «70 percent of all living human beings live, hunting and food-foraging or depending on agriculture. They are the people of the past. More than 25 percent of the population of the globe can be found in the industrialized societies. They are, in effect, the people of the present. The remaining two or three percent of the world's population, however, are no longer people of either the past or present. Millions of men and women can already be said to be living the way of life of the future» [Toffler, 2002: p. 27]. These words were written about 45 years ago. Today this stratification proves itself to be an objective trend of mental division of planetary community.

In the past, in the industrial society, the theoretical models of man were developed, which viewed the person's dependence on impersonal social powers. Those were the images-models of the «Lonely man» (D. Riesman), «Fighting man» (A. Camus), «Man as a representative of the class» (K. Marx), «Mass man» (J. Ortega y Gasset), «One-dimensional man» (H. Marcuse), «Closed personality» (N. Elias), «Gutenberg Man» (M. McLuhan), «Consumer man» (E. Fromm) etc. The main thing was to adapt to social requirements, i.e. to provide homeostasis.

Modern perception of the image of man is described by A.G. Spirkin in the following way: «Man is the integral unity of biological (organismic), mental and social levels of double nature: natural and social, hereditary and acquired in vivo. At the same time the human individual is not a simple arithmetic sum of the biological, psychological and social, but is their integral unity, leading to a completely new stage – *human personality*» [Spirkin, 1988: p. 457]. At the same time it has been proved that human personality generates the planetary social world and is responsible for it. The mechanism of this transformation is described in the book «Man and Universe» by V. Bekh [Bekh, 2004]. It has become clear due to the developed model of semantic structure of personality.

In social sciences there are different images of man which represent the contradiction of the modern individual, who lives in the era of transitional society. Those are the «Deceitful man» (Yu. Levada), «Lost man» (V. Yadov), «Centaur», «Paradoxical man» (Zh. Toshchenko), «Catastrophic man» (V. Shubkin). In cognitive psychology there is the type of «Computer man», the «Reactive man» is represented in the behaviorist concept by the model of the man as a stimulus-response machine. The model «Consumer man», affected by personal needs and instincts, is represented in motivational theories of personality and in psychoanalysis. On the other hand, the concepts, emphasizing the active, key role of man in his interaction with society, are gaining high priority. There appear the types of «Actor man», «Effective man».

In his fundamental work «Models of Man» [Leach, 1999] E. Leach sets the task to trace the changes in social and philosophical models of man in the last centuries. Each of them corresponds to the definite historical stage in social philosophy. He distinguishes four models of man: 1) Descartes; 2) Darwin (Comte); 3) the Young Marx; 4) Mauss (Malinowski). After studying those models he came to the conclusion that none of them can completely represent the man. In his opinion, this was due to the presence of the freedom of will; therefore he challenged the possibility of developing the «models of man» in general.

In search for the image of man of the future we are interested in the image of the so-called «Posthuman». S. Khorunzhyi, studying the formation of «Posthuman», notes that at present the anthropological «splash» greatly differs from the previous ones: for the first time the full transformation of the man, his nature and constitution is technically feasible. The man consistently begins to arrange corresponding practices [Khorunzhyi, 2008].

The scholar notes that though the word «Posthuman» is used in literature for a long time, the term has no acceptable scientific definition neither as a philosophical concept nor a phenomenon of the scientific and technological sphere. Of course, there appeared many definitions; however, almost all of them are negative, defining the Posthuman through the absence of or difference from something. Therefore, these definitions are deprived of subject matter.

At the same time this term is neglected in serious scientific works, the adjective posthuman is generally used. However, the researcher thinks that there is an important reason for this: Postman has no definition because he/she doesn't exist yet, but is «on the way», being a real phantom that should appear in the end of the XXI century.

The *man-challenger*, *network man* or *networker*, *man-pontiff*, *man-navigator* correspond to this image. According to the Russian scholar S. Smirnov, these images in general are the «Man of transition» or *homo ludens*. One should not forget about the cyborg-man, the model of which is actively discussed by many researchers. These «models of man» exist in conformity with the «figure of identity». And, depending on the historical process of development, each period has its peculiar model of man. Therefore, in our opinion, the concept of Posthuman is the Planetary personality with all attributive properties of the man of the XXI century.

Science interprets this breakthrough as a way to the Universe of the new Renaissance, as a generation of and entry into the world stage of «New people». New people actually form the sketch of the new Universe and pave the way to it. This sketch is represented to the world from intellectual platforms, among which there are the paradigmatic prescriptions of Rhodes announced at the World Public Forum «Dialogue of Civilizations» [Kochetov, 2001].

Conceptually, we reduce the formation of the Planetary Personality to two key moments, namely: 1) greater priority of information needs, determined by the entry of the international community into the stage of informational civilization; 2) acute need for a completely different social communication or social interaction, which should be based on rationally organized senses. On this background a new type of personality should be formed – Interman, that will lead to the emergence of a completely new cratological community – Interocracy – at the higher organizational level [Deutero, 2011; Deutero, 2012].

Computer technologies enter the anthropology, making a major expansion of the interface «brain – machine» (IBM). When IBM captures the critical fate of human activities and abilities, it can be said that the man turns into the hybrid of man and machine, i.e. Cyborg (the term introduced in 1960, meaning the hybrid of the human body, including brain, and artificial mechanisms). So, Cyborg is the first kind of Posthuman, and its emergence is based on the strategies developing all forms of combinations and bindings of the man and computer.

These strategies lead to the possible appearance of another exotic creature – Clone, i.e. a perfect genetic copy of the human body. Clone is a genetically normal human being, not a mutant, but being «the copy and not the original», he discovers a

series of deep anthropological differences, through which, according to the scientist, he can be viewed as Posthuman. «Consequently, Cyborg, Mutant, Clones are three versions of the Posthuman, each of which has anthropotechnological practices that are rapidly developing at present (though they haven't reached final results), causing active denial and doubt» [Khorunzhiy, 2008].

«Man of network – Interman» is one of the projects of the man of the future. «Interman is the man of the XXI century, whose life is closely connected with the Internet. Interman's personality is formed in the Network and belongs to network communities. He makes plans, based on the opportunities offered by the Network, he is intellectually and emotionally bound to it, depends on the processes that occur in cyberspace, experiences delight and shock caused by the events in the network, falls in love and hates in the network, looks for help and supports in the Network. The Interman is psychologically bound to the processes in the network that have a direct relation to him, because he considers them to be real, worth his attention and time.

In our opinion, the essence of the Interman is his ability to realize in the local personal system, which is defined by the notions of marginal Interman (normal user of information), Interman-hacker (the user of hidden information) and creative Interman (creator of innovative information projects) [Deverov, 2011].

Great expectations for the new strategy of the planetary community development are set to the strategic social initiative «Russia 2045», the aim of which is to create the artificial body with human intelligence [Itskov, 2012].

Those searchers are really serious, which can be proved by the reports of the world's research laboratories. For example, in 2014 the scientists of the Massachusetts Institute of Technology managed to develop in vitro the bioengineering muscle capable of self-regeneration [Učēnye sozdali]. In one of the latest experiments scientists transplanted the muscle to the mouse and by means of the fluorescent labels observed its development and how it acquired nerves and blood vessels. This is a powerful step to the creation of the living artificial intelligence.

At the same time, provided that each ordinary personality of the XXI century has phenotypic dependence on artificial intelligence, it becomes the part of the Planetary information sphere and unwillingly generates principally new social products: Global civil society, World state and World government, as they have the same semantic, i.e. informational, nature and interact as subjectified and objectified.

If we consider that the planetary personality is integrated into entity by means of artificial intelligence, in the self-development of sense genesis it reaches the level of cosmic consciousness and can reach the level of noospheric existence, i.e. acquire the features of Noospheric personality.

Due to sense genesis human personality goes beyond its limits and the limits of the planetary development, which is principal as it promotes the algorithm of human self-development: individual – biological man – human personality – Planetary personality – Noospheric personality – Radiant mankind.

The belonging of the planetary community to Space was at one time pointed out by the representatives of the religious and philosophical direction of Russian cosmism, at the origins of which there were the concepts of the All-Encompassing Unity and Incarnation.

In this case the thinking of individual integrates with the thinking of other people, and when planetary community includes 15–20 billion people, it will acquire a completely different state and achieve, according to Pierre Teilhard de Chardin, the Omega Point.

So, the organizational need of the existence of planetary community will form a special phyle of the human race, able to acquire the noospheric space; this will lead to the creation of a certain layer of Interocracy, able to direct social development in principally new conditions of existence of planetary community. Today, the first seedlings of Electronic management of social development are worked out in the form of e-Government.

We have every reason to introduce a new working hypothesis that the planetary community due to activated attributive features of the man can acquire transitional state in the XXI century and pass from the planetary to noospheric stage of development and, in general, to cosmic existence. This, in particular, corresponds to the ancient esoteric teachings saying that humanity in its evolution passes the stages of gradual incarnation of pure spirit into matter, then the new turn of spiritual development and transition to the energy level of life occurs with the development of intelligence and ability of active effect of brute matter on the world. Our conclusion is proved by K.E. Tsiolkovsky's idea on the future transition of mankind to the stage of existence of pure energy, which he called «radiant humanity».



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