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**A NOOMAN  
OF THE SOCIAL ORGANISM**

Monography



Sumy  
University Book  
2010

УДК 316.3(=111)  
ББК 60.54  
Б 55

*Translated by Olena Tytarenko*

The monograph considers a social life to be a coherent process of functioning and development of a rational living substance that occurs in an organismic form. The book examines the world view approach, the ideology of comprehension and the quality of methodological devices with the help of which social life is scrutinized; reasons causing pathology in a family of social organisms of neolithic origin are originally accounted for.

In the context of the philosophical analysis a nooman of the social organism is seen as a dialectical contradiction between personal identity and society; the mechanism of interaction of subjective and objective ingredients of social integrity is thoroughly elucidated; the approaches to investigation of morphology of polar forms of life, functioning, self-regulation and development of a social organism are provided, other characteristics of a social organism are also formulated. The systematic analysis of a social organism of the country is conducted, its heuristic model is given; the models of a generic type and the simplest social organisms are suggested. The social organism is determined as a substance of noomanal world or as a contradiction between personality and society on the basis of the philosophical analysis.

The monograph is addressed to researchers of social processes, scholars, postgraduates, students, and to everyone who deals with problems of noosociogenesis comprehension.

У монографії розкривається суспільне життя як цілісний процес функціонування та розвитку розумної живої речовини, що відбувається в організменій формі. Аналізуються світоглядний підхід, ідеологія осягнення та якість методологічного інструментарію, за допомогою якого вивчається суспільне життя, оригінально пояснюються причини, що викликали патологію у сімействі соціальних організмів неолітичного походження.

У процесі теоретичного аналізу ноомен соціального організму розкривається як діалектичне протиріччя між особистістю та суспільством, ґрунтовно висвітлюються механізм взаємодії суб'єктивного та об'єктивного інгредієнтів соціальної цілісності, підходи до вивчення морфології польової форми життя, функціонування, саморегуляції та розвитку соціального організму тощо. Системно аналізується соціальний організм країни, подається його евристична модель, пропонуються моделі видових та найпростіших соціальних організмів.

Монографія розрахована на дослідників соціальних процесів, викладачів вузів, аспірантів, студентів, а також на тих, хто займається проблемами осягнення ноосоціогенезу.

ISBN 978-966-680-538-9

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## PREFACE TO THE READERS

The contemporary social crisis attracts much attention of philosophers and scientists from different fields of science. It is apparent that, if a researcher wants to put to order the chaos that has occurred as a result of the civilization shift on the planetary level, it is inefficient and inadequate to analyze separate disconnected fragments of social reality. Yet it is possible to understand the algorithm of the world community's transition from one historical supercycle to another if it conforms with the laws of universal evolutionary progress in which every social phase is nothing as one of its stages.

Besides, it is necessary to note that the theoretical landscape of the research field in which the social crisis is being scrutinized after "the breakdown of totalitarianism" and collapse of "ideologems" of "radical westerners" is littered with shells of several ideological periods. The solution of this rather complicated problem can be found in the deductive search for means of optimization of social life. This method will take much more time and efforts than the other one, which deals with analysis of the aggregate facts of "hot" experiences, but it will be more important.

The first step on this road was undertaken in my research devoted to interrelations of Man and Universe. The main results of it were published in the monograph *Man and Universe* (1998). This publication was very popular and had one more edition in 1999. The above-mentioned books demonstrate that personal identity is a functional organ of person's biological organism. The incomplete scientific knowledge of personal identity has been considerably improved by a complete model of man's informational organization, which is given in the both editions. It is proven that the potential social world first appears in man's organization and then, due to trans-actions, transcends into external environment where it creates a special object, e.g. society. Some special attention is paid to the problem of formation of a new

outlook, which could cope with a new informational phase in the development of the world community in the XXI century.

The second step of my research was devoted to the foundation of the quantum-wave origin of the social world, the development of the theory of the field structure of social life, basing on the idea of professional character of every social process and proving that, organizationally, social structures have organismic forms. The main results of this research were published in the monograph *Philosophy of Social Universe* (1999).

The third step of the research of the universe self-development's social form was directed to investigate an application of the organismic idea as a philosophical instrument that can eliminate the contradiction between man and society. The theoretical investigation in this field resulted in the monograph *Social Organism* (1998).

The fourth step was devoted to examination of the social world, which is as organizational form localized on the levels of the hierarchical structure of the Universe. Here we have deal with the special substance of *noomanal* origin, i.e. created by the man's mind, from which society and, at last, noosphere are built. The results of my research are the basis for the given monograph *A Nooman of the Social Organism*. I consider all these research steps as the natural way from the abstract things to the concrete ones in the fundamental investigation of the social phase in the self-development of the Universe.

The English version of the given research has appeared thanks to the persistent work of As. Professor Olena Tytarenko from Foreign Philology Institute of National Pedagogical Dragomanov University. The scientific editing was carried out by my philosophy department colleague Professor Iryna Predborska, PhD on Philosophy. She did not only edited the text according to the standards of international publications but also scrupulously examined a set of nuances concerning the interpretation of the notions' meanings in Ukrainian and English versions, constantly consulting with linguists and debating with me. Thus, I am much obliged to these Professors – specialists of the highest level who introduced my philosophical reflections about the problems of noosociogenesis, self-organization and self-regulation of the functional systems to English-speaking readers.

*Volodymyr Bekh*  
*June, 2010*

## INTRODUCTION

In the mid-80s and beginning-90s of the XXth century it became clear that we are living through the epoch of a great turning point in the development of society. The crisis of social life accompanied by negative consequences of theoretical, methodological, ideological, and outlook character leading man's everyday existence up a blind alley.

The speculations about the future become the urgent duty of philosophers and scholars. Pathology in social life likewise in physiology is a priceless in diagnosing the causes of illness of a social organism without detecting of which any assistance for its recovery is certain to fail. In addition, the modern crisis convincingly proves that it is optimization of human life in planetary magnitude that is a pivotal problem of the theory of knowledge of the end of the XXth – beginning of the XXIst century. National, demographic, military, resource, energetic, ecological and other global problems as against the global social crisis are interpreted as its consequences.

The process of fundamental rationalization of the social life has been in a progress for a long time, and within it, at least, three stages can be distinguished: the first is connected with substantiating of priority of a man's role in the history and terrestrial origin of society and state (Renaissance); the second is connected with establishment of Marxist social doctrine, that on the basis of primacy of material things over the spiritual things showed the creative role of people as a subject of social life (the end of the XVIIth – mid. of the XXth cent.); the third one is connected with the search for “philosophical unity” among endless number of relatively independent and incompatible means of explanations of courses of development of social world – theological, materialistic, technocratic, phenomenological, existentialistic, and others (from the mid. of the XXth cent.).

There is nothing to be surprised at: poorly developed theoretical thought got beyond such powerful and multidirectional intellectual and physical energy. The reason lies in the fact that practical con-

consciousness of people keeps placing great emphasis on adopting the logics of external state of things. People lost their connection with the inner world; they ceased to understand its logic; confusion triggered the trap of ecology which reflects the demand to keep the regularities of a cosmic character.

In such situation the division of researchers into two big groups – pessimists and optimists – seems quite logic. Pessimists who are prevailing in number (K. Popper, A. Koyre, B. Pascal, and others) demonstrate the sceptical comprehension of the social development's possibilities. Nevertheless, there are optimists who keep working enthusiastically at elucidating a mystery of the mechanism of the social life's self-evolvement. Among them, in its turn, two groups can be also distinguished. One group takes the course of actualized models of social development construction incorporating for this purpose the tendencies which have been discovered in the process of scientific technological revolution. The other group of researchers-optimists endeavors to conceptualize totality of social life by means of employing the *concept of social organism*, which has its own destiny and centuries-old history. However, its heuristic potential still waits for its cogitation and development.

Scholars repeatedly endeavored to account for organismic development of the second nature. In the ancient Indian Vedas already the very first notes on social organism as a form of man's existence are found (about 3,500 BC.). Other record related to the matter, namely that world of people, is a cohesive organism, is found in a different ancient Indian manuscript the Mahabharata (the first half of the 1000 B.C.). One of its episodes tells about unitary spiritual substance which all empirical phenomena go back to.

Later this concept was supported by Plato, Aristotle, Hobbes, Comte, Spenser, Marx, Engels, Lenin, Durkheim, and many other philosophers. Moreover, within the world sociology a separate trend has emerged; it received the name of Organic School. Among the contemporary scholars such as M. Moiseyev, A. Ahabeihin, R. Abdeyev, M. Archer, P. Shtompka, V. Andrushchenko, V. Volovyc, V. Voronkova, M. Mykhalchenko, M. Moklyak, V. Pylypenko, V. Piddubnyi, I. Chernenko, V. Shapovalov, and many others are the proponents of this school.

At the present moment we are not able to distinguish consciously between the notions of "social organism", "public organism", "spiritual organism", "ethnic and social organism", "logic organism",

“sobornal (conciliar) organism”, “church organism”, “state organism”, “national – state organism”, “institutional organism”, “culturological organism”, cultural and historical organism”, “collective organism”, “ethnic organism”, “formational organism”, and other analogical notions.

Our standpoint in this research is that organic totality of social world does exist and we recognize its immanent ties with the first nature and Cosmos. Moreover, we claim that it is in the process of overcoming of the present planetary crisis, that human thought discovers qualitatively different means of conceptual explanation of its further development. In our opinion answers to all questions which challenged philosophical and scientific consciousness of the world commonwealth at the end of the XXth century should be searched for within such phenomenon as noocosmogogenesis, more precisely noosociogenesis. Spontaneous self-transformation of social world is caused, to our mind, by aggravation of need of Cosmos in effectively functioning *planetary mind* called to compensate its structural instability.

To speak in another way, we do support M. Moiseyev’s standpoint, that there is a rigid tendency of formation of peculiar automatic pilot that secures supersystem of planetary mind and its fragments from spontaneous devastation in a “synergetic machine”, the world process of self-organization of the universum appears to be. In evolutionary development of the universum such special function as being an automatic regulator belongs to noosphere in which personal identity plays a central role [See: 155, 196–202].

It follows from our analysis that it is for reflection of a specific planetary phenomenon in a logical form that the concept of social organism has emerged, namely: self – evolvment of social life or intelligent living substance co-existing along with common protein-nuclein life or simple living substance. It is deduced from practice, that from the very beginning the material aspect of the Universe in a form of a family of physical organisms has been exhibited before us, however, at present *the image of its spiritual constituent in the form of a family of social organisms is being revealed.*

This accounts for consisting desire of researchers to employ the means of analogues to pattern *living kind of planetary substance after living rational substance.* From this it can be inferred why the history of self – evolvment, apparently, is closely interwoven with the notion “physical” organism. Stated connection can be presented in a following way: it is a metaphor for Plato, an analogue – for Aris-



title, parallelism – for Spenser, absolute identity – for Lilienfeld. At present we do determine this connection as a special object of, first of all, philosophical analysis, and then of scientific analysis.

Practically the essence of the matter is to turn this idea into philosophical conception of self-evolution of social reality as relatively independent geological process. Genetically social reality comes into being out of biosphere development. It has independent being within noosphere, and then naturally transcends into electromagnitosphere as an element of cosmic environment. This mode of the phenomenon of noocosmogogenesis is developing by comprising of three levels: the Preamble, the Life and the Super life.

Nowadays it is erroneous to begin the investigation of the problem without undertaking the analysis of the reasons of global crisis that has been unceasingly raged. Not underestimating the role of subjective factors (individuals, parties, public movements) involved in the process of self-evolution of social world, the determinative role of spontaneous manifestation of such factor of social development as human mind should also be taken into account. We have not understood completely or taken seriously Hegel's warning in his political philosophy, that as soon as the spirit of people attains much higher level, all moments of social order connected with the previous levels of its development lose their ascertainment; they should decay, and there is no force to withhold them [51, 379]. Hereby, it became clear that we are completely lacking the vision of cosmological character or the depth of changes taking place, and the sense of continuance of transitional period.

The deep and systemic crisis of social development enveloped the whole world. It occurs in such truculent form that some researchers speak even about anthropological catastrophe. From scientific standpoint it is apparently fallacious thing to consider the present social collapse to be exclusively in character of the former USSR, Czechoslovakia, Yugoslavia, Bulgaria, Poland, and other countries of Eastern Europe. Turning events are in progress in China and Mongolia. In a peculiar way the crisis takes place in France, Italy, and Spain. These first, remote underground shocks of social turmoil contributed in many aspects to replacing of the political leaders of the USA, Great Britain, and Germany. It is only in Sweden that social element might be still under control at expense of relatively more even distribution of profits meticulously put to balance by governing social-democratic party.

Establishment of Ukraine as an independent state raises the issue of theoretical study of its development. Having taken an independent course Ukraine only in a very general way has delineated direction where to go, and even less, the methods to use. Up to the present day we lack a conceptual vision of self-evolvement of social organism of state; outlook foundation of social development has not been constructed yet. All this in an utterly negative way influences on the determination of national strategy; the very practice of state development, performing of social -economic reforms in society. Without strong exclusive vision of the ways of development Ukraine will fail to take the course of dynamic and effective social-economic transformations cohesive by character. Such realities have already caused the severe difficulties of present transition period in development of Ukraine; have provoked additional challenges to society increasing impoverishment of the population.

Analysis proves that **explication** of bifurcational nature of modern social processes should be sought for in the Universe changes of modes of which are objective reason causing gigantic collapses of cultural and historical world. Geological process is such total reality within which both above mentioned tendencies of social process have been removed; through it the very motive of the second nature is being reconstructed. The humanity begins its own development at its very own foundation. So, **the task of philosophy is to conceptualize the nature of changes, which have been taking place at present, to be able to elaborate an adequate to them mode of thinking and behavior of a subject of historical efficiency, perspective for the third millennium.**

Nowadays we are not simply witnesses of qualitative move in the developing of the Universe, but are immediate participants of that process; of how the universum is curving its qualitatively different way of development which is going to return to us in a new type of civilization. In addition, we are the witnesses and the participants of a process of a unique megasystem's planetary organism origin which is not familiar for us property type. Its formation is directly connected with noospheric explosion that is predicted by many investigations. We should get ready to it, not to be caught unexpectedly, as it has been taking place at present. It is *from a strategic side*.

From the *operative side*, all variety of notional forms in which idea of organismic structure of social world is being revealed should be aggregated to unity. *From the tactical side*, it is important to

examine the nature and content of two contrary tendencies of modern stage of development of **planetary humanity**. *One* of them is connected with activation of the processes of particular countries establishment as the independent subjects of the world social process. *Other* tendency consists in obvious process of establishment of planetary humanity as the totality. Integration of world commonwealth has been already gaining its form in a way of specific intercontinental and continental structures of such type as the Organization of American States, Organization of African Unity, All-European House, Euro-Asian Commonwealth, The North – American Free Trade Zone and others. It is the reason that cause increasing role of collective organs of self-regulation of all aspects of life of the world commonwealth – United Nations Organization, United Nations Educational, Scientific and Cultural Organization, United Nations International Children’s Emergency Fund, Security Council, European Economic Community, Roman Club, European Parliament and others.

Creation of the seventh continent – the Internet, European and other specialized informational System (GII, EII, NII, B-ISDN, ATM, SDN, “UTYP”, BSFOOS), TV (WRON), telex-telegraph and mobile phone nets (DEST, SDMA), all-European currency unit – euro, also specific flow and many others – is a positive proof of enhancing of establishment of continental, intercontinental and planetary forms of everyday people’s activities organization.

In order to be able to determine the degree of complexity of selected for analysis problem, we should know the degree of its elaboration in philosophical and scientific thought. The survey of existing scientific-philosophic literature exhibits that the problem of social organism, at least, in the soviet and national publications, has not received purposeful elaboration. It was kept under secret taboo. The same status was given to its study as to the problem of perpetuum mobile in mechanics. At the same time the concept of social organism keeps exciting the minds of people, and saturating, in the direct sense of this word, our life.

From the examined publications it is deduced that this concept has changed several modes of its historical existence. Initially it has existed in *morphological mode* for rather a long period of time, even nowadays its echo can be experienced. To prove this, suffice it to give an example of descriptions encountered in available literature. Here it is how A. Gramsci describes it in his *Prison Notebooks*, that it is somewhere beyond dependency of individuals that something

phantasmagoric exists; there is abstraction of collective organism, autonomous deity, which without a particular head but does think, which doesn't move with the aid of human legs, but still moves and etc [62, 257–258].

Then the morphological concept of world totality was naturally replaced by the *theological one*. In Paul's teaching it is said that "society is one in the body of Christ". However, principles of submission to authority, according to Paul and Apostle's teaching, cannot be incorporated to domain of belief; they declare the right of resistance, but the only way is the passive one, and only through martyrdom. The principle of equality, brotherhood, human solidarity, which the philosophy of the epoch has already attained, transcends different teaching, and by doing this descends from philosophic heights to people's beliefs. Seneca Lutsiy Anney (near 4 B.C. – 65 A.D) – a Roman philosopher, educator, emperor Nero's councilor – conceptualizes the world as indivisible intellectual-divine totality all parts of which are organically tied to each other [200, 441].

Theological form suffered from knock-down blow on the part of Aristotle, that surprising or not, but had passed by unnoticed by philosophers, though its religious configuration still had been filling with the content back during Hegel's epoch. Thus, for instance, H. Hreyef writes: "His (Aristotle. – V.B.) thought goes far beyond Greek state order: he studies and compares a hundred and fifty variable political forms. He does not study society as artifact made up by gods and people any more, but rather as natural organism. Thus, the most prominent forerunner of scientific sociology makes tremendous revolution in the domain of social teaching. It surprises, however, that that pivotal idea was given the less attention in thousands volumes of commentaries dedicated to Aristotle; nevertheless, this significant standpoint connects Greek world with the most leading contemporary thoughts" [62, 39].

From Aristotle organismic vision of society precedes to Hobbes, Hegel, Pyer Leru, and others philosophers favoring theological standpoint. Krause's theology as well is saturated by theology. But it is its nobility and scope of its social desires that favorably distinguish it from philosophies of Hegel, Scheling, and Shlegel. Moreover, it is one of the first systems studying society in general as organism with certain functions and organs.

The most complete description of historical aspect of development of social organism we encounter in sociological literature of the be-

ginning of the XXth century. Sometime later it is marginalized by the materialistic directive. Thus, for example, M. Kovalevsky in his work *Sociology* emphasizes, “as it is known that Spenser, then later Sheffle, Liliyenfeld, Vorms, Izule, Novykov, and partially Khref’s view of society as organism that develops has already been encountered in its embryo in Comte who employs such comparison with complete understanding that analogy and tautology are different things, and, thus, withholding from such adjusting of particular institutions and social functions to different parts of human body, which in so many ways has contributed in distortion of true in its essence thought, true as much as it rejects purely mechanic, that is to say, artificial converging of different elements of community” [94, 205]. In addition, he leaves us with facts that this concept can be traced even in much earlier historical period. No need to remind that the very first springs of theory, according to which different social classes and correspondent to them establishments should be recognized as components of one organic totality, takes its origin from Plato. Many centuries later on Plutarch in his *Moralia* enhances the same idea. Plutarch’s *Moralia* was very popular in Byzantium and mid centuries’ societies. It managed to preserve for future generations Plato’s theory about organic nature of the state even in times when the ideas of the most renowned Greek philosopher were known to the world only by way of fragments. In the XII century Ioann Salisberiytskyi, following Plato, again made a statement about state as organism. It was even before the issue of *Summa Theologia* by Foma Aquinata that Ioann Salisberiytskyi in his *Polycraticus* had summarized all social and political knowledge of middle ages. That book was constantly referred to, and repeatedly slavishly copied. Due to it the organic theory of state had penetrated into works of the first representatives of scholastic philosophy, particularly, into the *Specula* of Vincent from Bovey” [94, 205].

Then M. Kovalevsky goes on rightly concluding that “this theory connected traditionally with Hobbe’s name, thus, had been known for many centuries before him. Hobbes in his Leviathan, however, was able to enrich it with originality and excellent form. H. Spenser’s theory, however, is simply novel expression of the doctrine which had already been existed, as we have seen, for more than 2000 years” [94, 207–208].

Then its vulgarization is connected with Sheffle, Liliyenfeld, Rene Worms’ works, who present it as their own thing going into rather

considerable exaggerations in its development. In the course of search of analogues between the state and living organism they have gone as far as identification of human heart with stock-exchange.

Thus Plato already gives to a state a name of a huge human being. But Aristotle turns this Plato's metaphor from poetical fiction into a real analogy. A state became an organism, namely, huge human being, recognized, in its turn, as a social being. Consequently Aristotle should be considered as a real father of the theory of social macrocosmos. Nevertheless, for Aristotle that comparison was nothing more than simply comparison; Spenser, however, considers it already as a parallelism. Exoderm, endoderm, mezoderm are recognized as existing in both structure of organism and structure of society. In fact, it is only correspondences, encounters, and parallelisms that can be spoken about. Liliyefeld brings the findings of such undertaken search to a close by saying that "society not only looks like a living organism but it, by itself, is this very living organism" [94, 262].

The concept of social organism has been tending towards gaining **a philosophical form** for a long period of time. It became widely used as a cognitive tool for analysis of social life. At that stage it has gained a universal character and began to be applied practically to all aspects of human life. As practice proves, this concept, even not having clearly determined content, has been operating successfully within the theory of knowledge for centuries. V. Vernadsky accounted for its viability in a rightly way, "A new peculiar methodology of penetrating into unknown, that is justified by success but which we cannot imagine graphically (as a model), is being developed. It seems to be a new notion expressed by way of "symbol" corresponding to reality, created by intuition, that is to say, by unconscious for researcher coverage of countless number of facts. These symbols are still beyond our logical understanding; however, what we still can do is to add to them mathematical analysis, and whereby to discover new phenomena or add to them theoretical generalization, that are verified in all logical deductions by facts, firmly accounting them by measure and number" [36, 77].

It is quite natural that the concept of social organism originally was employed in study of a *domain of political relations*. And since politics is rather complicated phenomenon, in scientific literature then the following types of social organism can be distinguished: state, administrative, and strictly political. Ideal state, as Plato

(347 B.C.) suggests should be all in all fair. Characterizing his project of ideal state Plato writes, that we found this state not intending to make people of particular class happy, but on the contrary, to make happy the state all in all.

In 1762 J.J. Rousseau in his work *The Social Contract or Principles of Political Right*, following Beyl in his critic toward Montesquieu and Hobbes, came to deistic concept of essentiality of God, God who punished and rewarded ensuring viability of state organism and immutability of social morality” [188, 432].

Hegel’s definition of content of notion “state organism” is of special value. He (*Philosophy of Law*) points out, that a particular state as a whole is disjoined into some particular circles [54, 347]. In his work dedicated to issues of aesthetics the following characteristics of social organism can be found. Hegel describes this organism as a whole in a real state is well organized inwardly, coherent and self – completed [58, 107]. In addition to this, as he asserts in his letter to Shelling back in January, 1795, orthodoxy will remain unshakable as long as its sermon is connected with earthly benefits and is interwoven in coherent state organism [52, 218].

In modern political publications the notion “social organism” is often used concerning various social institutions: political parties, also other social organizations and movements.

Due to works of K. Marx, F. Engels, V. Lenin and even in broader sense – to materialistic direction in the theory of knowledge, today productive organism is the most described one [See: 123, 79]. According to K. Marx’s standpoint, under capitalism, “within the system of machines big industry possesses rather objective productive organism which has been found by a worker as already ready material condition of production” [130, 397].

V. Lenin in his work *The Economic Content of Narodism* writes, that each such system of productive relations is a specific social organism, attributed with particular laws of its inception, function, and transition to a higher form, conversion into different social organism [See: 109, 429].

Analysis of management “as essential attribute of organism” was offered by the renowned Bulgarian scientist Marko Markov [See: 118, 38]. In connection with elaboration of problem of management the notion of social organism was expanded to region, city. Giving characteristic to social nature of cities K. Marx points out that in this case a whole doesn’t equal the sum of its constituents. It is a peculiar

autonomous organism [See: 136, 470]. V. Lenin didn't accidentally, as it is known, demand excellent job management in every particular area, since he considered a region to be also a coherent self-developing system.

No one doubts the fact that the notion of social organism was applied to economical domain in a concrete sense. It was Marx who originally employed it to above-named domain of our reality; he pointed out that along with elimination of capitalistic basis and as soon as the immediate character of living labor is transcended, i.e. its character as merely individual, or as only internally or only externally general, with the positing of the activity of individuals as immediately general or social activity, this form of alienation is stripped from the reified moments of production. Then they are posited as [social] property, as the organic social body in which the individuals reproduce themselves as individuals, but as social individuals [136, 347]. Than K. Marx employs the notion of social organism for analysis of a problem of cooperation [See: 130, 343]. The same notions and concepts of social organism he applies to analysis of regularities of functioning of branches of national economy [See: 125, 712, 720].

In the recent publications the concept of social organism is correlated with all traditional and modern structures of economic sphere: associations of different types, joint-stock companies, markets, banks etc. There is endless number of facts in confirmation of this. Suffice it to examine the content of planning of development of economic and social domains which have stimulated the spread of the concept of social organism. The plan of social development envelops all aspects of vital activity of social organism with regard to enterprise, branch, or region.

Nowadays when in all places the former Soviet Union countries initiate a process of privatization and corporatization of former state enterprises, the process of bringing into use the notion of social organism is intensified. M. Moiseyev accounting for the reason of this rightly asserted that "gaining independence any enterprise immediately turns into organism: its private goals and along with them particular possibilities to achieve them emerge. These new goals should not completely match the goal of complete economic organism; they always are different – not alternative but different" [141, 323].

A. Ahabebian, for example, while examining the reasons of failure of economic reform of 1965 came to conclusion that roots of failure were hidden in coherent organism of enterprise, that functioned



as an organic system according to its own and unitary for all its constituents law. It is it that torn away an alien body had been imposed from outside. Universal for all living things law of conservation of system was activated.

The findings from available publications show that above-named concept is very effective in social domain for examining the problems linked with single individuals, collectives, and other social communities. Thus, for instance, K. Marx employs the concept of social organism to both a single individual [See: 136, 213–214] and to a collective of laborers [See: 130, 345].

The concept of organism employed to a collective also surpasses domain of material production. It received the citizenship in such domain as education. Thus, for example, the renowned educator A. Makarenko wrote about a collective as a social and living organism, that it was an organism because it had organs sharing duties and responsibilities; all its members – balanced and interconnected; without all that it was nothing but simply a crowd.

Today researchers proceeded even farther and employed even the larger-scale analogues. M. Moiseyev, for instance, following this tendency in his work *Man and Noosphere* expands the concept of social organism to a planetary society [143, 318–319].

Almost the same picture of multifunctional employment of the concept of a social organism can be found also in a spiritual domain. By this we mean organism of science, arts, religion etc. But this domain of social life possesses some essential distinct characteristics in comparison to other mentioned earlier domains, because “the soul with its inner life doesn’t shine through the entire reality of bodily form”. As Hegel underlines in *Aesthetics*, in a higher way still, the same deficiency makes itself evident likewise in the spiritual world and its organisms that are considered in its immediate life. The greater and the richer these spiritual world’s productions are the more does the one aim, which animate this whole and constitutes its inner soul, require co-operative means. Now in immediate reality these means of course manifest themselves as purposeful organs, and what happens and is produced comes into being only by means of the will; every point of such organism (a state or a family) that is to say every single individual, wills; and he manifests himself indeed in connection with the other members of organism but the one inner soul of this association (the freedom and reason of the one aim) does not come forward into reality as this one free and total inner animation [58, 155].

Especially actively the notion “organism” is used in Russian philosophic thought in discussion of essence of such phenomenon as “sobornist” (conciliarism). Suffice it to refer to M. Berdyayev, O. Khomyakova’s work, and works of other thinkers. Thus, for instance, according to M. Berdyayev “the only possible way to experience the true consciousness of Being is by placing ourselves under authority of a collective mind (conciliarism), by integrating with congregational “we”, by denying individual “Self”...” [16, 20–21].

Category “organism” is also employed in the theory of knowledge to study hidden components of social reality. Thus, for instance, authors of the work *Structures in Non-Linear Environments* write the following: “Physical energy of the word does not differ from any other kind of physical energy... a word in this sense is interpreted as a light and invisible airy organism (italicized by V.B.) has been endowed with a magic power to signify something particular and to penetrate into especial depths and produce invisibly great developments” [106, 20].

It is known that the concept “organism” is expanded by some investigators to domain of Cosmos. Thus, for example, Berdiayev in his works paid a particular attention to a place of man in a cosmic organism.

It surprises that regardless of possessing such powerful heuristic potential, this philosophical concept has not found its reflection in modern native social philosophy. Only some brief survey of it can be found in the course of lectures on Contemporary Social Philosophy published in 1993, edited by V. Andrushchenko and M. Mykhalchenko [See: 7, 217].

However, in the collective work *Social Laws and Their Action*, published by Institute of Philosophy, NAS of Ukraine in 1995, this term is used more often though without decoding of the content, that is to say, as a methodological tool [See: 30].

As a methodological tool this term is also employed in the work of V. Kremen, D. Tabachnik, V. Tkachenko who emphasize that “modern sociology” considers that developing of any social organism (civilization is not an exception) is inevitably connected with the deepening of its differentiation. Such disintegration causes simplification of social organism which goes as far as to the level of bipolarity, gets standardized providing strong evidence of civilization break” [100, 52].

The process of attaining of a scientific form by this concept is rather slow. However, it is in this part of theory of knowledge that a separate trend has been formed known to us as organitsism. Within

it social reality is likened to a living organism. A. Kovalev defines it as “a methodological orientation of concepts of society towards analogies with understanding of organism as indivisible whole, contrary to the mechanistic models of society with understanding of organism as a set of functional components where each component can be studied separately from each other” [93, 248]. He distinguishes three types of organitsism:

First of all, philosophical organicism which is given in the writings of F. Schelling, H. Hegel, romantists, A. Whitehead and others; it is derived from the pristine concept of spiritual macrocosmic order, universal unity, and is contrary to minimalism and mechaniticism of French enlighteners, social physicist, English economists, utilitarians etc.

Secondly, bioorganical theories of a society, based on the ideas of the evolutionary biology and according to the similar prosses in the living organism, consider it as a superior organism, (sociologism).

Thirdly, social-psychological organitsism, which considers that totality of society consists in collective mind, consciousness, will as independent reality not reduced to the consciousness of single individuals constituting “socium”.

The findings of such brief historical excursus of employing the notion “social organism” proved that the concept under consideration exists only by virtue of conventionality. It is used, indeed, as the effective methodological research tool for investigation of variability of social reality.

With its aid researchers of all nations and times embrace and analyze organic totality of the world surrounding us. From recently natural scientists have expanded the organism concept even to domain of engineering. That was pioneered by V. Vernadsky who wrote that “the course of evolution of thought of machine creation was completely analogical to course of organisms’ propagation” [36, 32]. This distinguished Vernadsky’s idea was deepened and developed further by B. Kudrin [164, 236–237].

From everything stated above the following conclusions can be deduced:

*First* of all, the point of origin of the concept of social organism is hidden not in the depth of centuries but rather of millenniums of human history; it is necessary we should carry out more strict historical analysis of appointed problem to describe the roots of its origin.

*Secondly*, evolution of the concept of social organism which has been purpose fully evolving over mythological form through theological and philosophical towards scientific one is well elucidated in existing publications; however, this concept has received neither theoretical filling nor scientific embodiment in theory of “neosociogenesis”.

*Thirdly*, the notion under the consideration embraces practically all diversity of social reality and is employed by researchers of social processes regarding to man identification as well as to community, society and its particular realms, such as to national economy, to commonwealth and , after all, to domain of Cosmos.

*Fourthly*, the notion of social organism is being expanded to subjective and objective forms of a social world; this on the ground of substantial unity of the world demands their conformation to organic unity by means of philosophy.

*Fifthly*, researchers fail to solve determined complicated epistemological problem not as much as because of shortage of plenitude of general philosophic, political- economical, sociological, political science, psychological and other definitions, but rather because of invalid outlook approach and deficiency of methodological apparatus, obscurity of general characteristics of essence and place of phenomenon under our consideration, interrelations of its constituents and, especially, inter transitions.

Thus, as we can see, mankind has gone a long way to be able to create, after all, the integral concept of its own development. To elaborate it is one of the most urgent tasks of modern social philosophy. There are all necessary and sufficient premises to furnish the concept of social organism with the outlook perspective, ideological attractiveness, precise methodological form, and inherent theoretical purity.

The factological base (date-base) of the book is furnished by highly-intellectual heritage of previous generations of researchers – concepts of the collective development of planetary humanity in which empirical data about the social life of people has found its reflection. It implies that in the process of investigation the principle ideas of self-evolving of social life should be thoroughly reinterpreted from philosophical standpoint.

It means that in the process of investigation the principle ideas of self-evolvement of social life should undergo detail philosophical reconceptualization. Those ideas are laid in social doctrine of Marxism,

M. Weber's theory of social integration, K. Manheim's "mass society", D. Bell's "postindustrial society", U. Rostow and J. Schumpeter's "stages of economic growth", "democratic elitism", Z. Bzhezinski's "tehnotronnic era", R. Aron's "unitary industrial society", "deideologization", M. Oakeshott's "political utopia", Ch. Birr's "collective democracy", K. Popper's "mild designing of social institutions", N. Rottenshtaykh's "social institutions as forms of objectivizing of human will", A. Toffler's "superindustrial and society of the third wave", A. Etzioni's "active society", Y. Galtung's "post-revolutionary society", J. Deytor's "transformational society", J. Platt's "cybernetic society", K. Boldyinh's post-civilization society", A. Gartman and F. Rysman's "society of consumers", M. McLuhan's "society of world village", L. Broun's "society without boundaries", L. Memford's "society of balance", S. Huntington's "models of societal and political system", V. Wilson's "models of administrative productivity", H. Khurshfeld, Zh. Roben, R. Cocks' "planetary society", Harrington's "new forms of a wide democratic control", R. Collingwood's New Leviathan, "labor society", "information society" and many other concepts of social eastern and western researchers. That is why nowadays all the efforts should be focused on constructive synthesis of all existing ideas into a coherent doctrine of self-evolvement of social life of planetary humanity.

In addition to this, we truly believe that each of existing concepts of similar type is a unique achievement of human mind, is a peak of intellectual mastery of their creators; each of them reflects one or several aspects of the problem under consideration, and thus, is priceless for humanity. In other words, if they had not been developed they should have been developed on purpose.

Thus, nowadays theoretical and practical comprehension of social organism is likely to be the most complicated and urgent problem of social philosophy. All existing intellectual and other resources should be mobilized for its solution.

At the same time the research problem symbolizes the beginning of era of quantum philosophy. Besides the only two classes recognized by Aristotle logics – "true" or "false", now such classes as "true", "false", "indefinite" (unverified yet), and "ridiculous" (in principle unverified) can be distinguished. More simply saying Aristotelian Universe, emerging as a collection of "things" possessing intrinsic "essence" or "properties", is transformed into quantum (or existential) Universe which is considered as a net of structural interrelations.

The world of things has melted giving a place for the world of processes.

Social philosophy is being enriched by number of approaches to develop the theory of noosociogenesis that not only discovers a source of generation of social phenomenon, integrates it with the system of universum, unveils the essence, content, and organismic form of social world, and moreover multiplies our knowledge about mechanism of ontogenesis and phylogenesis of a family of social organisms. It comes up closely to development of social technology of projecting and construction of social organism.

Modern social science will find itself rather close to the scientific adoption of social and logical forms of motion of the universum. The further comprehension of the world is not possible unless this problem is solved. With the discovery of elementary particles that perform as the bearers of social and logical forms of motion, natural science, and, of course, first of all, quantum physics can supply the investigation of the universum.

Overall, the system of management, under appropriate program and mathematic assistance, gains greater perspective and freedom to accomplish the following: to imitate the systemic development of economic, social, political, and ideological processes within the framework of not only separate countries but regions as well; to lead effective searching and regulatory forecasting of social progress of commonwealth and its particular elements; to specify with the aid of model of social organism of a state a system of laws, construct models of different subsystems of such organism; to conduct the operations of projection and construction of social processes; to specify the objects of social science and lead the preparation of personnel for XXI-st century based on different from current one ideological and methodological foundation, etc.

# Philosophical and methodological foundation of research of the social organism

## **1.1. Outlook and ideological bases of comprehension of the social organism**

Search after solution to the problem underlying the current research can be started from any notion. However, the logic requires to begin the analysis with a central notion of research. If the concept in a theory plays integrating role, as I. Kant in his time emphasized with reference to a system of science, it can be asserted that the concept of social organism contains a program of construction of a theory of social relations, ways of its construction or using Kant's terminology a schema. As rightly P.Kopnin admits, it constitutes a base to draw abstract nearer to concrete.

Priority in attempt to conceptualize a concept of social organism belongs to sociology not philosophy. Sociology had to get over many difficulties on its way of searching after a key category to unveil the problem of an order in social life. On its way it has changed scores of times the key category by virtue of which it had been striving to arrange social reality. We are merely pointing out the directions of search for the key category has been emerged to clear determined problem. First of all, they are:

- functional theories: early functionalism (E. Durkheim), functional imperativism (T. Parsons), functional structuralism (R. Merton);
- conflict theory: dialectical conflict theory (K. Marx, R. Dahrendorf), conflict functionalism (H. Zimmel, L. Coser);
- theory of interaction: interactionism, “role theory”, symbolic interactionism;

- theory of exchange: utilitarianism, behaviorism (G. Homans), structuralism of interexchange;
- ethnomethodology which, indeed, denies the very procedure of grounding of a key notion. For ethnomethodologist the fact that is being immediately observed is nothing but people's endeavour to create a general sense of social reality. The substance of this reality is recognized as something less interesting than means of creation of a form of something that exists "beyond". Though such approach is a new one and doesn't have clearly formulated principles determining how the co-partnership of active individuals energetically facilitate a convention on general forms of reality, nevertheless, the ethnomethodology involvement is considered to be a revolutionary phenomenon for a process of sociological theorization. The outcomes (materials, documents) of the XII and XIIIth World Sociology Congresses prove this.

However, it is relevantly independent study of social reality in a form of social theory that has made the largest contribution to the development of concept of social organism, and that is why absorbs greatly our interest; it has emerged within the Western science, and is known as organicism. Organicism comprises the bioorganismic concepts of society such as super-organism led by the concepts of evolutionary biology and analogy with construction and functions of a living organism [See: 169, 248].

However, despite of such variety of existing approaches of comprehension of superorganic construction of a social world, to construct methodological complex of research instruments more information about essence and attributes of social reality is required.

To get more complete picture of attributes of the concept of social organism and taking into consideration the fact of existing dependency between generic – type notion "social organism" and genus-type notion "organism", let's approach it as if from a different side. To achieve this aim the sense of a notion "organism" should be decoded; this notion with the help of corresponding semantic filters can be interpreted, compared with the generic – type formations, and presented, after all, as a particular text.

Besides the concept of organism determines the limits in its own development by providing entirely corresponding to its nature reality. The same attribute of a notion was underlined by M. Serov – author of the original theory of functional organization, "Lexical language units turned to be a specific system substance which 'set', de-



termine the class of probable structures that can be realized at this very substance” [154, 199]. It means that in practice some specific substance of social structure corresponds to the concept of social organism, and it is this substance that “bears” it within itself in space and time.

Indeed, any notion can be decoded, and after that what is reasonable becomes valid. Sense becomes accessible, and we discover the essence and content of any notion considering it as totality. In other words, this very idea by itself contains the “pattern of organism”. According to Hegel (*Encyclopedia of the Philosophical Sciences*), conceptualization of the Notion does not require any external stimulus for its actualization since it embraces the contradiction of simplicity and difference, and therefore its own restless nature impels it to actualize itself, to unfold into actuality the difference which, in the notion itself, is present only in an ideal manner, that is to say, in the contradictory form of differencelessness, and by this removal of its simplicity as of a defect, a onesidedness, to make itself actually that whole, of which to begin with it contained only the possibility [57, 12].

Thus, quantum “organism” as a concept is such specific amount of information which represents social reality in all fullness of its internal and external aspects. In addition, the concept “organism” possesses a particular meaning or sense. Together with other particles-senses it constitutes the Semantic continuum within the Universe structure.

There are, as it is known, several explanations of origin of the sense. Subjective – that is to say, information transcends from the other world – one of them; the possibility of its including into continuum of the semantic space by alien civilization is not excluded. There is another way – materialistic one. It is considered to be the outcome of purpose-driven cognitive process taking place in human brains.

Within the framework of the current research we are of the opinion that the concept of organism originated in the course of practical interaction; people in a process of comprehension of particular objects of the world named them relating to particular senses. Accumulation of generic – type notions caused springing up of genus-type the Semantic structures. In short, the notion of organism is likely to origin inductively, as an outcome of practical interaction, that is to say, is formed according to the general law of origin of genus-type notions.

There is rather poor evidence in support of organicism as philosophic category in scientific philosophic publications. This notion operates as conventional one. Every researcher endows it with his “own” meaning. It exists as some totality that can cover everything.

All those definitions were able to discover in the annals of the world philosophical thought, follow from it. Thus, G. Hegel (*Encyclopedia of the Philosophical Sciences*) determined organism as infinite, self sustaining, and process sustaining [56, 357]. K. Marx, F. Engels, V. Lenin’s works contributed essentially into clarification of the issue under consideration. Their role in giving this term a scientific statute is beyond any doubts. However, neither complete denial of their contribution into a treasury of philosophic thought, nor blind defense of out of the date ideas should be allowed. K. Marx, for instance, considers a society as organism going through the sequence of periods (origin, development, death) or “natural phases” of development analogical to biological phenomenon, springing from itself, suffering through the pangs of childbirth, capable of transformation, constantly mutating [See: 109; 112; 130]. It was such view on the social organism that had a tremendous impact on finding a solution for a problem of rationalization of social practice. As Lenin admitted, based on organismic concept of society specific and practical conclusions could be deduced [See: 112].

As publications suggest the notion “social organism” is employed to describe a special living environment of production and reproduction of a human being. V. Lenin intentionally dwells upon this subject when he writes that K. Marx’ opposition of human being to plants and animals is based on the fact that the first one lives in different social organisms, which undergo historical change, and are defined by the system of social manufacture, and so by a system of distribution [109, 476]. In addition, Lenin writes that conditions of human propagation immediately depend on the social order of different social organisms, and thus, the law of population for a particular organism should be studied as a separate case, not “abstractly”, ignoring historically different forms of social order” [See: 109, 476].

Dictionaries and encyclopedias inform us about organism in a rather shallow way. *The Big Soviet Encyclopedia*, for example, defines that organism (from later Latin “organize” – arrange, give well-organized form) – any living being [6, 482–483].

*Philosophical Encyclopedia*, in its turn, points out that term “organism” can be used in two senses – broad and narrow. In a nar-

row sense of the word organism is a biological individual, coherent living system, well-organized in space and time, capable of independent self-sustaining due to adjust interaction with environment; in a broad sense – a system which likens the living organism [See: 110, 161].

Native philosophic dictionaries do not contain term “organism” at all; S. Ozhehov’s dictionary represents notion “organism” in terms of three senses. Two of them refer to biological organism, and that is why do not attract much of our attention, the third one interprets it as “harmoniously organized integrity” [147, 403].

And only since recently, obviously under the influence of social crisis, new endeavor to define the very notion organism and somehow to make it content precise has emerged. Thus, M. Moiseyev, known as an investigator not only of biosphere but of society as well, in his work Algorithm of Development defines organism in a following way, “In terms of theory of management any system which not only has its own goals but is also definitely capable of sustaining them can be understood as organism” [140, 72].

The statute of informational quantum – the sense of “organism” in a structure of the Universe allows us to agree with the following statement of exoteric philosophy, “The concept of organism is something quite general; in every particular moment it is added with a peculiar feature; however, among all variable conditions the principle idea remains unchangeable. That is why it is necessary, first of all, to define clearly a general concept of organism; and only after that to verify how precisely it can be employed relatively to both particular living beings and human societies” [207, 222].

From all above stated it can be deduced that social organism as a central category is a generic-type notion of organism existing side by side with biological organism. Their unity should be searched for only at substantial level. The letter means that the realm of vital activity of organism is a special part of “space-time” continuum different from the one in which pristine physical world and spiritual world unfold.

The next step on the way of attainment of general aim set before is selection of outlook platform for investigation of social organism.

Social life, though it has been a formation unfolding at the macro level, has “triune” causation; the source of its self- evolving (trigger mechanism) has been hidden within the processes of macro level; its purpose for the Universe and its employment as immanent factor of self – motion of the Universe should be searched for at the mega level,

though, it itself has emerged at the macro level and keeps functioning at it.

Peculiarity of comprehension of problem of social world is that, in general, never before in cognitive theories social institutions have been considered as outcomes of mega evolutionary process. Investigators ignore this issue considering it as some temporary formations, providing normal functioning of man within the framework of planetary processes taking place within the framework of historical time. This fact is also rightly highlighted by Safronov who has suggested perspective approach for comprehension of unity of a person with the nature and Cosmos [See: 160].

It should be obvious here that the problem of formation and functioning of social world cannot be solved without considering the most general, that is to say, outlook foundations. It is philosophy that is supposed to provide the reflexion of foundational substance, that is to say, to account for the nature of the Universe.

Native philosophy, taking into consideration its advances, succeeded more than others in a realm of comprehension of the essence of new outlook. In our opinion the solution will be found, if we succeed in integration of the Western tradition, which prioritizes experiment and quantitative formulations, with such tradition as the Chinese one, with its concept of the world as spontaneously changing and self-organizing.

It means to comprehend the modern world we need to deepen drastically the process of comprehension and also update, note that first of all, categorical apparatus of philosophy itself. Not ignoring generic-type philosophic categories “substance” and “spirit”, not diminishing their role and significance, philosophy should, we should, after all, move to adoption of genus-type category “the universum”. In another words, from our standpoint, perspective of philosophy including social philosophy as well is to move from opposition of substance to spirit towards explanation of their organic unity, search for a new reason of the world. Based on such synthesis literally the following should occur: new outlook reevaluation of the past should emerge, unorthodox means of solution of the present problems should be elaborated, deeper view of the future should be developed.

It signifies, regardless how paradoxically it sounds, that the main issue of philosophy not only remains to be the key contradiction, but even is getting more actualized. However, now it has turned to us its different side. Problem of clarification of primacy of origin of oppo-

sitions is transformed in necessity of conceptualization of them as integrity.

It is qualitatively different situation. It has been brewing for a long time. Such qualitative spring accounts for dramatic and according to cosmic measures even spontaneous increase of consciousness. According to V. Vernadsky, “such moment in history of thought has advented, when it is put in the forefront as an important and profound foundation of a new scientific outlook of future which is being formed” [38, 113]. However, world and native philosophy hasn’t made appropriate inferences from this fact. Therefore, in practice, we seem encounter with it unexpectedly.

In this respect debate between K. Marx, F. Engels, and G. Hegel, on issue whose philosophies they have rooted their arguments at, is extremely significant. G. Hegel postulated existence of spiritual factors such as reality that operated autonomously from physical body; he, in particular, based himself upon the experiments that presently have received the name parapsychological.

F. Engels categorically denies the possibility of existing of parapsychological phenomenon [See:129]. Together with K. Marx he declares that nothing in the world exists, but substance of this or that state. Substance is primary, spirit, and consciousness are secondary. Ideal is material that has gone through human brains. This constitutes a credo of Marxist materialism.

In the XXth century success of unorthodox natural science caused urgent necessity to revise the ideas about correlation of substance and conciseness had been established in materialistic world view. Such scientists as K. Tsiolkovsky, V. Vernadsky considered it reasonable. K. Tsiolkovsky saw the world as material one, but believed that there were higher intelligent forces in power whose authority had been the outcome of prolonged evolution; the very Universe at present condition was the result of interaction of those forces [198, 300–322]. V. Venadsky’s merit, as it is known, is the development of science about biosphere and concept of noosphere. These investigations signified a very valuable step in overcoming shortage of mechanistic materialism.

In the second half of the XXth century the scientific method allowing to begin investigation of complex self-organizing systems with unlinear inverted connections (thermodynamics of irreversible processes, synergetics, theory of catastrophes, systemical analysis) was developed. Biosphere, noosphere, human being belong to the above

mentioned systems. Science stepped in a new post unorthodox stage of its development. Such principle regularities of processes in self-evolving systems as stochastic, indefiniteness, bifurcation were found in a focus of attention. Construction of imitating models of evolution of complex systems demanded recognition of principles of theoretical variability, probability, NP- algorithms, multy-criterion optimization and etc. However, modern social philosophy takes it not quite simply and cautiously.

Synergetics takes standpoint of thermodynamics to study phenomenon of self-organization. The effects of mutual action of a set of interconnected elements of systems, remote from balanced condition, actively exchanging substance, energy, and information with environment are its objects. Its success in a realm of investigation and modeling of physical and chemical processes has initiated penetration of concepts and means of synergetics in biology, economics, sociology, political science, and social philosophy. Synergetic models of process of perception and artificial intellect give us hope to discover, after all, logic that generate miraculous phenomenon of spontaneous order in human communities.

Thus, to adopt social world, by using qualitatively enriched categorical apparatus of social philosophy substantial beginning should be discovered, which accounts for not only dialectics of material and spiritual things, but more precise, reveals their motion through all three above-mentioned levels (mega-, macro-, micro-), and shows its mechanism of its self-evolving as organic wholeness.

Category of substance is that very logical beginning which other categories (which in their unity constituting coherent knowledge about the universum and its social form of motion) have been derived from. It is possible only because this beginning contains within itself contradiction which becomes the source of its development. Peculiarity of dialectical method of investigation of social life as logical outcome of evolution of the Universe consists in theoretical reproduction of this contradiction, analysis of structure of its motions.

That is why it is important to understand that if the substance is the very foundation causing everything, it is the one that also generates itself. Then, that is to say, it by itself is a subject, the essence that generates itself; the substance is an identity of contraries – foundation of something else and self grounding, interaction of which constitutes the very process of its self- motion.

Thus, paradox of substance consists in the fact that only under the condition of being a reason for itself it is capable of generating something else.

Otherwise, relation of substance as a foundation of “something else” to itself as a subject should gain a form of self discovery. This is the way of evolving into reality the substantial relation poles of which seem to be segmented in time.

Consequently, to move from substance to social organism the universum should be studied as totality, that self-evolves, generates a set of concrete forms of motions one of which is a social one.

The survey of rational account of the world is the dramatic one. From time to time it seemed that rather ambitious program got close to its completion: scientists began to behold the very fundamental level from which its properties could have been derived from. We will give only two examples. One of them is formulation of renowned Bor’s model of atom, due to which all variety of atoms were brought to simple planetary systems with electrons and protons. Einstein’s hope to integrate all physical laws within the framework of the common theory of field signified the next period of intensive expectations.

Today we experience next in turn period of intensive expectations of discovery of deeper than atom and field foundations for constructing the picture of the world. Their search continued even after the discovery of the theory of fields. For the last century it has been especially intensive. However, only in the second part of the XXth century physics asserted the role of quantum vacuum as a prime source of the Universe origin. In this context the “touch” to the mystery of origin of the Universe is considered to be an essential point in the process of development of natural sciences of a modern period.

Being a quantum-mechanic object vacuum possess complicated inner structure, that is characterized by a set of quantum numbers combination of which cause the number of the most unexpected attributes at different levels of its self-unfolding. It is used as a base for construction of the scientific picture of evolution of the Universe. Presently creation of a new picture of the world, as it can be traced through modern scientific publications, is being formed in two separate and diametrically opposite directions. Two kinds of vacuums (physical and semantic) account for this. Some researchers are taking quantum vacuum to create the physical Universe; others do the same to create the semantic Universe.

Original scientific picture of the world, as it is known, is formed on the base of substance of physical vacuum. It is called to give more elaborated account for the world around us and for us within the framework of this world. Physical value is considered the one which should undergo the rigid scientific description (with the help not only natural sciences but social sciences as well) [213, 45].

Within its framework it is realized that it is all its elementary particles organizing the Universe that are the excitation of vacuum; its peculiarities define not only the logics of atoms and molecules but also the global attributes of evolution of the Universe.

Dialectical analysis of electromagnetic interaction as the principle one allows in a more concrete way to express correlation of macroscopic form of motion of material objects, having clarified the inner foundation of their unity. Moreover, by means of electromagnetic interaction with other types of interaction: gravitational, weak and strong – the unity of qualitatively defined forms of macroscopic motion (social one is among them) with micro- and mega worlds and through them with the Universe can be established.

Regardless of striking potential of such standpoint to account for the origin of the world, it is not completely faultless as many of proponents of this theory imagine. The main problem is that image of the world constructed by classical natural science turned to be, in its essence, completely spiritless. Contradiction between tiny world of a human being and almost unlimited Cosmos became striking. And since the beginning of noosphere time it no longer has been satisfying anyone.

The stages of the development of science, subsequent upon the unorthodox and post unorthodox stages, have not changed essentially the situation yet. Accumulated within different fields of natural science problems are still waiting on their solution; they incite the researchers towards intensive search for an idea different from the Physical Universe.

At the end of the XXth century in scientific-philosophical literature in contrast to the Physical Universe, the concept of the Semantic or Informational Universe proliferated. Its roots are hidden in the profundity of the history of philosophical thought. For a long time in philosophy mainly idealistic ideas have been dominating ideas: ideas about some creative spiritual power, designing according its own will and is perceived as all reviving principle of nature and life , as “the world engine” (Plato, Aristotle), “the world soul” (Plato, stoics, neoplatonics, Gerder, Hete, Fekhner, Scheling, and others), “the



world spirit” (“nus”, Anaxagoras, “absolute idea” of Hegel and others), “the world will” (Spengler, Nietzsche and others), “the world energy” (Oswald), “entelechia” (Aristotle, Drysh, neovitalism and others). In the main, all religious teaching connected with the act of creation in one or another way support this idea. It is quite appropriate in this context to refer to Dao Lao Tsy: ideas about general logics and its embodiment that have a character of world rationality and that outwardly is expressed in a form of orderliness of being and sequenc- es of its changes.

Adding to scientific circulation the concept of informational space signifies, in particular, recognition of informational potential as autonomous reality. Similar thoughts were repeatedly expressed before. It would be fallacious to think that similar ideas are characteristics only of proponents of idealistic and mystic worldviews. Such renowned philosopher as B. Russel, physics theorists E. Shredinher, V. Heisenberg, D. Bom recognized their content value [ See: 158].

The work of a founder of French “atheistic” existentialism A. Camus *A Man who revolts* is significant in this context. A. Camus made the conclusion in it that the sense governs the world, and the way to comprehend it goes through the discovery of the essence of revolt. The idea of the Semantic Universe has been present in Russian scientific – philosophic literature for a long time. Suffice it to recollect the idea of pneumatosphere or spiritosphere of P. Florentskyi [See: 81]. The same idea is also energetically supported by L. Lyeskov [See: 158]. To ground the Semantic Universe it is important to underline the content value or statistic value of information. Using the works of Frehe and Chercha in a field of mathematical logics as a foundation [96, 553], derivative notion of the sense as information or sum of knowledge that sign, word, symbol contain should be comprehended. Spiritual reality manifests itself in the binary hypostasis: continuity (language semantics) and discontinuity (sign system). Lacking of the sense signifies the existential vacuum. The sense turns sign system into the content of the text that emerges when the senses are compared. The principle function of a sense consists in the endowing the processes of developing with the direction. V. Frankl wrote, “Sense of the sense is that it directs the course of being” [198, 285]. Its impact is so strong that a man physically feels it. And at the level of naive consciousness he gains the statute of God’s beginning or God.

In addition, it is important we should bear in mind, if sense is a result of placing of one meaning in a particular relation with other

meaning or placing of one sign in a particular relation with another sign, we have deal with a specific form of relations. The sense is a particular relation of meanings. It is prime and principle essential attribute. The sense is truly spiritual relations.

The Semantic Universe exists, to point of view of proponents of this theory, in the form of the “meon” (ether). It should be point out here, that no one objects the existence of ether along with the substance. In addition, existence of the meon as the referent of energo-informational exchange or as the Semantic space does not contradict any known physical law.

V. Vernadsky, who by no means can be suspected in ideological conjuncture, wrote: “Further scientific analysis will provide us with a new picture of the process which has been taking place; the picture which doesn’t coincide with the adopted mode of comprehension of heliocentric system. Modern dominating in science conviction split the substance into a pile of the smallest particles or properly located centers of forces, eternally maintained in diverse motions. The ether is not different. It penetrates the substance, constantly actuates wavelike fluctuating. All these motions of the substance and ether are in the closest and uninterrupted connection with infinite for us world space [137, 195].

The scientific – philosophic literature introduced the category “ether” long ago. The description of vacuum in such terms as “ayperon” and “amer” was given long ago by the renowned Hellenists Anaximander, Democritus and their followers. The discovery of the wave nature of light demanded the introduction to science the hypothesis about existence of the light ether of the electro-magnetic fluctuations carrier. From the idealistic standpoint it should be understand as the Absolute Spirit connected with the intelligible substance.

In modern science to name the energo-informational field, which constitutes the physical essence of noosphere, different terms are used. Thus, American scientist of Australian origin Wilhelm Raykh, and Italian investigator of paranormal phenomenon L. Markezi call it organic field. Raykh is considered to be the author of the term. Other investigators call this physical fluctuating field telurgic one, (from Lat. “tellurus” – “earth”), since in ancient times people used it as the one which was radiated by the Earth to search underground water springs and ore fields. Belarus scientist A. Veynyk calls it hronal one, a sea group of the scientists (Ye. Akimov and others) calls it “torsion”, others (A. Okhatrin and others) – microleptonne”. In literature you can find it defined as “spinor”, “axionic”, “ansdronic”

and other terms. Presently based on these hypotheses a special science “eniology” is being formed.

There is a commonly recognized fact that society is the whole system in the process of functioning and development of which from reason to consequence not only substance, energy, and information are transferred, but also, using K.Marx’ terminology, the “crystals of social substance”, “clusters deprived of differences, human labor”, embodied in products of labor, and due to this, particular not substantial, but nevertheless, material social relations are reproduced [See: 130, 46, 203, 25]. Here we are fixing only the fact of existence of the ether, without commenting other nuances of the used thesis.

Recognition of the semantic field (intelligent ether) performing as a carrier of the electro-magnetic fluctuations, organically connected to the motion of the Universe, signifies insertion of corrections in the modern world view paradigm. From the materialistic standpoint it can be considered as the intelligible form of the substance.

V. Nalimov and Zh. Drohalina in the work Reality of Unreal writes: “It is important to pay attention to the fact that the Semantic field, like the physical one, plays the role of the environment across which interaction takes place. Man interacts with himself or with other people with the help of the discretes of words or symbols. This process takes place by means of generation the words (symbols) and their understanding. Both processes are done by means of interaction with the semantic field. Using the physics’ terminology, probably we should say: radiation and absorption of the quantum of the Semantic field take place” [See: 144, 93].

These authors consider unmanifested semantic Universe or the semantic vacuum as the one that received the name Nothingness within the framework of philosophy, and that so excited the East (“nervana”) as well as the West (think of Gnostic, Eckhart, Beme, Scheling, Sartre, Heidegger, Yung, Tyllykh and others).

In accordance to named criterion to discern these worlds such type of the fundamental interaction should be discovered which presents in itself the base of their attributes and regulations. Our view, inter-transition of the material one into the spiritual one constitutes such fundamental interaction and is the immanent essence of the Universe. In a planetary condition such process is nothing but life. But it should be mentioned that the material and the ideal, as ingredients of the same substance, not only transit each other, but move along from the microlevel through the macro to the mega level and verso.

The fact that in the pre-materialistic study the material and spiritual foundations were considered as contraries excluding each other signifies nothing else but that the researchers used to look at the contrary to each other differences as the “indifferent to each other different”. And if for all previous period of time philosophic thought had not fought over the problem what was prime – being or consciousness, material or spiritual – but tend to synthesize them in the organic wholeness, we would have proceeded much farther and would have known about the social life far and away more.

In practice the ante-synthesis caused, as it is known, the formation of the ideological contradiction between the materialists and idealists, which due to the incompatibility of the methodological and ideological positions, instead of looking for a substantial foundation of social world, moved along the direction opposite to the truth. Investigators seemed didn't notice that they were trying to solve one and the same problem only from different sides. Indeed, the proponents of the subjective as well as objective approaches of the world explanation appeared to be the ordinary metaphysicist.

Thus, the epistemological reason is likely to be one of the reasons of the crisis in the social development. We obviously exaggerated the division of the world into the material and spiritual one and paid to it too much attention. We wasted time and a great deal of intellectual efforts looking for the prime and secondary instead of going beyond the boundaries of those contraries by means of their synthesis in something third and the whole one . Until this whole third one in the process of its self-motion began to destroy the social organisms – the products of self-evolving of human reason, that apparently have been existing at the phase of unconscious. Available literature proves that human reason existed always, though not always in a conscious form.

The idea of natural –scientific picture of the world, built up on integration of physical and the semantic variety of vacuum, paves the way to a fundamentally new step in comprehension of the world by means of developing super uniting theory that integrates in organic wholeness physical and the semantic worlds, substance and consciousness, substance and information. Such theory is capable of broadening considerably the degree of our freedom in conceptualization and transformation of ruins of national social organisms in effective constructions of new type, also to increase out intellectual capacity in construction of a planetary social organism.

In the light of epistemology accepting of such theory signifies that we in a course of examining of material and spiritual move from category of discerning and opposition to category of contradiction. In this case we even today are already ready to discover in a foundation of the Universe “the root of any movement and vitality”. Nevertheless, true self – motion is based, according to G. Hegel (Science of Logic), on contradiction which makes its appearance in opposition, is only the developed nothing that is contained in identity and that appears in the expression that the law of identity says nothing. This negation further determines itself into difference and opposition, which now is the posited contradiction [49, 31].

Thus, in selecting of world view platform to achieve the main aim of current research, we came to necessity of integration of material and spiritual within substantial foundation of our world as equal constituents of the Universe. However, there is nothing new in this. It has been already known. Such approach was developed by other generations of philosophers in the history of philosophical thought.

The problems of modern social development, as never before, demand search of the cosmic ideology of development of humanity, so we should fearlessly move forward to face cosmic (quantum) philosophy. Since surrounding world of the second nature is not built by anyone, we face the problem to describe its smallest “bricks” (that is to say, microscopic structure of the world) in a way that will account for the process of its self origin (self construction). In the connection with ascertainment of substantial foundation of the world problem of comprehension of the social organism shifts from outlook rank to ideological one.

The elaboration of ideology of investigation as well as the selection of the outlook standpoint is a personal business of the investigator. Provided that the definition of ideology as a system of “views and ideas, in which relations of men to each other and reality, social problems and conflicts are realized and evaluated, which also contain complete (programs) social activities, focused on consolidation or change (development) of given social relations” [188, 206], than the integrity of ideas (semantic filters) underlying our endeavors to begin re-comprehension of social phenomenon should be considered as ideology of this investigation.

The condition of native philosophical thought has been complicated by the fact that ideological horizon is lacking the advancing

ideology. It is a paradox, however, philosophical trend, formed at the end of XIXth century as ideological trend, and which in practice has won its opponents only due to development of effective for that moment methodology, itself has turned to its victim. Ideology appears also to require a regular updating in accordance with progress of spiritual production.

So, we endeavoring by means of philosophical tools to transcend in the XXIst century should break through new technology. For this it is necessary we should move from the ideology of destruction to the ideology of creation. It should be started from the most important thing, from the search of the ideology based on a new world view approach to the comprehension of the world we live in. Proceeding from the technocratic to the information type of development it is reasonable to count on noospheric and even, probably, on a cosmic by character ideology. The degree of scientific quality of any of cultivated ideology is determined by its connection with civilization which defines the principle life tendencies of planetary humanity. And nothing terrible will happen in case we are not able to solve the problem completely. It is a radical change in the mode of thinking of philosophers and scientists who define the character and structure of spiritual production of epoch that is important. Others will go further, will be more fearless and will achieve more.

But, first of all, the essence of ideology as a tool of comprehension as well as a tool of transformation of social life should be established. As M. Mamardashvili rightly admitted: “Marx’s way of analysis suggests that ideological production is always some rationalization of complete spiritual products of social relations (that is to say, products beyond and independent from activities of rational scientific thought) provided by outward means of “knowledge”, employment of rational procedures as means of comprehension and appropriation of these products by individuals who in this way are being integrated in social system. But if these means are “rational” in bourgeois society (that is to say, always inverted to capacity to make judgments by anatomized individuals), than in other historic epochs these means can be means of animistic, mythological, religious and other systems” [115, 33–34].

Such definition of ideology of investigation proceeds from the fact that we consider the main function of ideological relations involved in a sphere of spiritual production as being analogical to one of the economical relations in sphere of material production.

This idea has been already recorded in existing literature. Particularly, O. Bohdanov underlining organizing principle of ideology and defining its place in the life of society wrote the following: “These are organizing forms for all practice of society, or what is the same, they are its organizational instruments”. They indeed are defined in its development by conditions and relations of production (spiritual is among them V. B.), however, not only as their superstructures but as forms organizing some content, which are defined by this content, and adjusting to it” [26, 135].

In the collective work *Spiritual Production* the following proof of organizing role of ideology for investigation is found, “It is not simply the consciousness (it is produced by all individuals spontaneously included in material process) that is formed, but its special social – “secondary”, “ideologized” – form, by means of it individuals “are being integrated in social system” [71, 142].

It is clear, that in our case ideas that constitute the content of social and natural science are being integrated in a system to enrich arsenal of social philosophy. In derivative variant the point can be some the semantic material or senses creating the semantic continuum.

There is no urgent need to dwell in details on the role of ideology for organization of mental activity of researcher, because all those regulations K. Marx wrote about in *German Ideology*, expand to it with a slight difference that not all practical and transforming activities of the man but specific philosophical thinking constitutes that its subject.

A principle function of ideology of investigation is that it de facto is a relevant the Semantic filter through which all richness of ideas have been accumulated by the end of the XXth century by the world social thought on issues of social life of people should be filtered. V. Nalimov emphasizes this aspect of process of comprehension; he notes: “Development of culture as well as science is again and again endless filtering of new ideas through paradigmatic conception generated by senses of the past. And if filters are incapable of evolving along with the form, which soften their rigidity, than their revolution rejection takes place. In history of Western Christianity it is religious and ideological wars and revolutions, in science – revolutionary change of paradigm so perfectly described by Kun” [See: 144, 42].

So, because in the process of deepening of comprehension it is not the entry content of the social world but the filter, it is being analyzed through, that changes, to gain its organismic image it is necessary that

qualitatively different ideological directives should be employed. In addition, the organismic vision of the social world is nothing more than one of possible visions; no one is forbidden to look at the second nature differently, as at chaos, or, let's say, as at crystal.

The more radical difference between the filters, the more contrast received product. In this connection sometimes in particular cases the texts formed by the investigators of one and the same processes seem to be incomparable with each other. For example, it is true concerning the scientific and theological comprehension of the world. The idea that plays the role of the semantic filter and constitutes the epistemological set of instruments of research gains a new quality and consequently should be termed for sure as ideologema.

It becomes clear that spread enough directive focused at deideologization of social, political, and other investigations is quite absurd. Principally, it is not possible to examine even the smallest problem without the employment of the particular semantic filters, since we will be lacking the criterion of selection and ordering of the information under investigation.

In connection to above given it is reasonable to study ideology as a moment bringing to order not only naive but also scientific consciousness. We do not discover anything new here because we are talking about the methodological function of ideology. Therefore, ideology as a set of instruments of investigation, to our mind, is effective way of rationalization of philosophic ideas within which the real social connections between people and phenomenon have been perfectly fixed.

It can be said, that in the process of investigation we should transform the real social phenomenon being, since it brings about the pressure over people and is felt by people, into the form of knowledge. K. Marx and F. Engels in *German Ideology* wrote: "Relations in jurisprudence, policy, etc. – in consciousness – turn into notions" [See: 121, 100].

In another words, in the process of the current investigation a particular system of social relations existing in a realistic way should be reproduced. K. Marx and F. Engels directly pointed out the fact that the idea as a product of activity of philosopher was only the imaginary "equivalent" of realistic relation. "Relation for philosophers equals to idea. The only attitude they recognize is "man"-to-himself attitude and that is why for them all realistic relations turn into ideas" [6, 99]. In addition, more precise definition of relation as the one "that philosophers call idea" is given [6, 99].



So, we should select special methodological means, more universal than usual methodological instruments, to be able by employing it purposely and rationally transform the ensemble of social relations fixed by naive and scientific consciousness in a form of the idea of the social organism. As we can see the necessity of elaboration of special ideology of investigation is not our caprice but a rigid demand of technology of spiritual production.

The ideology of investigation, as any other system, consists of particular set of elements. And it seems to us it should include at least four ideologems. We mean four semantic filters to research different aspects of chosen problem: worldview, logic, epistemological and ontological.

In fact, we have already though partially accomplished formation of ideology of investigation, since above given outlook directive towards one in two content of foundation of the universum is nothing but the outlook ideologema.

Next, the necessity to point out the semantic filter in the field of the logical analysis of the problem arises. The thing is that by means of the logic ideologema the pack “materialistic-spiritual” in the most extraordinary modifications of the Universal forms should be discovered. The same should be discovered also within the structure of the social body. It seems to us that at macrolevel, where the second nature is developed, in subjective form, the spiritual component has penetrated and has frozen in a field of the material world in a form of technology; however, the materialistic component has been trying to penetrate the spiritual sphere in a way of the artificial intellect.

The search of epistemological filter proceeds from the outlook standpoint taken earlier, which leads us to the search for a new ideologema in ordering the material under consideration. We connect this search with the dialectical method of analysis of the social form of the Universe motion.

However, we are not pleased with the subjective dialectics which was masterly developed and left to us by G. Hegel; simply because it is effective for the studying of the regulations of manifestation of nothing but the spiritual component of the worldgenerating substance. The same reason explains why we do not find satisfaction in the objective dialectics, which we have inherited from K. Marx, F. Engels, V. Lenin and which was brought to primitive linearity by their “faithful” followers, because it reveals the regularities of manifestation of nothing, but the materialistic component of the

Universe foundation. After all, V. Lenin happened to be right writing, “dialectics is by itself the theory of comprehension of (Hegel and) marxism ...” [111, 321].

The ontological filter consists in the following: the original substance of the social life of people is defined as the quantum vacuum possessing the quantum-wave nature that provides quite specific forms of spreading in the Cosmos and existence in condition of the Earth.

In short, we cannot proceed to the investigation of chosen topic unless we use some different from existing, even dialectical, ideological approaches. The conceptualization of the problem from the standpoint of any of existing ideological approaches, regardless of the thesis about the dichotomous foundation of the world, means joining to the dominating ideology with the aim surely to fail the solution of the most complex problem of modern social philosophy.

Presently being in the condition of ideological vacuum we are enforced to take a risk and to formulate a specific ideological directive to study the logics of social reality that has revolved. We completely understand that it should dwell upon strong aspects of Hegel and Marx’ teaching overcoming at the same time their main shortcoming – monism. That is why we introduce the working type of hypothesis: to achieve the main aim of the research, the most appropriate way of organization of informational material should be other than the uncritical one, proceeding within the framework of Hegelian and Marxist teaching, that is to say, subjective and objective dialectics; but tracing of mutation of the worldgenerating substance from the standpoint of such dialectics, which takes into consideration the inter-supplementation of the above named approaches within the contradictory in itself organic wholeness.

Such epistemological ideologema, to our mind, allows us to reveal logical interrelations and intertransition of the material and spiritual one not just at the level of the macro world but through self-evolving of the origin substance at the micro and mega levels.

In such connection the ideological aspect of researcher’s activity grows in a purpose driven employment of above listed semantic filters (ideologems) as the means of comprehension and mastering of the products of the past philosophic and scientific work, which with the aid of the rational procedures, are being integrated in the qualitatively new system of social philosophy, and after this in a theory of noosociogenesis. It is obvious that synthesis of ideas, gained by dif-

ferent schools and trends, into the organic wholeness is perspective and will be typical for the development of philosophy and science of the XX1st century.

Thus, taking into consideration all above given ideology of investigation can be defined as the purposefully constructed system of the semantic filters, ideologemas that organize our research activities in a process of conceptualization the spiritual inheritance of the past in the light ote concept of social organism. By the “spiritual production” in this context we mean the broad sense of this term, “all activity of people focused on production, exchange, distribution, and consuming of spiritual values” [28, 209].

To continue the investigation of the social organism the methodological means of transformation of the entering material should be selected and presented in a way of cognitive and instrumental complex. This is, actually, what is next on our agenda here.

## **1.2. Methodological approach to comprehension of the social organism**

For productive study of the phenomenon of our special interest such means of epistemological analysis should be obtained which would allow us to study noosociogenesis as a peak of evolution of the universum within the framework of our Universe. The letter statement is based on the fact that evolution begins as cosmogenesis, with the emergence of the living substance, it proceeds to biogenesis, with emerge of a human being it transcends to anthropogenesis, with the emerge of the society it transcends to noosociogenesis.

The thing is that depression in the world philosophical thought caused the stagnation of conceptual apparatus of philosophy and science. It is confirmed by the fact that the categorical apparatus of a particular native or foreign philosophy doesn't reflect coherently processes taking place within the framework of our Universe. This accounts for researchers' incapability to embrace and analyze coherently social phenomenon as inalienable constituent of noocosmogenesis.

The synthesis as we believe and as it was recognized earlier is supposed to take place on the base of integration of Hegel's *Science of Logic* that reflects laws of cognitive activities of the subject of comprehension and Marxist teaching about social processes. Logically that the science of logics likewise the materialistic teaching comes to

realization due to theory of reflection, fixes its object in the epistemological processes and categories.

We are lacking the possibility to dwell in depth on evaluation of the condition of the most significant means of comprehension that are found in arsenal of both sides and all the more to have a comparative analysis of their heuristic possibilities. We will speculate only over a key moment. The thing is that in selection of the apparatus of philosophic analysis, we base ourselves on the general in the social domain, that is to say, on well recognized laws of dialectics, however, principles of the letter are considered as the mechanism of the practical application of the former to the social reality.

A very common truth is that of thinking that any axiomatical means does proceed from a notion. It is important to bear in mind that under notion we mean the thought, which reflects in generalized form the objects and phenomenon of reality, as well as relations between them by fixing the general and specific attributes – properties of objects and phenomenon and relations between them.

However, notions turned to play a different role in the process of investigation. To be able to discern them it is necessary to reveal the mechanism of heuristic triggering of notions. It operates, as it is known, through the juxtaposition of noumenonal unities – senses, fixed in notions. Since *the mechanism of operation of notions is based on the contrasting the senses fixed within them, then outwardly it performs as language*. Due to the language spiritual world finds its self-manifestation in the objective reality. The language materializing generates text. That is why learning about the social organism can be started from any notion. The main thing is to sense their hierarchy.

As we have mentioned in our case the notion “language” is a complex one, since we are talking about language used for conceptualization of both irrational and rational realities. Simultaneously they, irrational and rational languages, are supposed to supplement each other, to make comparison of results of investigation of microlevel with results of macrolevel investigation possible. It is the motion of the notions in philosophic investigation that constitutes the essence of the letter one, since logics underlying such new system of notions is going to reflect the logics of self-evolving of the social world.

Some inconveniences in accounting for the methodological foundations of philosophical research are inescapable here. It comes from the fact that we are forced to employ some notions, such as, for in-

stance, “social life” or “social organism”, before legitimate nature of their existence is proved. Intuitive understanding of their essence and content is weak justification. Within the theoretical investigation everything should be in a right place. Within the epistemological and ontological analysis such “shift” will not be allowed.

Some notions turn to be the notions to comprehend, other turn to be the instruments for comprehension. Function, which a particular notion is endowed with in the process of comprehension of a phenomenon at any level of philosophical analysis, is, to our mind, a criterion of their discernment.

In a course of investigation of the social phenomenon three levels can be defined: general philosophical theoretical level, special theoretical level (social philosophy), and special scientific or “empirical” level (social and natural sciences).

At the *theoretical level*, for instance, the essence, structure, dynamics of the social organism are studied and defined in the most general form. Mastering the most general issues of the social phenomenon philosophers elaborate theoretical, methodological, world view, ethical, value and ideological aspects. The problem of the social organism is not represented as the independent one. Social organism still is a constituent of some general scientific picture of the world.

Obviously it is at the second level, that is to say, at social philosophy, that the notion “social organism” is given a particular emphasis, because it is here, where the structural and dynamic aspects of the social organism in different domains of its manifestation are determined and the knowledge of special sciences is systemically generalized. Within the same framework, interdisciplinary investigation of the social form of the motion of the universum is being conducted. Undoubtedly there is an inner link between the evidences about social organism received by different sciences. But it doesn’t mean that the general theoretical comprehension of the category “social organism” is simply a sum of its particular aspects. It’s far from it. Theoretical concept is never formed by means of combining the fragments of different thoughts, or as a sum of the theoretical waste products of the study of both the one and the other its levels. It is always the product of painstaking theoretical work, in which speculations, observations, and conclusions of much higher level seem to be alloyed and reinterpreted in a context of a new vision.

The above-established thesis about the social organism as a subject of social philosophy not sociology can cause some critics from some part of sociologists, who have been elaborating this problem for rather a long period of time. But our assertion is based, first of all, on the statement that social organism and society are different things. Secondly, it is not an accident that even by this time sociology cannot identify its subject of investigation. According to A. Comte's concept, it supposes to study society, according to M. Weber, it supposes to focus its efforts at the study of human problems.

*Precise and profound logic study of the concept of social organism is the foundation and essence of the philosophic aspect of the problem.* It is the force, the analysis of notion, that makes the most profound impact on science, including social studies. G. Hegel (*Lectures on the History of Philosophy*) confirms this idea; he answering the question "What is the notion of philosophy?" says, that for in this science the peculiar characteristic is that its Notion forms the beginning in appearance merely, and it is only the whole treatment of the science that is the proof, and indeed we may say the finding of its Notion; and this is really a result of that treatment [53, 8].

There is a different standpoint in practice, that the theoretical elaboration of the notion "social organism" is possible only at a special theoretical level of its investigation. It is explained by the fact that any trials to elaborate this notion at the first theoretical philosophic level doomed to fail, because this level as the most general is dragging away attention from the concrete and scientific concretization of the notion "social organism".

At the special-scientific level empirical investigations of different concrete – scientific aspects of social phenomenon takes place. By this we mean sociological, politeconomical, politological, acciological, ecological, pedagogical, psychological, and other aspects of social organism which, in their turn, are being dismembered and concretized.

The fact that theoretical knowledge, gained in the process of the development of social and natural sciences, for example, sociology and physiology of biological organisms presents the "*empiric level*", is the distinctive characteristic of the present study. This peculiarity had already been highlighted when the analysis of the factological base source of the investigation was done. That is why the term "empirical base" is not used within the framework of the present investigation. It can be even replaced with the expression "*factological*"

*base*". But, nevertheless, the factological aspect and the empirical aspects of the work are not separated, and they to the certain degree of analysis can be treated as synonyms.

Many researchers point out the difference in the above-named levels. But relation between the possibilities of philosophic comprehension of the concept of social organism and sociologic approach, within the framework of which the social being is studied by methods inherent to sociologic methodology, should not be confused. E. Durkheim in his work *The Rules of Sociological Methods* writes, that as long as sociologist stay under influence of philosophy he will study social phenomena only from the most general side, from the one they resemble other phenomena of the Universe the most of all. Though in such condition sociology is capable of illustrating of philosophic premises by interesting facts, it cannot enrich them with new views, since is not discovering anything new in the object under the consideration. But in reality, if basic facts of other branches are also discovered in sphere of social phenomena, they are of some specific form that makes their nature more comprehensible, because they are the highest level of its expression. The only thing, to be able to see it from this very side, we should go beyond the limits of general premises; go to detailed study of the facts. Thus, sociology by its own specializing, will be providing more special material for philosophic speculations.

Unfortunately, we still are lacking the material accumulated by natural sciences and needed for the elaboration of the concept of the social organism. It is connected with the fact that natural sciences cannot begin the study of the phenomenon of social organism, because a scientist – naturalist cannot begin elaboration of this phenomenon unless he discovers its elementary particle- substance performing as a bearer constituting social body. Though, it should be noted, that its search continues unceasingly and since recently has been considerably intensified.

For scientist – naturalist the phenomenon of the social organism should arise as the natural body existing in the "space-time" continuum. Otherwise, contrary to philosopher or sociologist, scientist – naturalists simply cannot continue his work, cannot remain within a scientific paradigm. To achieve his specific goals he will be forced to construct a different image of social organism.

Thus, to select the means of research we take into consideration experience of employing of the categories of natural sciences, accumulated by morphology and physiology and other special sciences

about the living organisms. For instance, in a process of the study of the social organism the following levels of its being should be distinguished: potential, even cytoplasmic, molecular, cellular, tissue, organic, and after all, organismic and others. To make sure that the social organism possesses a structure analogical to structure of a living organism, suffice it to glance over native sociology text book, published in 1996 for the students of the higher educational institutions [175, 135].

Thus, within the framework of the present investigation, the categories of social philosophy play the role of the material, which is being studied, and require a particular attitude, namely, the social facts are supposed to be studied as the things. Let's dwell upon this fact in depth taking into consideration its crucial importance for the construction of the research procedures and comprehension of the following deduction of the results of investigation. In this context term "thing" should be considered as the social fact that due to its attributive features is able to impose its enforced pressure over the man.

In another words, social phenomenon is supposed to be studied not differently from any other object of conceptualization, which by itself is impenetrable for human mind; by this we mean everything relatively to which we cannot formulate adequate notion with the aid of the common procedures of the intellectual analysis; everything that the mind can embrace only under the condition of surpassing its own limits by way of intellectual speculation, consistently moving from more prevailing and more specific towards less specific and deeper.

That is exactly what , for instance, K. Marx and F. Engels do giving to economy as a social phenomenon some sociological substantiation: "political economy has deal not with the things but with the relations between people, and after all, between the classes, but these relations are always connected to things and are manifested as things are" [126, 498].

In his turn also E. Durkheim stated that the prime and principle rule consists in the fact, that social facts should be studied as things in addition as things of the same rank, the material things rank , though, with some peculiarity.

The given E. Durkheim's statement has deep methodological sense: it doesn't assert that social facts are the things but proves that they should be studied as things. He writes in above mentioned work that in fact, the thing manifests itself through the property, which cannot be changed by simple act of will. It doesn't mean that it is



unchangeable. But what it does mean is that the change can not be obtained by the bare desire, some intensive efforts should be added to overcome the resistance of the thing, which, moreover, not always can be overcome. Indeed, we have seen that such property is in a character of social facts. They are not the outcome of our will, even more, they determine it externally.

They seem being the patterns according to which we are supposed to shape our actions. Often this necessity is so urgent that we cannot escape it. But even if we are able to overcome it, the pressure we face testifies that we are in the presence of something out of our control. So, considering social phenomenon as things, we just get coordinated with their nature. E. Durkheim leveled social facts with such facts as biological, psychological facts of human activities referring to, as it is known, norms, customs, beliefs, types of behavior and thinking, that is to say, facts of collective psychology and consciousness. Social facts are objective, they are found outside of individual, have own, independent from man existence and compulsory for a man character; by his/her unsubmission individual exposes himself/herself to sanctions on the part of society. It is their mandatory character that distinguishes social facts from social phenomena other than social facts.

Within the framework of the current investigation, general theoretical philosophical categories jointly with the categories of social science and terms of natural science play the role of the means of comprehension of categories of social philosophy. Jointly they constitute special cognitive-instrumental complex. Such name of the complex as “cognitive-instrumental” one suggests that its structure suppose to include two different types of means of philosophical investigation, namely: the epistemological and ontological means of preparation of social body.

From philosophic aspect, to achieve the main aim of investigation – elucidating the nature, essence, and contents of “social organism” – a complex of specific methodological means is required, since philosophy doesn’t have any rights to overstep boundaries of the notion-word. The development and narrowing the philosophic aspect of social phenomenon consist in more elaborated and deep analysis which discovers new staff in an old thing. Philosophic theoretical knowledge by itself has some particular levels, differentiating by form and content. According to form there are levels of abstraction, and according to content there are levels of organization of social organism.

Such complex of methodological means is a subsidiary product of investigation. It is necessary to reduce obvious in the phenomenon, in which the motion of social world is revealed, to real internal motion of the quantum vacuum worldgenerating substance.

The categories of the general theoretical level play the role of structurebuilding elements in the present complex; it is due to them that social reality can undergo epistemological and ontological analysis. The categories of social and natural sciences play the role of intermediate, subsidiary working elements, due to which such types of scientific analysis of social phenomenon are conducted. Here we can decide which means should be selected and in which combinations they can be employed in the process of investigation. It is a common knowledge, that philosophy, science, theology, art, and literature use the same words, and nevertheless, by organizing them differently they achieve such different outcome.

After all, we can speak about the structure of the named complex. It comprises two relatively independent and at the same time closely interconnected elements, namely: the apparatus for genetic analysis and syntheses; the apparatus for ontological analysis and syntheses.

By ontological analysis in this context we mean employing the notions of logics to study the moment of being of social organism as objective reality. It is not possible to make such analysis qualitatively without the apparatus for analysis both internal and external relations, also for evaluating morphological (structural) aspect, functional aspect of organism of the lower level and dialectical removal of its organism of a higher level.

*Named complex of heuristic means should possess a number of attributes.* Let's list the most important of them. *First of all*, it supposed to represent the special form of development of conception about social phenomenon which is formulized by theoretical notions. It is theoretical notion that fixes empirical and theoretical knowledge about social organism.

As it is known, the specificity and role of theoretical knowledge consists in reflection of the essence of the subject under consideration, in our case, the social life. Since essential relation is interaction of contraries, essence is represented by either as contradiction or as a system of contradictions. The comprehension of the essence of the subject is possible not by means of elimination of contradictions, but rather by means of the dialectical solution. The analysis of all

chain of real mediated links between opposite moments, aspects of reality is the principle means of finding a solution for contradiction. This principle is compulsory for any science; it is true for domain of philosophic knowledge as well. In this connection the study of the problem of social organism is not an exception.

The factological level constitutes a set of scientific facts and descriptions which serve as a base for developing the subject of research. This level is being formed at empiric knowledge. Empirical comprehension of social life reflects particular aspects and relations of unitary and individual, taken separately as independent phenomenon.

To sum up, factological (empirical) knowledge in domains of economic, sociologic, politological, ideological, axiological, historical and other generalizations fixes the variety of things and phenomenon which as if lacking the inner ties. That is exactly what we de facto face today. Each of phenomena is represented as an isolated, clearly separated from all the rest, because with the aid of notion of this level on the *external* aspects and relations of social objects are fixed. The complex of the means for investigation should be capable of revealing the *internal* relations; otherwise, it is impossible to account for the mechanism of self-evolving of social life.

*Secondly*, complex of heuristic means is supposed to give possibility to make complete and parametrical description of the social organism. Completeness, as G. Hegel asserts, is understood in philosophy as the complete amount of identities belonging to a particular sphere". For I. Kant to describe the conception completely means the necessity to give prime and complete exposition of notion of a thing within its boundaries That is, as he writes in his work *Critique of Pure Reason* it must be precise, and enumerate no more signs than belong to the conception; and on primary grounds, that is to say, the limitations of the bounds of the conception must not be deduced from other conceptions, as in this case a proof would be necessary, and the so-called definition would be incapable of taking its place at the head of all the judgements we have to form regarding an object [88, 430].

*Thirdly*, above named apparatus supposed to provide an access to account for the nature and mechanism of vital activity of organism as a coherent system.

The shortage of theoretical researches on the problems of the social organism is not some insurmountable obstacle. This circumstance dictates the necessity to begin elaboration of such theory deductively. The methodological means of investigation seems to

constitute the spiritual forms into which social reality should be poured off. Otherwise, it is not acceptable for theoretical thinking of a person.

So, instrumental means able to accomplish in succession four types of operations upon social body, namely, genetic, morphological, functional and dialectical analysis), also corresponding synthesizing operations should be included in the cognitive-instrumental complex of the current research. It is according to this order that comes from the very general comprehension of the essence of the social process, that we are going to study them.

To be able to select the means of the genetic analysis, it is important we should proceed *from several significant methodological speculations*. *First of them* proceeds from the fact that widely known philosophic categories – essence, content, form of social world – fulfill fixed in philosophic investigation functions, that is why there is no point to dwell on them. Nothing can be accounted for without them.

*The second speculation* of the same kind comes out from selected by the author, and underlying the foundation of the present investigation, outlook paradigm.

Two in one unity of the substantial foundation of the Universe requires from outlook credo of a researcher some coherent approach to selection of the means of the social reality genetic analysis. It means that to make the analysis of such type appropriately, means for its accomplishment should be selected from the arsenal of both the materialistic and idealistic trends of the world philosophic thought, and then they should be integrated in the organic system.

Suggested operation is not a new one. The researchers who belong to mentioned contrary trends, have been actively implementing the same means of the genetic analysis. The only thing they differ in is directive concerning the subject and course of investigation, and also in secondary, in regard to taken ideological standpoint, means of interpretation of its outcome. In our conception syntheses should take place on the basis of integration of Hegel's *Science of Logic* which elicits the laws of mental activity of a subject of conceptualization, and Marxist's teaching about the materialistic foundation of the social processes. It is principally permissible, because science *of logics leads to practice as well as the materialistic teaching which also (but only due to the materialistic theory of reflection) fixes its object in epistemological structures and categories*.

*The third methodological speculation* consists in the fact that quality and quantity of the epistemological means of investigation are defined by the necessity to have rather representative by size and profundity of the outcome for the comprehension of the ontological and evolutionary aspects of the problem under consideration, since they are the keys to the following morphological, functional and dialectical analysis.

The theory of origin and evolution of a social organism should have the statute of philosophic reflexion. It means that it supposed to account for social reality, regardless of where the latter emerges, and regardless of its possible functions which it may obtain in the process of unfolding of the Universe, broader of the universum at any point of the Galaxy.

That is why we can set out the theoretical investigation of the social organism beginning from the *philosophical idea*, which is a realized identity of the material and spiritual reality or comprehended consolidation of their form and content known under the name of social phenomenon. The confirmation of this thesis we find in Hegel (*Aesthetics*) who emphasizes that reality which the Idea gains as natural life is on this account a reality that appears. Appearance, that is to say, means simply that there is some reality which, instead of having its being immediately in itself, is posited negatively in its existence. However, negation of immediate externally existing members like the activity of idealization comprises more than mere negative relation; on the contrary, affirmative being for self is present in this negation at the same time [58, 131].

So, goal of philosophy is to elicit a social organism "in external existence", and not merely elicit but to exhibit its "activity" in this world, that is to say, to trace transformation of actual being existing in a specific form and mutating under the influence of process of spontaneous self – evolving of the fundamental substance of the Universe.

Therefore, the social organism which can be accounted for only under the condition that visible merely in phenomenon motion, coming forward in the phenomenon, will be reduced to an actual inner motion of the fundamental substance, that is to say, to the universum. Such "internal motion", as it is known, is nothing but the "modification" of its nature. In this connection, *the pivot of genetic analysis of the problem under consideration consists in clarification of the way of transformation of the initial substance or so-called prime nature into the second one and after that, the logical transformation of the latter into the third nature.*

Moreover, the nature of social phenomenon should: *first of all*, logically proceed from the prime one; *secondly*, be unitary with it; and *thirdly*, possess its own face. It means the following: if nowadays the world science has proved to everyone that phenomenon in reference to prime nature, for instance, physical or chemical links, have the quantum-wave foundation, than the nature of social relations is supposed to have the same attributive characteristic.

The peculiarity of the epistemological analysis consists in the following: it is supposed to be fulfilled with the aid of the irrational means, since the generation of social world is a process hidden from researchers' eyes – it is not possible to model it, find analogues in the macro world or give other examples. The analysis of a named type should be conducted in such way, that to disclose what is accounted for in science with the help of the latent functions, and then to construct upon it the process of explanation of phenomenon at the macro level. In this case, only owing to intuition and trained sense of investigator's "unreasonable logic" some positive result can be achieved.

"Self-organization as the notion" carries a main load in a course of the epistemological analysis of social phenomenon. The category of "self-organization" concerning the processes taking place in the second nature is a novel one for the native school of social philosophy. The lack of appropriate elaboration of the problem is manifested by inadequate interpretation and definitions which are encountered in the last Materialistic dialectics five volume set. Thus, accounting for the cybernetic concept "self – organization" authors assert that the "internal ties and contradictions in material systems "are the source of self- motion and that the external ties are only "the condition of the self- motion realization" [See: 139, 160–163].

The same authors underline the role of immanent factors in organization of the system, "The concept of self-organization proceeds

From the philosophical principle about the inner resources of development of substance, that allows to display dominating role of inner contradictions, which are found in a particular congruity with some external regularities. In another words, such interpretation of self – organization reveals the inner mechanism and inner reasons of self -motion of the material objects which belong to self – organizing systems" [See: 139,160–163].

In *Philosophical Encyclopedical Dictionary* (1989) such definition can be found, "Self-organization is the process in a course of which organization of complex dynamic system is being formed, re-

produced or improved. Processes of self-organization may take place only in systems which are notable for high degree of complexity and big number of elements, ties between which have not rigid but probabilistic character. The peculiar feature of the processes of self – organization consists in their purpose-driven, and along with it natural, spontaneous character: these processes, taking place under the condition of interaction with environment, are to some degree autonomous relatively independent from environment [188, 566].

The analysis of key words of above given definition proves that the process of self – organization of the social organism is complicated, and to both the one and the other degree conscious, even if one can always speak about the presence of strictly clear realization within it, one should always speak about its inevitable though in the super-weak forms of its manifestation presence, which can be defined as the quasi-consciousness, probabilistic or precarious which can be expressed in mathematical expressions, according A. Kolmahorov, as maximal complexity; spontaneous, that is to say, that is characterized by unpredictable change of their parameters. In another words, the social world self-organization is the process of free game of intellectual forces resisting submission to a rigid determination on the part of both the substantial foundation and environment.

Self-organization, the most important philosophical characteristic of social phenomenon, is the domain of comprehension in which needs and achievements of practice are left far behind their theoretical conceptualization. The problems of self – organization have not received elaboration yet , if not to take in consideration works of L. Petrushenko published back in 70-s, who wrote: “Philosophical problem of substance self – motion is poorly elaborated, though it is one of the pivotal problems of dialectical materialistic philosophy. Without its elucidation proper investigation of the problem of the self – motion and understanding of objective connection of the latter one with systematicity and orderliness is not possible” [152, 146]. However, postulated by L. Petrushenko ideas didn’t found their reflection in the conceptual apparatus of philosophy of 80–90s of the XXth century.

In the light of “uninvestigation” of dialectics law the rest of philosophy categories have not been developed properly. This fact doesn’t give an opportunity to investigate social realities today. Among the insufficiently developed categories, in the first instance such categories as “a part” and “a whole”, “simple” and “complex”, “lower”

and “higher” and some others should be mentioned. Substituted by prevalent intuitive conceptions these categories have been kept apparently in the background of late years and have not been attracting attention to them from logic and methodology of science.

To connect together theoretically the first and the second nature becomes possible only with the help of the mediation process, but for this purpose a special mediator is necessary, which is able to realize the mentioned procedure with the help of theoretical means. Thus, to prove theoretically the unity and singularities of the first and the second nature it is necessary to find particular universal means within our realities or even a complex of specific intellectual implements of such mediation. Provided such theoretical means is found, it will be possible to increase the efficiency of social phenomenon genetic analysis. Hegel, for instance, says in *Science of Logic* that the mean term – mediation – makes up the nerve of the argument, that is why there is only something, in which this connection reveals itself and where it becomes external [50, 275]. In the other place he defined mediation “as parity to itself being in motion”.

Taking into account the large scale of the first and the second nature, we may admit it acceptable to be a searched moment of mediation only such process as life, and admit the category “life” as the means of theoretical mediation. But in such case the life also should be defined by means of the unity of material and spiritual as the principle reason of the Universe rise. As mentioned above, the social realities are the product of the people’s vital activity. This fact makes it possible to consider the life to be the mediation process of transformation of the first nature into the second one, and the human organism as the implement of mediation. But this doesn’t denote that the means of mediation may be such simple process as psychogenesis!

For all that the temporary character of the existence of mediation means should be mentioned there and then. For mediation as the means should be used for the purpose of the Universe self-development, and it is its direct mission to be consumed, used unreversibly for this particular purpose mentioned above. It is known, that any means should be thrown away after gaining the ultimate aim. From this we may explain the finiteness or lethality of the human organism, for any means of mediation have temporary character.

The content of the mediation process lies in the subjectification of the first nature into the structure of the human organism, and after this in the objectification of just subjectificated content into



the second nature. In practice it denotes, that the first nature may be considered to be the objective base of the social organism. The reverse movement is also possible, i.e. from objectified second nature to subjectification it into the first nature, i.e. into the human organism. We explain this by the universality of attributive features of the human as an agent of the mediation process.

That is why before the beginning of further study of the process of transformation of the first nature into the social realities, we have to define more accurately such notions as “subjectified” and “objectified” to comprehend the central category of the thesis and to show their connection with such notions as “objective” and “subjective”.

In the process of investigation we understand “objective” as everything, existing beyond individual consciousness and independently of it, and “subjective” as everything, coming through the consciousness and existing in it in the form of subjectified content of the objective. Though, if the notions “the objective” and “the subjective” are the most general levels of human nature, then the categories “the objectified” and “the subjectified” describe the process of interpenetration of these levels.

Both, the subjectified and the objectified have a general objective content, the basic substance of the social world, the first nature. In the mediation processes under consideration the first nature, subjectified by the man is transformed into the objectified form and exists further in the form of the smallest indivisible parts (the morphs) of the social body. Further on the morph has its independent destiny, which is described by the regularities of morphogenesis. But if the subjectified content is transformed into the objectified form, then the reverse transformation will be possible and even necessary, as far as this is the formation of species of one and the same universum. In these particular interconversions the seamless unity of not only ontological but also of functional aspects of the first and the second nature is formed.

In order to reproduce the process of creation of the subjectified and the objectified material theoretically, it is necessary to have a special means – the procedure of formation of the social process. It is known that in the instrumental complex of investigation this procedure of formation was widely used by Hegel as an effective methodological means in order to explain the begetting of the first nature phenomena.

For the effective explanation of the origin and the character of the social phenomena you should apply to the synergetics law. The philosophers of our country have made a long way in this field. The entire layers of problems have been left untouched. These problems are of much interest at this time both in scientific and in practical aspects, viz: self-organization of the substance and the society; the mechanism of progress acceleration;

the leaps dialectics and the development processes microdynamics; nonlinear nature of real processes, which is a general rule et al. even more effect this stagnancy produced on the development of the methodological means of investigations in the field of philosophy and general scientific field. It was for this stagnancy, that the entire theoretical opinion was doomed to depression. The philosophy turned from the form of discussion into the means of attending to the class interests and even received a new denomination – Marxist-Leninist. This process started in the middle XXth, especially after expelling from the country of the group of the famous philosophers, such as I. Ilyin, M. Berdyaiev, S. Frank, S. Bulgakov and others.

The main difficulty in the explanation of the regulations of the social development lies in the fact, that changing to the market paradigm of development; we come to the qualitatively different situation. Here synergetic, but not linear laws remain valid. That is why special methodological means and devices of their application are necessary today in order to explain, for example, the character of the change phase of the social organism from lower level to superior one. For without them the mechanism of interstructural upheaval, that stays us from the course and results into appearing more complicated social formation, can't be understood.

But today, at last, we have come to the understanding of the world not only as a project, that can be 'estimated' according to elementary laws of linear perspective and foresee everything up to the end (Plato-Hegel-Marx tradition), to the ultimate 'radiant' aim (for example, Hegel Prussian state, Marx's communism), but as the global system, which generates itself and exists exclusively according to the nonlinear laws. Such approach to the investigation of the social world along with the system approach and the principle of historicism approved itself in physics, chemistry, biology, technology, showing on numerous examples, that one of its most essential features is its nonlinearity.

If the synergetic rules are applied to the processes of social life, here you can investigate the peculiar states of the complex systems,

being in unsteady equilibrium, to be more precise – the dynamics of their self-organization next to the bifurcation point, when even slight effect may result in unexpected, swift (“snowballing”) development of the process.

But one should see essential peculiarities in the character of the self-generating processes or of the formcreation in the first and in the second nature. The essence of such peculiarity lies in the fact, that “the order comes from the order” in the second nature, as far as the human activity, being based on his thinking, is a unique nongentropic process.

In characterizing of self-generating process of the social organism the notion of chaos, which often is regarded as both: as the initial and as the ultimate point of the universum eternal self-motion, gains an important value. For example, by the end of the biological cycle an organism ages, ruins and dies, i.e. obtains the maximal value of entropy, chaos. In fact, such chaos alarms. It is absolutely destructive and it can't be considered as a creative source, and a new organization cannot develop from it.

For example, in the condition of unstable stability of the *social environment* the activity of every individual may influence the macrosocial process. This reason explains a particular role of the leader personality in the history. Hence, it appears the necessity of everyone's awareness of the enormous load of responsibility for the fate of the whole social system, the whole community. A human being is a source of activity. His behaviour depends on both: conscious and subconscious instructions. The potential of an outstanding individual may reveal in the open society, especially in the condition of its unstable stability. The openness of the system is a necessary but not sufficient condition for its self-organization. Everything depends on the relationship of the individual and the environment, on the character of the interaction and sometimes on absurd accidents or on the awareness level of the opposed social forces. The administrative command system as an extremely close, strictly determined social institution of people-cogs in the wheel, demonstrated by all its history, what is a blind alley of the social evolution. It extinguished the initiative, acts of activity (fluctuations), eradicated entrepreneurial activities, disabled itself to choose best of the best. When the initiative is punishable, any slight indignation falls to the same institution, to the same structure. And nothing changes. Therefore, the experts in synergetics say, that without the unsettleness there is no

progress. Thereby the progress realizes through unbalance, through bifurcation, through randomness [1, 200].

Finally, the criterion of the effectiveness of the second nature generation process should certainly be referred to the means of genetic analysis. Thus, one should start the theoretical development of the social organism from the reference to the source of producing of the social material by means of reproduction of the transformation process of the first nature into the second one by means of theoretical analysis. The natural staves of the given analysis are the more precise definitions of the origin, the essence, the content and the form of the social phenomenon.

The final step in the creation of the methodological foundation of the noosociogenesis philosophical conception is *the choice of the key method of the investigation*.

On the grounds of the facts stated above, we develop the method of investigation, which is the direction of our advance through the object of cognition – the social reality. Meanwhile we suppose that the ultimate aim of another investigation may be achieved only *due to the method of the ascent from the abstract to the concrete*, which will make it possible to reproduce theoretically the self-dynamics of the initial substance from the unity of its opposites up to their difference in real life. It will make it possible to understand that the social organism is not only a specific form of the general basis of the Universe, but also a naturally reproduced result of its own development. In this case the substance as an origin (basis), relating to itself as its own consequence (result), makes up a universal ratio.

Therein we are to understand what substance is as a general in its reality, and investigate the relationships of the opposite forms of its existence in the social organism. These forms are: singleness and multiplicity, existing along with the pair material and spiritual.

*The method of the investigation remits the contradiction between the theoretical and practical, historical and logical.* That is why the ascent from the abstract to the concrete is the means of investigation of the developing integral objects and its application becomes possible in the field of philosophy and science, which attained considerable theoretical maturity.

The method of the ascent from the abstract to the concrete becomes a fundamental tool of the theoretical investigation of the second nature in its dialectical unity with the Universe, because it is a

developed logical structure, which synthesizes other tools and principles of cognition.

The principles of investigation are the form of the practical application of the theoretical knowledge about the social form of the Universe motion, expressed through the dialectics laws. The principle of orderliness, revealing the organic unity of the social organism, in its turn, may be explained through two main principles: the system, revealing the morphology of the whole; and the self-motion, revealing its vital functions in ontogenesis and its behaviour in phylogenesis. Hereinafter we shall examine their place and role in the complex of the methodological means of investigation. It is beyond all doubt that the given method gives the possibility to effectively investigate the social organism in all its beauty and complicity:

- First, as the dialectical contradiction, consisting of the opposites (the dialectical principle).
- Second, as the unity of the substratum (structure) and the attribute (function), i.e. as the living substance (the substance principle).
- Third, considering all their main relations and mediations (the principle of the universal relationship).
- Fourth, in the process of their development from the simplest forms of organization to the more complicated and the higher ones (the development principle).
- Fifth, on the assumption of the inherent contradiction of the subjective and objective, which is contained in the given notion (the contradiction principle).
- Sixth, the source contradiction is considered to be the one, which is extracted as the result of the theoretical and practical activity of people (the principle of the theory and practice unity).
- Seventh, thereby the social organism appears in the mind as “uniformity in diversity” (the integrity principle).
- Eighth, as an organic unity of the material and spiritual (the dualism principle).
- Ninth, as the unity and multiplicity (the synergy principle).

Thus, gnosiological principles, which gain their integral expression in the method of the ascent from the abstract to the concrete, are the methodological grounds of the investigation of the social organism regarded as the result of the Universum evolution. With their help we can open the source, the nature, the essence and the content of the social organism. At this very point we may stop our selection

of the tools of the gnosiological analysis, and just this conditions a leap to the analysis of the social organism ontology. The latter provided with the tools of morphological, functional and dialectical analysis of the social phenomenon.

The availability of such complex of methodological tools means, that the problem of the understanding of the social organism results in the level of the cognitive task and we may, at last, set to its solving with the help of the logical analysis.

The efficiency criterion of the method of the chosen tools application and the techniques of the realization of the given investigation general aim will be precisely the quality of the philosophy concept of the social organism, which is to transform into the quantum theory of the social relations or into the noosociogenesis in the future.

Now we may proceed to the choice of the means of *the social organism interior and exterior relations ontological analysis*, which requires even more nontraditional means for the philosophy analysis of the social phenomenon.

The argumentation of the social organism as the central notion of the investigation presupposes the availability of the methodological means in the complex of tools, which are for the development of *the ontogenesis theory* or for the explanation of the fundamental principles of the existence of the social individual. It means, that the social organism is to be considered as the original form of the global life as far as the organism level is the level of the living substance evolution.

Hereby in the process of investigation of the ontological aspect of the problem of the social organism the development of the ideas is possible from **two directions**: from the *inside* (to choose initial notions in order to describe the morphology of the social organism) and from the *outside* (to analyze the quality of the life activity of this morphological structure as a self-regulating functioning entity).

Consequently the system study of the inner relations results in the understanding of the ontogenesis of the social organism, which is considered to be the process of the development of the social life individual form, in contrast to phylogenesis as a process of the system group formation. Hence, the term “social organism” contains all possible diversity of the social organisms, which is difficult to deal with, by using the deductive method of investigation of the object, as far as it encompasses the wealth of the forms of the social.

Following from this, the change from the generic notion “organism” to the notion “social organism” indicates directly to the fact, that among the methodological set of tools of the investigation one should keep such categories as: *genus, species, subspecies, type, existence, social being, phenomenon, objective reality, substance, actuality and some others*, which would have made it possible to assure orderliness in the multiple social organisms, which is observed in practice. In other words, quantum (sense) is a “social organism”, *that particular unity of multiple social organisms, which is, speaking the language of dialectics, canceled by it*. Specific peculiarities, which are certainly between the different species of social organisms, are to be necessarily examined individually, each time with the explanation of the reason for the emergence of these peculiarities between the intraspecific, subspecific and other forms of their existence, if any are identified. And this is possible, as far as “the more profound analysis reveals that the social organisms differ from each other to the same extent as the organisms of the animals and the plants” [109, 167].

To solve this problem we intent to compose three groups of analytical notions:

- *the first* group is for the ascertainment of the morphological aspect of the social organism;
- *the second* group is for the analysis of the functioning process of the social body as a specific unit;
- *the third* group is for the elucidation of the self-regulation process of the integral system.

***The tools of the morphological analysis.*** The system of philosophy categories of the given type should be a distinctive “material” from which *the form for reproduction of the body of the social organism is to be created*. It means that due to the implementation of the category “morphology”, it becomes possible not only to substantiate the specificity of the material, of which the social organism consists, but also to see successively, because of the heuristic abilities of the morphogenesis concept, the parameters description of its organs and, at last, to reproduce the self-organization process of the social body structure.

It is natural, that in the process of study of the social organism morphology we should base on the general regularities of the morphogenesis, established in the thousand-year course of its study. The major contribution, as is known, was made to it by Aristotle, P. Bilyi,

W. Garwey, H. Wolf, I. Hoete, Ye. Zhofroua, Sent-Iler, K. Ber, V. Gofmeister, Ye. Gekkel, I. Gorozhankin, A. Severtsov et al.

But first we should decide in essence on the possibility itself of the morphology concept application to the given field. The doubts on this account vanish as soon as the more detailed analysis of the attempts of a range of the scholars of the past and present times to describe the structure of the definite parts of the social organism with the help of the morphogenesis regularities has been done. To prove the reasonableness of the application of the given concept to the social phenomenon we will make reference to three sources.

*The first source* is the works of E. Durkheim, who logically persisted in the organismic concept of the social life order. He says in his work *The Division of Labour in Society* that in reality we know that the societies consist of the parts, fitting each other. As far as the nature of any resulting certainly depends on the nature, the components and means of their combination, it is clear that these features should be taken as a basis. And we really see further on that the general facts of social life depend on them. On the other hand, since these features are of morphological order, then the part of sociology whose mission is structuring and classifying social types can be called social morphology [71, 475].

*The second source* is the works of our contemporaries. Abroad, for example, Margaret Archer is developing a coherent “theory of morphogenesis”. Her work *Culture and Activity*, which was published in 1988 in Cambridge, is devoted to this issue. The author notes that the main positive trait of morphogenetic perspective is the realization of the fact that the unique feature that distinguishes social systems from organic or mechanical systems is their ability to be subjected to the radical restructuring, which is for they eventually are obliged to the human. P. Shtompka (*Sociology of Social Change*) widely uses this idea as a methodological tool for describing the morphogenesis of the social body. This well-known Polish researcher distinguishes between spontaneous morphogenetic processes and the morphogenetic process introduced, in his opinion, by the law [See: 209, 252–253 and 360–361].

Finally, the *third source* is the works of Ukrainian researchers. In our national sociological thought there already exist works, pointing to the legality of the application of the ideas of morphogenesis to the social phenomenon. A collective monograph by Kyiv authors devoted to the methodological challenges of studying the processes of



social structure self-organization from the position of synergy and the catastrophe theory is meant here [See: 153].

So, there is no doubt, that when *studying the self-organization of social organism we may use the apparatus of morphogenesis covered in the theory of knowledge by the shaping procedure*. The last one has already been discussed in detail above; its exuberance for the present study should be emphasized.

*The crucial point in the study of the morphology of social organism is determining the substance of its body*. Well-known is the hypothesis that “organs – are separate activities” (G. Hreyef) or the nourishment system, which consists of industrial clusters: the distribution system, which consists of trade operations, the regulatory system, which consists of political and religious activities “(H. Spencer) and others. But if one strictly adheres to the conceptual framework, the morphology of the social organism should be explained based in the quantum wave nature of the social phenomenon.

This means that the analysis of internal social relations of an organism can not do without the *theory of the field*, proposed by Gurvich, as the substance of the Universe has a quantum-wave nature [See: 66]. Using this theory enabled L. Gumilyov to develop the original concept of ethno genesis [65]. Here the rich heuristic potential of the functional theory, proposed by M. Setrov should be applied. [154, 162].

The first of those components that needs to be considered here is, of course, the term “element”. The term “element” in this study refers to such minimum objective or subjective part of social reality, a set which directly or indirectly forms the organic system or organism. Since the element appears as a kind of parting margin of the social object, its own structure is usually not taken into account when characterizing the social organism.

The combination of the homogeneous elements of the subjective and objective origin shaping a certain independent formation, able to ensure the realization of a specific function in the higher totality, is recognized as a **component**. In the study, on the contrary to a well-known idea, an *element is not the identity of a component*.

A set of homogeneous elements of the same species, here there are only two, namely, the objective and the subjective, are the **ingredients**. Being slightly ahead, let us emphasize that an ingredient of the subjective origin in a phenomenon appears as a set of attribute qualities of a human organism, while the objective appears as a set of

properties of social entities, the biggest of them being the society. Society, in our opinion, does not reduce to society.

The greatest basic term in the analysis of the social organism, of course, is the determining of the *organ* as it is the integration whole in its structure, which even conducts a relatively independent life, called organ scenosis.

Since a social organism is not a morphologically clearly separated from the environment entity, its component units (elements, components, ingredients) have the original nature; they are the functional formations. It is therefore important to include to the arsenal of methodological tools the concept of “functional *organ*” that emphasizes “the vague nature” of all with no exception of the above mentioned morphological units. It turns out to be an important indication of A. Uhtomskiy, who wrote that any temporary combination of forces able to achieve something can be an organ. Though, when introducing the concept of a movable organ, he opposed the customs of linking this notion to the acuity of morphologically equipped permanent formation [See: 184, 149]. These functional organs, according to O. Leontyev, “act just as regular morphological permanent organs, however, they differ from the last mentioned ones in the fact that they are tumors emerging in the course of individual (ontogenetic) development [113, 412]. The peculiarity of these tumors is that, once formed, they function as an integrated whole both firmly and stably.

The fundamental difference between an element, a component, an ingredient and an organ within the social whole is defined based on the function concept. The function is understood as what should one or another social formation do in order for the system to maintain its integrity and viability. It appears that the basic attributive property of an element is its ability to integrate with its opposite in a system and form a synthetic function of a complex formation or a component. In turn, function of a component as an organ of the social organism is to be multifunctional within the totality.

The importance of the category “function” in the research of this problem is proved by the following theoretical position of E. Durkheim (*The Division of Labour in Society*). According to it, diversity of functions is useful and necessary; but since the unity, which is not less necessary, does not emerge spontaneously from it, then care for its occurrence and preservation should be a specific function within the social organism, represented by a certain organ.

The idea of possible interoperability between the above mentioned elements emerges due to their “function”, and is specified through the concept of “*connection*.” Connection is the mutual cause of existence of phenomena separated in space or in time. The concept of “connection” is one of the most important scientific concepts, i.e. comprehension of social organism begins with the detection of required persistent connections. Variety of modern ideas about the relationship finds reflection in variety of their classifications. This study uses the classification of ties suggested by E. Yudin [See: 211, 188–192]. Therefore, the original constraints in this study are the following: the structuring, the interaction, the conflict, the generation, the conversion, the operation, the development, management and correction. Along with them, we naturally distinguish *internal species social relationships*: economic, industrial, social, political, axiological, ideological, and others.

But this is not enough. We believe that the explanation of the formation and functioning of the social organism as a self-developing integrity, has become possible today only due to the functional theory of organization [See: 162], according to which within the social organism relationships should be considered *as* factors of its self-development, i.e. as a force capable of changing even the morphology of the object. Since the emergence of the necessity of an organism to perform one or another previously unknown function, not only the new organs, but even the system of organs can be formed.

Here are important for our research divisions within the meaning of the term “connection”. In the sense of social aspect, we agree with the famous definition of the term “social relationship” by K. Marx [120, 346]. He wrote, emphasizing the social character, that “it is a passive connection that makes a person feel the need is most prominent wealth, which is the other person” [134, 125].

In the physical sense we understand the connection as important the actually performed interaction of media of physical or material or physical and intellectual energy. In the cosmological sense it is the linking unity of the variety of social organisms. Here we are dealing with the non-local connections. The non-local correlations transcend causal-consequential relationships, but also nullify our traditional idea of “space” and “time”. We believe that if two “particles” or two “events”, or two of something else have nonlocal correlations, it means that the connection between them will be preserved even with the absence of signals between them, the fields of mechanical force,

energy or any other “reasons,” thus impairing the position of the idea of hidden variables, and increasing the support of the concept of non-local hidden variables in social development.

Rationalizing based on genetic output actually available unity in its multiplicity of its general essential foundations [See: 68, 93]. We cannot do without an explanation of the term “connection” in the sense of cybernetics. The importance of inclusion of such kinds of connections as “*direct link*” and “*indirect link*” into the complex of methodological tools should be particularly emphasized. Here we directly point out the achievements of modern biology, cybernetics, synergy and philosophical analysis of the management mechanism, which evidence the historical dependence, patterns and unity of origin of all living organisms, that within the whole complex picture of nature dialectical logic, the exact organization, repeated from the simplest to the higher organisms, is observed.

Therefore, in noosphere the management mechanism with its functional links and connections underlies the structures of technical systems and social institutions, and thus a family of social organisms.

The discovery of the principle of feedback has been an outstanding discovery not only for the development of technology, but also it has had extremely important consequences for the understanding of the nature of the processes of adaptation and self-organization. Feedbacks are the major factor in formation of system properties and the thesaurus of focused behavior systems. The principle of feedback N. Wiener called “the rod of the blind” and “the secret of life” and the French biologist P. Latyl “the secret of general order (organization).” Any functional system under the effective use of negative feedback becomes self-improving, develops evolutionary and requires no adjustment [See: 1, 76].

When there exist morphological units with already developed or developing functions and connections, within the social phenomenon there occurs the process of self-organization of social structures, whose nature and properties are virtually impossible to explain without the inclusion into the arsenal of research tools of the above mentioned notion of “*self-organization.*”

The natural product of the self-organization process is a qualitatively new state of a social object, which is characterized by the notion of “organization”. In the relation to that G. Yuhay in the *General Theory of Life* says: “The word “organization” originated from the ancient Greek word “organon”, which means that part of the organism

that performs certain functions of the whole, or from the Latin word “organum”, which means an instrument or tool for achieving certain goals or results. In both cases, the “organization” refers to the interaction of a part with the whole” [210, 95]. This is hard to disagree with.

However the category “organization” appears heterogeneous in our study. We have to use it, in one case as an internal arrangement, coordination of interaction of more or less differentiated and autonomous parts of the whole, due to its construction. In the other case, we use it as a set of processes or actions, leading to the establishment and improvement of linkages between different components of the social organism. But there are some nuances. One of them is that the notions of a part and the whole in our case are extremely difficult to understand. In general, it is known that antinomy of a part and the whole is a paradox of the unity. Particular difficulty for understanding here represents the realization of the fact that a part can be more complicated than the whole, namely a person really is much more complex than any social body. And this will be expressed by means of methodological research.

At the same time we will avoid the use of the concept of “organization” in the sense of bringing people together, for mutual realization of some program or purpose and acting on the basis of certain procedures. The principal difference between an organism and organization is that the organism is born from the natural space life and gives birth to the others the same way. The feature of the birth is the feature of the organism. Organization is neither born, nor gives birth [See: 18, 150].

Each of above mentioned categories is in some way associated with the notion of “structure” which reflects the form of layout of elements and nature of interaction between the parties and their properties within the system. In the variety of definitions of this category there is a significant difference. In the opinion of many researchers, the structure includes not only the scheme of relations itself, ordering of system elements, but also the elements themselves.

In literature, the separation of various aspects of understanding the structure is marked by four specific terms: “the structure as a whole”, “the structure in general”, “and the whole structure”, “the structure as such”.

But often in science the notion “structure” is used by itself, without specifying what is meant. Therefore, we share the position of those

authors who consider unpromising such attempts of terminological differentiation of various aspects, of different interpretations of the structure to the detriment of its only meaning, reflecting the specificity of the content of this category.

All the above mentioned regards of the notion of structure has been taken from the scientific and philosophical literature, and in actually well-known. And we would not have cited such a detailed justification of the term “structure”, if it was not necessary to include it into the categorical apparatus of the study the term “semantic structure of an object”. This is due to the fact that the element of this structure will be referred to as the above mentioned functional formations that have little in similarity with the common view of material structures.

Therefore, the above mentioned initial concepts for working on the problem of social organism allow us to approach to determining of the final term of *system*, the one that develops itself. Here we intend to rely on the contribution to the understanding of the system, included into the methodology of systemic research by the following scientists: A. Averyanov, V. Afanasiev, I. Bleiberg, D. High, I. Kant, V. Kartashev, A. Kravets, V. Kuzmin, I. Novik, E. Semeniuk, V. Tyukhtin, I. Frolov, E. Yudin and others.

The universal definition of a system that, in our opinion, can serve as a basis, the starting point of contemporary interpretation of this concept: the system “is a set of elements, being in relations and connections with one another, which creates a certain integrity, unity”. Here the two basic elements characterizing the system are recorded: firstly, it is not an isolated object, but a plurality, and secondly, it is not any plurality, but certainly the related one, in particular, it has an internal integrity due to this connection [See: 23, 29]. A. Kravets adds to it another significant thing that isolation of a system from its environment, identifying the system as an isolated from the environment integral multiplicity of elements, linked with each other by the set of internal connections and relations” [99, 44–45].

Among the variety of existing definitions of a system, W. Sadowski and E. Yudin *created an invariant of meaning of this notion: “1) a system is a holistic set of interrelated elements, 2) it creates a special unity with the environment 3) generally, any system studied, is an element of a system of a higher order, 4) elements of any system that is studied, in turn, usually act as systems of a lower order”* [83, 12].

However, the social organism should be viewed not just as the system in the form that has already been discussed, but as a living organic formation or the “social *body*.” It should be borne in mind that the Greek “organon” meant a tool, an artificially created instrument, and organ, i.e. the “natural instrument.” In connection with this investigation, we will proceed with the definition of a living system proposed by V. Kartashev in his work the *System of systems*. In his opinion, the social body as “a system is a functional set of physical entities (functional organs. – V.B.), in some way drawn into the relations of assistance in creating of a certain lasting effect, which determines the actual possibility of obtaining useful for a subject action of results, corresponding to the initial (real) need” [90, 145].

A body that possesses an organ, or an organic body is called so because, unlike inorganic, it is not a conglomerate of parts, deprived of certain functions, but an aggregate, each part of which performs the function allocated to it, which is the essence of it, i.e. like a function performed by each organ, which forms one or another element of living of an organism as a whole, refers to the very organ that is a part of the organism [See: 200, 105 and 438].

Finally, it is the last point. It concerns the need to build **heuristic model of social organism**. When talking about the system, naturally, it comes to philosophical construction of a nomenclological world. Here we employ the ideas of Kant, Fichte and Schelling. Schelling, for example, says, that the property of the so-called dynamic categories that catch the eye is that they are correlative [205, 385]. I.Kant, as you know, has already talked about the conceptual design.

To construct notions, according to I.Kant, means to create their appropriate visual representations. Here we shall proceed from the definition given by I. Kant in *Critique of Pure Reason*. According to it, under the system, he understand the unity of all sorts of knowledge united by one idea. The idea is the concept of mind about a form of a certain whole, as it is it that defines a priori the amount of the versatile and the location of parts relatively to each other. Thus, the scientific concept of mind includes the purpose and proper form of the whole [See: 88, 486].

***To build a model of social organism, which can be done at the heuristic level, means to create a certain chord structure, closed at a particular general function, from the concepts, describing the social world.*** This is fundamentally possible, because, to F. Schelling’s point of view, every concept has its place in the system, which

is predetermined and which determines its value and limits of use [205, 20].

To build the social organism one should be able to apply **a system approach**. In the description of the system approach there is no conceptual clarity in philosophical literature. For example, functional and – structural approaches the authors of a 5-volume materialist dialectics considered within the range of “other approaches with respect to the system, while R. Abdyeyev considers them an integral part of a systematic approach. Further, the same authors interpret some systematic and historical approach, while there is a well-known dialectical principle of historicism, which is again only a part of a systematic approach. In other philosophical writings “system – action”, “system – component” and other approaches can be found, all are mentioned without the explanation of their merits (and differences), only for the use of the fashionable word “system” [1, 20].

The paradox is that though the systems approach, as an expression of universal connection and mutual cause of phenomena, is the methodology of materialist dialectics, the main thesis of the dialectical approach is formulated in violation of a system approach. Generally in philosophy there is a certain difference in research, there is a differentiation of problems in the “circles of interest” of individual schools, authors that adversely affects the outcomes. As a result the very structure of philosophical science was to some extent “not systematic”. Yes, there is a distribution and even contrasting of dialectical laws and categories that is reflected in the structure of some textbooks [See: 18, 47].

**Tools for functional analysis.** As you know, *singling out of an object that is studied as a whole* is related to the essence of functionalism as a principle of analyzing the phenomena of social life. “The original challenge of functionalism, as stated in the *Philosophical Encyclopedical Dictionary*, is the singling out of the whole “[188, 718]. Tool of singling out of the whole is caused by explicit or hidden prerequisites of theoretical thinking. In this case, the division of the social organism into parts, identification of functional dependencies not only among the aspects themselves, but also between the elements and the whole. In our native tradition the principle of functionalism is implemented through the orientation of a researcher to clarify the functions of certain social phenomena in relation to the other within the certain whole. Therefore, functionalism appears in the study as a methodological principle of effective regulation of social material.



In its sense functionalism focuses us on the analysis of living of social units, i.e., on the detection of mechanisms and means of their reproduction, repetitiveness, regeneration without changing the basic parameters. He considers the possibility of temporary distraction from the dynamics of the process.

At the same time, it directs us to studying of the dependence, observed between the various sides of a single social process, i.e. to the need to quantitatively measuring the extent to which the changes in one part of the system are derived from changes in another part. An important role is played here by the concept of function, which thus has **two meanings**: *a service role (predetermined) of one element, a component or an ingredient* of the social system in relation to another or to the system as a whole (for example, functions of the state, law, economics, science, education, training, etc..) *dependence within the framework of the system*, where changes in one part are derivatives (function) of changes in another part of it. Without a thorough understanding of the interdependence of functions, we simply can not justify the structure of the social organism. And in this sense of functional dependence it may be considered as a kind of determinism. This thought is clearly underestimated by researchers.

*Determination of specificity of functions of certain elements, components, ingredients is one of the prerequisites for creating of heuristic models of social organisms of different levels.* Living of social organism, reproduced by means of using heuristic models, based on the functional connections requires, in turn, explaining the moment of self-regulation. Inclusion into the complex of cognitive – instrumental methods of the notion of *self-regulation* is extremely important for certain reasons. *Firstly*, the analysis of social organism cannot be brought to its logical end, i.e. the social organism as any organism is a system is self-developing and thus *self-regulating*. *Second because* the introduction to the arsenal of methodological tools of this research of such concepts as “information”, “management”, “regulation”, “guidance”, “feedback” and some others, we greatly extend our abilities in studying of this problem. *Thirdly*, it will bring the study of morphogenesis to its logical end, as in its course at the stage of functioning in the structure of the social organism occurs a special organ to implement self-regulatory functions.

Whatever ironic it sounds, but arguing for decades the idea of constructing of a single scientifically controlled society our national social philosophy has not allowed and still does not cybernetics be

implemented. Even the notions of management mechanism, to say nothing of the feedback, are strange to our social philosophy. The process of self-regulation of the social organism is impossible to explain without these notions. Self-regulation as any vital function of an organism, creates its *morphological organ of control*. The independence of the controlling organ of the social organism is indicated by its own life that is created according to special laws of information communication. The mechanism of support of dynamic permanency of functioning of controlling system of a social organism within a given framework forms a special controlling structure within the controlling organ, which has received a name in scientific literature, **homeostat**. Homeostat is a basic functional concept of the mechanism of information processing. It is realized in various physical media. Homeostat is a structure of management of material objects, which includes direct, inverse and cross-links that in its work provides for the maintenance of homeostat, i.e. the dynamic permanency of vital functions and parameters of the system. The reason for the appearance of such structure is the stratification of information in decision-making and executive, which eventually leads to a split of social systems into the one that manages and one that is managed. Therefore, a homeostatic system is a system that consists of parts, which is managed and which manages, when the latter is the homeostat. Homeostat model and its properties are developed by Y. Gorskiy and described in books, numerous publications of school meetings of the seminar of homeostatics, at conferences, international symposia and congresses. Homeostat in living systems, unlike the unit of life, the cell, acts as the information unit of life, i.e. the circulation of neoliving is provided for only with its existence [See: 60, 172]. When analyzing the process of self-regulation of a social organism, we need to use the epistemological apparatus of the young science homeostatics that systematically studies not only the organ of self-regulation, but also homeostat and its functions.

Here we can only regret that cybernetics and synergy, which made the greatest conceptual contribution to the contemporary understanding of the world, are not yet properly interwoven in the fabric of materialist dialectics. In social philosophy, especially in textbooks, the essence of the most important philosophical and social categories of management, organization and information, not to mention the social entropy, is not disclosed. *Information* is not yet recognized as a philosophical category, namely the information and entropy today

became the fundamental concepts of the theory of self-organization and the theory of development.

Our analysis shows that information as an instrumental tool of ontological analysis is used by us as if in the intuitive shell, since it has not yet received the status of a philosophical category. Ironically, the question of its nature could not be answered even by K. Shannon who is the “father” of contemporary informational theory. Considering this concept a purely mathematical one, he restricted himself only to the formula of calculation of the amount of information. The “father” of cybernetics Wiener, did not know the answer either, its determination he brought to the phrase: “Information – is information, it is neither matter, nor energy. Subsequently, the informational theory has actively developed. There appeared many areas: statistical, semantic, qualitative, algorithmic and others, but none of them will give an adequate answer to the question what is information and how to properly measure and interpret it. The problem remains unresolved up to this day.

Quantum – vacuum picture of the world straightforwardly points at the direct and the same with the matter role of information in the formation of social organism. A special role is played by nonlocal information. We know that within the materialist philosophy there has been occurring a weak, extinguishing at times, controversy about two different approaches to information, which is continued for over four decades. The attributive and functional concepts of information are opposing one another. “Attributivists” qualify information as a property inherent to all material objects as the attribute of matter. “Functionalists”, by contrast, associate information with operation of self-organizing systems, believing that information appeared only with the emergence of life. Definite controversy in one of the fundamental generally scientific concepts, which is still not resolved, significantly hinders the process of comprehension of social reality. Since we can not continue working on the problem in such an uncertain approach to the information, we proceed from the fact that during the presentation of noumenal world information is as complete expresser of its properties as the matter to the view of the phenomenal world. This our solution directly follows from the picture of the world explained above. It shows how substance and information interact with each other. Based on the interpenetration of the material and the spiritual into one another, “pure” materialists always will mention evidence of the fact that information is an attribute of matter, and

researchers of the opposite direction can in good conscience claim the opposite, namely that the matter, on the contrary, is the attribute of information.

Thus, the latter ones, as known, view the proof of their rightness in fact that the signal is the expression of materiality, while semantics expresses spirituality. In *this research we will use the term "information" as the expression of intelligible matter, i.e. it performs the same function as the one performed by the substance for the world of sensible matter.* It means that we are interested primarily in the **axiomatic aspect of information, capable of forming a system of norms of social reactions (trans-actions) in a human.** Due to it, he/she can effectively comprehend the world of spiritual values. For us information is a kind of a functional organ, which itself does not exist until the emergence of the cause that induces the Universe to move in the vertical plane. In the course of the present study we are based on the concept of information, recently proposed by the mathematician and philosopher M. Buhrin. His theory is based on two systems of principles. The first system answers the question, what information is and what are the laws of its function, and the second one considers the means of measuring of information.

For us it is crucial that M. Buhrin based on the first concept, came to a very important conclusion, which rejects the traditional views: information in its pure form does not exist. However, this "nothing" can be expressed and will act like "something" in action. It is just like a ray of light, it is invisible, it shines, makes the bodies, which appeared under its exposure. This means that *information is the result of a specific process of second nature, as it is the functional thing.* We have to find a process or processes that, which due to this view of the nature of information can appear in a completely new look. It is especially valuable that, based on another hypothesis, he proves the difference between knowledge and information. They are completely different things. The conclusion that at the first sight seems unusual is entirely new to science and is convincingly argued by M. Buhrin. Not going into the details of the author's argument, the essence of his main idea can be formulated as follows: knowledge is similar to matter, and information is similar to energy. Such a correlation of the concepts of matter and information is quite suitable for justification of the morph of the social organism and explanation of the process of procreation of other organisms by the one. Moreover, in our opinion, the author of the above mentioned concept proves that

in some cases there can be reducing of the amount of information, and in the other cases its amount remains unchanged, and in others there can even occur the increase in the amount of information.

Finally, the last point why do we use M. Buhrin's information theory is to achieve the general goal of our research. It concerns those information processes, in which the information appears as a value. This means that movement of the Universe in the vertical plane (let us repeat that it can be the spiritual development of a human, groups, ethnicity, nation or people) is based primarily on the changing of the quantity and quality of information. The latter one means that the spiritual life occurs within the coordinate system "values – sense." A living organism, as derived from the material nature, acts within the dichotomy "need-activity". Let us mention that in the material forms of life that corresponds to the coordinates of the "space – time." Then, of course, arises the question *in which is of the coordinate systems unfolds the social life?* What is the role of the space, time, value, sense, need and activity in ensuring of the self-motion of the social life? Here more questions arise.

The truth as always is in the middle of the fringes of misleads. Recognition of the ontological *independence of information is not something unexpected, because the ontological foundation of our world, according to the previously justified our working hypothesis is twofold ideal materially single substance, the quantum vacuum.* So we view the concept of information as a complete philosophical category. We will continue operating with the notion of **information** further on, distinguishing between the **potential** or **structural** (genotypic) and **kinetic** or **operational** (phenotypic) information. Classification of information according to the mentioned peculiarities has almost become universally recognized in science.

Our ability to understand the phenomenon of self-regulation of the social organism was negatively affected by the long-term abandoning by the official "*Marxist-Leninist*" philosophy proceeding from purely ideological reasons, of cybernetics as a science, which can reveal the origin of management mechanism as a specific form of material process (the movement of matter), closed by information feedback connections, which ensure not only the preservation of system stability, but also its self-development [See: 1, 293]. As a result of this neglecting, in the philosophical and economic literature there still exist inadequate definitions of management as asymmetric one-direction impact *of the subject on the object.*

Many authors continue to ignore or simply do not understand the determining role of *feedback* in the management processes. According to O. Krushanov, for example, feedback is not “the most important feature of management” [103, 247]. Moreover, even *Philosophical Dictionary* (1991) interprets management without the involvement of the notions of feedback, adaptation and self-organization. This understanding of the management phenomenon by the philosophers is not in the scientific, but as it has previously been, in the ideological, confrontational plane, as allegations are still considered substantial, according to which “in practice there are two types of control: the spontaneous and deliberate (planned).” It is clear that adhering to such an ideological methodological guideline it is impossible to come to understanding of the significance of the phenomenon of self-regulation for the processes of self-development of the social organism.

Morphological body can exist in various states: from extremely uncertain chaos to complete structural ordering. The first condition is defined in terms of thermodynamics and information theory as *the entropy* and the second as *non-entropy*. Let us mention that the entropy in the theory of information is interpreted as a measure of uncertainty of the condition of an object or as a measure of lack of information, if it is about the social organism as a whole system. Entropy is a function of probability. Its rate tends to zero if the probability is close to one, and becomes infinite if the probability is zero [See: 97, 690].

Social science borrowed the idea of social entropy introduced by I. Prigogin in 1945, the so-called fourth basics of thermodynamics, who was the first to formulate the laws of entropy processes in open systems. Wiener’ cybernetics and the general theory of systems by L. von Bertalanfi are mostly justified by the mentioned formula. Sociology also takes advantage of the concept of entropy: the works of J. Miller (1953), Rothstein (1958), Buckley (1967) analyze the organization of society in terms of entropy and non-entropy. The verbal entropy models for theoretical analysis of society were successfully used by Klapp (1975 ) Halting (1975).

But most fundamentally to the problems of social entropy approached Professor K. Bailey from the University of California, who in 1990 released the book *Theory of Social Entropy*, and the following year developed this idea in the” New System Theories in Sociology” [See: 13]. As it was correctly noted by M. Kuzmin, evaluating the

place and role of C. in the development of problems of social entropy, it is Bailey's priority in applying this idea to the sociology and ecology [See: 104, 249].

Regardless for the authority the idea of equilibrium which was dominant, as is well known, in the public consciousness from 1850 to 1950, and the authority of which was supported by the efforts of Spencer, Hobbes, Pareto, La Chatelier and Samuelson, Cannon and Parsons, Homans, Stingcombe and Miller and well-known scholars, as Podolynsky, Lotka, Bogdanov, Kondratiev and others, who vigorously defended the idea of dynamic balance of the living and other self-organized systems. Today in our national social science there have finally emerged the first works, in which the issues of *social entropy* are discussed.

Among the authors are Ahiyezer A. G. Holts, Y. Kanygin, V. Mazur, A. Nazaretyan, E. Sedov, Y. Surmin and others [See: 146].

Verbal analysis of the dynamic state of society with generators of entropy (noise, flatness, disinformation, etc.) made by Klapp is an example of the productive use of entropy-non-entropy model for the correct analysis of human communities at the organism, psychological and sociological levels. Halting used the concept of entropy to analyze conflicts in society and among nations. Bertalanfi used this term as a synonym for the category of "order." In contrast to these authors, Bailey uses the concept of entropy to determine the status of system of public relations. As the equivalent of entropy here he uses the degree of presence of life in a certain society. For measuring of the level of entropy of the society K. Bailey formed a chain of interrelated variables: global (people, information, standard of living, technology, organization) constant micro variables (gender, race, age) and changeable micro variables (income, education, location, habits, work, etc.).

Unlike foreign authors, local researchers, for example, Kanygin and Kalitych, interpret entropy as a measure of distance of a human community from its optimal level of functioning. Chernenko and Chernyshenko, for example, correlate the notion of social entropy with the measure of economic and social freedom.

*All of the above mentioned directly indicates that the era of equilibrium has ended and the era of entropy has arrived, bringing a necessity and even inevitability of recognition of evolutionary changes of the system of social connections as a sequence of bifurcation transitions.*

The notion of non-entropy as a measure of organization, ordering of social objects, is complementary in regards of the concept of social entropy. Non-entropy and information are considered analogous, i.e. information is inextricably connected with the notions of process and management system.

When studying the connections between the social integer, the most complicated and the most effective epistemological and heuristical methods are implemented when examining the process of *ontogenesis*, when evaluating the development of a certain organism during its individual period of life. The most complicated here is the choice of the methods for evaluating, at the least of *four aspects of the above mentioned process*. The first of them is the defining of categories, such as functioning from development. Due to that fact the types of connections, which are impossible to analyze the social organism without, have already been enlisted, we can now reveal the specificity of each phase, which means, differentiate them. This deprives us of the necessity to overload the thesaurus of our research with the semantic units.

Let us express some more crucial to our mind considerations. At present, the typical feature of the development of dialectic view's vision of the world is the synthesis of knowledge and transition from the local ideas to the transparent integrating idea of development, formulated based on the concepts of reflection and information which envelops all the stages of development of the objective world. Meanwhile, in the native philosophical literature when discussing the issues of contents and place of the category of development in the system of materialistic dialectics versatile opinions are expressed, beginning with one-sided narrow-local interpretations of development, considering it a local process, local form of movement peculiar to only certain forms of reality. For the most part, only three significantly different interpretations of development are disputed on: 1) as a world circulation of matter, 2) as the unreturnable qualitative alterations, 3) as perpetual transition from the lowest level to the highest one.

We will return to the correlation of processes of functioning and development within the ontogenesis and phylogeny of a social organism. Here we will confine to the record of what differs the processes of functioning and development. The development of a social organism differs from the process of functioning due to the fact that the first process is significantly detached from the simple change of con-



ditions. Here the moment of development is not only its self-revealing of the social, actualization of its potential, but a change of conditions based on the impossibility of preservation the current form of functioning due to certain reasons. Functioning for the most leads to a certain ability of revealing of the inner organization of elements and potential of a social organism, while the development leads it to the evolution and transition from one type or kind to the principally different one. That is why the laws of development, for the most part, function for the evolution, while the laws of functioning work for the organization.

The second aspect is connected with the necessity for us to use such a category as process when researching the ontogenesis of a social organism in order to enable the differentiating the stages of its self-revealing.

It is clear that the moment of conception or the stage of origin of a social organism will be the hardest to comment on, i.e. there needs to be a verge drawn between the social life and non-life. In other words, the conditions leading to the origination of that specific clot of the social material need to be defined, from which, due to the certain factors of social development, will originate some kind of a formation, which will be possible to define as a “social organism”. As it is known, in biology, this embryonic formation, which later transforms into a living organism, is a zygote. We will also need to provide evidence to the necessity and importance of the stage of a zygote in the history of origination of the social organism, i.e. during the conception namely every organism inherits what other organism, begetting it, contain.

The central concept of our study, the “social organism”, requires from a researcher the implementation of such research methods, the utterly specific terms, such as homeostasis, homeorhesis, and homeoklasia. At this point there is a necessary to explain in detail, i.e. these are completely new to our native social philosophy, concepts.

Since the object of research is a living system, which, naturally, contains such a peculiarity as patterns of self-development of a living matter, then in the ontogenesis after the stage of emergence the stage of homeorhesis takes –place. In the course of this stage the formation of the social organism occurs. It needs to be distinguished from the stage of homeostasis. G. Yugay in his work *The General Theory of Life* distinguishes the above mentioned notions as follows “If homeostasis means the constancy of a moving equilibrium, then homeorhesis means the sustainability of development of a living

system with the changes in it, including the transition from one type of equilibrium state to another, which means that homeorhesis encompasses homeostasis as well” [210,137]. Further on he continues Homeorhesis can be distinguished from homeostasis by many vestiges. Firstly, homeorhesis is more dynamic and functional in its nature, when homeorhesis is a preservation of an equilibrium state by means of auto regulation. Homeorhesis – is an autonomized process of new formation and self-organization, meaning that the change of state, even the homeostasis state, leads not only to achieving of new formations, but also the stabilizing of forms (I. Schmalhausen). Second, if homeostasis persists within certain variables, then homeorhesis changes all the variables of a system by means of their dynamic change (new formation). Unlike homeostasis, which does not cause the emergence of new formations, homeorhesis leads to their appearance. Thirdly, homeorhesis assumes the changes throughout the whole process of system development, leading to achieving of the final result” [210, 137–138].

It is important to emphasize here that the notion homeorhesis of a social organism does not characterize a self-regulation, but a higher level of accommodation of a living system – the automatization, which of a paramount significance for the advancement of Space and which is a synergetic self-organization.

The of concept of homeorhesis is very close in meaning to the concept of system genesis by P. Anokhin and stabilizing selection by I. Schmalhausen. G. Yuhay correctly, to our mind, stresses the difference between homeorhesis system genesis, seeing it in the fact that system genesis rather focuses on the final stage, when homeorhesis concentrates on the whole development process.

Social organism, as evidenced by history, ages with time and eventually dies. In terms of catastrophe theory, the aging of a social organism is a gradual quantitative accumulation of systemic contradictions, and death (necrogenesis) is a qualitative skip towards the “new entity”.

Systemic contradictions, connected with the aging of an organism can not be resolved within the organization, enabling its vital functions. Death – it is not a qualitative skip from one organization to another, but from an organization to chaos. V. Voitenko says that “the systems, which are not able to resolve the emerging contradictions, may be called the final organizationally, and the process of their increasing destabilization may be named homeoklasis” [41, 37–38].

The vanished civilizations, the collapse of the Soviet Union, Yugoslavia, and other social organisms, today demonstrate that the term homeoklasia is right to exist within the social science. It should be an effective means of studying the social organism.

Development of the concept of system aging, relying primarily on the study of its organizational prerequisites, rather than phenomenological consequences, can be traced from antiquity till present. The most accurate formulation of it belongs to A. Bogdanov (1927) who observed the aging within the framework of his “common organizational science” (tektology). A. Bogdanov’s view of a living organism as a “system of organized energy” can be extended towards the social organism as well. His main thesis is that the system’s differentiations cause the system’s contradictions, meaning that the end development means the end of formation of a system with all its attribute advantages and disadvantages; and aging is a natural change of a mature system, the direction and pace of which depend on the balance of its qualities.

It seems surprising that scientific communism, which proclaimed the demise of such social institution as the state, has not been able to study this process from the theoretical point of view for many years of its existence.

Otherwise, now we would have an effective epistemological means of analysis of social phenomena. However, in our research we have to borrow a methodological tool we need from the evolutionary biology. This tool is the concept of homeoclasia, which we will use to identify the process of system destabilization of a social organism, which finally causes its death. At this point, homeoclasia is viewed as a logical model of aging of a social organism, and social age is a quantitative model of homeoclasia [See: 42, 124].

*The third aspect* is related to fact that in an instrumental study the differentiation between categories as “organism” and “mechanism” needs to be made. It is caused by a significant increase in the theoretical level of modern scientific thinking. It is required of the contemporary social science not only to observe a social phenomenon from the dialectical point of view, which means to observe it not as an immutable, complete process, but to analyze it as a process.

Beginning with Hegel’s times it gradually became standard, while the process of social phenomenon itself is to be viewed as a dynamic factor in its self-development. Therefore, the contemporary approach to the studying of the social world assumes separation of it into

elements, conducting of a theoretical reconstruction of its structure and subsystems. It also requires the explanation of principles of their interaction, i.e. requires proof to the mechanism of self-motion.

The complexity of achieving such a level of philosophical reflection is that there exists a certain discrepancy between the set of categories used in philosophy to describe the phenomena of second nature and scientific ideas of the structure of the Universe. Moreover, similar “gaps” exist within the social sciences, especially between the categorical tools used for the analysis of the second nature and noosphere. *If we can not conceptually explain self-development of a social organism by philosophical means, whatever efforts was put into it, will be undermined in terms of the needs of contemporary social theory and practice.*

The notion of “mechanism” is the key concept for evaluation of the dynamic aspect of a social organism. With the introduction of this term into the methodological tools of a research, the philosophical analysis of the problem is brought to its potential (in terms of theory of comprehension) limit, since after the explanation of interaction of elements within the mechanism of self-development of a social organism, nothing more can be added on the merits.

As it is known, the term “mechanism” came to the field of study of social phenomena from the fields of engineering and mechanics, where it originated, and from biology, where it has been reliably working for quite a long period of time (e.g. a mechanism of selection, succession, etc). Within a social organism it penetrates all of its organs and systems: economic (market mechanism, pricing), social (mechanism of reproduction, social security), political (state regulation) and spiritual (spiritual renewal mechanism) and others. Though, if a new organism could be opened within the social organism, the philosophical side of it would mean recognition of causality in the social world [See: 88, 23].

*The mechanism is not equivalent to the organism.* Many researchers have emphasized this point, Schelling for example, who once wrote that “the world is the organization, and the general organism itself is a prerequisite (and thus positive) of a mechanism. Certain sequences of causes and actions (which create the visibility of a mechanism), viewed from this point of view, disappear as infinitely small lines in the general circulation of an organism that lies in the basis of the movement of the world” [205, 91]. O. Spengler in his work *Decline of the West* also outlines the distinction of these two concepts [See: 208, 481].

Organization is not a mechanism. According to Vernadsky, “organization is dramatically different from the mechanism due to the fact that it is continually in formation, moving all of its smallest particles of material and energy” [39, 15].

In this issue we rather just stand on the merits of the case definition given by N. Moiseyev in *Man and the Noosphere*. He writes: “When saying the word” mechanism “we mean some set of logical relations, procedure of changes, crucial for the emergence in any evolving (e.g., developing) system” [141, 43]. The main features of the social organism are the goal, the means of achievement, interconnectiveness, memory, information and others.

*So we dwell on the fact that the term “mechanism” when it is used correctly and its content is covered completely, will let us reveal the dynamic aspect of the process of ontogeny firstly, and secondly, the process of phylogeny of a social organism.*

Finally, the *fourth aspect* is related to the fact that integral functioning and development of the social organism as a self-regulated object appears from the outside as its *self-motion nature*, which we understand as the quality and direction of self-revelation of the internal content of a certain phenomenon into the external environment. Therefore, the notion of “nature of self-motion” is also a methodological tool of our research. Partial change in the nature of self-motion of a social organism is the moment of its transformation within the framework of an established morphological structure, i.e., without changing of the basic parameters. Systematization of characters(types) of self-motion would be necessary to offer within this research. However, we do not have methodological tools for doing so yet. It seems, they will have to be created in the process of logical analysis when theoretical contours of the social organism are outlined more clearly. *Зараз же про це говорити завчасно.* At this point they are too early to be discussed.

After the explaining of the mechanism of self-motion of a certain social organism, and establishing of variations of its character, the formulating of the Basic Law, which livelihoods of family of social organisms conform to, will remain our primary goal.

At this point, we can finish selection of tools for analysis of internal connections of a social body, i.e. above mentioned philosophical categories enable intact description of ontogenesis of a social organism of any kind and level. Now there is a necessity to progress to

the formulating of methodological tools for the analysis of external connections of a social organism.

This means that another significant step towards methodological provision of the logical analysis of the issue should be taken – to choose the tools for the analysis of external connections of a social organism, which are implemented, as it is known, in phylogeny. In this regard, it becomes clear that the category of “phylogenesis” is the primary means of comprehending of the problem of a social organism at the final stage of research.

The concept of understanding of phylogenesis as a sequence of ontogenys has been formed in science. Phylogenesis, as it is the most widely understood, is the historical development of organisms. Furthermore, according to F. Engels, the history of human society differs from the history of nature “only as the process of development of self-conscious organisms” [129, 551]. At this point, historical science can and should speak. Moreover, there is no need to mention different points of view on the correlation of ontogeny and phylogeny, i.e. there has been much debate on the issue in biology and a single conclusion was reached, that any being, and thus social being including, in the course of ontogenesis goes through all of the stages of phylogenetic development, and phylogenesis, in return, is based on the organic integration of certain ontogeny.

As it is known, the process of phylogenesis is studied by a special science – phylogeny. In this regard, its categorical tools should be included in the complex of tools of the research. Phylogeny as the science of historical development (phylogenesis) of the world of organisms, their types (sections), classes and groups (orders), families, genera, species and individual organs, should show the evolution of family to a certain extent as well [See: 31, 408].

Interpretation of the phylogeny as the changes in phenotype of social organisms, which are involved in natural selection, enables detection of the process of development of any systematic group within the family of social organisms that we will call phyla. All the complexity of perception of this thesis is that phyla can be visualized by only some, and sometimes even by only one social individual. However, this verity does not affect the quality of development of a social organism in the phylogenetic perspective. Clearly understanding this fact, in the conclusion of the 2nd edition of *Capital*, K. Marx cited the remarks of the Russian book reviewer. To his mind, the true meaning of the book was “clarifying those private laws, which emergence,

existence, development and death of a social organism and replacement of it by another organism, the higher one, are conformed to” [See: 186, 21].

The inclusion of the category of “phylogenesis” to the analysis of a problem of a social organism automatically brings us to deepening of understanding of dissipative nature of a social organism that its most important attributive feature. Structures of this type may emerge randomly only at maintaining of a constant exchange of matter, energy and information between the system that is being self-organized, and the environment, which is organizing. “The concept of “dissipative structure”, – according to I. Dobronravova, – means a structural duration of the whole, which became open towards the environment, which it had been generated by, and reproducing itself in a constant exchange of energy and substance with the environment” [68, 86]. If it is proved that living organisms are special dissipative structures, the social organism too, due to substantive unity between them, should be viewed as a stable integrity that is in constant interaction with information, energy and material flows, circulating in Space.

Recognition of this organism as a dissipative structure means that the formation of this kind exists as a continuously operating self-renovate system: it does not simply exist, but it always subsists at a state of continuous advancement. In support of this facts, recognized by science for another species, physical organism, can be given.

For example, L. von Bertalanfi back in 30–40 years of the XXth century, constantly stressed that any living organism is an open system, the very existence of which is determined by constant flow of energy and matter through it. I. Schmalhausen who researched fundamental dependences in physical organism, adheres to this same position as well. K. Timiryazyeva evidenced the same: “the main feature characterizing organisms, which distinguishes them from non-organisms lies in the constant exchange between their substance and the substance from the environment. An organism constantly captures the substance, converts it to a similar one, digests it, assimilates, changes and excretes“ [See: 8, 431].

This process is present in the social organism as well with the principal difference being that here the exchange occurs mostly not with substance, but with information. Mastering of information means transferring it to the state of knowledge. And we will have to determine in the course of subsequent logical analysis, what are the social

organism's exchanges with the environment and how they occur. It probably has a specific form of product-exchange with the environment that gave birth to it, as well as with other types of organisms.

"The connection of internal and external for dissipative structures, as for open stationary integrities, remains very close, and the margin between them is relative. Actually, all the elements in this field become" internal for a "dissipative structure, performing certain functions being one of its parts" [68, 111]. However, elements are not yet assigned to these parts and can perform various functions, dynamically moving from one part to another. National movements, for example, in one case, act as destroyers, while others act as creators.

Social organism, as a dissipative system should be corresponded to by cosmological understanding of the environment. We are going to define it as a single space beginning that performs as a bearer of the future organization of a social body as an unlimited field of ambiguous ways to develop a family or a set of social organisms.

External relations should reflect the value of specific roles of external complementarity principle and principle of diversity in the self-development of a social organism. Previously, scientists believed they were domain of cybernetics and therefore, did not include them to the apparatus of social philosophy, and, without them, it appears impossible to explain the process of interaction of a social organism and environment.

This will enable to finally overcome one-sidedness when analyzing the sources of self-development of a social organism, i.e. here, the ideological attitude of materialism to find the source of only within a social phenomenon is creatively overcome. So far, it has been distracting attention of researchers from consequential analysis of its interconnectedness and interaction with the environment. Here comes the theoretical and ideological justification of the necessity and possibility of existence of the Iron Curtain and the Berlin Wall between East and West. In practice, as it is known, it failed. Therefore, the case of new countries emerged in the former Soviet Union territory, clearly shows that they can not achieve a breakthrough and sharply reduce the gap formed in the rate and level of their social development, without the help of more developed partners.

Studying of international relations is necessary for more complete understanding of mechanism of self-motion of social world. To do this consistent applying of the following key categories of analy-



sis of social phenomena as “*evolution, development, progress, regression, transformation and others*”, should be done. Further this will be briefly explained.

None of the researchers doubts the correctness of the applying of the category “evolution” to the study of the noosocial genesis phenomenon, which we understand as consistent complication of parts and integration of social elements simultaneously with the expansion of the overall structure, which they are part to.

Thus, evolution is an increasing sequence of “entires”, from the simplest organizational forms to the more developed and advanced. The evolutionary process has its own specific arrangements. Therefore, in this study we can not do without the application of Darwin’s famous triad: variability, heredity and selection. It is important to establish their specific distinction from the mechanisms operating in the first nature. It is clear that the selection process in the social organism, for example, occurs differently from the organic world. Social development is conditioned and determined by the influence of ideas that become more and more clear more powerful, and they influence technical and practical experience that reaches increasing perfection.

Our social science, wholesale abandoning the idea of studying social life as an organism form of existence of a logical living matter, in practice only confirms its ideological commitment to Marxism-Leninism; and thus, loses the scientific development tremendously when explaining the laws and regularities of social development. Social Philosophy and Sociology today can not mitigate the pain of birth of a new Ukraine. And the reason is that they do not recognize the possibility of application of three well-known principles of Darwin’s theory of reproduction of living organisms, namely: *variation, selection and succession*, to explain the patterns of noosocial genesis.

For this reason, there is no need to discuss the social technology of social design of community institutions and systematic, or at least their multi – criteria optimization. Even the idea of directional development as a compromise between processes of self-regulation is not cultivated in native philosophical and sociological literature.

At the same time, foreign sociology has seriously turned to Darwin heritage in recent times. Researchers, studying problems of evolution of social life, have come to a conclusion that inspiration can be drawn from biological evolutionism, they have, therefore, started developing the “evolutionary” (not “evolutionist) theory of social and

cultural changes, theory of social and cultural changes, increasingly using some results of modern biology [See: 209, 137].

To replace the earlier theories, known as the “theory of development” or “ontogenetic theory” and “stages theory” or “organic theory of differentiation”, some researchers of social processes have suggested the “theory of natural selection” and the theory of “social and cultural change” and “selective preservation”. Their authors believe that Darwin’s model of the evolution of species “reveals the analytical similarities between biological and social-cultural evolution”.

By this means evolutionary thinking progressed from the periphery of social theory to its center. In the view of researchers were the problems of the evolution of systems of rules of human behavior during the transformation of social systems, the effectiveness of the mechanism of selection, i.e. selective production of models of behavior and consciousness within a given society, and finally, the causes and nature of mutation in a family of social organisms.

For example, Berne and Dietz distinguish “p-selection, deliberately undertaken by the powers, reformers, leaders, setting rules for others, ‘s – the selection “, inadvertently created through coercion or due to the opportunities arising in the structures, which are being established, ‘m-selection (‘m-selection) that “works” through the natural, objective limitations of physical environment. For example, people can not establish regulations, violating the laws of physics or biology. They offer and the means of social selection. One of the latest their suggestions is a thesis on “the struggle for activity, i.e. for the liberation from negative coercion and expansion of positive freedom of transformation of their own society.

Despite the fact that the proponents of neoevolutionist theory of social-cultural selection claim, it is still “at an early stage of development within the system of social sciences”, it still has certain advantages, the most important being: abandoning the hard determinism finalism, fatalism, linearism, gradualism and concentration of attention on the accident, probability, multi-ways, limitations, openness (or dissipativeness) towards qualitative factors and the critical role of human activity.

In addition, the category of evolution when imposed on phylogenesis of a family of social organisms enables observation of the livelihood of an individual specimen within a certain family as a process of expedient coordination of integration, which includes cooperation, integration and disintegration. P. Kropotkin observed mutual help

among living creatures, rather than fight for survival as the primary driving force of evolution [See: 102]. He was the first to initiate the cooperative model of human society.

In this regard, not only those factors, binding the individual shaping of the body (which is marked by progressive differentiation) in a holistic process, should be explored deeper, but also the factors, determining coordination of parts in the phylogenetic transformations of the body (and we know that both these changes are marked by the progressive dismemberment) should be studied as well. Finally, the most important matter is the question how this binding mechanism historically originated and what is its role in the further evolution. This is a chain of not yet developed matters, which are of a great theoretical and practical importance. However, they all will vanish when the issue of selection in the family of social organisms is resolved. “The concept of selection, which, as A. Bogdanov emphasized, paved its way before all in biology, is, however... universal: organizational science should apply it to all complexes, their systems, connections, boundaries” [25, 178].

So, when choosing categorical apparatus for the study of foreign relations of a social organism, we find the necessity to include such tools as the notions of social progress and regress in the research. “Progress and regress are local and more complex cases of variability, common to all organisms and inorganic bodies. Transformations within a social organism are expressed even sharper than in organic nature, including human being.

It naturally follows from the laws of variation”, – wrote G. Hreyef [63, 207]. This aspect of the problem is not new. Literature shows that the idea of social progress amounts to, according to certain researches, only about 200–300 years, when other consider it has been around for over 2000–3000.

Here we are facing the problem of selection of a *critereion* for evaluating the effectiveness of self-development of social progress. The search for this reason of classification is one of the most difficult moments in the study. Without going into the issue, we will underline only that today in existing philosophical and historical literature, different points of view on this issue can be found. We will specify some of the most typical.

As it is known, A. Comte observes the progress as the development of order, i.e. the organization. Later, the same idea was developed by Stuart Mill in “representative government”, and prominent

historians Buckle and Grotto added method and theory of the teacher to the study of old and new centuries [See: 63, 155].

Except for this organic view of the social organism, which had been outlined by Aristotle, and was further developed by German Metaphysics, the doctrine by Auguste Comte on a continuous and logical progress is adjacent to the views of Condorcet who also saw the measure of social progress in the progress of human knowledge. Like I.Kant, Auguste Comte believes that the present state of society is caused by the state, with which it is connected, as result is connected with reason; and the law of social continuity he adds the social dynamics. Steps of human progress are also of a great interest within the system of Comte. This theory is subjective, drawn, as well as his sociological doctrine, from a false theory of human abilities. However, these steps are generally correct, although they still present very imperfect classification of social progress in the material, physical, mental and moral fields [See: 63, 156].

As we know, G. Hegel (*Philosophy of Law*) believes that the state of society should be recognized sophisticated to that extent, to which the individual has to do less for him/her self, according to his/her own opinion, compared to activities, generally performed [54, 270].

This statement, if translated into modern language, it should be understood as the criterion of social progress is the level of social division of labor.

Russian writer and thinker P. Tkachev, for example, writes on this issue as follows: "Putting in probably complete equality of personalities ... and bringing the needs of everyone in perfect harmony with the means of their satisfaction, so the ultimate, the only possible goal of human society, the utmost criterion of historical social process. All that brings the society closer to this goal, is progressive, all that leads away is regressive. Any person who does theoretical or practical work for this purpose is progressive; the one who works in the opposite sense or pursues any other goal is the enemy of progress" [180, 508].

Classics of historical materialism saw the criterion in combination of means of a worker with the means of production. They even introduced a special term, "formation" into circulation of social science. This is a proverbial point of view in our philosophy that is why it does not require extensive comment.

In the general theory of life based on the thesis that the main integrative function of life as the integrity within the biosphere is its

adaptation to space environment, the point of view is being justified that the most important point is the economization of energy. G. Yuhay writes: "Biochemical adaptation as the essence and, therefore, the main criterion for determining of the type that finds its clear expression in energy savings, mainly in substance exchange" [210, 151].

Modern philosophers hold a unique position on this issue. Yes, they have recently formulated "objective criteria of progress," which claims that the most essential in the functioning of autonomic systems is their activity towards the environment. "Proceeding from it, the degree of activity of autonomic systems: if the activity increases, then there is progress, if it is reduced-regression, can be used as an objective criterion of progress of governing forms" [138, 226]. Cited formulation, in our opinion, represents the unsystematic style of thinking, and we agree with R. Abdyeyev that it is not completely proper. "Activity towards the external environment" as a criterion of progress even sounds wrong, because it assumes aggression to the environment. Indeed, according to such a criterion, predatory destruction of nature and the evils of fascism can be considered the progress. A famous dictum sounds in the same sense: "We can not expect mercy from nature, our task is to take them". All this is nothing then the activity to the environment. R. Avdeev writes about this as follows: "Modern science identifies the development of systems with the level of reflexive ability, connected with comprehending not only of the environment, its parameters and possibilities, but also of subject itself, his/her self-knowledge, including the assessment of interaction of subject with the environment" [1, 237]. Here, as seen, the progress of forms of governing is indirectly suggested as a criterion of development of systems or social progress.

This is not an exhaustive list of the available literature on approaches to this issue. So we expect no easy task, either to prefer one of them, or to define such a ground, which would dominate by heuristic features all of the above, as a criterion. Logical analysis will help to research this issue. The concept of "progress" and "regression" are equally necessary for studying of the problems of social organism. Here, we need to stick with laws, discovered in the relationship between these categories, regarding the world of natural organisms. The last known were thoroughly examined by A. Syevyertsov. It is obvious that without the concept of regression it is to impossible to explain *mutation* not only in ontogenesis, which means mutation

in relation to a certain social individual, but also in a family of social organisms.

Moreover, the latest fact directly indicates the need of implementation of such category as death of a social organism to this study, because one can only wonder which sequence and internal law of collapsing of a social body of old and new time adheres to. Here, the sense of regression we see as the fact that the function vanishes before the social body or total social whole. Here we will restrict ourselves to consideration of this aspect by stating of a new working hypotheses, which we hope to prove in the course of logical analysis. It means that regression phenomenon in a social organism can be seen only when there is a discrepancy in rates of development of specific functions. For example, the principle of residual allocation to culture (read-development rights) under the Soviet Union conditions led to the disruption of the whole system. As if to warn us, O. Bogdanov wrote on this matter: "The power of the body is in strict coordination of its parts, in strict congruity of divided and interrelated functions. This line is kept at the growth of technological differences, which runs constantly but not infinite: there finally comes a moment when it can not completely desist and begins to decline" [27, 24]. Regression comes from the most fractional and higher to the elementary and lower, social formations. No coincidence that in the Soviet Union the Communist Party first collapsed as the ruling party, and then the disintegration of state and economic systems began. Under normal conditions, if one can call self-disintegration of a country a normal condition, the higher bodies are destroyed faster than lower ones. In any case, bodies live longer than their functions, but then they are only "imaginary bodies" [See: 63, 254]. Defeat of a social organism begins with the self-regulatory system. Not coincidentally, that political forms disappear first in the course of public calamities. Historical analogies come to mind at this point themselves.

The fact that in nosocial genesis disappear whole civilization, dissolve the countries and die once powerful states, is well known from history. However, the same process continues even today, as the destruction of the primary social organisms in the economic sphere is happens continuously. And not only in Ukraine, where production organisms come out to the world already stillborn. Here's how Kadzuma Tateyisi, the founder and head of the famous Japanese corporation "Omron", in the book *Eternal spirit of entrepreneurship* dwells on this issue: "In Japan, for example, the endless variety

of businesses that could not adapt to changes, disappeared like bubbles. Strangely enough, this process no one paid attention. Unlike human, enterprise, which ceased its activities, leaves behind no memory” [85, 59].

However, regression of a separate organ of a whole society does not assume the general return movement of social evolution at all, because under these circumstances, regression of one organ is linked to the progress of the other organ, which functionally substitutes it. As a result, none of the gains of the previous era finally dies. Old public organs regress and disappear, but in return, the new ones emerge and develop, and under favorable circumstances can reach higher, compared with the old ones development. It would be useful to monitor how the mutation of functions of components of a social organism occurs in the course of the special historical research, so that a coherent picture of regression of a social body can be seen. But this movement takes place in the plane of historical space and time. Nevertheless, a social organism at the same time is in space or geological movement.

In order to reveal the movement of a social organism within another plane, namely in the plane of the space movement, the known spiral of development should be applied. It is only unclear, which one: the one that expands, suggested by the classics of historical materialism, or the one that narrows, proposed by Abdyeyev [See: 1, 102–114]. Therefore, in the present study it necessary to explain their purpose and limits of survival.

Further on in this study, it is necessary to consider the ecological niche, within which runs the family life of social organisms. This number of organisms mastered as it is shown below, a specific area that does not only have the original nature and properties, but also its own limits. It is believed that the tool of taxonomy was first used in the study of social objects by a group of researchers led by T. Zaglavskaya [See: 173, 520]. It is also used by V. Nalimov. It is very important for us to establish its parameters and basic attribute properties. Niche breaks into taxons which life of certain types or even individuals of social organisms passes in. Here the nature of interaction of social organisms found in the same taxon, and also between those who are in various niches of noosphere, should be explained.

Social organisms, due to a mechanism of transformation, i.e. the change of some settings without changing the appearance, systematically either rise to more favorable taxa, or descend to adverse

conditions. Our task here is to find the key to the formation of taxa and explain their fundamental difference. Here we do not have a methodological tool yet. We will have to create it later on, when the limit separating one type of social organisms from the others is found.

Finally, we should establish a dominant trend of self-development of the planetary social organism, which contains all the knowledge available to our comprehension of the social world. It is clearly, that the unity of mankind as a species of *Homo sapiens* from the very beginning of human history is of no doubt. But humanity as a single planetary social organism started to form only beginning with the era of global capitalist market, and even now this process is far from being completed. This is exactly what Karl Marx meant when writing: “The world history has not always existed; history as world history is a result” [135, 47].

History is gradually becoming a world-wide, the unity “of the world of people” is being formed. At the end of the XXth century it became clear that no country in the world was a self-sufficient organism. Therefore, the basic laws and regularities, which vital activity of an individual social organism conforms to, can only be revealed in phylogeny. Ontological analysis tools include *the trends* shown by the social world in the course of its self-development.

Finally, the last element we intend to discuss in this study as an element of cognitive tools of the research, are the laws of phylogeny. They need to be found and justified for the explanation of the behavior of a family of social organisms, not only within our planetary system, but the Universe in general. It is natural that in the course of the study of the process of development of attribute characteristics of a social organism, we will actively apply the basic laws and principles of dialectics. However, not all of these laws have the same heuristic potential in this case. Stating this, one needs to see that the law of negation of the negation in the processes of self-organization of complex information structures is revealed more actively than the other two well-known laws of dialectics. This is due to the fact that the number of conversions here can be more than three, and the phenomenon itself in the course of its dialectical negation does not become its opposite right away, but in the interim, but higher level of organization, a new qualitative state. This position will be explained in detail in the course of logical analysis.

Development in nature is a chain of dialectical objections, when not everything can be equally negated. Any objection, rejecting the



previous level while preserving everything positive they contain, carries out non-entropic selection, creates the ultimate order, increasingly concentrating the most pressing (valuable, living) elements and the most apt living structures in the higher branches. Negation of the negation as dialectical law in the processes of self-organization of noosphere considers the aspect of aim setting and conducts non-entropic selection that underlies the viability and harmony of a living nature, technology, society and thinking [See: 1, 281].

Therefore, in the above mentioned view of this law (negation of the negation) expresses (and reflects) dialectical conception of development to the most full extent. However, the basic laws of dialectics are only the means of understanding of laws of phylogeny, and we must bear it in mind. The law of phylogeny is a special law. It will be the law synthesizing the regularities of self-development of the second nature. There can be one law or more. Thinking of nothing in advance, we can now only put forward the hypothesis that they will be similar in functions to the first and second laws of thermodynamics, which explain the life of the material world.

In addition, there exist a lot of other issues that can be explained, only by realizing the way of behavior of a social organism in phylogeny. The most pressing of these include: how to combine the integration processes within the framework, let us say, of Europe that is building the European House, with the differentiation of social material that was destroyed by the Soviet Union as a giant within the coordinates of the Eurasian space.

Only with the help of laws of dialectics it can be shown how a qualitatively new information civilization steps forward on the arena. Its pace is truly flood. Originated in the 20ies of the XXth century in the bowels of an industrial society, it gave its first germ in the 40ies years, and in the 50-ies there has been much talk about the approach of information economy and transformation of information in the most important merchandise. In the 60ies he there were prophecies about the transformation of the industrial society into the information one. In the early 80ies the most developed countries have already stepped on its first step.

During the 80–90s of the XXth century the main principles of information civilization were formulated: *information, management, self-organization* (Toffler, Melvil, Ursul, Abdyeyev). Information phase of development required not only wide-ranging and harmonious, but also universally developed human. Its main asset is the

emergence of a more universal moral unifying connection between people, much wider than previously existing connections between them, represented by the papacy or pure profit, the gold cells. But they have to answer the most important question: *what is the way or path of the planetary social organism?* Knowing the answer to this question, it becomes possible to make beforehand corrections in the functioning and development of contemporary social organisms in order not to expose ourselves to unnecessary risk of being grinded in a geological disaster.

At this point we can stop the analysis of philosophical and methodological part of research and progress to the *epistemological analysis* of social phenomena.

## Epistemological analysis of the social world

### 2.1. The origin of the social phenomenon

Explanation of genesis of second nature assumes showing of the origin, occurrence, and in the broader sense – birth and the following process of its development as a specific phenomenon. Moreover, it needs to be done in the form of theoretical knowledge of the substance that underlies the universe. It should be considered, that social phenomenon is determined by two factors: *the basis and conditions*.

First, let us consider human as *the basis* of social world. Our approach is that at a certain level of the organization of the universe, as a result of natural selection occurs the “separation” of organic kind, a human that becomes a starting point of a new namely, the social phase of Universe movement. A human here is inexhaustible. But a creature being able to convert all the conditions of its origin into the means of its development becomes self-emerging as well as becomes and subject of its own generation. This explains the uniqueness of human on the planetary level as a basis of social world [See: 19].

The ratio of substance as the grounds for everything actual-flesh should make its own discoveries for itself. And we tend to treat the transition of phenomenon of the biosphere into the noosphere that way. And then it is just a transition state, to resolve the contradictions of which serves the process of anthrop social genesis that finally leads to the formation of a subject with the universal flesh organization capable of really causing yourself.

Thus, the ratio of the substance as a base for the world to itself in the form of essential result of its development is a universal relevance of reality itself, subject to which becomes a family of smart individuals. But then even the quantum vacuum, which is an embodiment of

flesh, and the nature of individuals are the poles of this substantial attitude. It is not only a prerequisite for being of the kind, but also the self of its self-development, thereby emerging as universal: the being of individuals as thinking beings is impossible without being caused by it. Figuratively speaking, beyond this ratio, they are **nothing** but when being a part of it – **everything**. So being like thinking individuals means “to include” a general ratio, to be a subject of universal field.

Therefore, not a family itself is a valid integer, but its unity with the cosmological process of its formation, in dialectical relation to the overall structure of the evolution of the Universe and its quantum ground. As actual-flesh objects, thinking subjects reproduce the internal contradictions of substantial relations in themselves. In this sense family contains “outer code” that we have to decipher.

Dialectical “transformation” of the cause into conditions, the reason into consequence, the general into specific, grounds into result, is a general law of formation of interconnected systems, from cosmological to the social. In accordance with this happens the converting of the biological objects and forms of their interaction into the relatively closed world of social reality that is constantly evolving. And, in the real process of development the total raises the whole mass of all the previous content, and not only does not lose anything from the dialectical movement forward, does not leave anything behind itself, but also carries everything acquired and is enriched inside itself” [50, 306–307].

This assumption is correct, but, in our opinion, is not quite accurate. If social life is a phenomenon of outer scale, then the reason that it bore, the power should be the same. In this regard, during the genetic analysis one should be extremely attentive when defining of the *grounds and conditions*, and this is a very difficult task.

Based on the works of V.I. Vernadsky, Peirre Teilhard de Chardin, E. Leroy, and then the biota of living matter should be chosen as the reason for the existence of the social world. Thus, it is possible to consider that living matter is the source that generates a second nature. The living matter contains all attribute qualities for this. We mean its everywhere and continual activity. In the history of philosophy the activity of substance and its manifestations is defined as “vitality”, “momentum to the movement” (Hegel), “the active side”, “the active ratio” between the poles of dialectical contradiction, as

“energetic, tense form, which leads to solving this contradiction” (Marx), “repulsion”, “activity of functioning”, “self-reaction force” (Engels) “driving force” (Lenin).

However, only the activity of living matter as attributive quality, it is not enough for the social world to emerge. It is necessary that its another fundamental quality, wisdom, is fully experienced. In this regard a new working hypothesis seems fruitful, according to which a wise living substance, which must contain a sociality in the potential form, is the ground for noosphere. The established is only that, the case here is the objective social world, that left it a ground and developed in Genesis. *Then the ground should be treated as subjective social world that exists in the structure of living matter in the form of potential.*

Thus, we clarified that particular subject in the biological sphere, which is when the contradictions between the inorganic and organic are removed, generates superorganic or social form of existence of the Universe as a basis. And the task of social philosophy is to reveal the mechanism of removal of this contradiction and thus to understand the nature of the social world as a wild form of self-development and life of macro objects.

This problem has a solution. In the course of a special analysis, based on patterns of morphogenesis, it was shown how in the human body ripens and stably operates the system of field substructures for its effective living as a reasonable living substance.

In his specific substructure, in return, arise, develop and stably operate original information elements, which in the psychological literature are called *functional bodies*. The fact that everything works as described, is proved by psychological science. For example, V.A. Zinchenko and A.E. Morgunov write the following: “In our domestic traditions A. Uhtomskyy, A. Bernstein, A. Leontiev, A. Zaporozhets to functional, rather than anatomic-morphological organs added live traffic, substantive action, the integral image of the world, attitude, emotion, etc. In its totality, they constitute a spiritual body” [77, 170]. Otherwise, they contain human abilities, understood as tools of its activities [See: 77, 175].

Here let us again pay attention to the words of E. Ilyenkov: “as human organs of human body are transformed into organs of human activity, emerges the very person as an *individual set of human functional organs* (highlighted. – V.B.). In this sense the occurrence of individual acts as the process of converting of biological material by

means of social reality, existing before, outside and quite independently of the material” [80, 397].

The theoretical basis of allocation of given constructs as Functional organs of the nervous system or the moving organs of the brain are the works of psychological nature by A. Uhtomskiy, which were later reconsidered in relation to psychology by A. Zaporozhets, O. Leontiev, A. Luriya and others. As an example of such organs A. Uhtomskyy pointed out to parabiosis and dominant, i.e. to the certain unstable functional states of the organism, and characterized them as some of the “integral whole”, “an intricate complex of syndromes. The reason, emerging functional organs in the human structure, and at the same time, the result of their functioning is *action*. Its wild form is proved in the already mentioned study. It needs to be restated that autopoiesis takes place here, i.e. organs themselves generate themselves and support for the operation stage.

That is why the action certainly is the basic category of analysis for psychological science. “Numerous research activities performed within the framework of psychological theory of activity, led to the conclusion that it possesses generating properties. Action is a living form, like the organic system, within which developed not only its inherent properties, but also lacking in this system organs are composed” [77, 94]. When proving the element base of personality, we proceeded from the fact that modern psychological science has accumulated enough material to recreate such a system of stably functioning new formations in the structure of a human. As a result, the informational counterpart of a human was formalized.

The function of tumor functional organs is a physical effect of meaning, a created real change in other functional organs, senses. It appeared that in the semantic world the relation between the semantic units is exactly the same as in the physical world, where every action has its original meaning, and where one action affects another action and thus changes the meaning of what is happening. In these operations lies the essence of the mechanism of spiritual relations. The difference between the morphological organs of the material world and the units of the spiritual world is only that the functional bodies in one case have almost unlimited degree of freedom. The latter is especially clearly confirmed by ability to dream. Here reigns the free causality.

Thus, the essence of action of functional organs is qualitative transformation of the semantic material that transits from one sub-

structure to another and moves from the entrance to exit of it. So, if one traces the change of the semantic field, it becomes possible to see the end product of their functioning and to understand the purpose of mechanism in human life. However, the physics and chemistry of this process remain beyond our attention. As a result, we have come to an understanding of a human personality as a system of functioning organs, or to be more specific, qualitatively different bunches of substance, which is starting from the stage of morphogenesis, not to mention the operation and development, in the wild form. Functional organs found in intra-personality substructure, form an extremely complicated mechanism of generation of the second nature [See: 20, 21].

Thus, a personality is a field form of human life. On the basis of manifestations of such attributive feature he/she can interact with other persons, thus forming a strange ensemble. Here we agree with the thesis of E. Ilyenkov that “in the body of an individual a personality carries him/herself, develops him/herself, performs as fundamentally different from his/her body and brain a social creature (“essence”, namely a set (ensemble) of real, sensory-substantive, ongoing relationships of one individual to another one (other individuals) [80, 399].

The personality as a functional organ poured around the whole human body and can not be reduced to either one of the above social formations, such as brain, thinking, mind, intelligence, consciousness, awareness, superconsciousness and others. With the expression of the human identity, human body acquires another attributive property, thinking, i.e. to maintain living of a functional organ stable production and reproduction (or reflection) of the Semantic units, the elements of the structure of personality are needed.

Thus, *personality is a system feature of human organism, the leading function of which is the inclusion of a human into the social world.* Since a man’s personal identity is a specific field, then it can only connect to the same field or fields. These fields may occur anywhere in the universe. This means that the wild form or a form of social life should possess the universality. In fact, the force field of personality acquires morphological appearance and stable functions in the structure of the human body along with the physical body as a relatively independent unit. For a person, in order to fit in any niche of a social field, he/she should learn to perform a new role. And a person does this through the cultivation of the principle of overlapping

of fields: his/hers and the predictable one, such as an occupation. E. Ilyenkov evaluated this aspect of human self-development with following words: “A function set outside, creates (forms) a relevant organ, necessary for its existence “morphology “this type, not any other type of connections between neurons, this type, not any other type of “pictures” of their reciprocal forward and backward linkages. Therefore, there may be any of the “figures”, depending on which functions a human body needs to perform in the external world, the world outside his/her skull and skin cover. The moving “morphology” of the brain (more accurately, the crust and its relationship with other departments) emerges exactly of that kind that is required by an external necessity, external conditions of human activity, a specific set of relations of an individual with other individuals, within which this individual appeared immediately after its introduction into the world, the “ensemble of social connections”, which immediately turned it into a “living organ”, immediately putting him/her in a system of relations that makes him act so and not otherwise” [80, 398–399].

Let us underline another important point of explanation of the grounds of social world. The thing is, that a personality, the essence of which, in our opinion, is not learning and reflection of the ensemble of external and objective social relations, but a *generation of its own social content*. Due to attribute properties of a biological human organism, generated by it social content can be considered as the basis of objective social world, i.e. through a combination of favorable circumstances. It gets embodied in other people or in remains in an object form, so the second nature appears and develops.

A personality, being a functional organ, caused by a person and directed at another person, emerges (and is not detected! – E. Ilyenkov) in the space of “real interaction of at least two individuals linked through the things and substantial-bodily action with these things” [80, 404]. The reason of the social world is not an accidental coincidence, but the exact substantial constant. Otherwise it would not guarantee the generation of social content. Furthermore, it is structured. The configuration of the power field of a man’s personal identity can be explained due to the concept of “social roles”. Customized function is understood under the social role. Due to this system of social roles, which is being developed, a person becomes a form in social environment, puts pressure on other participants of social processes, becomes remarkable to them and, finally, grows together with



them to such an extent, that as a result of constant exercise of a physical body for their exodus in the system of society relationships acquires a specific appearance.

To understand how a man's personal identity is formed as a social phenomenon, and not a natural formation, the events happening not within the organics of an individual, but in "space" of social relations, in socially determined its actions. In other words, we should investigate its interaction with other people. The latest is for the individual, producing the wealth of his/her social content into the external environment, is like a canvas, on which it is secured for public use. This time is designated in literature as the notion of monotony of a human.

The scale of a man's personal identity is measured only by the amount of the real challenges in the course of solution of which it appears, and is issued in its certainty, and acts within the matters affecting the interests of other people as well as its own personality. The broader the range of people, the more significant is the personality. Then the force of a man's personal identity is an individually voiced energy of that power field – "ensemble of social relations", leading to the motion of associates and enemies of an individual, which, in turn, causes the emergence of this functional organ. Moreover, this man's personal identity preserves itself if power and activity are continuously increasing. Its epistemological analogue is entelechy, which is nothing else then activity or ability of a noumenal and phenomenal substances to work at changing conditions [See: 2, 563–564].

Integration of functional organs of human organism into an organic unity is provided for by the connection of weak ties. Executive mechanism of integration is presented by thinking and, as it is known, never stops. The process continues in the form of disturbance of internal power Field of a human. In human organism the so called "standing waves" emerge and expend, which transport substance and energy in myocardial muscles, and transmit information within the structures of the brain [See: 68, 59].

Moreover, the natural forces are predetermined for the organization of interaction of a subject with other entities at the horizontal, i.e. at the macro level, and information products or photons are to be connected with other sources of such radiation on the vertical, that is on mega and micro levels. However, the existence of two cycles or types of communication means the existence of two types of

interconnections within a certain system. The physical construct of a human is of a planetary importance and, therefore, with depletion of material resources human beings cease their physical existence.

Now, when we are observing the functional aspect of a human organism from the side of the social world, it turns out that the human intelligence comes to the forefront, representing the physical and spiritual components of the universe. Therefore, P. Yurkevich, Ukrainian's leading philosopher of XIXth century, was right saying: "Mind is the top, not the root of spiritual life of a human. Mind rules the soul, but it is not a force that generates love of beauty and goodness: love grows from the depths of the heart. Religious life was born earlier, than the light of reason" [212, 198].

In other words, due to *the trans – actions* arises a new, functional in nature, organ of an individual, the personality. In this way a human acquires new degrees of freedom, which repeatedly reinforce the effect of his/her self-realization in planetary and space systems. It is important to understand that the main content of vital processes of the human is not adaption to the environment, but the generation and implementation of internal programs of social purpose. This is exactly the function of the reason. This action of an individual, directed at another individual, turns on the rebound back to him/her, "reflected" from other individuals as if from the obstacles and thus turns from an action aimed at "others" to an action, directed (indirectly through the "other") itself.

Ontologically the personality is a specific force field, created by a person in the process of interaction with other people. It is not a theoretical isolation, but a substantial sensual reality that puts pressure on other people. Its "body organization" is a part of the "collective body" or "an ensemble of social relations", of a force field, which every individual is a part to.

This personality ontologically has internal social content, recorded in each Semantic nest of a social sense of an element of the semantic structure, and its outer system is recorded in the form of skills (functions or a system of social roles) of performing of specific types of relationships with other people. Inner and outer parts of the social content consist of what is used to be called subjective social relations or individual social environment.

Closer imagining of the social content of the inner world of an individual as a basis of social world can only be done by social philosophy, based on the achievements of various branches of social scienc-

es. This is due to the fact that when the formalization of the structure of outer human interaction happens, different specialists use “their own” elements as the basis, aspects of the grounds, to be more specific. Thus, sociologists will recreate the external relations of a man’s personal identity through the functions he/she performs in the external social environment. In their vision, a human appears as a multifunctional being, that is why materialists considered him/her as “a partial employee, a simple media of known partial public function”, who is now being replaced by a versatily developed individual, for whom “ the various social functions replace one another as a means of living” [130, 499].

Psychologists will consider this aspect through the prism of idea of social roles of human behavior in society. In this regard, the structure of a personal identity can be recreated by social psychology by means of theory of social roles that man’s personal identity plays in the family living. At this point, the functions performed by a man’s personal identity appear from the outside as the nature os his/her own, i.e. his/her personal social needs. Outer activity of a human appears as the nature of work, which also is the basis of volitional processes, as the intelligence is the basis of thinking processes, and as temperament is the basis of emotional processes.

Potential social world is always unique is always a result of active inner life of a person, who produces the idea of an optimal arrangement of the social world for him/her self and others. According to G. Hegel (*Philosophy of Law*), thinking as being subjective is only observing this development of an idea as its own activity of mind, adding nothing to it. To consider anything wisely means not to bring the outside mind to the subject, working on it this way, but seeing the subject as intelligent; the spirit here in its freedom, as the highest peak of – conscientious mind, conveys the reality and creates a world as existing [54, 91]. In dwelling on life and a unique social world in a single and unique performance is born. It is suitable here to recall the words of H. Skovoroda that a human should “generate eternity in his/her body, which is like a spark... nd this spark represents other worlds” [165, 148].

Once emerged, the potential social world of a human exists relatively independently, as a rule, throughout all of his/her life. Moreover, a identity carefully guards it because, according to G. Hegel (*Science of Logic*), nature of spirit, unlike the nature of all living, will rather not accept anything primitive, in other words, not assume a

continuation of any reason inside of it, and disrupt and transform it [48, 213]. This implies a few important implications for the development of theoretical foundations of the social world. *One* of them is that the self-realization of a human personality, resulting in objectification of social reality, requires a great degree of freedom, it has inherent virtual character, a probable character, i.e. it immensely depends on the environment as a factor shaping the social world. *The second consequence* follows from the fact that the life of an individual unfolds simultaneously in two planes, the value-semantic and spatial – temporary. Let us evoke that self-motion of a personal identity within the two planes is possible due to the presence in its structure of the two mechanisms: a mechanism of self-determination and self-actualization. Therefore, for an individual the spatial-temporary plane is a field of real action (actual and potential), which is reserved for self-actualization mechanism, and the value-semantic plane is a field of production or pinnacle of values and meanings, which, in turn is associated with a mechanism of self-determination. However, full implementation of its attribute as a basis of the social world a person reaches through the functioning of the mechanism of self-realization, based on trans-actions. Finally, the *third outcome* is that personality as the foundation of the social world, depending on the development of personal internal substructures, determines the nature of the social world as an integrated system. These factors are related directly as the objective social world is the released from solitary confinement potential social world. And if we take into account the norm of social reactions of an individual, the potential social world, the virtual reality, on the one hand, is determined by the nature of living of a personality, rights that may be of three types, reproductive, adaptive and creative, but on the other hand, depends on external conditions, which also may vary by the degree of impact on the process of its self-development and functioning. The reason and that based on a global scale, do not interrupt their communication.

Thus, the analysis shows: if all achievements of sociologists and psychologists are brought to the organic system, it turns out that the potential social world, even being in its syncretism state, is already structured. Its structure can be revealed through the types of its major external connections of a personality. The analysis also shows that here four main types of interaction of people should be discussed: anthropogenic or social, economic, ideological and organizational or management. These, in the same time, are the elements

of the potential social world, and the elements of the structure of personal identity we present interest for us.

Potential social world of a personality can indefinitely stay in syncretism condition, rarely undergoing the inventory from his/her master, or it can actively become apparent if an individual holds a high position in the organization and management field or in the field of science or culture. For the potential social world to enter the world there needs to be public demand for it. There should be a niche for “perception” of the social content in the external environment. Virtual social worlds serve as an effective factor of generation of the social world. Let us admit that the semantic worlds are as real as material world. If today hardly anyone doubts the reality of the material world, the existence of the Semantic reality is known for a few people. Meanwhile, the present level of scientific and technological progress and physiological human development, have led the planetary mankind to such a threshold, when information technology has enabled it to discover a new world, the world of so-called “virtual reality”, “the world of imaginary reality”, or “VR world systems”.

The essence of this world is that through the development of special means information transfer and development of quality of perception and feelings, a human gets the opportunity to become not only a spectator and a permanent observer of this world, but also its active and sympathetic participant and creator of the events of the world. According to Dr A. Berestov, this imaginary world is as real, and when in terms of extent of feelings, is even more sensitive, than the existing world [See: 19]. According to Japanese scientists, by the year 2000 sales of new technologies related to the imaginary reality world will be 100 million US dollars, which will cause a real revolution, like the nuclear, space, information, sexual and others.

In connection with the foregoing, a personality should be regarded as a monad formation, i.e. as an integrated system that can represent the entire universe, compressed within a particular individual. No coincidence that in the philosophical literature, a personality has been long known as a microcosm. The Russian philosopher and lawyer I. Ilyin, investigating the conditions of the effective functioning of the state, wrote that living personalities are “bodily – mental – spiritual organisms, they do not only need the freedom and demand for it, but they should be worthy of it... A person participates in the political living of his/her country as a living organism, which itself becomes a living organ of the body of the state” [81, 379].

We can complete the analysis of the grounds of the social world and go to the brief summary of *conditions* as a factor determining the social world. It appears that conditions that determine the emergence of the social world can also be at least of two types: *primary and secondary*. Since a human is the biological integrity, then the *primary conditions* should include everything related to the organization and occurrence of biological processes. Hence directly follows the influence of the Marxist postulate about the precedence of the material world for the generation of the social world, as indeed, to act, a person must be able to drink, eat, sleep, breathe, and so on, i.e. to fulfill his/her vital needs.

They also should include human mind, which bonds together the world and individual minds. Due to it, the personality is able to percept the content of the spiritual world. It happens, however, only in the period of maturity of verity, when” the ideal stands next to the real and builds in the image of the intellectual realm the world, perceived within its substance” [54, 56]. Thus, the ground has its “own” organ for perception of the potential social world.

Biological life is not simply a process of mediation of dialectical interaction of material and spiritual worlds, but is a specific form of energy production, which forms the second nature. Moreover, there is a necessity to demonstrate the mechanism of the above-mentioned process and to define the source of production of social reality within the structure of a human body.

The *secondary* conditions for the emergence of the social world include the parameters of space environment as determinants of the biological forms of human existence. Let us mention that regardless for the form of human existence in the universe, his/her most general laws and properties remain unchanged due to the substantial unity of the world. This follows directly from the organic unity of the human body with the universe. It is sufficient to show its quantum nature and ability to maintain a stable, to be more precise, a natural connection with the micro – and mega levels.

Human microcosm not only contains all that is in space, but also possesses the ability to entirely recreate it. To prove this, we should find a certain process which causes the subjective form to disappear and transmits its “re-produced content to the ground. Reproducing in its structure the regularities and properties of macro objects, an organic system converts inorganic conditions of life into the process of self-motion, thus resolving the contradictions between them and

its own ability to live. This is a contradiction thus becomes an impulse of development of super organic world.

Yet, this means that a social form is not only essential part of the universum, but it also is indestructible for the reason that destroying of it means the destroying of the universum itself. This ability of a being to self-move and therefore to change the substantial conditions of its functioning is manifested not only in the changes of its certain conditions, but also in the rapidity of its self – recreation.

Thus, a man's personal identity appears as an absolute cause of the social world in *which, firstly, the* essence of the social is primarily presented as the basis fir the basis, to be more exact, a man's personal identity defines his/herself as a social form and social matter and reports its social content to itself.

*Secondly, a* man's personal identity is a particular cause as a reason for a certain social content, as the ratio of the cause when realizing itself, becomes the outside of itself, it transfers to the entailing mediation. Thus, its living is a dynamic process of its self-releasing. And so, as any other change, its life is reflected in logical categories of action and reflection. This change is presented as the existence of this social thing as if by itself, the movement of its properties, which form the substrate, the matter of change.

In this regard, changes in the struc should be analyzed based on reflection. At the same time, the action is contrast, the existence as related to other beings, is a movement of relations, acting as the matter, the of action, its content. In the external environment when it is combined with the actions of other personalities, it should be regarded as interaction.

*Thirdly, a* man's personal identity assumes some specific conditions of living for the production of the social world, i.e. the free exchange with environment, substance, energy and information; but the condition of living equally assumes it as a cause; being not caused is their unity, the essence of the case that transfers from mediating entailing into existence.

Fourthly, the volume and intensity of production of social reality entirely depends on the level of human development and wealth of its internal content, which is nourished by the material and spiritual components of the universe, being practically unlimited. The form of production and the level of development of social phenomenon depend only on the conditions under which a person is.

*Fifthly*, and quite importantly, a personality can not be identified with the brain, mind, intelligence, consciousness or self-consciousness. He/she is a system quality of a human organism. Its structure is “poured” around the whole human body and the elements are represented by the functional organs arising in the course of self-motion of a human organism as an integrated system. This single field form of intelligible substance during the outlet from the biological form will create a social form of the universum in the new environment. After all of the above, we can finally get to the analysis of the *nature of the social phenomenon*.

## 2.2. Quantum-wave nature of the social phenomenon

For the current state of the world to become more clear, we need in the words of Vernadsky, develop a completely realistic view on the noosphere and hyper organic nature of social connections. But working out of such a view is not an easy task. The problem is that the major categories, which we need to operate in this analysis, such as “spirit”, “mind-logos”, “mind-negative”, opinion”, “science”, “knowledge”, “psychology”, “reflection”, “intelligence” and others, are considered to be known, and they are too often arbitrarily used in regard to psychological representations only. However, according to G. Hegel (*Encyclopedia of the Philosophical Sciences*), their nature and the notion, the only important, are not being researched [55, 187]. The measure to which this fact complicates the study is evident from the way researchers approach to defining the nature of the social world.

The fact that today there is no unity of views on the nature of the social world, even more to it, there exist diametrically contrasting approaches to its definition, is quite well known. For example, P. Sorokin says in his work *Man. Civilization. Society* that the social phenomenon is a social connection with a psychic nature that is implemented within the consciousness of an individual, going beyond its content and duration at the same time. This is what many call “the social soul”, this what others call civilization and culture, this is what others define through the term “the world of values” unlike the world of things, which form the object of study of natural sciences. Any interaction between whoever it occurs; if it is of a mental nature (in the above mentioned sense of this word) is a social phenomenon [170,



39]. He also wrote that all social relations were caused by a thought [170, 531].

However, E. Durkheim (*The Division of Labor in Society*) contradicts him by saying that social facts are not only qualitatively different from the facts of mental, but their substrate is different as well, they develop in another environment and depend on other conditions. It does not mean that they are not mental facts in some way, i.e. they are in some ways of thinking and action. He also stressed that we even have rejected bringing typical for them immateriality *sui generis* to the complex, non-materiality of psychological phenomena.

When revealing the positive connection of mental and social facts, E. Durkheim states that the first (mental. – V.B.) ones are the susceptible matter that has not yet formed, and which changes under the social factor. He stressed that “sociologists have attributed a more direct role in the genesis of social life to the mental factor, i.e. the states of consciousness, being just transforming social phenomena, were mistaken for purely mental facts.. He also cited other evidence of the same provisions, the most important of which was the liberty of social facts in relation to the ethnic factor, which belongs to the psycho-organic environment, and that the social evolution can not be explained with mental examples only.

Our attempt to establish the nature of the social world by analyzing the epistemology of the term “social” was not successful as well. The notion “social” as a characteristic of one of the sides of social life was introduced by Karl Marx. In scientific works by K. Marx and F. Engels in the analysis of society, its processes and relationships two terms were used: the public (*gesellschaftlich*) and the social (*sozial*). K. Marx and F. Engels used the concept “social”, “public relations”, etc., when it was about society in general, about the interaction of its sides: economic, political, ideological, etc. When investigating the nature of human relations, person to person, towards the factors and conditions of life, human position and role in society, they applied the notion “social”, “social relations” [See: 122, 489, 126, 7, 128, 25, 131, 167, 137, 488]. In their works, “social” was often identical with the notion of “civil”. Interaction of people within the framework of a certain social relatedness (family, class, etc.) was related to the notion “civil”.

In developing of the theory of society, the historical materialism, Marxist scholars started to identify the concepts of “public” and “social”. Here the specificity of “social” in its narrow sense, i.e. as the

subject of sociology, was naturally lost. The opposite opinion prevailed in Western Europe and the United States, where the empirical sociology was dominantly developing. Here, when the question about the development of general sociological theory had aroused, the concept of “societal” (sozieta) was introduced, which was used to characterize the society as a whole, the entire system of social relations (economic, social, political, etc.).

According to Spencer, the relations between people mainly belong to the type of super organic phenomena. In his *Principles of Sociology*, he writes: “I thought it was necessary to draw attention to the fact that over the organic evolution there constantly occurs a new and a higher type of evolution that I would call super organic”. There are several types of it. Each one is determined by the characteristics of that animal realm in which it is observed. Spencer begins his review with the insects and finishes it with studying of typical human phenomena [See: 94, 209].

In the Soviet science the absence of clear distinction between notions of “public” and “social” was to some extent due to some language traditions. In the Russian language the terms “public” and “civil” were commonly used. Under such circumstances, the notion of “social” was viewed as a synonym to the concept of “public” and the term “civil” treated was related to jurisprudence. With the development of sociological science in the USSR, the term “social” acquired self-importance. It started to be more often viewed as a particular aspect of public relations [See: 174, 27].

We disagree with this definition of social, i.e. it lacks a reference to the specificity of the social aspect, which means that in this case the term remains vague. Thus, the practice of using the term “social” is disappointing. It is impossible to establish specific quality of the concept, which distinguishes it from other concepts. However, as we see, the term “social” is in continual formation. A striking evidence of this is the replacement of the synonym to notion “social” with the concept of “public”, and “public” with “societal” etc. The metamorphosis observed and experienced by the term “social” suggests that there is a tendency for it to take its place in the system of philosophical categories.

If we try to take a look at the social nature of the material from the position of different platforms of vision of the word we will be found in a familiar situation and will have to shape the theological, idealistic and materialistic points of view on the subject of research.

For all known reasons, we will not consider the theological approach to determining of the nature of the social world in this research.

Idealist position on this issue is well seen in the works of thinkers of the Enlightenment. And their point of view rightly deserves much more attention, because at this stage of development of public opinion, the above mentioned concept started to attain philosophical content and scientific plaque, that is why they can greatly help us reveal the true image.

Several approaches have been developed here. One of the strongest, of course, is an approach to the nature of the social world, developed by G. Hegel (*Encyclopedia of the Philosophical Sciences*), who did not recognize it other than the self-developing World Spirit, which in its true nature should be understood as the pure activity [57, 96]. He also remarked that the spirit's absolute definition is the active mind [57, 372]. However, the spirit exists in the form of knowledge for it as well. This particular moment G. Hegel emphasizes that the mind is the direct knowledge and belief [55, 186]. We must draw attention to the fact that G. Hegel uses multiple categories to identify the material from which emerges the social world. Human consciousness, educated or scientific consciousness, to be exact, is the true social nature, so claims a significant number of researchers of the problem of the social. One of them was Jean-Jacques Rousseau, who in his work *The Social contract or the Principles of Political Rights*, underlines that enlightened social consciousness creates the unity of understanding and will in the social world, and hence the right contest the parts will appear, and finally the greatest strength of the whole will emerge [See: 188, 432].

The reference to the class nature of social body formation, which we are used to go into in similar situations, will not help either. In this way the origin of the social world was explained, i.e. from a position of class approach, for the purposes of ideological struggle. In the course of ideological analysis, although the various parts of it were described and analyzed, the need in their differentiating was merely satisfied; however the very notion of species and its subspecies, as well as its nature and substance, remained uncomprehended and unrevealed.

Thus, in philosophical and sociological literature the stable perspective on the nature of the social world has not yet been established. It is linked to the way of life, activity, action, public relations, public and individual consciousness, noosphere, knowledge, divine substance,

etc. But neither of these positions can suit for the simple reason that there is no guidance on specificity of substance of the grounds, i.e. we can not distinguish it from others. As K. Marx says, “the explanation, in which there are no instructions on *differentia specifica* (specific difference. – VB), there is no explanation” [See: 120, 229]. We are clearly caught in the semantic impasse.

*The way towards the justification of specificity of the nature of the social world should, in our opinion, come, from the source of production of social phenomena, i.e. from the side of attribute properties of a living human organism.*

So let us return to the mediation stage of the material and spiritual components of human structure. It represents, speaking the Hegelian language, the “quality knot” of the objective world, sustainably and naturally related phenomenological, noumenological and social worlds in a coherent unity. Its nature corresponds with all of the three realities. Here is our vision of the nature of the link of mediation. It needs to be mentioned that in the methodological part we talked about the fact that the social should be regarded to as things. But, as you know, “the thing is the power that can only be caused by another power. So, in order to explain the social facts, energies, capable of producing them, should be found, as E. Durkheim (*The Division of Labor in Society*) wrote.

Here we have the reverse case, when there *is energy*, and a thing and nothing need to be explained, the social world as integrity under this notion. In other words, we need to cut this energy knot by philosophical means into structural parts and provide evidence of our version of the nature of the social world. And the beginning of our philosophical analysis is the justification of the criterion for separation of energy interactions.

Our methodological tool of their separation is based on the fundamental laws of self-motion of the universe. This means that we put forward a working hypothesis that the *criteria for the separation of the above mentioned processes are the vectors of displacement of the input substance*. Above we have shown that these are only two. *One*, conditionally, in the horizontal plane, and *another* in the vertical, again conditionally. In the horizontal occurs the process of interaction of the material and spiritual foundations of the Universe, and in the vertical happens the displacement of the universeum between Micro – Macro – and mega levels.

We should proceed from the fact that this power unit appeared in the structure of a human organism at the stage of mediation, which had been formed in the course of the dialectical interaction of the psycho-physical and the psychological. This means that in the course of subsequent philosophical analysis of the problem, there is a need for the sense of the notion “the intelligent” to be researched, within which all of the contradictions of “quality knot” disappear.

The content analysis of the concept of “social” should be set off for a while as originally we are dealing not with the social world itself, but with a particular type of *energy*, from which it arises. In this regard, here we have to consider the movement of the nature of the notion “intellectual” as an independent whole. Algorithm of self-development of a concept as a whole is presented in the Hegelian *Science of Logic*. Then we have nothing to do but to reveal the essence of the concept of “intelligent” according to the logical scheme of existence: phenomenon or being – the reality. Let us get to the Summary of the above mentioned stages of self-development of the concept “intelligent”. We should start with considering of the essence of the “intellectual” as a reflection of the universum in itself. In other words, the essence, taken primarily as a direct, is a presence of being of reason, opposed by the other available being of the same reason: it is only a significant being in contrast to the irrelevant.

With all of the above, it follows that the *essence of the intellectual should be regarded to as the original form of the universe, subjected in living substance and thus opposes it as essential*. In content the intellectual is a new quality that arises on the basis of organic synthesis of the physical and spiritual universes. We are led to such a conclusion by dichotomous view of reason of the world. Their functional condition, we will consider as *entelechy*. This does not contradict this of notion of “entelechy, which was put into it by the founders of philosophy, Aristotle for instance and others. We have very limited information concerning entelechy. Everything we have today is what the works by Aristotle, Leibniz, a few representatives of vitalist direction in the world philosophical thought, provide us with.

In Aristotle’s “metaphysics” energy means action, the transition from possibility to reality, and entelechy means the end result of this transition. However, in most cases he does not hold this distinction and uses the terms “energy” and “entelechy” as synonyms. The existence of the essence of the “intellectual” is bound to the worry of a

human soul, which is the expression of its essence in the form of attribute human qualities.

It should be remarked that a specified moment is the transition of the essence of the “intellectual” into its existence as a human *reflexivity*, which is an extremely important and fragile moment for all the further analysis of problems of the social world. Thus, *intelligence manifests itself in our world by entelechy, since, as G. Hegel (Science of Logic) wrote, identifying of oneself is already a personal activity* [48, 184]. The next movement of the “intellectual” from the existence to the phenomenon, to Hegel’s mind (*Political Writings*), is the transition into something completely opposite, so it is infinite, and this coming of the opposite from the infinity or its nothingness is a jump, and the existing image in its revived power is primary for itself, before it realizes its relation to the strange [51, 274].

Here, when considering the structure of the concept of “intelligent”, we analyze only the dialectics of material and spiritual reasons. We have already mentioned that such a mutual transition is basically possible and necessary even in the living substance. To ensure constant interaction of these grounds in the structure of human man’s personal identity two functional organs have been shaped. They are well known to psychologists. From the perspective of the material component it is psychophysical, and from the spiritual it is psychological.

Philosophers know about their separate existence and have recorded it in the idea of spiritual duality. One part of it exists as unconscious and as such that is drawn into the life cycle through intuition, and the other as conscious or theoretical. For example, F. Schelling wrote that the intelligence was double productive: either blindly and unconsciously, or freely and deliberately: it is unconsciously productive in contemplation of the world, and deliberately – in creating of the ideal world [205, 182].

Once, G. Hegel (*Encyclopedia of the Philosophical Sciences*) also pointed to the dualistic nature of the spiritual when he wrote: “Knowledge (conscious. – V.B.) now comprises the subjective mind and objective mind (unconscious. – V.B.) is now based on knowledge [57, 310]. F. Schelling even criticized G. Hegel for despising the unconscious, skipped it and actually described the theoretical spirit.

Reference to this fact is found with S. Frank, who believed that the inner world of a human is heterogeneous, it contains concerns or feelings of the “peripheral”, “external” type, associated with physi-

cal senses of pleasure, bitterness, fear, etc., but there also are deep concerns that reveal the nature of the human nature better. Frank defined the worries of the first kind as emotional and second as spiritual [See: 189, 7].

Even the mathematician Poincare, for example, pointed to the existence of the two types of mind (conscious and unconscious), each of which conforms to the laws of its own dynamics, each of which performs different functions with limited possibilities of interference in the activities of one another. So the problem now is to show the organization and operation of the mediation organ. In the existing literature, we can only find its general characteristics that always come down to one and the same, the human soul. For example, G. Hegel (*Aesthetics*) wrote on this issue that we had considered a special reality in its closed specificity as a something positive. But this independence is subject to rejection inside of a living creature, and only an ideal spiritual unity within the solid organism retains the power of positively correlation with itself. The soul should be understood as this perfection, assertive even in its rejection. Therefore, if there is a soul inside of a body, then this is a phenomenon of assertive character. A soul, though, manifests itself as a power resisting the independent embodiment of members, but it is what creates them, because it includes what is found as the outside forms and states as inner and perfect beginnings. Thus, the external includes that internal with his positive sense; the external, remaining only the externaw, would be nothing but abstraction and one-sidedness [58, 131].

Substantial element of consciousness is represented by the so-called “intelligible matter”. The process of its comprehension by psychologists reflects a long-standing fruitful L. Feuerbach’s idea of the existence of consciousness for the consciousness and consciousness for the being, developed by L. Vygotsky. This idea at different times and from different points has been mastered by A. Leontiev, A. Zaporozhets, V. Zinchenko, S. Rubinstein and other psychologists. N. Bernstein for example, introduced the concept of human movement and its biodynamic tissue. When adding the biodynamic tissue to the number creating consciousness, we get two-layer fabric or a two-level structure of consciousness. The layer of being is formed by the biodynamic tissue of movement and action and by sensual tissue of image. Reflexive layer is formed by the value and meaning.

All components of the proposed structure are already arranged as objects of scientific research. Each of these components is subject

of numerous studies, discussions regarding their nature, properties; more ways of their analysis are searched for. Of course, each of these entities has been studied both independently and in a broader context, including studying in the context of the problem of consciousness, but they were not presented as integral components of its structure" [77, 189]. So, in the course of preliminary analysis, we came to understanding of the necessity to recognize the hypothesis that energy is the intermediate product, which includes the material and spiritual in the human structure, successful. But this energy is not infinite. It is generated by senses, i.e it has the origin of information. In light of this hypothesis we consider the following statement by M. Syetov very important "the essence of information cannot be understood without considering it as a special form of energy processes". This is reflected in the developing functional energy theory of information "Description of information mechanisms at various levels, writes M. Syetov, indicates that the information above all has energetic and functional nature" [161, 77].

S. Lazarev, in his turn, writes: "Any object in the Universe can be considered a process, while any process is also an object. In every process and object oscillatory movements occur from the information unity to the physical differentiation. Physical differentiation should strictly correspond to the spiritual unity. The prerequisite for the development of these two opposites is the presence of the third element that provides for the unexposed presence of one opposite in the other. This role is carried by the energy, which is a mediator, determining the development of the Universe" [107, 32].

The problem, as we see, is quite difficult, but the time required for its solution. We are, of course, not claiming for its final withdrawal from the stage of being a subject to philosophy and psychological science; we still would venture to suggest another working hypothesis for its solution. Its essence is, and we will adhere to the fact that the mediation organ comprises, naturally, as the physical and spiritual components, of two parts of the original intermediate form of substance of the universe: matter, known in modern psychology as "living tissue", and information that is at the stage of mediation in a particular form (knowledge), namely in the form of energy momentum.

It has been shown that the interaction process occurs in the form of weak electromagnetic interaction. The magnetic field is guided by the will of a human. A human as a creature gifted with the ability to



create the new, which has consciousness and will, is the only of all living creatures “makes its living the subject of his/her own will and consciousness” [134, 93]. Let us emphasize another opinion. The essence of it is that the *mediation process is actually a human process, which is nothing else than just a physiological or mental life*. Mediation takes place in the biological organism as an interaction of psycho-physical and psychological components [See: 105]. Psychologists know that psycho-physical component is related to human feelings, while a psychological one is connected with meanings. The impulses are initiated either by the “aim reflex” (instinct) or the ‘will criterion’ (consciousness). The above mentioned process of the psycho-physical and the psychological interaction in human body was fully described by M. Amosov [See: 5, 52–53].

In addition, it is known that energy transfer from the structural condition into the phenotypic one is accompanied by energy release while the reverse transition from the phenotypic into the structural one takes it from the outside. R. Abdieiev noted in this respect, that “information processes are impossible without energy consumption”. The fact was also confirmed in the course of solving the well known Maxwell’s demon problem. Writing a book or storing information in the form of a drawing requires certain amount of energy. Similarly, in the animate nature recording information e.g. genetic information will not be gratis [1, 178]. Even in the physically quiescent state the human being consumes 2000 cal. a day, which is a payment for information processes in the human body.

Information flows, resulting from the interaction of the biological organism with the environment, consist of food intake and assimilation (structural information), on one hand, and the perception of different operational (social, scientific and technological, spectacular, musical, etc.) information, on the other.

However, not every living substance is capable of assimilating phenotypic information. It should develop this ability in the course of its ascending evolutionary process. There is a scientific hypothesis, saying that “at some stage, where living substance acquires 15–20 billion neurons, the biological development is replaced by the non-biological one” [87, 8]. Thus, biocenose changes into anthropogenesis.

Moreover, living substance acquires new qualities, since every neuron has its field, all of them are connected, organized by conductors. It’s a computer of conductors. This is the way *the field life form* emerges. It can perceive information from outside, determine it,

adapt, reproduce and multiply it. The field life form does not have mechanical borders. V. Kaznacheiev wrote, that “it may both stay in protein-nucleic life and leave it” [87, 8].

The appearance of the idea of the field life form primary in the human is the turning point in the research to rationalization of the social world nature itself, because we deal here with *the explanation of the qualitative leap in the living substance evolution, which has suddenly turned into the rational living substance*. It took less than 0.25 per cent of evolution time according to the most rigorous calculations!

Thus, there is an evolutionary breakthrough! “In connection with it, it should be assumed that in the two kinds of living substance in the Earth’s biosphere combined (before a certain point in evolution) its protein-nucleic form’s properties and functions dominated”, wrote V. Kaznacheiev. The field form joined the first one becoming its inalienable though not predominant part. The neuron brain mass of huminides increases. Further psycho-physiological intellectual brain activity cannot take place, exclusively due to the existing neuronal-synaptic links. The field form of neuronal links becomes a necessity. Those special huminides in which the change of living substance form’s functional dominant takes place turn into the human predecessors and following that into the human. (the second leap of around 40 thousand years ago according to Ya. Rogynskiy)” [87, 8].

Therefore, it is hard to overestimate this point. This is the peak of substantiating the nature of the social world. At last, we have found *the movement and the material that lead living substance out of its boundaries and turn it into rational living substance. The latter acquires specific attributive quality of subjectivizing the original nature and begetting the social world*. It is weak electromagnetic pulses that create force fields. The legitimacy of this mainstream theoretical position concerning the nature of the intellectual in the being was proved by the long-term research results obtained in the biophysical laboratory at the Institute of Clinical and Experimental Medicine under the Academy of Medical Sciences of the USSR. V. Kaznacheiev holds, “Studying ultra-weak radiation in human cells and tissues for many years we arrived at the conclusion that human tissue culture emanates electro-magnetic field particles. It can be assumed that for a cell the emanation is an inevitable vital function, i.e. the fields are specific kinds of electro-magnetic fields. They serve as an inner system of information transfer for the cell itself, a system, which is in-

dispensable for the cell's life. It is not once that such assumption has been voiced. Obviously, it is a universal regulation of spreading living substance in the cosmos" [87, 28].

A living substance, especially an intellectual one, contacting the surrounding environment, even more precisely, cosmic environment, may receive diverse products, among which is, first of all, the penetrating proton stream, the Universe's main "building material". As a result, it becomes active, collects and distributes in the biosphere the energy received in the form of radiation, ultimately transforming it in the Earth environment into *the free energy* capable of executing work. It means that we have found the conditions for an intellectual living substance to create the social world [See: 105].

It is reasonable here to take a closer look at the oriental philosophy, particularly, Daoism. Lao Tsy is known to have suggested a cosmological theory, according to which "Dao" gives birth to "chi" (energies), followed by "the form" and "substances", after that, there appear "all things" [See: 194, 83]. This approach is typical of contemporary physics where energy may be prior to substance. [See: 155, 18–19]. The social world, as we can see, is not an exception. On the other hand, living substance is exposed to the photon radiation field, which also has an effect on it. The number of photons in the Universe is  $10^9$  or  $10^{10}$  times as high as the number of protons. [See: 87, 28]. It means that the human getting in touch with the surrounding environment, filters cosmic substance – energy – information flows, as the jelly-fish filters sea-water, extracting the necessary elements from it and doing a useful job of cleaning the sea at the same time.

The very processes of assimilating the external material by the living substance to produce the social world are truly original. A case in point is the proton stream assimilation as the process of arousing the meaning which is present in the objective form of the Universe in the human organism. According to G.Hegel's thought (*Encyclopedia of the Philosophical Sciences*), the fact that instead of the influence of external causes for the organism we have found the definition of arousal by the external potencies is a significant step towards the true knowledge of organism [56,504].

In physical terms, the interaction is a kind of resonance of an individual's inner force field oscillation and the oscillation of the external energy-information field of the social unit (group, team, ethnic community, nation and, ultimately, humanity). The mechanism of self-arousal of an individual –social group energy interaction was named

“passionarity”. L. Gumilyov gave a detailed description of the mechanism, understandably, in terms of his creative application of Gurvich’s field theory concerning ethno-genesis phenomenon [See: 137].

In this respect, it is important to remember that all genetic information of a bio-system is concentrated in a macromolecular package, and isolating the necessary information and structuring it in the sequence of exchange processes is determined by the dynamic field function. The bulk of chemical transformations in a cell estimated as  $10^{11}$ – $10^{12}$  reaction acts per second is regulated by the function directing the cell’s fields and materializing through chemical chain reactions [See: 87, 57].

The above given model of the Universe self-evolution in levels suggests that with an impulse from cosmic consciousness the macrolevel enriches, conversely, with an impulse towards the bases of the cosmic consciousness the macrolevel commits its sense to the universe. Thus, it appears that the macrolevel, at which the living substance’s biota develops, as an inseparable unity of irrational and rational, is a gigantic quantum-vacuum pump of a membrane type in the Universal organism to pump through universal material, providing at the same time its transformation. Whereas the transformation process is a Universe transition from materialization phase to dematerialization phase. Considering, that the macrolevel, like the universum as a whole, is of quantum nature every emerging thing in it is bound to have quantum nature and pulsate in the rhythm of the membrane structure described above. If the hypothesis further proves true, then the social world is needed by the universum as a vital organ to make its self-development possible. In all probability, social worlds are organs of self-motion of the universe. What it all is really like, is still to be found out. But there is a good reason to believe that the reverse process occurs in the anti-world, where the dematerialization phase turns into the materialization phase. Then the circle closes, because there is an available self-motion mechanism of universum.

Meanwhile, let us investigate the notion of “intellectual” in the being. The transition of the essence of “the intellectual” into its own being is therefore a process, the consequences and preconditions of which differ only in form. This transition has the two opposite meanings; on the one hand, each of its members represents a moment i.e. it is something transitional from the immediate to a different one so that each member is something fixed; on the other hand, each of the opposite phenomena also has the meaning, that they beget each other and is envisaged by each other. So each of the sides is a motion.

Mind, acquiring the form in the phenomenon, is also the determination of its meaning; cause and action, both sides of the relation constitute another meaning of “the intellectual.” The unity of form as a relation of being in the being is, first of all, formation, transition of one distinctness of being into another one, more precisely, it is an interesting for us process of form transition from subjective (psychological) into objective (psycho-physical), which, in its turn, having gained a certain degree of maturity, starts producing the field form of rational living substance’s existence.

From the material considered on the next stage of the essence of “the intellectual” follows a very important conclusion that the self-determination of rational living substance in the field form has the shape of objective exterior, and as Hegel writes (*Science of Logic*), it is at the same time identical to itself, it is an absolute contradiction [50, 227]. Thus, ***solving the dialectical contradiction between the psychophysical and psychological or sensual consciousness and the rational process of experiencing and realizing is an inexhaustible source of material for the social world formation.*** Nevertheless, let us continue studying the movement of the essence of “the intellectual” on the next step of the reality stage. According to the G.Hegel theory, reality is the unity of essence and existence; the essence devoid of appearance and the phenomenon devoid of its basis, i.e., undetermined constancy and diversity devoid of stability, find their truth in this unity. Reality is “efficiency (activity),” efficiency (activity) is not only one of reality predicatives, but its attribute. Inefficient (inactive) reality is a contradiction in determination.

Thus, this absolute form makes it visible within itself and defines it as an attribute. It can be directly inferred from the history of philosophy that the result of the formation of “the intellectual” or its attribute is ***egregor*** under which we shall understand a pulsating force field. As such a field emerges on the basis of human thinking processes, it may well be regarded as a ***thinking ether***. Owing to it, the Earth humanity is able to finally break through myriads of external dependences and rise to the space. So, ***in egregor we have the moment of synthesizing the physical and the spiritual or the phenomenal and nominal worlds into a specific material out of which the social world emerges.*** The latter, as it follows from the available literature in philosophy, is an ether branch of the basic substance’s being.

In the semantic terms, the product under consideration, as G. Hegel (*Philosophy of Law*) notes, is ever disappearing and self-representing phenomenon, a light ether body disappearing immediately after formation, it is not a subjective intelligence, not an accident of it, but the rationality itself, like the real, but the way this very reality is ideal and endless and immediately in its being its own opposite, namely, non-being; thus the ether body representing extreme terms is real as a notion; but in order to preserve the essence of the body, its ideal quality must directly come to naught as well as apparent direct connectedness of one and another, the appearance and the death. This average term is fully intelligent, it is subjective and exists in individuals of intelligentsia, but in its flesh character it's generally objective, and that subjective being for the directness of this essence's nature is given directly as objectivity. This idealized average term is the language, a mind's tool, a child of an intelligent creature [54, 291].

Egregor is persistently studied only by esoteric philosophy, which understands it as society's consciousness as opposed to individuals' single consciousnesses. Egregor is a combination of the phenomenal and nomenal, a revelation of the system of ideas in certain conditions of the phenomenal world that is the world of external manifestations. For instance, V. Shmakov writes, that "the aggregate of group member consciousnesses is something actual in fact in esoteric tradition it is referred to as egregor. So, egregor is a natural aggregate of actual consciousnesses of all group members" [207, 261]. At the same time the family consciousness is what he calls the simplest egregor. [See: 207, 274]. Alongside, he finds economic, political and other types. [See: 207; 267–269, 279, 283–285]. The given product is a specific force field sometimes described in literature as a functional culture element or a specific formation of ether type. Such "whole" was characterized by K. Marx as "a special ether defining the weight of everything that appears in it" [125, 733]. This "whole" is "the beginning" in V. Lenin's opinion as well [See: 109, 318].

Further, beyond any doubt the theoretical thought created by the humanity is its most rational kind. The thought is of ergo-informational nature, which is consistent with the basic nature of our world. On one hand it is the product of the human's goal-oriented theoretical or intellectual activity, on the other hand, it carries in quantum-vacuum form the sensual information about objects and processes taking place not only within the borders of our Universe,

but also far beyond it. It is the theoretical thought that raises the world evolutionary process to the cosmic level, gives it special geological importance and total character. Today it is quite clear that the thought, including a theoretical one, is the outcome of neutron interaction process in human brain, now available for studying by contemporary science. The process in question is, first of all, dealt with by quantum bio-energo-informatics on the grounds of researching brain substructures exchanging weak and ultra weak ergo-informational signals. Due to its achievements there is an opportunity to take a fresh look at the phenomenon of telepathy, telekinesis, clairvoyance (extrasensory perception), bio-location, poltergeist, levitation, reincarnation, etc.

For electron neutron process is an energy cloud, a spot with an individual pattern and weight. And, naturally, with their magnets gravitational and photon copies inimitably filling the space called noosphere. This is how a thought goes beyond the head. This is how it becomes material. This is the mechanism of its influence on the global order. Let us recall: "Each thought influences the course of global development." It is not too early to point out that the lepton electro-magnetic hypothesis about material carriers of physical fields in the form of leptons (light elementary particles beginning with electrons) and their subclass of microleptons (beginning with neutrino) looks rather attractive. According to the hypothesis, the surrounding space is known to be penetrated by microlepton waves conveying the world lepton gas flow. In opinion of its creator B.Iksakov: "There are standing lepton waves around all bodies", they are quantum holograms inserted in one another and imitating the bodies' geometry and structure. Each hologram contains full information about a body being its "information double" [82, 15].

In physical terms the phenomenon in question develops at the macrolevel as a social world having been naturalized by the the personality in the objectivized form. Personalities themselves are its main architect and builder. The above given arguments increasingly convince us that we have properly defined the nature of the second nature as a corpuscular wave field producing rational living substance.

Having analyzed the change in the essence of the intellectual along the chain of existence – phenomenon or being – actuality we have highlighted the regulations of its transition from one state to another, which is based on effective sense transformation. We have also

directly arrived at the interpretation of our understanding of the previously defined category in order to record its aforesaid most essential properties, natural connections and relations. Thus, from all stated above we conclude that “the intellectual” notion model can be described as follows (See: fig. 2.1).

So we suggest a working definition of “intellectual” category, which, in our opinion, should be understood as a way of free energy release by the human in the process of mediation of the dialectical interrelation of the substantial and the spiritual fundamentals of the universum representing internally tense entelechian form at the beginning, later developing in the phenomenon as a total reflexive process manifesting itself in reality by means of pulsating specific ergo-informational egregor force field.

In terms of **ontology of the intellectual** we can observe that in the sphere of the material at the current stage of mediating the fundamental interaction between the material and the spiritual, rejection of *a part of energy in the signal form* can occur, while in the sphere of the spiritual rejection of *a part of knowledge* during the stage of transition from sense to structured information is possible. Thus, **egregor is the very ergo-informational field or force field, of which the social world pattern is created.** It is a substance of the social world. In the pure form It has per se neither matter (substance), nor spirit (intellect). They exist here in a modified form as a natural unity. It is the universum objectivized by the human. Paradoxically, the universum has turned itself inside out. First it transformed from the objective state into the subjective one having taken shape of a human

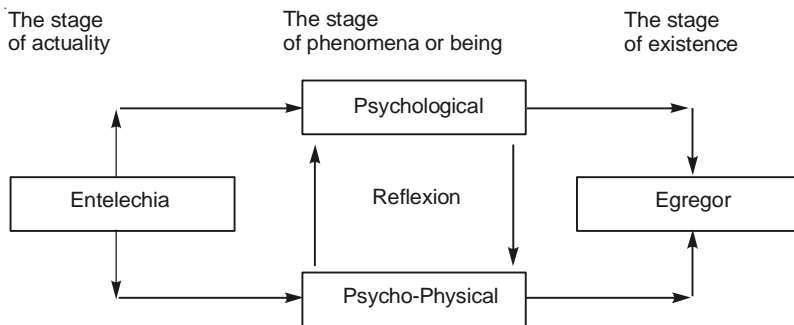


Fig. 2.1. The structure of philosophical category “intellectual”



organism, then it started objectivizing itself intensively into the social form.

Ontologically, egregor is a weak electromagnetic interaction of material parts flowing out of human brain enriched by intellectual parts i.e. pieces of knowledge. The social world fabric is made of this material of quantum-wave origin. V.Vernadsky repeatedly emphasized the idea of special states (organization types) of space-time phenomenon connected with the vital activity of living organisms, living substance.

The egregor producing process then coincides with new knowledge production, that is, it emerges when the universum transits from its spiritual to the material state. In the same case, movement developing along the line of “material-spiritual”, energy consumption by the human body from the environment occurs. Egregor represents itself in the phenomenon as a pulsating energo-informational field. Double nomination here is not coincidental. In terms of structure, it consists of energy quanta and the semantic quanta. After determining the elementary particle representing egregor in the being the double nomination will be surmounted. Technically, the aggregate force field is made up of intellect products, which are rejected by separate individuals. ***A force field constitutes itself by the weight of energy and Semantic charge acquiring a stable structure. But as they are pulsating elements, they form highly dynamic functioning systems.*** In reality the process of both self-generation and self-destruction of such social systems is constantly taking place, as lepton molecules (mother-child, a couple in love, predator-prey, political parties, religious sects and world religions, god, etc.). They form more powerful fields, the biggest of which is force field or energo-information field of the Earth, existence of which is currently beyond any doubt. In practice, it has several names. Here we have only theoretically explained the legitimacy of its existence.

As energy-force field self-production is a natural process, *while explaining the regulations of its self-manifestation and functioning one should proceed from the general thermodynamics regulations.* It is time we expanded the borders of thermodynamics to the Semantic process energy state and modified its conclusions concerning intellectual energy forms. The world is singular that is why the same laws and regulations work at the same organizational levels. Depending on the universum self-movement phase, only the form of its external manifestation changes. We are about to confirm V.Vernadsky’s idea

that in different branches and at different hierarchical organizational levels of the Universe using different types of material-energy flows extremely diverse living substance forms based on different field forms exist. Particularly, this point means that there exists a specific form of rational living substance with electromagnetic species field. In this way we also prove P.Sorokin's genius idea reading: "the most complex civilization forms derive only from developed human psychic life" [170, 490].

V. Skarbnikov also points out the existence of objectively programmed general physical regulations of space-time local sphere, in which the conditions for the appearance of rational living creatures are formed. Particularly, he writes: "As a result of the cosmic whole evolution there emerge the living substance and rational living substance; the appearance of specific, most complex organization forms of cosmic material flows in certain local spheres in the framework of space-time Universe organization becomes objectively possible" [87, 33].

We intend to prove further the above stated hypothesis. Though disputable, it nevertheless does not contradict the functional definitions of life previously formulated by A.Kolmogorov and A.Liapunov.

At this point, the **basic law**, according to which the philosophical category "intellectual" self-develops, can be formalized. The essence of this law is that free energy released by humans into the cosmic environment, on reaching critical amounts caused by the forces of external compression in Earth conditions *begets a general planetary life form of a new quality, which should be called social. The latter is the product of individual pulsating fields integration*. It should be specially emphasized that, rational living substance evolutionally grows from the biosphere, which means that it is such natural body as the "initial" *living substance*. Thus, *rational living substance* can also be studied by natural science.

Therefore, in the course of human vital activity a specific formation called by V. Nalimova and Zh. Drogalina "semantic field" is built and functions stably. They write: "a lot of terms must have been earlier assumed to denote the problem area being considered in terms of the unconscious and the verbal diversity indicate that the authors attached more importance to particular separate components of this exclusively broad field making their own emphases. S. Freud called it subconscious; Jung preferred collective unconscious; for James it was a stream of consciousness (free associations); for Biuk – cosmic

consciousness; Bergson used the term “intuition”; Husserl – transcendental phenomenology; Whitehead – the category of eternal objects, Popper – the third world; Assagioli – subpersonality; Leibnitz – the idea of a dark psyche in which our mind’s sense dozes; Hegel – self-developing spirit... Plato called it the world of ideas” [144, 365–366]. Our national scholar S. Krymsky’s thought-forms (archetypes) can also be added here.

Apparently, in the short run scientists, most likely, bio-physicists will reveal the substantive basis of the social world. In all probability, it will be the *bit* as a unit of information quantity which is becoming increasingly predominant in the field of informatics. We cannot exclude the perspective of recognizing a *nooman* as the elementary particle of the social field. This particle is now strenuously sought not only by cyberneticians but also by psychologists [See: 77, 104]. Scientific practice has time and again proved that the very fact of setting the goal to discover the particle is another proof of its objectivity, importance and existence as goals are never set unless there are prerequisites of achieving them.

Further, humanity expects one more breakthrough in the future, which must take place owing to the rapid accumulation of intellectual potential by the planetary mankind. In this respect, the statement that “if the cooperation of billions of cells in human brain may capacitate our consciousness” is true, then it is even more reasonable to assume that the cooperation of the whole humanity or its part may condition what Comte called *supra-human supreme creature*. And it is clear that the efforts at creating artificial intelligence is a necessary preparatory step on the way.

The universum’s “effective nodosity” considered above in the structure of rational living substance, is strictly defined, as we now understand, by the term “vital activity” of a human body in this case. “Vital” ingredient, as it can be inferred from the previously stated hypothesis, reflects the interaction between the material and the spiritual, where as “activity” reflects generating free energy capable of working for the formation of social environment. It was as early as in Bhagavad Ghita that we found the idea that “this world is connected with action”.

Thus, “effective nodosity”, which has a gigantic energy potential, is the integration of the first nature, the human and the second nature. This “effective nodosity” is a derivative of the fist-born (original) state of universum. With this approach to the human we bring

into accord derivative discrete values-energy quanta which are in line with the possible universum states: natural and artificial, objectivized and subjectivized, observable and non-observable, visible and invisible.

However, energy in general, to say nothing of ameliorated intellectual one cannot be the basis for the Universe because it is observed and measurable. Its basis should be thought to be non-existence being in the state of non-observability, which is a potential ground for reality, the property of which is observability [See: 185].

For the human possessing “effective nodosity” and different kinds of energy, multiple and instant entrance both into the physical sphere and the Semantic vacuum sphere becomes available. In keeping with its fundamental needs by means of energy fluctuations (influence) it alternately gives photon or the semantic vacuum (possibly both at the same time) sufficient for producing photons or the semantic vacuum particles amount of energy, which has not been given a name so far. In such a way the vacuum universum state becomes observable after being unavailable for any observation. And it is later by means of further subjectivizing (modifying) that in a biological organism the universum finds the exit to the surrounding environment. It happens due to the special process of objectivizing a person’s inner meaning.

Thus, characteristic of the social world is that its basis is an intellectual energy of the human as a rational living substance which emerged in the course of dialectical interaction of the physical and the semantic vacuum in the structure of a biological body. It means that *its nature is a derivative from the intermediate product – psychic energy of a living substance, in which Nothing and Something have already undergone a transformation, and are creating a new reality known as social*. In its turn, it is just a transitional moment in the universum self-evolution. In such a way the universum multi-stage self-motion mechanism works. Being multi-stage is an attributive property of the universum providing its exit into Something (being) and returning into Nothing (basis).

Thus, we can finish our analysis of the social world. But before we do it let us set out the most important conclusions from the revelations above. Essentially, they run as follows. *Firstly*, we have surmounted the diversity of views on the nature of the social world. For what we had to single out, the two biogenesis levels: that of a *primitive living substance* and that of an *rational living substance*. The transformation of the former into the latter has been demonstrated.

*Secondly*, corpuscule-wave nature of the social world has been proved. It means that the social movement form seamlessly merged with other lower universum motion forms. The similarity with Heitler – London quantum theory of chemical bonds formulated in 1926–1927 by W. Heitler and F. London is evident. Consequently, we can conclude that the regularities of living organism self-evolution as a whole hold true for the social world.

*Thirdly*, in the course of our analysis we have found out that the rational living substance, human, is characterized by the field form. On these grounds the hypothesis about existing specific field form of generic humanity life, based on the contradiction of the total character in the structure of the universal base of Universe was substantiated.

*Fourthly*, the philosophical category “intellectual” has been defined as a means of producing free energy capable to realise work beyond the human body. At the same time the human body becomes an implement of producing social world based on intellectual energy.

*Fifthly*, it has been theoretically proved that biological life lies in psychic substance, while generic human life, creating essentially different in its formation and functioning principles social world, lies in intellectual one. Furthermore, the human race in order to maintain the necessary vital level creates collective intelligence, which finally carries it beyond the bounds of the Earth. The humanity strives to reinforce this function at the expense of creating artificial intelligence. Now we can turn to considering the *essence of the social world*.

### 2.3. The essence of the social world

The essence of the social world should be understood as its intrinsic meaning manifesting itself in the unity of its diverse and controversial forms of being. While a social phenomenon is some kind of manifestation (expression) of the social world, external immediately given forms of its existence. As the social world is a totality, comprehension of its nature is the main object of philosophy, precisely, such a specific branch as social philosophy. Previously, comprehension of the nature of the social world was realised by sociology. From theoretical sociology we know that the nature of social phenomenon has been differently interpreted and there has been no agreement in this respect so far. F.Giddings writes that professor Ludwig Gumplovich attempted to prove that true elementary social

phenomena are conflicts, mixings and assimilations of different ethnic groups. Novikov expanding the generalization goes further, stating that social evolution is, by its nature, a progressive conflict modification made by the community with the conflict transforming from physical struggle to intellectual conflict as a result. Professor de Greef considering the problem in a different way finds agreement to be a specific social phenomenon feature, thus, measuring social progress by conscious agreement replacing coercive authority. Gabriel Tarde, the author of some interesting original researches, which left their mark on the realm of psychological ideas, proves that the primary social fact lies in the phenomenon inheritance prior to any kind of mutual assistance, division of labour, or agreement. Professor Emile Durkheim arguing against Tarde's conclusions tries to prove that essential social progress and, consequently, primitive social phenomenon consists in subjecting every individual intelligence to external activities, thinking, and feelings [2, 301].

There is no clarity in this respect in the works of contemporary authors regarding the issue in the light of the object of sociology. For instance, W. Outhwaite sees the social in the notion of "social reality.", N. Smelser sees it in the phenomenon of "society and social relations", V. Ivanov relates it to the notion of "social relations", V. Yadov to the category of "social community", Zh. Toschenko and V. Boykov believe "civil society" to be the main object of sociology, while M. Komarov totally abstracts his mind from the objective meaning of social bonds and thinks that initial social elements are "durable forms of these relations, more precisely, typed or standardized aspects of social relations, in which unstable and varying social reality seems to reinforce" [95, 37].

Finally, there have been numerous attempts to define this concept. One of them was made by the group of "Sociology" book authors. The book by the Russian scholars edited by G. Osipov and published in 1990 states that "the social" is the combination of social relation properties and peculiarities integrated by individuals or a community in the course of common activity (interaction) in certain conditions manifesting itself in their interrelationship, in their attitudes to their social positions, to the events and processes of social life [174, 27]. This typical vague formula of the social adds nothing essential for understanding the nature of the social world.

Paradoxically, the above mentioned notion is not found in the *Philosophical Encyclopedia* at all, and among 150 terms including

the adjective "social" such as: "social pathology", "social pathology norm", "social pathology of signs", "social physics", "social physiology", "social deviation", "social dismemberment", "social illnesses", "social instinct", "social reactions in animals", etc. the notions "social movement" and "social movement forms" are absent. Admittedly, there is one mention of "social movements" but in the meaning of "popular movements." So far, social matter movement form (we shall keep to widespread terminology) are usually limited to general considerations of manufacturing, productive forces, production relations or statement of the fact that within society there are social systems of different order. At the same time it can be inferred from the economic and philosophical heritage of K. Marx and F. Engels that the cause of "the social" is social division of labour, which they initially believed to be the clue to understanding the whole history of social development and the explanation of the origin of social or "personal relations" later on. It is in their works that the social appears as, first of all, "human attitude of a human to human" [134,154].

In *German Ideology* the classics of marxism clearly stated the idea of isolating individuals' activity in relation to their own corporal organization, "alongside their attitude to the nature and one another" [121, 24]. They saw the specifics of social relations in the fact that labour process allows special relations connected with living conditions and expanded reproduction of the individual as labour force and the personality, that in these relations people act as personalities, subjects, individuals expressing certain attitudes of a human to human, "personal relations," attitude of a person to a group, a community, the society etc. [See: 121, 438–441; 130, 181–183, 243–244, 586–587]. V. Lenin also made an important conclusion about a practical identity of a human to human used to "signify social or human attitude of a human to human" [See: 111, 14].

Social philosophy proved that "the social" is not a synonym to "the societal". It is a widely shared position in theoretical works [See: 174, 25–26]. This fact should be accepted as positive. However, in practice, unfortunately, very often the above mentioned notions are still equated, which naturally results in logical mistakes and misunderstanding. Among those who contributed to revealing specific features of "the social" are contemporary researchers such as: Ye. Anufriev, G. Arefieva, V. Andruschenko, A. Bychko, I. Bychko, P. Gnatenko, G. Zaichenko, Ye. Ilienkov, M. Mamardashvili, S. Franko, N. Mikhailichenko, V. Shinkaruk, V. Pazenko, M. Mokliak, I. Popova, M. Rutkevych,

L. Sohan', M. Lukashevych, A. Gorodetskyi, A. Gorak, O. Gugin, V. Kutsenko, L. Malyshko, I. Moroz, F. Prokofiev, I. Tsekhmistro, L. Chinakova, V. Davydovych, Ye. Tykhonova, B. Grushin, Ye. Golovakha, N. Panina, I. Kon, V. Nesvitovskiy, L. Abalkin, K. Buslov, I. Bekeshkina, V. Bakharev, L. Bondarenko, Ye. Bystrytskyi, Ye. Donchenko, T. Tytarenko, O. Kyseliova, O. Krutova, S. Vovkanych, Yu. Volkov, V. Volovych, V. Volovyk, V. Voronkova, K. Gryschek, A. Ruchka, T. Dorokhova, T. Zaslavska, V. Rogovin, V. Khyzhniak, A. Shokhin and others; and dissertation research authors such as I. Bakshtein, S. Asaiev, A. Baidelginov, V. Ladeischikov, V. Grekhnev, V. Muliava, O. Plaksina.

We are deductively approaching the nature of the social world. For us the nature allows its alternative being, it means that it can be actualized in its potential forms given empirically. To put it another way, the nature does not emerge by itself or as a result of external factors, it is the *formation of the functional relations of the social world itself*. Therefore, based on the facts and details described earlier, in the existence of social world we have to find something that during the reflexive entrance into ourselves becomes its essence, because the latter is always viewed as the functional aspect of the phenomenon.

However, in our research, as it was mentioned before, we are going not from the existing social world to the essence, but from the first nature through the person to the second nature; therefore, we have to find another method of explaining the essence of the social. G. Hegel (*Science of Logic*) points out the principal possibility of such direction of the research. According to him, the basis, on the one hand, is the basis as the reflected into itself definition of the content typical for the present existence, which it founds; and, on the other hand, it is from what the present existence should be understood; (in reality as Hegel points out) it is vice versa, we go from the present existence to the basis, and the basis is understood from the present existence [48, 88]. According to this explanation, the social phenomenon easily and conveniently comes out of its basis.

It is clear that for the procedure chosen by us we need other categories and a new type of logic for proof development. The second case is that the results of our explanation of essence of the social phenomenon and the result obtained before by other researches should coincide. Moreover, it is even better, for we have a reference point, which other researchers, such as K. Marx and his contemporaries, interest-



ed in this problem, did not have. Over all, we become more and more convicted that the approach of studying the social world through the prism of a person is very promising. It has become possible thanks to the theoretical reconstruction of the process of formation of human man's personal identity and thanks to the validation of it as the basis of the social world.

At this, the over-consciousness of a person is an intellectual product that got the shape of a notion. The latter is the noumenal element that starts to exist separately. Therefore, *beyond the human organism this material and spiritual body gets the original shape and exists in a different environment; and because of that it displays new, not found earlier, attributive qualities of universum*. This is how the process of personal partial rejection of individual life from its source occurs. So, we will discuss the fate of this strange product as the ***initial moment of self – creation of the social world***. This specific product is stated in philosophy under the notion of “social”. At that, the difference between “intellectual” and “social” lies only in the fact that the first is the alienated (rejected) product of one human body and the second is the joint functioning of these alienated (rejected) products in the external environment, which we call social. During the integration of the intellectual products created by separate individuals into the organic system that functions in a different environment the change in their quality takes place. Usually the appearance of new qualities of the substance happens upon the change of existence. Therefore, the answer to the stated question should be searched in the notion of “***social***”.

Again, we have to go back to Hegel theory about the essence of the notion in order to research the self-motion of the essence of “social” in three stages, namely: the existence of the phenomenon or the essence of the reality. In other words, we will have to do the same analysis of the change of substance that we have done in respect of the notion of “intellectual” with the only difference being that in this case the self – development happens not inside of the human body, but in the external environment, where different factors play their role.

We judge by the fact that at the **stage of existence** the essence of “social” becomes the collective energy field that appeared on the basis of the integration of the individual force fields, i.e. the products, which we called the above-consciousness. As the self – consciousness has created it as a notion and rejected it in the form of energetic

impulse beyond the head of the person, it mediates as the notion for other members of the force field and “such mediacy is the intellect” [48, 73].

The mechanism, thanks to which the transpersonal product is received, is the action. This action is understood here under the interpretation given to it by the psychological science. Earlier we have underlined the circumstance that psychology considers the category of “action” to be its main subject. It is important for us to emphasize the psychological definition of the content of this category. As V. Zinchenko and E. Morgunov write, “the action is the live form similar to the organic system, where not only its typical features develop, but where the (functional. – V.B.) organs, which such system lacks, are arranged and developed” [77, 94–95].

Based on such definition of the category of the “action” by the psychologists, we view the integration of the above-consciousness of the individuals as *the intellectual interaction* of people among themselves. In other words, here we deal with the spiritual form of communication of the subjects of the historical action among each other on the “subject – subject” principle. Such a process corresponds to the meaning of the term “Verkehr” introduced in the work *German ideology* by K. Marx and F. Engels. Communication as the event of intersubjective character is studied by M. Kagan in the work *World of communication*. He wrote, that “not the exchange of ideas and things happens in the process and in the result of communication, but *the transformation of the state of each partner into their mutual acquisition*. Communication creates oneness and exchange keeps the detachment of its members” [84, 150].

It will be only fair to note that G. Zimmel in his sociological works was the first to point out that the communication was the key notion of social life [See: 148, 150]. M. Weber views the separate individual and his action as the prime element, as the “atom” of the social world. He (*Selected Writings*) writes, that we call the action of a personality (despite what is typical to it-external or internal character. It comes down to noninterference and tolerant acceptance), if and because the acting individual or individuals connect the subjective meaning to it. We call “social” such an action, which, based on a predicted by the persona or personae meaning, corresponds to the action of other people and focuses on them [34, 602–603].

T. Parsons put the action into the basis of his social system, and he turned the person into the doer. According to T. Parsons, action is

some process in the “active subject – situation” system, which has the motivational meaning for the acting individual or, in case of the collective, individuals that make it up. This means that the orientation of corresponding processes of action is connected with the achievement of satisfaction or avoidance of trouble from the side of the corresponding active subject no matter how specific it looks from the point of view of the structure of this personality. Only because the attitude towards the situation from the side of the subject of action will have the motivational character in this understanding, it will be viewed as the action in the exact meaning .

The theory of interpersonal interaction of people, proposed by N. Smelser (*Sociology*), appeared in order to explain the importance of this moment in the life of the planetary humanity. He states as its components G. Homans’ theory of exchange, G. Mead’s and G. Blumer’s symbolical interactionism, E. Gofman’s management of impressions and S. Freud’s psychoanalytical theory [See: 168, 133].

The sociology studies not only rational action (which has clearly acknowledged goal, means, results and benefit), but the traditional action (the action based on the formed habit or custom), the valuational action (according to the duty or the belief) and the affective action (the action based on the emotional condition). In the work “Protestant ethics and spirit of capitalism”, Weber turns to the exploration of irrational ethical and religious motives of the appearance of the capitalistic relations [See: 40, 37].

K. Marx, studying the problem of alienated (rejected) labour, also has found the category of interaction of people in the process of the generic life of a person. In connection to this, he wrote that “we got the notion of *alienated labour* (*alienated life*) based on political economy, as the result of the movement of the *private property*. However, the analysis of this notion shows that even though private property acts as the basis and the reason of the alienated (rejected) labour, in reality it is, vice versa, its result, similar to the fact that gods initially are not the reason, but the result of the deception of human intellect. Later this attitude transforms into the attitude of interaction” [134, 97]. At that, the Marxism interprets the social action as the form or the means of the solution of social problems and contradictions, in the basis of which lays the conflict of interests and needs of the main social forces of the given society [See: 133, 410]. According to the vision of the marxism, the social action is prepared by the social movements that are managed by the certain programs and

ideology. The developed social movements create their organizations—parties, associations, political unions etc.

In the available literature the moment of exit of the social beyond the human body as its basis for the stage of existence was noticed a long time ago and was interpreted by such notions as “archetypes” or universal images and models for comprehension of the world, “incomprehensible structures”, S. Freud’s “It”, W. Dilthey’s “understanding”, C. Jung’s “collective unconscious”, E. Durkheim’s “civil religion”, M. Weber’s “communicative action”, V. Vernadsky’s “noosphere”, D. Uznadze’s “attitude”, P. Anokhin’s “action acceptor”, M. Bernstein’s “image of desired future”, P. Fres and S. Moskovichi’s “scheme”, V. Pushkin’s “informational model”, L. Gumilyov’s “passionarity”, “nation’s mentality”, “nation’s spirit”, “nation’s state of mind” etc. Therefore, it is no coincidence, that their studies as a rule were restricted to the attempts to establish the extent and the forms of influence of the collective intellect upon the individual one. The influence of the individual on the collective was less examined. The latter was often analyzed through the prism of the leadership in a group, *videlicet for the solving of morphological, but not functional tasks.*

E. Durkheim, for example, trying to realize what the society that does not transcend anything, but that self – transcends all of its members is based on, finds the source in the unity of feelings towards the goal and the ideals and calls it “civil religion” that connects people by the force, which cannot be ruined by the technological progress.

The moment of interaction looks very convincing according to L. Gumilyov, who wrote “the collective feeling that lights up at the meeting expresses not only what is common between all the individual feelings. As we showed, it is something absolutely different. This is the result of common life, the product of actions and contractions that happen between the individual consciousnesses. And if it reflects in every one of them, it is due to that special energy, which has the collective origin. If all the hearts beat like one, this is not because of random or present agreement, but because they are moved by the same force and in the same direction. Everybody is inspired by everyone” [64, 418].

Thanks to the fact that there exists O. Donchenko’s work *Societal mentality*, we do not have to bring more detailed arguments of display of the essence of “social” on the stage of existence. It is connected with the fact that in the work mentioned above the author analyses this moment as the event of societal mentality, which is viewed

by her as “archetypes, societal behavioral attitudes, the tendencies of social processes development” [70, 36]. It is important to pay attention to the fact that when S. Freud legitimized the analysis of unconscious in the structure of a person, and C. Jung took this problem beyond the single person and proposed a theory, it was Uznadze who opened the mechanism of formation of unconscious. When Freud turned to the ontogenesis of unconscious, and Jung showed its phylogenesis, Uznadze and his followers tried to make its parametric description, and it was O. Donchenko who tried to show its action as a system that self- develops on the side of collective whole. At that, O. Donchenko is absolutely right, when she writes that “from the moment of entrance of the scientific worldview into the sphere of acknowledgement of the possibility of separate and independent existence of the material substance (the brain) and the mentality (consciousness and different forms of unconscious), the new turn of humanitarian science begins, prepared by the achievements in the field of natural sciences” [70, 25].

It is important to keep in mind M. Weber’s warning (*Selected Writings*) as to the fact that not all types of action, including external, are “social” in the sense accepted here. The external action cannot be called social, when it is oriented only on the behavior of the physical objects. The internal attitude carries the social character only in the case when it is oriented on the behavior of the others [34, 625]. This action is not so much the internal product of a person as it is its interaction with external structures of the society. It is worthwhile to quote P. Shtompka’s definition of the action; he writes (*Sociology of Social Change*) that action is the attributive notion; it generalizes certain qualities of the social factory, this “actually real reality” of the social world. It is the place, where the structures (possibilities for operations) and the agents (possibilities for action) meet; it is the synthetical product, the combination of structural circumstances and abilities of the doers. Thus, the action is conditioned twice: “from above” by the balance of constraints and limitations and also by the resources and the possibilities provided by the existing structures; and “from below” by the abilities, talents, skills, knowledge, subjective relations of the members of the society and of the organizational forms, where they unite into collectives, groups, social movements etc. However, the action cannot be narrowed down to either this or the other; in relation to both levels (totality and individuality) it creates a new, emerging quality [208, 274].

The dialectics of categories “action” and “interaction” has not found its scientific explanation until now. Many researchers intuitively feel that only upon conceptual explanation of their connection it will be possible to come to the new understanding of the social reality of such science as, for example, sociology. Y. Volkov writes about this in his article “Basic notions and logics of the social paradigm” [See: 43, 22–33].

The essence of social on the stage of existence appears before us as the interaction of the individual intellects, which we view as the “social *intellect*”, unlike the intellect of the individual. L. Gumilyov described the mechanism of this interaction through the notion of “passionarity” (from Latin “passio” – passion), under which he understood “the effect created by the variations of this (intellectual. – V.B.) energy as the specific quality of people’s character”. He also emphasized that “passionarity is the character dominance, inexpugnable inner desire... for the activity directed to the achievement of any goal” [64, 33].

By its origin, this is the throbbing energy object of the total character. From it, before us, the field form of life appears and it creates the social world within our planetary system. In practice, the theory of action has formed and is developing; it spined a circle from Buckley to Archer and became richer. Herewith, the theory of action is starting to be realized as the central problem of sociological theorizing. This is acknowledged not only by its founders, but also by other authors who think, that “in some time it promises to become that theoretical field, where one can expect considerable advancement” [209, 254].

Now let us have a look at what is going on with the field form of intellectual life at the stage of event. At this stage of self – development of the notion of “social”, we finally can explicate the essence of the social world, i.e. “show what it is in real existence” [48, 561].

It is necessary to dualize the interaction into its components. One of them is inside the live physical human organism, and it is expressed as its main attributive quality-human activity; another one is represented by the varied sum of activities of people or by the integrative activity that make up the category of the generic life of humanity. L. Feuerbach brought into social studies the notion of “gender”, “generic life”, “generic essence”. He thought that generic essence allowed each separate individual to accomplish oneself in uncountable number of different individuals.

Let us look at the correlation of individual and generic activity. Their unity lies in the fact that both of them are the conscious vital activity of a person, by the means of which the first nature provides through itself the existence creating at the same time the second nature. Therefore, K. Marx, studying the person through the prism of the second nature, is absolutely right when he views the activity of a person as the essence of his life, and the work as the main attributive quality of the human organism, as the “substance of a person” [See: 130, 62].

K. Marx, having separated the category of labour, and the latter he viewed as the “positive creative activity” [136, 112–113], was able to separate such a “system of systems” that could explain the interaction and subordination of all its “subsystems” and to find the really working system that operated according to the laws of a single whole organism [See: 122, 133–134].

This profound idea about the essence of the social event was expressed before K. Marx by the contemporary of G. Hegel, the original French thinker, Saint-Simon. He was one of the first scientists in pre-Marxian sociology to determine that the unification of people into a whole organism is done not only under the influence of philosophical, religious and moral principles, but, in his opinion, it was done on the basis of socially useful labor activity. The labor activity was viewed by him as the natural need that set up connections between people.

K. Marx explained the origin of the generic life of a person through the prism of alienated work (rejected labour). He showed how the collective form of life in practice becomes the specific form of support of vital activity of a person. “The alienated work (rejected labour) of a person rejects from him 1) the nature, 2) the person him/herself, his/her personal active function, his/her vital activity and due to this it rejects the gender from a person: it turns the generic life into the means of support of individual life for a person” [134, 92].

With this in mind, he also warned that the “society” could not be presented as the opposition to the abstraction of the individual. “The individual is the social being. Therefore, any expression (manifestation) of his life, even if it is not presented in the direct form of collective, is done alongside with the other displays of life and is the manifestation and the confirmation of the social life. The individual and generic life of a person are not something different; however, based on the necessity, the means of existence of individual life can be either

more special or general manifestation of generic life, and the generic life can be either more special or general individual life” [134, 119].

The moment of partial alienation (rejection) of individual life or free activity in the form of alienation (rejection) of work (labour) is fixed in the structure of a person as a qualitatively new fundamental feature – the need for communication and for the exchange of activity with other people. Now, another person becomes highly necessary for the intellectually developed person as his/her non organic continuation for the organization of common productive life. At this, the self-assertiveness of a person as a conscious generic being, that is a being that treats gender as his own essence or treats himself as the generic essence, is fixed in the existence as the practical creation and the processing of physical world by the means of division of collective labour.

Therefore, **in reality the essence of social is viewed as the exchange of activity between a separate person and social groups, classes and finally humanity.** The exchange brings the individual needs of a person and material objects from the sphere of individuality to the sphere of collectivity, i.e. into the sphere of live social interactions. The exchange of activity and later of the goods led to the necessity of qualitative and quantitative analysis in social life. In order to realize these functions, the need for science and money appeared.

The interaction of people among each other by virtue of the social environment has the features of violence against a person, because “the social fact is only recognized by that external forced power, which it has or can have over the individuals” [34, 418]. Here it is necessary to research particularly the level of obligation of fulfillment of the demands of the social environment, because this is the activity of compression force, without which the interaction of people is impossible and so the creation of the social world; it is necessary to research where this boundary is broken and the violence against a person takes place, which suppresses his development.

At the same time, this unity of form as the correlation of existence is above all the formation in the existence, the transition of one of existence into another, and if to say more specifically, this is the process of transition of the subjective form of “social” into the objective form and vice versa and we are interested in this process. A person usually thinks that only the need forces him to adapt to the really existing, and sometimes hostile world opposed to him. In reality this unity with the world should be recognized not as the forced relation,



but as the rational relation. To solve this problem means to explain the way of their interaction.

In the course of everyday life, people, communicating with each other, have been creating a certain type of social relations. These connections between people provided their common life and the development of the social organism. This is why throughout all stages of history of humanity people were eager to develop and to support in each representative of a new generation the personal need for communication with others and the need for mastery of the most effective means of communication for the given culture. However, until the certain period of time this was like a side product of their activity.

L. Feuerbach was the first to notice it. For him the connection between people is, according to the accurate definition of K. Marx, “the inner, dumb wholeness that connects the multitude of individuals with the help of natural connections” [134, 266]. According to L. Feuerbach, the force that combines “I” and “You” is the love of person towards person. However, the Marxists did not praise him for that, even though K. Marx considered that L. Feuerbach “committed a heroic deed”, when he put the “social attitude of a person towards a person as the main principal of his true materialistic theory” [134, 154]. K. Marx and his followers considered that this attitude was practical, the one that appeared in the collective productive activity of people, and that it was not the born feeling of wholeness of “I” and “You”. It is possible to see in their position the vulgar materialism and the denial of spiritual stimuli in the life of people.

Only with the beginning of the industrial phase of development, the communication and its product, social relations, have become the subject of special theoretical analysis. Thus, in *German ideology*, as we know, it was specifically highlighted that in the process of production people “had to get into relation between each other” and this practical communication “created – and has been recreating everywhere – the existing relation” [119, 411]. V. Lenin, in his turn, also underlined that people “enter into communication” in the process of collective practical activities, and certain social relations form [110, 343], however, people themselves do not realize, what kind these relations are, and get into the direct dependency on the character of these relations.

From the quantum-wave nature of the second nature it comes out that the new reality – *the generic social life* appears before us as the soft dynamic social field. P. Shtompka in his work *Sociology of social*

*changes* characterized it like this: “the social reality appears to be the interindividual (interpersonal) reality, in which the network of connections, favors, exchange, and relations of personal loyalty exist. In other words, it is the specific social environment or matter that connects people between themselves. Such interpersonal field is in constant movement; it expands and shrinks (for example, when individuals enter it or leave it), intensifies and loosens (when the quality of connection changes, for example, from acquaintance to friendship), thickens and diffuses (when it has the leader or when the leader loses his position), mixes with other segments of the field or distances from them (for example, when coalition and federation form or when people simply gather together)” [209, 27–28].

M. Kagan, when characterizing the interrelation of communication and social relations, wrote that between them “there exists an interaction, but it is described not in the terms of “form” and “content” or “personification”, but in terms of “process” and “product”. ***Communication is a real activity that develops in a process, and the social relations are the type of connection of its members that becomes the structure of society*** and, while forming in the process of practical communication of people, it also conditions it” [84, 136]. Moreover, referring to K. Marx, he points at another aspect of interaction of communication and social relations – the conscious purposefulness of communication (as the form of activity of the subject) and the non-conscious spontaneous power of social relations that rules over the subjects. M. Kagan finishes the characteristic of their peculiarities with the reference that the third aspect of dialectic of communication and social relations is comprehended by means of connection of notions, such as “spontaneous” and “mediated” or “direct” and “incidental”.

His conclusion about the fact that “the goal of communication, in whichever forms it takes place, is to create unity (or to increase the level of unity) by the acting subjects with the help of their common efforts, preserving the unique individuality of each” [84, 163] is very important for us.

On the stage of **reality** the social, as well as the intellectual, considered earlier, appears as the unity of its essence and existence that becomes seen due to the attribute. From the available literature, it becomes clear that the result of formation of “the social”, or its attribute, is the **collectivism** as the general principle or the way of common activity of people. Its formation is necessary for the humanity

to break away from the infinity of external dependencies and to create within itself the mechanism of self – development of the social organism.

K. Marx wrote that the social as the means of common activity of people will create “the totality of human manifestation of life” [134, 119]. V. Lenin pointed that the social side of material process is the unification, grouping and organization of employees [109, 178].

At the beginning of the XXth century, V. Ivanov in his contemporary reality finds “non-deceiving signs that point to the fact that the individualistic division of people is only the transitional stage of humanity and that the future appears under the sign of universal collectivism” [78, 98]. According to his beliefs, the time of the closest social cohesion and of the new forms of the collective conscious is coming. At that, the highest level of human coexistence is, at his point of view, not the organization, but the collegiality. This thought is represented in the works of contemporary researchers. Y. Volkov and V. Rogovin insist on this [See: 44, 7]. Many other authors think that the category of the “social” should be viewed as the argumentation ... of collectivity” [See: 142, 25]. In such way, having researched the change of essence of the “social” on the three stages: existence, event and reality, we have theoretically recreated the self – development of the social as some integrity. Thanks to this, we have come really close to the moment of interpreting of our understanding of the specified notion, and to the moment of pointing out the most important features, typical connections and relations. However, let us imagine first the heuristic model of self – development of the notion the “social”. It has the following look (See: fig 2.2).

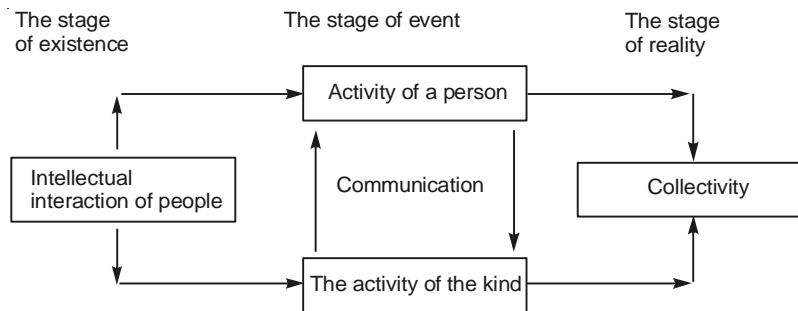


Fig. 2.2. The structure of the philosophical category of “social”

As it comes out from the facts stated above, the “social” is the notion that shows the means, with the help of which the universum (and the humanity is only its generalized subjective image) presents itself in the conditions of Earth. The meaning of it lies in the fact that originally the universum is the quantum-corpuscular (energy) field that pulsates, which appears on the basis of integration of intellectual (organic) energy of individuals that manifests in the existence as the total process of exchange of activity between people that shows and states itself in practice by the way of collectivism. It is apparent from this why all the moral systems of the world turn around mutual understanding, justice, unity and solidarity of the members of general life process.

Theoretical perception of the essence of the social world leads us to the formalization of the main law of its development, because “the law and the essence are the homogenous forms” that express the enhancement of the perception of events and the world by a person. We have all the grounds to think that ***the main law of self – development of the social world is the intensification of the process of exchange of activity between people*** and to view the strengthening of cooperative beginnings in the life of planetary humanity as its natural practical result. However, we cannot stop the research of the essence of the “social” on this, because the category of the essence will give us the possibility to specify more notions important for the given research. Thus, in the life of people the content of the “social” appears to be the social event. At this, we will underline that the activity, the relations, the connection, the process are only its various factors. The general definition of the “social” leads to its dissection into social connections and social processes that can be viewed as its static and dynamic aspects. It is necessary to consider that social connection is any type of relations between people based on the exchange of activity that happen in any of its forms: live or material.

The social science has determined the varieties of forms of social interaction. The most common one is friendly help, stable common activity; episodic collaboration; contacts, mutual provision of information; side interrelation (for example, through the product of labor); neutral relations; contraction to one another; antagonism, struggle. It is necessary to point out that in modern social and political literature the relations of people on the account of personal production and recreation received the name of social relations in a qualified sense. Therefore, the duality in the understanding of content

appears in practice and also the border line of specificity of usage of the notion “social”. Let us pay attention to the fact that, on the one hand, the social relations are the relations that appear in the process of communication of people between each other, and, on the other hand, these are the relations of production and reproduction of a person as the product of the specific activity of people directed on the support of the transition from the first to the second nature. It is clear that in the theoretical research of such level this is principally unacceptable.

Using the deductive method of research of the problem, we can act two-way: either to bring the new term into the theoretic research that would accentuate this distinction or to refer to one of the known terms explaining its place and meaning in the deducted system. In our opinion the second way will be more effective, because it will be the mutual agreement of the known process as the moment of production and reproduction of a person.

Since the process of production and reproduction of a person is the anthropogenesis that organically comes out from the biogenesis and naturally goes into noosociogenesis; and therefore, it can be defined with the term “anthropologic”. At this, the anthropologic sphere precedes both material and spiritual production.

**This means that we research the social relations only in wide sense of the word.** From this point of view, even the informal contacts between people on the basis on any aspect of self-development either of a single person or the humanity are the social connection. Connections grow into processes if they bring with them any changes. If the formal or informal interaction of people leads to the enforcement of connections between them, then the moment of development appears. This moment is called the process of social formation. The solidarity is the source of its maturity. The increase of the level of solidarity is viewed by us as the progressive tendency in the formation of the social, and the decrease is viewed as the regressive one. Now we have to research the specifics of the content of *the field form that appears in the existence of the rational living substance* or, in other words, the social world, which is the same.

## 2.4. The content of the social reality

The next step in the epistemological analysis of the social world after the determination of its essence is the determination of its content which is indifferent to the form and “the external form is indifferent to it; the content is something different than the form” [48, 86]. In this research, *not the substrate of the social is understood under the content of the social world, but its internal state, the complex of the processes that characterize the interaction of the elements creating the social world between each other and the environment and cause their existence, development and change; in this sense the content of the social appears to be the process.*

At this, in the form of axiom, such a view on the world appears when everything opened to rational thinking and irrational observation occurs to be the social in the field form. At the same time it is necessary to pay attention to the fact, that the social world, based on the material stated above, is composed as if from two parts: subjective and objective, which arise on the micro level, are placed on the macro level and move to mega level.

Now we have all the reason to think that the subjective part of this contradictive unity is located in the structure of man’s personal identity and exists in the potential form. Its content is partially analyzed in the material above, where the social content is presented as the personality or as the sum of the social roles that human personalities have to play in the social life. However, we analyze not just bare social roles because they are, most likely, only the external signs of the social quality, but the social roles in the combination with their spiritual component, which comes out to the surface in the form of ether.

Another part of the content of the social is objectivized in the environment. It represents the well known objectivized reality. It is usually called the **social medium (socium)**. Unfortunately, this term is unknown to the philosophical thought in our country. It is just overlooked in its problem scope. For a very long time it was considered to be the “discovery” of the western philosophical thought. It was enough for us to use the category “society”, which was the productive means of the materialistic analysis of the social reality. It is reassuring that today, finally, this notion comes into attention of both Russian and Ukrainian social philosophy [See: 29; 101; 146; 157; 163].

Therefore, it is better to analyze the content of the social on the level of the objectivized social world. It is connected with the fact that on this level the notion of social medium appears to be the external subject for the researcher. In this case, it appears to be the social thing, which the researcher can recreate as the neutral thing. In order to show its components, it is necessary to see the social world as the “real process of formation in its various phases” [132, 526].

Here it is necessary to make another methodological digression. Such a necessity is connected with the fact that even though separate fragments of categorical schemes of formation can be easily projected to the theoretical models of synergetic and cosmology, it is impossible to conduct further research omitting the problems of determination. Indeed, the categories of internal and external, which we have to research according to the algorithm of the procedure of formation, cannot be analyzed beyond the category of determination. Besides, the fact of causality is determined to be the genetic connection of potential and actual social worlds.

Therefore, the objective social world or the social medium is the product of double determination: basis and conditions. At this, the **basis** creates the content of the social world in the process of self – organization of the substrate of the “social” and the **conditions** quantize its specific knots – nodules of social content – of the intelligible matter. That is why we will consider the process of self-creation of the content of the “social” under the influence of the **basis** or the internal forces and factors, and after that we will analyze the way of its dosage under the influence of the **external conditions**.

First, let us make several general comments as for the problem of expression of the content of the social world. The everlasting ability of universum to self-organization lies in the forming forces typical for the universum per se, because without them the formation of different in configuration or coherence matter either sensible or intelligible is impossible. However, due to the fact that the force that forms the universum dominates both in the first and in the second nature, the beginning that brings it above the first nature should attach to it.

Here the question appears: how does the common force that forms the universum that was characteristic of the sensible matter, namely perceived by our common senses, transforms into the desire to form the intelligible matter, perceived by the spiritual senses?

Such a *qualitative leap* is possible only by means of the *collective thinking, which, as opposed to the thinking of a separate person,*

*already loses the signs of negentropy.* The collective thinking, as it comes out from the material stated above, is directly connected with the producing of the intellectual energy by the collective person. This is connected with the fact that the collective subject is capable of producing the scientific knowledge in the process of thinking, giving that information the homogenous phenotypical character.

As earlier we have justified the fact of existence of the exchange of knowledge between the participants of the social process, here it is necessary to come out of this fact as if from the regular circumstance, which causes the intelligent interaction between people. It should be noticed that the knowledge itself, as the logical constructions, cause the internal potential in a certain space, where the actualized social world is located. This is accomplished due to the fact that *the knowledge is the senses quantized and packed into ideas.* The energy fields appear between them. However, the critical mass of intellectual material should be composed for this. Then, the generic life of ethnos gets the single stream of development, with which every member has the long-term direct and return connection. Acting as the stimulating cause, the conceptual field becomes the center of crystallization of human thoughts that direct their actions to the achievement of certain goals.

Thus, from the thoughts of people, the peculiar conceptual core is formed, which becomes the attractor of the process of creation of the local social world. As a result of this, the local fields (the core) of sociality spontaneously appear, which as a rule take up those parts of the space where the elite of the given ethnos is concentrated.

Therefore, the initial point of the process of objectivism is the alienation (rejection) by the human personality, or exactly by all people living on the planet, of the potential content of the social world into the environment. Here, the product of individual production that is being alienated (rejected) takes the form of the specific product that got the name of the *state of mind of the people.*

There is no doubt in the fact that the self-creation of the socium starts with the state of mind of the people. G. Hegel (*Encyclopedia of the Philosophical Sciences*) wrote that in the state, the spirit of the people, the customs and the laws were the dominating origin [57, 243]. Thus, in the famous his work *Philosophy of Law* the philosopher convincingly showed that the state of mind of the people should be viewed as something that can serve as the origin and can come out of the subjective ideas and thoughts of a single nation, ethnos or finally



superethnos [52, 292]. And as it is known, he connected the underdevelopment of Russian nationhood to the lack of the middle class mass producer of the spiritual material for the construction of the social life. He writes that the state of mind of the people is something that the state got used to know as the substantial grounds and the goal [54, 292].

In the theoretic research of the process of self-creation of the content of the social it is necessary to abstract from the existing social world. For this, let us analyze the formation of the intellectual products created by the individuals in the conditions of free game of cosmic forces. K. Marx and F. Engels point out to the possibility of the synergetic way of creation of life, by means of its random, spontaneous autogenesis (aseity) [See: 129, 611–612; 134, 125].

**The first stage** of autogenesis of the social world, if to use the common logic of forming, is composed of three secondary forming processes and three specific products, namely: *societal psyche, the collective conscious and generic product of the mentality of the social unity*.

We have mentioned above that the modern psychology views *societal psyche* as the relatively independent formation that develops beyond the mind of a separate person. What is meant under the notion of societal psyche? “In the widest sense, – O. Donchenko writes, – it is the substance of life of the socium that is passed from generation to generation in the form of the product of inheritance of history and culture of the society, which includes the geographic, climatic and landscape conditions of life of people who lived and who live on the given territory. So, using the Jung’s terminology, the societal psyche is the distinctive archetype” [70, 31–32].

Let us leave the development of more detailed characteristics of the societal psyche to the specialists, and here we will only underline its ability to save and to pass various information without the help of depictive features of the matter (for example, the brain of a person) from generation to generation. It will be wise to support the notions of the psychological science with the notions of the social science. It is important to mention the categories of objectification and disobjectification discovered by K. Marx. They have a fundamental meaning for the understanding of the content of the social as well [See: 134, 121].

The nature of the societal psyche lies in the ability of both material and immaterial varieties of the matter (energetic and informational)

to save the sum of the stages, characteristics, abilities, forms of behavior, samples of reactions and other processes of mental intravital reality even after the death of the organism of a person, which provides the generic memory and the succession of the intergenerational, specific to each particular ethnos, code of collective psychic life.

**The main product** of this stage is the *collective conscious*. The unity of consciousness, which is found in the history of development of the social theories, is the best proof of the fact that the unity and continuity exist both in collective and individual consciousness. Finally, the collective mind, or the collective conscious, which K. Marx called the “associative mind”, is formed from them. We will return to this moment.

The collective conscious went through several stages of self-organization. Otherwise we cannot explain the consequent change of form of the collective conscious. Here, as it is known, we can talk about mythology, early philosophy, theology, metaphysics, scientific philosophy and, finally, science. Even today the formation of its several forms, which are developed not enough for the full-scale – extraction of the planetary humanity, continues. Because of this reason various forms of group, collective, class, national, mythological, religious, scientific, legal, professional, political, ethical, esthetical and other forms of social consciousness appear.

Today science performs this function. It does it, basing on the attributive characteristics of the scientific knowledge. As V. Vernadsky wrote, the scientific thought covered the whole planet, all the nations on it. Numerous centers of scientific thought and scientific research were created everywhere. It was also stated that today the potency of the scientific knowledge is used not to the full extent, because very often the “social underdevelopment prevents the occurrence of breakthrough to develop in its real power” [36, 500–501].

This means that the scientific thought emerged to the first place as the important and profound basis of – reflecting event of the planetary social world. V. Vernadsky wrote, “The discovery of the idea of the social organism of formation was the ignition of the explosion of the systemic understanding of the reality. Understanding of the notion of the social organism is the demonstration of organization of noosphere” [36, 79].

After this, from the collective conscious, the super functional organs appear in noosociogenesis; they have the autonomic life in the

second nature. The sociologists directly point out to the existence of such functional formations similar to the ones described by us in the structure of a person. They write, “without doubt, its substrate is not just a single organ. It, in its own way, is spread in the whole society. Nevertheless, the specific features that detach it as a separate reality are common to it. In reality it does not depend on special conditions in which the individuals find themselves; they go by and it stays. It is the same in the North and in the South, in big cities and in small ones, in representatives of different professions. Likewise, it does not change with each generation, but vice versa connects the consequent generations. Therefore, it is something different from separate consciousnesses even though it results only in individuals. It is the psychic type of the society, the type that has its own peculiarities, conditions of its existence, its means of development similar to those for individual types, but different” [6, 319]. *Our task is to discover this “different”, to point out the kinds of functional organs, to show their place in the social body and to see their specific functions within the whole.*

Therefore, the collective conscious of the social unity is the final product of the subjectivity of the first nature, because it appears on the basis of individual leptonic fields. Next, the objectified social develops in accordance to its algorithm. Based on the form of its existence, it is the force field. However, in itself it differs from the stages of the individual conscious; this is the notion of a different kind. The thinking of groups differs from the thinking of separate people; it has its own laws. Indeed, the collective ideas express the way based on which the group comprehends itself in its relations with the objects that influence it.

**The generic product** of this stage is the specific ontological basis of collective rational living substance that is called *mentality*. Under this notion the structure, the content of the soul of the collective person, of the ethnos, the correlation of its elements and the stages of the latter are understood [See: 89, 32]. Lately, more and more researchers are willing to view the mentality as the generic memory, which is based on the synthesis of natural and social programs of inheritance. *Mentality as the morphological organ has in itself (in transformed or subjectified form) all the ontological treasure of the first and the second nature.*

In the functional aspect – it is the system of collective norms of social reactions – of the group, ethnos, nation, people etc.

The category “mentality” was not always a part of the sociological vocabulary. At the beginning of the XXth century in the daily usage this term named the more common collective systems of world perception and behavior, the peculiar “forms of spirit”; today, this notion is presented in the scientific vocabulary as well. The mentality appears in the social environment due to such attributive characteristic of the latter as the mindset. The mindset means the contradictory wholeness of the picture of the world, the pre-reflective layer of consciousness, the socio-cultural automatisms of consciousnesses of individuals and groups, and “the global, all-encompassing “ether” of culture, in which all the members of the society are placed”.

According to the definition of L. Gumilyov, the mindset is the peculiarity of the psychic configuration and worldview of people who are the part of any given ethnic wholeness. Mindset appears in the form of hierarchy of ideas, beliefs, conceptions about the world, tastes, cultural canons, means of thought expression, and it is the most essential part of the ethnical tradition. The mindset is formed during the ethnogenesis from the natural and social material.

In order to understand thoroughly the mentality and the mindset, it is necessary to turn to the monographic work of R. Dodonov *Ethnic mindset*, where its descriptive, psychological, standard, structural, genetic and historic definitions are analyzed in detail. Here we will only quote the conclusion of the author about the fact that the “mindset expresses the out-of-individual side of personality” [69, 75].

The mindset is materialized in the form of life of people, traditions, values, norms of behavior, in the language (proverbs, sayings, common language culture). The mindset means something more than the style of thinking; it lies in the basis of conscious and unconscious, logical and emotional, it reflects the deep and therefore complex for theoretical fixation source of thinking and belief, senses and emotions. That is why the mindset should be viewed as something more than consciousness. In this sense it is possible to say that the mindset is the “sediment of history”. Factually, the mentality is the generic memory that is based on the synthesis of natural and social programs of inheritance, and the mindset is the process of their manifestation and usage of the kind.

Therefore, on the **first stage** of the process of formation of the social world the state of mind of the people is produced by three specific spiritual products, which first of all mediate the transition from the individual intellect to the collective one, and secondly open up

the chain of the transformation of the intelligent component on its own collective basis. Thus the objectivized social world appears on the planetary arena. ***From this moment the objectivized social reality separates from its source – a separate person – and starts developing according to its own laws.*** The individual that created it loses his domination over it, and moreover it begins to dictate the condition of life to him. The person begins to resist (oppose) it as the hostile essence. The moment of complete spiritual alienation (rejection) begins. At this, it is important to underline that from the organizational point of view we deal with the social chaos.

The **second stage** of formation of the social world appears as a result of self-evolution of the collective consciousness of the social congenialities, ethnos, and people. It is the mediated moment in the creation of the objectivized social world. The original products of this stage are the ***civilization, division of social labor and culture.***

The first product, or the result, meant only for the intrastage usage is the ***civilization***, under which we understand the way, with the help of which people break the stream of natural development of natural processes, creating the human way of interaction of a person with the natural environment. In other words, the civilization is the means of arrangement of the collective life.

Let us pay attention to the fact that in the existing literature there is no univocal understanding of the meaning of the content of the notion of civilization. It is common knowledge that under the term of “civilization” people understand a) wide common philosophical notion, the synonym of the notion “social form of matter or the society on the whole” (F. Brodel, P. Ganchev, A. Molchanov, M. Mchedlov, A. Ursul and others); b) the stage of historical process, the social organization of civil life as the new form of sociality (classical philosophers, T. Hobbes, thinkers of the age of Enlightenment, F. Gizo, G. Bokl, M. Benediktov, V. Ilushechkin, V. Mishyn, L. Novikova, E. Sajko and others); c) concrete social community (N. Danylevsky, O. Spengler, A. Toynbee, P. Sorokin, M. Barg, B. Evrasov, T. Myloslavsky, F. Konechni and others).

In the research, we think that the civilization is the social organization, which appears in process of historical development of a person and serves as the means and the way of development of society and its wholeness in the process of production and recreation of the social life and the person himself. This conclusion is proved by the latest researches in the social philosophy, for example, in the

works of foreign researchers (O. Spengler, A. Toynbee, F. Brodel, D. Bell, E. Toffler and others), Russian scientists (G. Gudozhnik, I. Meisel, V. Marahov, M. Mchedlov, L. Novikova, V. Semenov and others), Ukrainian philosophers (V. Andrushchenko, B. Gavrylishyn, M. Kyrychenko, M. Mychalchenko, V. Pazenok and others) [See: 92, 6, 10].

There exists as it is known the infinite amount of definitions and classifications of civilizations. We think that throughout the human history three main types of civilization appeared: *traditional, industrial and informational, which just began to show*.

The civilizations appear due to the combination of two factors: the presence of creative minority and not very favorable environmental conditions. The mechanism of appearance, as well as the further dynamics of civilizations, is embodied in the idea of “challenge-response”. The surrounding (initial natural and then social) always tosses challenges to the society, which tries to overcome them with the help of creative minority. As soon as the response is found, the new challenge appears, and for it, in its turn, the new response is given. On the stage of development of civilization the responses are successful, because people use the unprecedented efforts in order to solve colossal problems and in such a way they undermine the “habitual foundations”.

The **main product** of the second stage of the formation of the so-cium is the *division of social labor*. It appears on the basis of self-evolution of civilization as the social organization of humanity itself. The moment of conscious regulation of exchange of activity within the community and the interaction of the latter with the natural and social environment appears. That is why only from the moment of creation of civilization the historical development of humanity begins in the sense that the organization, the arrangement of social life is realised in the process of the conscious activity of people, which does not cancel its objective laws, but gives the motivated and therefore the reflexive character to the social development.

The value of the division of the social labor, as E. Durkheim (*The Division of Labor in Society*) wrote, is in the concentration of the social connections between people. The latter is achieved thanks to the fact that the collective consciousness becomes weak and undetermined in the process of division enhancement. Due to this progressive indetermination the division of labor becomes the main source of solidarity. Indeed, the economic services that it can provide are noth-

ing compared to the moral action created by it; its real function is to create the sense of solidarity between two or several people. Thus, M. Weber thought that the division of labor can exist 1) technically, in accordance with organization of labor and technique requirements; 2) economically, depending on the organization of the company (or depending on the budget and administrative principal, or according to the principal of private enterprise for the production of income); 3) socially, depending on the possession of the means of production.

The division of social labor as a notion is defined differently in various sciences. We use it in the widest or general philosophical sense as a social, professional division of labor or activities, which differentiates into the society in accordance with the set of various social functions, which are performed by certain groups of people and which lead to separation of diverse spheres of society (industry, agriculture, management, science, services, army etc). The manifestation of division of social labor is the exchange of activity in its qualitatively different and historically caused forms [See: 110, 454].

In human dimension, the division of social labor looks like human solidarity that the deepening of collectivism happens not only between the members of closed labor process, but among the subjects of the single life process that happens on Earth. The exchange of activity motivates a person to view himself as a part of organic unity: people depend on each other, because every person is imperfect on his own, due to the fact, that with division of labor the person was divided also. The division of labor in economic sphere provides the integration of individuals into the single social organism that stipulates their solidarity. As E. Durkheim mentions, it plays the role once performed by the common consciousness; it mainly keeps together the social aggregates of the higher types [See: 71, 5]. At this, the sociologists found out that the more energetic and determined the social consciousness would be the slower and more difficult the progress of division of labor would develop.

Division of labor, according to E. Durkheim, is the “law of nature”, and the division of social labor is its separate form. Enhancement of labor division creates the system of interconnected social functions and produces organic solidarity instead of mechanic solidarity of altruistic society. It is important to underline that the morphogenic function of division of labor lies in the fact that it substitutes the collective consciousness in its role of the source of social solidarity and of the basis of the moral order.

Thus, the economic aspect of labor division is connected with the increase of manufacturing. The social aspect, according to R. Aron, is connected with the possibility to live in new, created by us conditions [See: 7, 398]. In his turn, E. Durkheim saw the social aspect of this event. According to him, if the labor division produces solidarity, it is not only because it makes every individual the participant of the exchange, but because it creates the whole system of rights and obligations between people, which tie them to one another for a long time. Just like the social similarities originate the right and morality, which protect them, the labor division originates the rules that provide peaceful and regular collaboration of the divided functions [See: 71, 415].

K. Marx described this process and its role in the self-development of human life. The analysis of tendencies of labor division, mainly in large industry, allowed K. Marx and F. Engels to determine the patterns of the future society where the spontaneous character of labor division is overcome and the submission of a person to the labor division that enslaves him is destroyed [See: 128, 20]. So a person becomes whole again. We shall let the ideological bases of materialism by as yet.

The characteristic tendency of modern developed society is the embodiment of new spheres necessary for its functioning and development; the increase of number of departments in them and, accordingly, the profiling of labor division. At the same time, in every separate sphere the labor division has its peculiar and contradictive character [See: 110, 456]. In order to figure out the order of appearance of elements of the second nature we need to pay attention to the quote of E. Durkheim about the fact that the need for cooperation created the society. He underlines that it means that the latter appeared for the labor to divide, and not that the labor was divided due to social condition [See: 75, 218]. Therefore, the society genetically grows from the social division of labour. It is very important for the understanding of the process of formation of the social world. Enhancement of labor division happens, as E. Durkheim wrote, therefore, because the social segments lose their individuality, the partitions that separate them become more permeable, they grow together and this makes the **social matter free for entrance into new combinations** [See: 71, 239].

At the finishing stage the civilization and social labor division, being the functional organs of socium, in the process of their self-



development, create a generic product-culture. Culture as a notion and as an element of the social world is absolutely multiplex. It is not an accident that in the world literature one can find hundreds of its definitions, each of which reflects this or that, often essential, aspects and characteristics of a given social phenomenon. Such situation concerning the definition of essence and content of the culture has developed because it is “a deep collective consciousness which gets to the roots of the remote past and creates a dim mosaic of stereotypes, which are given the function of distribution of probabilities” [144, 20].

The science has intensively started to search for the answer to a question on structure and elements of culture, and also to study cultural complexes which arise from elements. Studying of culture structure has begun since 1949 when American researcher E. Hoebel has suggested specifying the least unit of culture, which received the name of a *cultural element*. According to Hoebel’s definition, a *cultural element* is an indivisible unit of the behavioral sample or a material product“ [215, 499]. So it is possible to offer a working hypothesis that *under a cultural element it is necessary to understand a phenotype reaction norm of the human personality*.

So, in this way the culture arises in integrity and interrelation of its spiritual, subject and functional life. In the spiritual form the culture is fixed at the whole diversity of stereotypes (impressions) of surrounding world and person, in ideas, ideals, scientific theories, ideology, and social psychology and so on. The subject form of culture is represented by the instruments of labor, the production technology, law, social institutes, works of literature and art, etc. So, in the functional form the culture is shown in images of activity of the person, social communities and institutes.

Within the framework of our present research we recognize that “culture, education, formation, development – specific means of external stimulation of the person to development and the organization of the highly effective activity, presented in products of material and spiritual work, in system of social norms and establishments, in cultural wealth, in aggregate of people’s relations to the nature, among themselves and to themselves” [187, 293]. It is its function along with interrelation with the subject of the historical action.

Here we also recognize that culture represents a continuity of natural-historical process, its internal potential, however the civilization determines the general and progressive character of its

realization by changing social structures. The culture considers the basic set of aspirations and values of civilization, which determine its humanistic orientation in general. In its turn, civilization provides socially-organizational and technological means of functioning and development of culture, but owing to this, it is capable to determine it, i.e., fixes the border of it, braking through which becomes a powerful impulse of social progress, as soon as the culture exhausts all reserve possibilities, granted to it by civilization.

Organizationally, the second stage is *the social environment*, understood as a total intellectual field, which is made of a number of individual fields inherent in separate personalities.

For the analysis of problems under consideration, certainly *the third stage of formation* of a society is the most significant, since it, contrary to the previous two stages, is the most materialized part of objectivized world. The process of objectivizing of content of the social world here seems to transcend from micro level towards macro level and becomes more appreciable and conceivable for us. Elements of the given stage concern: *productive forces, labour and society*.

*Productive forces are the first element which arises on the basis of transformation of all previous self-evolvement of the social content; they consist of subjective (person) and objective (systems of means of production) elements.* Owing to vocational training, the person is potentially capable of acting as unique means of transformation of world for the sake of personal interests and interests of others. Here the human body acts as a universal means of production. In addition to this, the system of means of production (the means of labor and objects of labor) intended to make human life more convenient. The very process of its qualitative enrichment is none other than scientific and technological advance, or when is viewed through the lenses of acting characteristics, – scientific-technical revolution.

In the material culture we should distinguish the process of creation of instruments of labor. Besides, we should distinguish between two kinds of tools: those, which are designed to create, and those, which are designed to destroy. From here the bifurcation of the uniform and object-mediated process of interaction into two qualitatively opposite processes – creative, mediated by tools, and destructive, mediated by the weapon, starts. Bifurcation as history of further formation and development of a society prove, had far-reaching consequences. But on the eve of this bifurcation destructive processes were ousted from the interior life of the communities, taken out into the

sphere of external interactions of these functional systems as in the form of hunting and struggle against predators, and in the form of armed conflicts with other (“alien”) communities [ 96, 114].

In addition, other sort of products of spiritual culture – sign systems, i.e. the tools of information influence, appeared. It is qualitatively different in form, and much more powerful in the force of influence on the person, product. We will notice that reference of language signs to the category of tools is not accidental. First of all, “ function, belonging to both and performing as mediator, undergirds analogy between sign and tool”, as L.Vygotsky marks [46, 123]. These both serve for the person as means of activity, “mechanism”, a conductor of his/her influence on certain systems of world around. “If in the process of labor”, B. Ananyev wrote, “the mechanism of interaction between the person and the object of labor is the instrument of labor, in the process of communication the sign, more truly, the sign system , performs the function of such mechanism” [6, 319].

Thus, a language sign – is much more than just the means of activity. Likewise the instrument of labor it is also its product. And in this very sense, as created by people, not by nature, signs and tools are social by the nature phenomena. The experience of generations is fixed in them, and to employ it every person masters not merely the tools but also appropriate sign systems.

Owing to their subjectivity, sign systems like tools receive relatively independent of their creators existence and function as components of their communities. L. Vygotsky wrote: “sign that is outside the organism, similar to the tool, is separated from an individual, and is, in its essence, a social organ” [46, 198].

Moreover, in certain fields of activity sign system is a productive social organ, special means of production, first of all, in the sense that sign systems are the most subtle tool of influence on mentality, being the major means of its production and reproduction as of human, societal mentality, as of systems of functional organs of human brain, which is being formed during a life period. O. Leontyev repeatedly specified this aspect of productivity of sign systems.

There are also essential differences between material instruments of labour and sign systems; as far as the instruments of labor; are the means of subjective-energetic influence; however signs are the means of energetic-informational influence. Thereof effectiveness of signs is appreciably independent of their substantial embodiment. Their

“functional being, repeating K. Marx’s words, absorbs, so to say, their material being” [130,140].

The named above products interact between themselves owing to process in which its source, namely, a human being, finds him\herself involved in this new interaction as a means of mediation. He strives to be released from it and, thus, he strives to replace a mechanical part, i.e. the part, which provides functioning of both parts of products, upon an artificial intellect, preferring by himself instead to maintain a process of creation of new life.

**Basic element** of last stage of an objectivization of subjectivized first nature – *labor*; it is understood as the expedient live activity of the person directed towards modifications and the adaptation of objects of the nature for satisfaction of individual needs. In present research we precede from the fact that live labor, genetically growing from social labor division, *represents certain type of interaction of people and means of production (substantivized person)*. It is that K. Marx in his work *German Ideology* named intercourse. Interaction of people as a product of formation of society becomes the factor of development of the second nature.

Besides, it is labor as the material form of communication that is meant; moreover, communication, taking place during interaction of people among themselves at an initial stage of socium formation, is also present here. They should not be confused. “They differ in the following”, as M. Kagan wrote: “in material intercourse spiritual activity of a subject has for an object only *managements of his practical actions* (italized – V.B.), while spiritual intercourse aims towards spiritual unification of partners, attaining their togetherness, as for the practical actions, if they are used in support, serve only to the given purpose; as a rule, spiritual intercourse is carried out in a form of verbal, or by using other sign devices, dialogue” [84,131].

All the more so, in practice there are cases when productive form of intercourse restrains the development of spiritual intercourse and owing to this freely or involuntarily “slows down the sociality sails”. F. Engels wrote: “The existence of a dominative class becomes the daily increasing obstacle for development of productive force of industry as well as development of science, arts, and in particular, cultural forms of intercourse” [127, 216].

So, labor as the basic product of the third stage of formation of the social world, arises to give an individual the opportunity to realize his\her nature out, and all changes he\she has gone through have

no other purpose than to make this realization easier and more complete. In this context labor should be considered as realization of a professional knowledge of the worker or man of liberal profession/ K. Marx wrote: in such a way “under the conditions of actual (true) collectiveness individuals get freedom in their association and by means of it” [133,75].

Let’s turn our attention to the fact, that labor is a means of maintenance of normal vital functions of a person and his\her collective formations at horizontal level. In a vertical plane its spiritual component, that is being developed. Therefore, immortality of a person is prepared at the highest levels of self-motion of universum while all industrial success of people is collecting dust on the shelves of planetary archive.

**Society** is a **generic product** at the third stage of formation of a social world. It is not necessary to expatiate on the fact, that a society is the product of human activity – of labor. It is a generally recognized fact. In addition, we will underline that presently there is no unambiguous definition of the concept of society. It to some degree complicates the explanation of its origin, place and role in a life of planetary mankind.

It is a thought, that a society is a product of vital function of people, that different authors agree with. Will remind only that G. Hegel defined a society as “system of his (the person. – V.B.) general relations” [57, 344]. According to K. Marx’ definition, as it is known, a society is “a product of interaction of people” [133, 402]. T. Parsons defines a society in a following way, “A social system... which meets all important functional requirements connected with long existence at the expense of own resources, will be called a society. For concept of a society it is important, that it should keep all structural functional bases, in order to be an independently existing system” [150, 35–58]. Unfortunately, this approach appears ineffective at society studying in development and in general in its dynamics. In this sense T. Parsons’ theory, despite its symmetry and even known refinement, nevertheless, remains one-sided.

In the native textbook on social philosophy in this connection the following is written:” According to Plato, the society is the association of people for satisfaction of their needs and is a means of realisation of people’s need of affiliation. For Aristotle it is an embodiment of a social natural instinct of the person inherent in him from birth. The religious philosophy considered it as manifestation of God’s

creation. The representatives of Enlightenment (T.Hobbes, J.J. Rousseau, Voltaire) and the French materialists of the XVIIIth century interpreted a society as a form of the social agreement. G. Hegel interpreted it as a real process of vital activity of people, that is carried out owing to an embodiment of absolute idea into the life. I. Bentam recognizes a society as “a fictitious body which consists of separate persons who are considered as its functional constituent members”, G. Zimmel revives Plato’s idea about a society as a tool of realization of internal promptings, needs, and motives of individuals. M. Weber supplements it with his thesis about “some minimum interorientations”. E. Durkheim underlined the value of a division of labor. T.Parsons treats a society as a social system, which functions owing to interaction of people and social institutes. Within the framework of Marxist social philosophy a society is defined as a “set of historically conditioned forms of the general activity of people” [5, 148].

However, the common fault of the majority of definitions of a society, since it is a functional body of socium, is a static character of a picture, which researchers fix. It is a photo, instead of process. Its components, as a rule, are as follows: constant territory; self-reproduction, basically for the account of child-bearing; the developed national culture and political independence. Even such authoritative researcher as T. Parsons, who has turned so called invariant set of “functional problems” in a kernel of his concept of a society, has not avoided this shortcoming.

At the same time, the generic product of this stage as the most objectivized product has some historical modifications, which have received the specific name – a *formation*. We will remind that this term is used to name the society, which is, according to K. Marx’s known expression, at a certain step of historical development. For us it is a specific product of the generic process at this stage of self-organizing of the social content. Since the society as a generic product is an interaction of means of production and social labor, then, developing even under the influence of the same type of division of social labor, they can interact between themselves on the basis of different variants of connecting nexuses (the form of property or intercourse forms). K. Marx, with characteristic of him insight, noticed it and used as a base for distribution of local products of the third stage of self-evolvement of social content. Having thoroughly scrutinized the types of links between a person and society, he came to a

following conclusion: there are five public formations: primitive, slaveholding, feudal, capitalistic and communistic. A formation, thus, as a product of historical development is a category of phylogenesis. Later we will consider it in more detail.

It is a paradox, but in the end of the XXth century we observe all of them de facto. Such attractive their vital capacity, to our mind, is accounted for by *a problem of human qualities*. Because of the deficiency of corresponding qualities of people in the modern world all public formations exist; none of them is exhausted, none of global problems of mankind is solved; in spite of the fact, that there are plenty of ideas concerning the ways of their solution.

But, as it has been shown above, two kinds of instruments of labor behave differently in the course of their functional application by a person. A person can master the language sign system, turn it into a tool of his activity, without appropriating it as a thing but only recreating it in the functional structures of the brain. The instruments of labor can be turned into the tools of the activity, only under condition of having incorporated with it spatially as with a thing.

Thereof the association (connection, coherence) of people with the certain instrument of labor is potentially competitive, while the same with sign systems is not. Therefore the person can turn a language sign system, in contrast to the instrument, into property of other person without losing it as means of his own activity; for the same reason the same sign system made up by one person can become means of activity of many people at the same time [See: 96, 118]. In this connection K. Marx, having noticed this difference, assumed as a basis a form of ownership of the basic means in sphere of material production, while explaining the differences between historical ways of self-organization of social life.

From the aspect of organization the given stage of formation of the social content is already the most structured and advantageously differs from two previous stages, therefore here we deal with severely structured socium which is called "sphere". In this case, the notion "sphere" is used by us as methodological means for reflexion of the difference between the two previous stages.

At this stage the functions generated by the process of division of social labor, are already personalized and assigned to particular workers. The latter, owing to this, do not represent communities any more, but *form collectives*. The given stage is known to us from the scientific literature as *noosphere*.

Thus, we have finished the analysis of the content of socium, or objectivized social world, which is carried out at micro- and macro-levels under the influence of the basis – the potential social worlds of a particular subject of historical action.

The motion of the potential social worlds is caused by their immanent aspiration to come outward and manifest itself, i.e. to acquire finiteness within the actual dimension of our planetary system. But this is only one causal part of the social world, its other part, as has been underlined above, is connected with the conditions of our planetary system. Thus, it is important to notice that if *the basis has provided rational character of the second nature, than concrete conditions*, within which the process of generating of the social content takes place, have the mission to determine *parametres of social system*. The latter have situational character, since they are connected with the stage of development of planetary mankind, for example, civilization type, the character of division of the social labor, dominating form of ownership or the appearance of society etc.

Now it is time to consider **the place and the role of conditions as the second determinant of formation of the social world content**. Conditions, as it is known, are that immediate with which the basis correlates as with its essential precondition; therefore the real basis inherently is conditioned by its nature. Determinacy it contains is its other form of existence.

Conditions occupy in relation to the determined by the basis social content as if an extraneous position. In this connection, they (conditions) possess also a specific function within the given process of formation. Its essence consists in *quantification* of social content. They as if dose it out according to known to them principle and promptly pack it in the various organizational packages. If the dimension is wrong, then abnormalities occur and we deal with a mutation of the social content. K. Marx writes convincingly about it [See: 121,70–78].

Conditions have for this purpose an original executive organ and mechanism. The nearest environment in which immediate interaction between people takes place is the operating element of conditions. As V. Afanasyev marks, that “owing to various influences of environment on the system, usually the environment is understood as both: in wide sense, as all reality, environmental system, and in narrow sense, as important, necessary environment for a system, i.e. that very system, in interaction with which the system reveals its proper-



ties, its integrity, determinacy, and not only determines, but also forms certain properties – the properties which will enable it not to merge into this environment but function and develop rather independently” [10, 151].

From above stated the understanding follows that conditions (environment) play in a process of self-organization of socium at the micro-level the same role which in the first nature is carried out by human (biological) organism, i.e. they become the competent subject of geological process, generating objectivized at macro-level social reality.

With the only difference that in the first case all parameters of social world are determined by a human body which changes all but external parameter of the social and in the second case vice versa, namely, the environment, which endows invariable social content with richness of external manifestation, determines everything. In addition, in this context it should especially be underlined that insignificant, even the least deviations in the conditions of the social world content initiation are capable of changing its appearance essentially.

The peculiar feature of the process of dosing of the social world is the following: it is carried out by the forces which exist in external to the social content environment. By origin these forces are generated, on the one hand, by attributive properties of the social content itself, on the other hand, by conditions in which it is realized. Therefore the nearest environment is a product of the content which is being based, and conditions, and as we have marked earlier in a methodological part of our work, it is a field of possible ways of self-evolution of the social world. Thus, such environment merely induces the social content to development. Its basic function is to create conditions for an unlimited individualization of the social content.

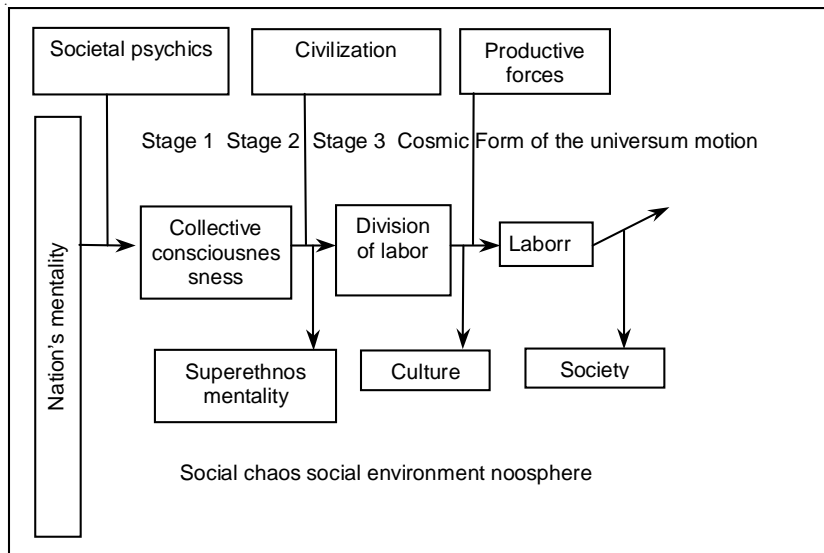
There is a reason hereinafter specially to investigate as the forces of external compression such elements of environment, as *the law, values, morals, after all, national idea as the system of certain stereotypes concerning accommodation of generic life*. So, for example, it is logically to imagine that at the **first stage** of formation of socium collective feelings and experiences, archetypes and customs of the people operate, at **the second** – most likely such powerful *social institutes* as belief and knowledge, values and world outlook systems are revealed, and at **the third** – ideological systems and traditions as social technologies of forming the behavior of people, morality and

morals as developed regulatory systems of proper and practical behavior of people. More than that, we do not deny probability that every separately taken process of formation of the social world arises as a result of operation of exclusively “own” set of forces of compression.

So, along with withdrawal of produced social content from its source, it will come across impact of various forces of external compression which have rather limited ranges for independent existence in an objective reality. In addition, the elements of compression are getting more and more “rigid” character. Rigidity in this context should be understood as necessity for generated content of the social to follow logic, contained within compulsion elements. Free causality is in action in this case.

Now we have to model the process of self-generation of content of the social world as some independent totality. Heuristic modeling allows us to cope with the task without special effort. (picture 2.3).

The “material”, which embodies integrity of the described system, is, first of all, its internal and external relations. The funda-



*Fig. 2.3.* Algorithm of socium self-development or of objectivized social world

mental organization of the social world and the order of its interaction with environment, with mechanisms of management and development of the object of research is built on the basis of these relations.

While considering the algorithm of self-development of socium, we clearly distinguish three levels of organizational maturity of the content of social world: the **social chaos, the social environment and noosphere**. The given three structural elements of socium, since being generated in a course of the integrated morphological process, represent integrity and make a social body. It is an unusual form of rational living substance.

The ascertainment of the three elements as components of again arisen rational living formation, which does not possess morphologically accurately separated from environment structure and is as if diffused in space, is an important conclusion. Its essence consists in the fact, that, no matter what, here we deal with a morphological object. It, in particular, can be seen as rational (thinking) ether. In addition, at the same time socium as totality is supposed to sustain the processes generated within the chaos regime, go through the stage of self-organization in free social environment proceeding after that to faze of severe rationality. Our special interest is also provoked by the fact that as any living being society is capable of giving increase at the stage of functioning, as it has been with the person. In connection with stated above, we will characterize them briefly.

**The social chaos.** The first stage is a domain of unstructured accumulation and functioning of objectivized material, in which products of spiritual production, spontaneously rejected by a separate person, are being found in a state of chaos, in its antique sense of existing disorder, of disorder-logos, of “the big abyss filled with creative power and divine seed, as if integral chaotic mass, heavy and dark, a mix of earth, water, fire and air”. Such chaos is neither annihilation of the spiritual social content, nor its transformations into Nothing, but balancing at some border between life and a non-existence of objectivizing form of the universum. Phantoms of the past are mixed with phantoms of the future. Everything is as if in disperse state. Everything is obscure, indistinct and not clear. A separate person is a carrier of an elementary particle of social chaos.

Coming of a social content of the given stage to the forefront of our everyday life earlier has already received the name of the Dis-tempered times, and presently its splash is referred to as the New

Distempered times. It is in the secular history, however, and in the Bible it is pictured as the Apocalypse. The current crisis of the social development has attracted attention of native scientists to social chaos as the relatively independent stage of social world formation. The stage of a social chaos, for example, was specially investigated by Y. Surmin [146].

At this stage the sources of the future blossoming and declines of empires are laid down. The border drawn between the elements here, further on materializes and parts the adherents asunder and reconciles unreconciling in the secular life. Split of ethnic fields also dates back to this sphere. Fluctuations of free energy, which take place here approximately 600 years later after the beginning of formation of a super-ethnos, cause fracture processes in its development. L. Gumilyov testifies the fact, that “the fracture phase in Arabian-Muslim super-ethnos was under a hard way when in 945 the power was seized by Ahmed Buid – the leader of deilamid’s ethnos – antisystems (karmats) appeared and Arabian caliphate collapsed. Moreover the the fraction became a crisis phase for other known super-ethnoses: in Rome it was the period of civil wars of 100-30 BC, and revolt of Spartak and Katilini; in Byzantium iconoclasm (a type example of uniform mentality break) and ante-system of paulicians (630–843 AD). In ancient China a break phase – an epoch of seven “Belligerent kingdoms” (IV BC), and in medieval China similar phase came after overthrow Tan’ empire (907 AD) with the beginning of the period known as times of “five dynasties and ten kingdoms”. In the West European super-ethnos the break is connected, first of all, with Reformation and Contrreformation which have split the Western world into parts – Protestant and Catholic. Increase of the number of sub-passionists (bearers of new values. – V.B.) allowed condottieres to create the whole armies, which led to huge number of victims among the population. Thus, in Germany thirty-year war took about three quarters of the population. The break had lasted till XVII cent., when the transition to an inertial phase begun. In Russia the break begun in the XIXth cent.; bloody cataclysms of the beginning of the XXth cent. (especially the civil war) are considered to be its brightest display” [65, 528–529].

At this stage of self-generation or renovating of the content the bearers of progressing values – elite – are attractors, i.e. initial points of self-organization of the social world. How painfully and how long the process of generation of new values and their approval as the cen-

ters of crystallization of new social structures is going off, can be clearly seen by visualizing the process of formation of early Christianity as social movement which involved the most part of the planet in later times.

The shifts in social chaos are always connected with the change of values which cause reorientation of the individual, and then collective and social consciousness. And only the latter, and only in the final analysis, lead to shocks of the social world. P. Sorokin investigated the question of change of values with all scientific diligence, grounding upon enormous statistical base. In his four volumes work *Social and Cultural Dynamics* he, equally with the others, has clearly demonstrated, that sensual system of values which finishes the present cycle of development, is being in a state of disintegration and self-destruction. There are all grounds to consider that it originated after Neolithic revolution 6-5 thousand years BC. From its depths, as the sprout from a rotten apple, the "ideation" culture of a new cycle was born, a major principle and main value of which is a preter sensual reality.

At present moment the process of renovation of the social content has been intensively taking place. It means that at the given stage the universal values become attractors and fusing germs of the future more materialized products of objectivization disorderly have already been gravitating toward them. This fact determines the depth of modern crisis of social development. The change of character of leading values has been taking place; it causes restructuring of the existing social world. The planetary mankind moves from aeon (eternity) of sensual values to aeon of prevailing of spiritual values. Thus, sensual values not only preserve their rich content, but even add\increase some functional variety. Transition from one aeon to another one will terminate at the very moment when essentially new system of morals will be developed by the planetary mankind. The leading role of human reason will constitute its main difference from presently existing one. It will be a kingdom of the intellectual. Ethnos in this context as unstructured social formation is the main operating subject.

**The social environment.** We have already specified, that social environment represents a set of individual intellectual fields. Such plurality has not been structuralized yet; therefore it possesses polyvariance of combinations of ways of intellectual energy potentials involvement by quantities of compound potential, and also forms of

their realization. The second stage carrying out the function of mediation as if puts the social content in order, and we deal with rather stable and integral formation – the social environment. In this case by social environment we mean the same content that was determined by E. Ilyenkov. “It is always a concrete set of interrelations between real individuals”, E. Ilyenkov wrote: “variously dismembered within itself, and not only into the basic class oppositions, but also into other infinitely various knots and links, into local “ensembles” inside of these basic oppositions, up to such nucleus as a family with its internal relations between individuals, always very alike in one, and completely different in the other, if compared with another similar family” [79,409].

It is at this point that the stable boundaries of division of the social content into objectivized processes and products appear. Owing to this stage the content of the social world acquires continuance and orderliness. The concept of structural continuance which plays an important role in self-organization theory, opens up a good deal of possibilities for consideration of dissipative structures, to which socium is included. The matter is that formation of the social world as a dissipative structure depends neither on the differences in initial conditions, nor on the value and frequencies of following fluctuations (if any) [See: 68, 64].

Having achieved a certain degree of maturation of the second nature formation process, which passes according to synergy laws, such environment acquires structure and turns into specific sphere in which interaction of people among themselves is reflected, and products, which had appeared in the course of this interaction, are accumulated. The concept of whole, as it is known, presupposes continuance, repeatability, reproduction of the process of establishment.

The subject of historical action, which by this time has been defined by the notion people, gets now characteristics of a nation. The definition of a nation as a historical community of people which is made in the course of formation of their common territory, economic relations, literature, language, ethnic features of culture and character, is as if a view of it from the outside. Now, if to take a look from the inside of formation process, it should be characterized, first of all, as social formation, which owns a certain degree of the social maturity with ability to pass from community to rational forms of living as the main property. In this case, the nation performs as a subject of morphogenetic process.

**Noosphere.** To characterize the third component of socium, it is necessary to state the difference between concepts “environment” and “sphere”. For us environment is all that surrounds, penetrates, and is involved in the orbit of activity of the subject, either as a subject, or as means, or as a condition; and sphere is referred to as some result of the environment arranged in a certain way. Therefore, noosphere, which we understand similarly to V. Vernadsky’s interpretation: is a summation of creativity of persons. Thus in noosphere products, of both, material and spiritual origin, the world evolutionary process acquires its special value owing to the fact, that it has created a new geological force – scientific thought of mankind. Here the objectivation process reaches a maximum of its objectivity.

Moreover, the mankind as the subject, endowed with activity, becomes more powerful and starts to play the role of a creator and reformer, distinct from all live substances. Laying emphasis on the special character of this metamorphosis, V. Vernadsky wrote that the mankind, taken as a whole, becomes powerful geological force. Thus, before him, before his mind and work, the question on biosphere reorganization in behalf of free-thinking mankind as a single whole is being raised. This new status of biosphere to which we, without noticing it, approach, is “noosphere”.

The noosphere arises as a universal means of creation of the basic product of the given stage. Therefore, the noosphere is a very complicated formation, which involves all attributive riches of terrestrial mankind. In this connection the definition of noosphere “as an artificial informational structure created by purposeful activity of the person”; is, in our opinion, a one-sided and inexact definition. By nature it is the universum subjectivized, and after that again objectivized within our planetary system framework. Therefore, we rather agree with its following definition given by R. Abdeyev, who writes: “In noosphere besides all objects of life, instruments of labour, complex technical systems, also the information industry, integrated communication networks, global TV are created and, eventually, the processes of economic and cultural integration of the states, which strive for finding new forms of interaction, cooperation, self-improvement and the survival of a human society by the way of adaptation to changing conditions, are deepening. Because it becomes clear that only such global self-organization of life opens up the possibility to mankind of optimization of management of all ecosphere” [1, 201–202].

Example with noosphere proves that the basic substance of our world not only preserves its double beginning, but also each time it reveals it in the original form in all metamorphoses. Thus, for example, in noosphere all content of the material beginning is concentrated in productive forces of a society, and spiritual beginning is concentrated in scientific outlook.

At this stage the subject of historical action is transformed from a nation to collectives. The transformation of a nation to collectives is caused by the fact that at this stage people attached themselves to certain functions of workplaces; they became performers of certain roles. At this very point T. Parsons discovers correspondence between the objective process of formalization, codification and consolidation of social norms and the subjective process of their personal internalization as allochthonous (acquired) social samples of behavior. Standards of behavior of the performer he regards to as role expectations. Institutionalization of a number of role expectations and corresponding sanctions has a certain degree of its realization as, by the way, also has its opposition – “anomia”. Complete institutionalization is opposed to complete “anomia”, the break of any standard order. Anomia is manifestation of chaos at the stage of functioning of a social body.

So, we have consecutively presented the processes of socium formation having interpreted them as integrity. Young generation finds it, a reappeared integrity, already finished, and hence it is no less objective reality for them than the first nature. For the person who only begins his\her life, socium is an external force, which will subordinate him\her to itself and directs his\her further development. In other words, a person as a rational living being is opposed by a society as by more powerful living integrity.

At this point it is necessary to tell more. *The objectivized social world or socium should be referred to as a huge organism, which, functioning as integrity, acquires essentially new qualities, peculiar to a rational living being.* Here we observe the same picture as in the case of formation of a human body. A human, as it is known, starting to act, acquired qualities of a person. We have all grounds to state that socium, having passed all three stages of formation, transforms into integrity which has the same effect. In other words, socium should be referred to as a subject – a nation, generating the effect of functioning. It is a collective person that represents functional body.

Thus the organism of socium is arranged according to the same principles as a human body is, but only the other way round. There is



an objectivized spiritual part within it, the life of which runs in the form of chaos, in contrast to exact order within this element of the structure of human body. There is an objectivized material part, the life of which runs in an “exact order”, as far as it is a question of noosphere. There is also a middle part, mediator of their interaction – the social environment. The latter one is a deep aspect of life of socium.

The specific character of functioning of a social body of socium as integrity consists in the fact, that in the sphere of public consciousness chaos rules, however in the material component, on the contrary, all is efficiently and is strictly organized as would be natural in a noosphere. These features of the organic whole were fixed very accurately by F. Schelling (*System of Transcendental Idealism*). In the connection with this the philosopher says that change turned to itself, brought to rest, is what is meant by organization. Rest is the expression of organic formation (structure) though constant reproduction of such tranquility is possible only due to the change that continuously occurs inside [204, 209–210].

The analysis proves that at this point a functional increase should take place. And it does take place. Such gain of quality has a broad band of reflection in the scientific literature. However, the researchers refer to it in different ways. Most frequently the given functional quality is mentioned as “a collective person”, “a group person”, “a corporate person”, “a conditional person”, “a national person”, “a sobornal person”, “a heterogeneous person”, “a collective “I”, “a living All-Russia Person”, “a state person”, “a territorial person”, “all-mankind” etc. [see: 33, 159–160, 209, 228–229, 235–236, 243, 249, 290, 463]. V. Behterev, for example, considered “a heterogeneous person” as a social body, as the integrity that consists of parts, the role of which the separate individuals, all social formations play. Even in the last degree conditional among them he considers to be collectives. Any formations, which consist of individuals who have something in common – from a crowd to a state – fall into this category [See: 22, 87]. As it is known, K. Marx considered the mankind and the society to be a subject also [135; 21, 38]. From the analysis it follows, that the person opposes the society, which also might be rightfully referred to as a collective personality. It means that a separate person opposes a collective person. Here the interaction goes through “I” – “You” (sing.) or “You” (pl.) concepts correspondingly. It is necessary to point out, that it is still quite inappropriate to use the term

“We”, in which any separate person and the collective person have something in common, that will allow them to be merged into some integrity.

At this very point the analysis of the formation of the social world objectivized content could be concluded. It is necessary to draw some **general conclusions**, which naturally follow the facts stated above. *The first conclusion* states, that in the course of our research we have approached to the definition of the social world, we have also specified its basic elements and have disintegrated the morphology. It has been revealed to us as the objectification process of the potential social world of a human personality, which had appeared as a result of another total process of the first nature subjectification. The potential social world, which used to be hidden inside the personality, has eventually realized itself as a result of its spontaneous self-organization. It has generated a society, which is morphologically composed of some social substance, which is knowledge. In other words, the self-development of any social substance is the form of interaction of the potential worlds, which function in the structure of a human personality. The macrocosm and microcosm are in constant interrelation with each other.

Thus, the human personality has emerged as the absolute basis of the social world in which the social essence (content) is given as a basis in general for the basis; or, to be more precise, the person defines himself as a social form and a social substance and imparts himself the social content. Besides, the person is a certain basis as the basis of the certain, i.e. social content; as far as the relation of the basis, in the course of its self-realization, becomes, in general, external to itself, it transfers into conditioned mediation.

At last, it became clear, that an individual admits a specific condition of life activity conceivable for the producing a social world – a free exchange with the environment, with substance, energy and information; but the condition of the life activity admits it to the same extent as the basis do; the unconditioned is their unity, the fact of the matter itself, which via mediation of the conditioned relation changes to the existence. Here you cannot help but take a great interest in the groundworks of the philosophers-existentialists, who persist on the concept of the transcendentness of the social world from the inside content of the individual. Therein we have not only examined the technological aspect of the process under consideration, but also connected it with the existential school in philosophy.

*The second conclusion* lies in the fact, that the genetic affinity of the first nature and the second one is demonstrated. The content of the social world as the exchange of the essential forces between people is the second derivative from the human individuality. The first derivative is the individuality itself as a product, in which the first nature is withdrawn. Thus the term “the second nature” is an exclusively apt name, when concerning the social phenomenon. Besides, in the course of the study of the social the technological connection between the two forms of the naturally-natural material is shown. They are the two different phases of self-motion of the same universon.

*The third conclusion* lies in the fact, that the mechanism of the self-generation of the second nature from the first one is determined. It is presented by us as the process of the human intellect products formation. Then the intellect, in its turn, passes through the three relatively independent phases in the planetary (local cosmic) environment. Here it is important to lay emphasis again on the unique character of the general function of the human individuality, lying in the self-generation of the macrocosm, the importance and the necessity of giving it the first-degree freedom for creative accumulation of the individual and collective intellectual capacity (mental powers). The morphological processes obtain more freedom only due to the beginning of the chaos. Therein it is important to refer to the fact, that in the given case we deal with the chaos in morphogenesis and, besides, one should distinguish also the chaos in the phase of the morphological structures functioning (activity).

*The fourth conclusion* lies in the fact, that the objectivized social world is an independent live being, which has all basic characteristics of a rational being. Its basic difference from a person lies in the fact, that it is realised at the level of collective social formations. Thus, the society, as well as the human individual, has morphology and rich functional qualities, as it forms a collective personality. Then, we might conclude, that in the structure of a society one should search for a specific system of functional organs, similar to those, which we have revealed in a human body.

To bring the gnoseological analysis of the problem of the philosophical study of the social world to the end, we only need to consider the problem of the form, which the hereinabove content obtains. This is the very point we proceed to.

## 2.5. The form of the social world

The existence of the social essence and the appearance of the social world content indicate to the fact, that, herein we deal with the *social form*. To prove the given thesis, it is sufficient to point out, that all the concrete in general applies to the form. It is also known, that the determination of the social world is at the same time the determination of the social form, for it is something established and due to this fact it is different from the thing, the form of which it constitutes; the definiteness of the social as the quality is a single whole with its being.

As far as in this case the second nature is under consideration, we deal correspondingly not with the natural form, in which the first nature exists, but with the form, which has been remade twice. The social form is firstly changed, being reflected in the human's mind. And secondly it is changed in the social consciousness.

Thus, it should be mentioned, that the remade form is already familiar to us. As a rule, it is connected with the reflection of the objective world phenomena or of some particular things stored in the human memory. Of all the philosophers M. Mamardashvili was definitely the one, who had the most delicate conscience of it, and in his works he based upon not only K. Marx's analysis of the phenomena of economic fetishism and ideology, but also on psychoanalysis, on the Jungian concept of "archetypes", on modern researches of mythology and symbolism. "The remade form of existence, – M. Mamardashvili writes, – (it) is the product of transformation of some inner relations of a complex system, which takes place on its certain stage and conceals their real character and direct interrelations via stray expressions. These last-mentioned, being the product and the accumulation of the transformation of the system relations, at the same time exist independently in it in the form of a separate, perfectly integral phenomenon, "a thing", equally with others" [116, 269–270].

In order to make an in-depth study of the phenomenon of the double transformed form, in which the social world exists and functions, we need to define the main attributive qualities of simple transformed forms. It is necessary to point out, that the transformed forms still possess their thingness, which was also present in initial exterior forms. But the thingness, certainly, exists also not in its initial forms, but in its transformed ones. M. Mamardashvili characterises the last-

mentioned in the structure of a person as quasi-substantive objects, as quasi-subjects, subjects-phantoms. The whole complexity of their research consists in the fact, that the transformed forms are not simply appearance, but the internal form of the appearance, i.e. a stable and reproducing kernel. He especially emphasizes, that the transformation “is a particularly new discrete phenomenon, in which the preceding intermediate cells “compressed” into a special functional body, which has already its special quasi-substantivity (and, accordingly, new sequence of accidents, often reverse valid)” [76, 275].

This circumstance rather complicates the presentation of the matter of the research, as far as we have to consider the complex transformed form of the social life as the driving force of evolution and involution. In other words, complex transformed forms – neoformations, either being the result of the environmental influence or the spontaneous changes of the basis (grounds, reason), we consider to be a specific mechanism of the global mankind self-development, which prevents its continuous stagnation in the achieved forms of civilization (or lack of culture). In our further disclosure of the problem we will look into it in more details.

Further we will point out, that in the course of study of natural forms we deal with the expedient activity (horme) of the person, to be precise, with the work and the communication; in the course of study of the simple transformed forms we face natural (social) intrinsic forces of the person, in the course of study of the complex transformed forms we deal with the social relations, and in the course of study of the naturalized complex forms we face “the iron person” of K. Marx.

It is much written on the problem of the interrelations between activity, intrinsic forces and social relations, so we have nothing new to add here. We only distribute the given concepts between the levels of the phenomenon, being analyzed. At the same time there are all reasons to consider, that the study of the given sequence of the form transformations, probably more precisely, of the lives of forms and their development, is capable not only to explain the occurrence of the phenomena of irrationality, syncretism, which are shown both in cognition, and in behaviour of the person, but also to reveal metamorphoses, which are observed in the social world, to establish the peculiarity of the interchanges of the form between the first nature, the individual and the second nature more precisely.

On the basis of such interpretation of the double transformation of the form, we shall successively describe, at least in general, the

correlation of the social form and the essence of “the social”, the social form and the substrate (the subject) of the social world, the social form and the content of the social world.

The essence of “the social” has a certain form and the determination of the form. The essence, which we hereinabove presented as the exchange of the activity between the participants of the general vital process, possesses the stable spontaneity, or, in other words, it is substratum, only as the basis of the social world.

The exchange of the activity between people as interrelated substratum is the essence of the social world, which we have already determined; owing to this positing, it inherently has in itself the form of the social relation. If the essence of “the social”, i.e. the kinds of activity or social relations, was not distinguished, the exchange could not have place basically, as this process makes sense only in the case, when its participants exchange such kinds of activity, which supplement each other. Therefore, the form (the social relations) determinations are, on the contrary, such determinations, which exist in the very essence of “the social”; the essence lays in their foundation (basis) as the undetermined, indifferent to them in its determination; they have in it their reflexion in themselves.

The reflected determinations of the kinds of activity, let us assume, of material and spiritual (intellectual) or economic and political activity remain in themselves and are independent quantities (values); but their independence is their disintegration; thus, they have this independence in the other; but this disintegration itself is this identity with itself or the basis of stability, which they give to themselves.

Thus, inherent in the essence of “the social” determinations of the form as a reflected definiteness are the identity and the difference (diversity), the identity as some featureless activity, and the difference (diversity) as the variety of opposite kinds of activity, which represent the essence or the subject of the process of exchange.

But, besides, the base ratio also belongs to them, for this ratio, despite being a withdrawn reflex determination, due to this ratio the essence is given, at the same time, as something posited. The identity, which has its basis in itself (the essential forces of the human personality), is not related to the form, and particularly is not related to the fact, that positing as withdrawn and positing per se, the basis and the constituted is the same reflexion, that constitutes the essence as the elementary basis, which is the retention of the form. But this

retention of the form of “the social” is underlying in a personality as in the basis of the social being; in other words, this essence itself inherently is given as a certain activity; eo ipso it is again the moment of the base ratio and the moment of the form.

Consequently, the form of “the social” is a complete whole of the reflexion; it also contains the determination of the reflexion to be withdrawn; therefore, the form, being also the unity of its process of determination, *pari passu* is correlated with its withdrawal, with the other, i.e. with the exchange of activity as the activity of all living things in general, which is not the form itself, but to which it is related. As a substantial, correlated with itself negativeness, the form, in contrast to this simple negative, is what posits and determines; but the simple essence of “the social” is undetermined and inactive (inert) basis, in which the form definitions remain or have the reflexion in themselves.

The external reflexion usually is satisfied with this distinction of the essence and the form; this distinction is necessary, but this very distinction is their unity, as well as this unity of the basis is the essence of “the social”, which withdraws itself from itself and which becomes positing. So, the form of “the social” is the absolute negativity itself, or the negative absolute identity with itself, through which the essence of “the social” is not the essence of the social world, but its content. This identity, taken abstractly, is the essence, which is opposed to the form, to the same extent, as the negativity, taken abstractly as positing, is an individual determination of the form of “the social”.

Hence, the form of the social world has in its own identity the essence (content) of the social world, the same, as the essence has the absolute form in its negative character. So, it is impossible to ask, in what way the form joins the essence: after all it is only the appearance of the essence in itself, immanent to it its own reflexion. The same as the form in itself is the self-reflexion or the identical essence, which returns in itself; in the course of its determination the form transforms the determination into positing as positing. Therefore, the form is always essential (substantial), while the essence is always formed.

The expression “the form determines the content” means, therefore, that the form of the social world in its distinction withdraws this very distinction and is the identity to itself, which is the essence, that retains the determination. The social form is a contradiction: it is withdrawn in its positing and in this withdrawal it remains; due to this fact

it is the basis as the essence, identical with itself, when it is determined and subjected to sublation (denial, contradiction, negation). These differences of the form of the social world and its essence are for this reason only the moments of the simplest ratio of the form. We are now going to describe them in details and register them.

The definition itself of the essence of the social world as “an exchange of activity between people” requires the presence of not just a form, but its rational modification, as far as the given process by its character is reasonable, it is necessarily attended with the production of specific intellectual products. And the presence in the content of the categories “process” and “product” also requires different kinds of forms for its distinction, namely: the process form and the morphological form. We will consider this question therein after.

The determining form of the social world is correlated with itself as some withdrawn positing; due to it, it is correlated with its identity as with something different. It posits itself as withdrawn; due to it it foresees its identity; the essence of the social world is, according to this moment, that indetermined, for which the form is the other.

Thus, the essence of the social world is not the one that is an absolute reflexion in itself, but it is determined as the identity, devoid (deprived) of the form; it is what in philosophy is used to be named an intelligible substance, to be more exact, the field form of the universe.

The essence becomes a subject, when its reflexion determines itself so, that it relates to the essence (content) as to the concrete, deprived of the form. Consequently, the substance is a simple, devoid (deprived) of the differences identity, which is the essence, determined to be the other of the form. That is why it and its own basis is either the substrate of the form, for it constitutes the reflection of the social form in itself, or that independent value, which it correlates to as to the positive retention of itself.

The substance is, as it is known, something quite abstract. Its field form is not an exception. And it is principal for us, that the natural scientists made a conclusion, that “the living material must be seen as a peculiar flow, merging of the material-energy-informational content” [87, 59]. Beyond such flows the terrestrial life doesn't exist. Following from that, the integral living material (monolith) may be defined as a material integrity, specially organised.

If we abstract away from all the definitions of the social form, then the indetermined intelligible substance remains. It is necessary to re-



member, that the term “intelligible” (from Latin *intellegibilis* – mental) denotes only, that the given kind of substance, or its field form, is comprehended only by the mind or the intellectual intuition [187, 149] on the basis of, as it is used to say today, the weak ecological, and we say, intellectual, interactions of people with each other.

At the same time it denotes, that other stereotypes concerning the social form depend only on the receptiveness of the human organism, with which they identify themselves with the help of electromagnetic field (or weak intellectual ties), and depending on the difference of this receptivity or sensitivity of, so called “spiritual senses” [134, 122], first, the capability to differentiate the humanized nature, and after this, to form its various forms purposefully. It is clear, that the receptivity here is understood as physiologically realized by the human receptors perception of the substantial and semantic Universes and transformation of the energy of the irritants into the nerve irritation [187, 149].

So, the intelligible substance is not perceived by the five outer senses, which are the result of work of the entire history that precedes the history of the world. For its perception the availability of specific inner, or, according to K. Marx, spiritual (intellectual) senses, practical senses (will, love etc.) is necessary [134, 122]. The group of senses, which the scholars relate to the capability to perceive the conciliar unity, which is based on the inner, in-depth, not formulated rationally, inexpressible and inexplicable relation, should also be referred to it. S. Frank, for instance, saw the above mentioned capability in the sense of coindpendence (mutual independence) concerning the unity “we”, in confidence, appearing as a result of the direct eye-contact. In all, what is difficult and even impossible to express with the help of words, but without what a single human contact is impossible, neither on the basis of the involuntary concordance of individual aspirations and deeds, nor according to any treaty, or submitted to someone’s personal will. So the task of making feelings human, to be more precise, the creation of proper human feelings, appropriate to the variety of natural human spirit, is the cause of the oncoming stage of the world history.

In such condition the interrelation of the human being with the environment, and, first of all, with other people, becomes cardinaly different. It as though “leaves” habitual for us terrestrial, Newtonian space. To the possible influence of this space the human being responds to the least extent, the sensibility of its receptors, sensors

to these factors changes (decreases). But its life with the dominating field form of the living matter intensifies, the sensitivity to the electromagnetic (field) cosmoplanetary environment, the range of its life activity in this form (type) of intellectual relations extends considerably, runs to infinity: the organism functions as the fraction (particle) of the unbounded cosmoplanetary electromagnetic medium, space, its field organisation. This conclusion follows the organic unity of the world, which we have proved in the course of the analysis of the social world nature.

Thus, the social form admits the intelligible substance, with which it correlates on the basis of the weak intellectual interactions of people with each other. But it doesn't mean, that the social form and the intelligible substance oppose each other externally and randomly; neither substance nor form are self-existent, in other words, eternal. The substance is indifferent to the form, but this indifference is the determination of the identity with itself, to which the form returns as to its source. The social form admits the intelligible substance, because it considers itself to be withdrawn and due to this it correlates with this identity as with something different. And vice versa, the social form is admitted by the intelligible substance, for the substance is not mere essence, determined as positive, just as something, that is given only as the withdrawn sublation (denial).

But, on the other hand, as far as the social form posits itself to be the substance, only because it withdraws itself and due to this forgoes the substance, the substance also is determined as the deprived of the basis of retention of itself. So, intelligible substance is not determined as the basis of the social form; for the substance posits itself as the abstract identity of the withdrawn determination of the form, but it is not identical as the basis, and thus, the form relating to it is deprived of the basis.

Due to this the social form and the intelligible form are both determined, not as the posited by each other, but as the basis of each other. The intelligible substance is rather the identity of the basis and of the founded as the basis, which opposes this relation of the social form. This common for them determination of indifference is the determination of the substance per se, and also forms the interrelations of both of them. The same as the determination of the social form to be their correlation as of separate (uncoordinated) is another point of their interrelation.

The intelligible substance, what is determined as indifferent, is passive, as opposed to the social form, as to what is active. The social form as the self-related with itself negative is the contradiction inside itself, is what disintegrates, and rejects itself from itself and thus determines itself. The social form is correlated with the intelligible substance and is posited in order to correlate with this retention of itself as with the other. The substance, on the contrary, is posited in order to correlate only with itself and be indifferent to the other; but in itself it correlates with the social form, for it contains the withdrawn negativeness and is the substance by means of this determination.

It correlates with the form as with the other, only because the form in it is not posited, because it is the form only in itself. In it implicitly the form is contained, and only it is absolute congeniality to the form, which absolutely contains it inside in itself and what is its content determination in itself. That is why the intelligible substance is to take (adopt) the social form, and the social form is to materialize, to impart itself in the substance the identity with itself, in other words, stability.

*For this reason the social form determines the intelligible substance, and the intelligible substance is determined by the the social form.* It denotes, that, *firstly*, the social form and the intelligible substance admit each other. This unity of form and content, opposite to each other as the social form and the intelligible substance, is the absolute basis, which determines itself.

*Secondly*, the social form as an independent one, is, besides, the contradiction, which withdraws itself. It is posited as the contradiction from the very beginning, for it is independent and at the same time substantially correlated with the other, due to this fact it withdraws itself. And because it itself is duplex, this withdrawal has two sides: first, it withdraws its independence, transforms itself into something determined, something, what is in the other, and this other is the intelligible substance. Second, it withdraws its determination against the field form of the substance, its correlation with it, due to this fact eliminates its postulation (positedness) and thus induces itself stability.

Following from that, the activity of the social form, which defines the intelligible substance, consists in the negative relation of the form to itself. But also vice versa, it, due to this fact, relates to the substance negatively too; though this determination of the intelligible

substance is to the same extent the intrinsic motion of the social form itself. The form is free from of the substance, but it withdraws its independence and is the substance itself, for in it the social form has its essential identity. As far, as, thus, it transforms it into the determined then it is similar to the fact, that it transforms the subject into something definite.

But the described from the other point of view intrinsic identity of the social form at the same time becomes external identity, the intelligible substance is its other; for the substance becomes altogether undetermined because of the fact, that the form withdraws its own independence. But the intelligible substance is independent only against the social form; in case the negative withdraws itself, the positive withdraws itself also. So, as far as the form withdraws itself, the determination is dismissed, the determination, which the intelligible substance has against the social form, to be undetermined continuity.

What represents the activity of the social form, further is to the same extent the intrinsic motion of the intelligible substance itself.

*Thirdly*, due to the movement of the social form and the intelligible substance, their initial unity, on the one hand, is restored, but on the other hand is now the posited unity. The intelligible substance as much determines itself, as this process of determination is an external action of the social form for it; and, vice versa, the social form so much determines only itself or has the determined by it intelligible form in itself, that in the course of its determination it relates to the other; both of them, this and the other (the field form effect and the motion of the field substance), are the same, with the only difference: the first one is the action, i.e. negativeness as posited, and the other is the motion or formation, negativeness as the essential determination in itself. As a result there is the unity in itself of the existence and postulation. The intelligible substance, per se, is determined or, by all means, has some social form, and the social form is a mere substantial (field) form, which is retained

The social form, as far as it admits the intelligible substance as intrinsic other, is finite. It is not the basis, but only what is active. The same as the substance, as far as it admits the social form as its non-existence, is the finite substance; it is not the reason of its unity with the social form either, but it is just the reason for the social form. But neither this finite (field) substance, nor the finite (field)

form has the truth; each one correlates with the other, in other words, only their unity is their truth.

The field substance, which has taken the form, or the form of the field, that is retained, is not only the above mentioned absolute unity of the basis with itself, but also the posited in the existence unity. Just in the motion under consideration the absolute basis, i.e. the interacting humanity, represents its moments per se, which withdraw themselves and due to this fact posit each other. In other words, merging with itself, the restored unity rejects itself from itself, and determines itself; for its unity as performed through the sublation (denial) is also the negative unity. That is why it is the unity of the social form and of the intelligible substance as their basis, but as their definite electromagnetic basis, which is the intelligible substance, that has gained the social form, is at the same time indifferent to the form and the substance as to the withdrawn and insignificant. This unity is the content of the social world.

The social form opposes, first, the essence of the social world; in this case it is the ratio of the basis and its determination – this is both: the basis and the established (founded). Second, it opposes the intelligible substance; in this case it is the determining reflexion and its determination – it is the same reflective determination and its retention. Besides, it opposes the social content; in this case its determination is again it itself and the substance. What was earlier identical with itself (first the basis, then the retention per se and, at last, the substance), gets under the domination of the form and again is one of its determinations.

It is well known, that the social content, being the determining side of the second nature as of some organic whole, represents the unity of all main elements of the social world, its characteristics, internal processes, connections, contradictions and tendencies, and the social form is the mode of existence and the expression of this content.

That is why the social content has, *first*, some form and some (intelligible) substance, which it has and which are essential for it; it itself is their unity. But as far as this unity is at the same time definite or determined unity, the social content opposes the social form; the form constitutes the postulation and against the content it is not essential. That is why the content is indifferent to the form; the social form includes both: the form per se, and the substance; and, thus, the social content has also some form, and some substance, the basis of which it constitutes and which are only the postulation for it.

*Second*, the social content is the same what is identical to the form and to the substance, for the social form and the intelligible substance are seemingly only indifferent external determinations. They are the postulation per se, which, though, has returned in its content to its unity or to its basis.

Thus, the identity of the content of the social world with itself is, on the one hand, the definite indifferent to the social form identity, and, on the other hand, it is the identity of the reason. The basis first vanishes in the content; but the content is at the time the negative reflexion in itself of the determined form; its unity, which previously is only indifferent to the form, is also a formal unity or the ratio of the basis, per se. That is why the social content has this ratio as its essential form and, vice versa, the basis has some content (the potential social world).

Thus, the content of the basis is the basis, which has returned to its unity with itself; the basis is first of all the essence, identical with itself in its postulation; as different and indifferent to its postulation essence is the undetermined substance; but as the content it, at the same time, has obtained the form of identity, and this form becomes the ratio of the basis, because the determinations of its contraries are postulated in the content as such, that are unsublatable (undeniable). The content is determined further in itself not only similar to the substance as indifferent in general, but also as the substance, which has gained the form, so that the determinations of the form become intrinsic substantial, indifferent stability.

Due to this fact, the basis in general became the definite basis, and the definiteness (determinateness) itself is of double nature: it is, first, the definiteness of the content and, second, the definiteness of the form. The first definiteness of the social content, which is immanent to the basis, is the social life, taken as the combination of all kinds of activity or social relations. The second definiteness of the social basis is to be in general the external to the content, which is indifferent to this ratio, – it is *the social organism*.

The moment of the definiteness in the determination of the content of the social world arrives in connection with the actual appearance of specific information of the knowledge, which is generated by the human for the retention of the processes of the second nature. Due to information in particular, *the social world or the intelligible substance begins to be mastered by the intellectual (spiritual) senses (feelings) of the humanized human being*. The complex of the feel-

ings (senses) composes the sensitive content of the object images of reality, represents the source and the premise of the cognitive relation. In the course of interrelation of the information with the organs of the sensible substance, the complex of the feelings is caused by the action of the external stimulus, and under the effect of the same signal in the other plane – the image of the objective reality develops. By the level of extension (development) of interference of the signals between the planes, in our opinion, the words of K. Marx can be explained: “the feelings of the social person are the feelings, different from the feelings of the non-social person. Only due to the resources of the feature thoroughness (diversity) of the human essence, the resources of the subjective, human sensibility develop, and partly even for the first time appear” [134, 122].

The second nature, which before was perceived by the human mainly through the device of intuition, now is presented as the diverse social world, and it begins to master it, gradually passing from its less complicated field elements of the social organs to the system reflexion of the integral field form or of the social life, which has, as is generally known, the characteristics of a process. Thus the content of the social world, which we described before as the organic unity of the intelligible substance and of the social form, splits into two parts: the potential social world, hidden in the structure of the human organism, from which it acts as from its basis; and the actualized social world – social medium, generated on the grounds of the independent activity (functioning) of the collective intellectual energy, rejected by the participants of the general life process into the environment.

The potential social world in the structure of the human personality, i.e. in the self-existence, represented by the essential forces, which we can consider as the subjective form of the social relations (**personality**). At the same time actualized, generated by people social world acts as the based (founded) or as the objective form of the social relations (**society**). The interference between them, as between the subjective component (ingredient) and the objective component (ingredient) of the organic entity (whole), is realized, as was mentioned before, due to the *functioning of knowledge* as a specific form of information. The availability of knowledge in the human structure is marked by its peculiar features, known as the intelligence, and their presense in the structure of society, it is possible to assume, is marked by the peculiar quality of the weak interaction force – by

the thinking environment (egregor). The merging of the intelligence of the individual with the intelligence of the collective personality or the eregor (thinking environment) is a new quality, which particularly we can call *reason*.

It is quite sensible here to suggest a current hypothesis, concerning the idea, that the reason is the cultivated information, the product of the Semantic Univers. The similarity we see in, for example, technical equipment (machinery), which is nothing short of cultivated substance – the product of the Physical Universe. The given similarity follows from the fact that on the planetary level the Semantic Universe is represented by the information, in much the same way, as the substance in machinery represents the Physical Universe. If we consider the substance and the information through the lenses of the system of the special ideological directions (instructions), so called semantic filters, it will become clear, that they may be presented as the spirit (intellect) and the substance. In this case the reason can be defined as the spirit, which has appeared in a phenomenon.

Thus, the human personality as the basis is the identity, negatively related to itself, which, resulting from this, becomes the postulation; this identity negatively relates to itself, being in this negativity identical to itself; this identity is the basis or the content of the social, which in this way composes indifferent or positive unity of the ratio of the basis and , what mediates it, the specific field life, which systematically is reflected by the phenotypic information. In this content the definiteness of the basis (of the potential social world) and the founded (actualised social world) against each other vanish. But the mediated is, in addition, the negative unity. The negative, which is contained in this indifferent basis, is its immediate definiteness, due to which the individual (personality) as the basis has its definite social content. But then the negative is the negative ratio of the form with itself. The postulated, i.e. social being (existence), on the one hand, withdraws itself and returns to its basis, i.e. personality; the basis, in its turn, as a substantial independence relates negatively to itself and becomes postulated. This negative mediation of the basis and the founded is the characteristic mediation of the form per se, i.e. the formal mediation.

So, both sides of the form now posit themselves together in one identity as withdrawn, exactly because each of them passes into the other, due to the phenotypic information; ipso facto they at the same time posit this identity. It is a definite content, with which the for-



mal mediation correlates through itself as with the positive mediator. This content is what is identical in both of them – it is the field life or the social life, and, as far as they are diverse, but each of them in its peculiarity is the correlation with the other, this content is their maintenance retention, the retention of each of them as a whole in itself. The way it functions we have described in the course of the analysis of the content of the social world. Hence, everything begins with the personality and everything finishes with it.

Thus, it becomes clear, that in the human, as the basis of the social life in general, there are following items: *first*, some definite social content, which should be considered from two points of view: as far as it is posited as the basis (the potential social world) and as far as it forms the basis (the actualized social world). The content itself is indifferent to this form; in both cases it is in general only the determination. *Second*, the basis itself (the potential social world) is to the same extent the moment of the form, as the founded by it (the actualized social world); it is their formal identity. It is the same substance that exists in two different forms, and thus is destined to interact with itself. This very interaction we observe as the social life.

The fact is that it is quite indifferent, which of these two definitions they put first, i.e. it is indifferent, whether to pass from one of them as from the based to the other, or from the one as the base to the other as the based (founded). The based (the actualized social world), considered separately, is the withdrawal of itself; due to this it is, on the one hand, based (founded), and on the other hand, as the positing of the base (the potential social world). The same motion is the basis (the potential social world) *per se*; it transforms itself into the based (the actualized social world) and due to this it becomes the basis of something, i.e. it is in this motion both: as the based (founded), and as, what is only now available (actual), as the basis. The based (founded) is the base of what is the base itself, and, vice versa, the basis thereby appears to be something based (founded).

The mediation begins to the same extent with the one (**personality**), as with the other (**society**); each side is to the same extent the basis, as it is the based, and each side is the whole mediation or the whole form. That is why *the problem of what is initial (preordial) – the personality or the society – has the same characteristic as the well-known controversy on what appeared first – an egg or a hen.*

Further on, all this form, as something identical with itself, is itself the basis of the determinations, which make up both sides of

the basis (person) and of the based (society); thus, the form and the content are themselves the same identity – the social life. That is why there is nothing in the basis (person), that would not be in the based (society), as well as there is nothing in the based (society), that is absent in the basis (person).

The determination of the basis, it appeared, is, on the one hand, the determination of the basis or the determination of the content, and on the other hand, it is the other (different) existence in the very ratio of the basis, particularly the difference of its content and form: the correlation of the basis and the based exists as the exterior form against the content, indifferent to these determinations. But actually the two mentioned items are not exterior to each other, for the content is the identity of the basis with itself in the based and of the based in the basis. It emerged, that the side of the base (person) is itself something based, and the side of the based (society) is the basis itself: each of the items of the integrity under analysis is in itself the identity of the whole. But, as far as they at the same time belong to the form and constitute its certain (definite) difference, each one in its self-determination is the identity of the whole with itself. Thus, each of them has the content, different from the other. But, if considered from the view of the content, for the content is the identity with itself as the identity of the ratio of the basis, it inherently contains in itself this difference of the form and as the basis it is different from the based. But due to the fact, that the basis (the potential social world) and the based (the actualized world) have different content, the ratio of the basis ceased to be formal: the returning to the basis and the returning from it to the based is no longer the tautology; the basis is realized.

This ratio (correlation) gives itself further determination. But particularly as far as its both sides are different content, they are indifferent to each other; each of them is the immediate, identical with itself definiteness. Further, being correlated with each other as the basis and the based, the basis acts as the reflected in itself and in the other as in its postulation; thus, the content, which the side of the basis contains, will be present also in the based; the based as something, that is postulated, has only in the basis its identity with itself and its stability (determination, definiteness). But except this content of the basis (individual) the based from this time on has also its own, peculiar content (as the cumulative product of the collective generation of the free energy), and so, is the unity of ambiguity.

Due to this fact the basis, determining itself as something real (actual), desintegrates into exterior definitenesses through the differences of the content, that forms its reality. Both correlations – the essential content as the simple direct identity of the basis and the based, and subsequently of the correlation of now separate content are two different basis; the identical with itself form of the basis vanishes, the same as once as the essential and another time as the based; thus, the correlation (ratio) of the basis became exterior to itself.

That is why the exterior basis (actualized social world) combines in it different contents and determines, which of them is the basis, and which of them is what is posited by the basis; neither of these contents has this determination. So, the real basis is the correlation of the other: on the one hand, it is the correlation of the content with the other content, and, on the other hand, it is the correlation of the relation of the basis (the form) to its other, in particular, to something immediate, posited to it.

When the social nature is treated as the basis of the social world, what is called nature, is, on the one hand, the same as the world, and the social world is no other than the nature itself. Though they are at the same time different, for the nature is mostly indeterminacy or, at least, the world essence, definite only in general differences in laws and identical to itself; and in order that the nature becomes the world, from without (from outside) the variety of determinacies attach to it. But these determinacies have their basis not in the nature per se; it is rather indifferent to them as to the randomnesses.

The regression of the actual basis to its basis results in the resumption of the identity of the basis and of the based in it or in the resumption of the formal basis. The newly appeared ratio (relation) of the basis is a complete relation, because it contains both: the formal and the actual (real) basis and the mediating those determinacies of the content, which in the actual basis are immediate against each other.

Thus, the ratio of the basis has determined itself more completely and in this particular way. *Firstly*, something has some basis, it contains the determination of the content, which is the basis, and another determination as posited by the basis. But as the indifferent content, the former is the basis not in itself, and the latter is the based former also not in itself; this correlation is withdrawn and posited in the immediacy of the content and, per se, has its basis in other correlation. This second correlation as separate (incomplete) only in the

form has the same content, as the first one, but the two determinacies of the content are their immediate connection.

Thus, both of them, the potential and actualized social worlds, proved to be two different ratios of the content. Against each other they are in identical formal ratio of the basis; they are the same content in the whole, namely: both determinations of the content and their correlation; they differ only by the mode of this correlation, which in one of them is immediate relation, and in the other it is posited, as the result of which one of them differs from the other only by the form as the basis and the based.

*Secondly*, this ratio of the basis is not only formal but also actual (real). The formal basis transforms into the actual; the moments of the form reflect into themselves; they are an independent content, and the ratio of the basis also has its specific content as the basis, as much as it is the subjective form of the social relations and the specific content as the based, it is the objective form of the social relation. The content constitutes first of all the immediate identity of both sides of the formal basis; per se, they have the similar social content, which is reflected in the collective consciousness by the social relations.

But the social world has also the form in itself and, thus, it is a double meaning, concerning both: as the basis and as the based. That is why one of the two definite determinations of the content of both social worlds is determined not only as general for them according to the external confrontation, but as their identical substratum and the basis of their correlation.

As opposed to the other determinacy of the content it is the essential determinacy and the basis of this other determinacy as the based; in particular, of the based in that *something*, the correlation of which is the based correlation. In the first *something*, which is the ratio of the basis, this second determinacy of the content also immediately and in itself is connected with the first by the determinacy of the content. The second *something* contains only one determinacy in itself as in what it is immediately identical with the first *something*, the other determinacy it contains as posited in it. The first determinacy of the content is the basis of this posited determinacy, for it in the first *something* is initially connected with the other determinacy of the content.

In other words, the actual social world contains only one determinacy in itself as something, in which it is immediately identical

with the potential social world, the other determinacy it contains as the posited in it. The first determinacy of the content is the basis of this posited determinacy, for it in the first something is initially connected with the other determinacy of the content.

The actual basis is revealed as the exterior to itself reflection of the basis; its complete mediation is the resumption of its identity with itself.

The basis ratio in its “general totality” (parent universe), due to this, inherently is, what the reflexion admits; the formal basis admits immediate determination of the content, and this determination as the actual basis admits the form. Thus, the basis is the form as the immediate connection, but so, that it rejects itself from itself and rather admits immediacy, correlates with itself in it as with something other.

Now it is impossible to present a social reality in its determinacies as it is presented by us in the form of the summation of social processes proceeding simultaneously, which exists without specific social structure, that formalizes and retains in integrity its flows of substance, energy and information, while they are in the social space and actualises in the dimension of the social time. In passing, we shall mention, that the basing of the second nature as an energy-power field puts the question concerning space, time and motion in quite different way. This question needs separate consideration. We might notice, that such organizational form for maintenance of a normal behaviour of the social life is the social to organism.

Here we have approached to considering the place and the role of the form for the existence of the social world or the second nature. From the material considered by us before it becomes clear, that the content of the concrete social world as it is developed to the certain degree of a maturity rational living matter, for the complete self-realisation of the organismal form, which, on the one hand, provides the retention of the basic attributive qualities of the intelligible substance, and on the other hand, it reaches (attains) the necessary and sufficient potentiality to realise its specific general (phasic) function – to generate the space form of life. As well as the biological form is “withdrawn” by the social form, the social form now is necessarily withdrawn by the space form of life. Here the term “the space form of life” is not absolutely exact. It will be certainly specified further.

F. Scheling was absolutely right, saying that the organism is not the way of the material substance, which constantly varies, it is an

organism only by means of its image or of the form of its material life. The life depends on the substance form, in other words, the form became essential for the life. Therefore, the purpose of activity of an organism is not the immediate retention of its substance, but the retention of the substance in such form, in which it is the form of existence of higher potentiality. The organism is called so, for, notwithstanding its existence not for itself, as it seemed before, there are only the implements in it, the apparatus (organ) of elevated (lofty) matters [206, 482].

We have already shown, that according to its origin, the social organism is an incessantly fluid flow of energy, generated by a man. It is the integrative field of ethnics.

It appears, that for an intelligible substance, i.e. such, that is perceived on the receptive level, motion is the same attributive quality, as massiveness for sensible (lat. *sensus*) matter, i.e. it is capable to be perceived by usual senses. An intelligible organism has appeared in the process of the superorganic, though spontaneous by nature behavior, of the organic synthesis of the physical and spiritual principles (basis) of a man – of this subjective and finite image of the objective and of the infinite *iversum*. And what is actual vitality? None other than an integral organism. Thus, the reality of the social life consists in the fact, that it represents an integral social organism [56, 561].

In other words, the social organism generated in the result of the dialectic interaction of organisms of the phenomenological and noumenological worlds. It is very important, because the organism differs from the system by the fact, that it should be born (generated) by the other organism or organisms. Therefore *the philosophical idea of a social organism is this very identity of the two times changed form of the phenomenal and noumenal worlds, comprehended (realised) in the intellectual phenomenon*. It is the herald (messenger) of the Semantic Universe, and the sense of the concept “organism” is revealed here, according to Hegel (*Philosophy of Law*), as the big architectonic construction, as the hieroglyph of mind which expresses itself in really [54, 322].

While considering the correlation of the form and the content in the social world, we have already mentioned above the process of the generation of the initial material for the organisation of the space form of life. By this fact we have proved the presence in a social organism of the basic attributive property – the ability to generate life, and consequently, other original organisms. Therefore the appropri-

ateness and correctness of usage with respect to the given form of the self-determined social content of the term “organism” is demonstrated (proved).

The analysis shows, that all kinds of the general coexistence of the material and spiritual worlds in the state of maturity gain organismic forms. Such posture was at their primary interosculation which has acted on a surface as a biological organism, now the same takes place at their secondary interosculation when the social organism is generated, and it is already clear, that the same thing occurs at their tertiary interosculation. Here such live systems – organisms are generated, to which we still cannot give the name. For us they are still hidden behind terms the God, Space, etc.

The substantial essence of a social organism we understand as the human mind which in its concrete value provides the unity of the form and the content of the social world, “because the form in its concrete value as G. Hegel (*Philosophy of Law*) writes that is a mind (reason) which comprehends the world in concepts, and the content is a mind (reason) as substantial essence of the moral and natural reality; the realised identity of both of them is a philosophical idea [54, 55].

Thus we should underline, that it is a question of the superior type of mind, i.e. such mind, which is realised by the person. It is none other than knowledge. We have already written above about this division of mind into conscious and unconscious and presented corresponding arguments in favour of this concept, referring to the results of researches of F. Schelling, G. Hegel, S. Freud, A. Puankare, S. Peipert and other philosophers.

So, we have started to solve a problem of philosophical comprehension of the second nature from a theoretical image of a social organism as from the direct whole, the idea of which soared before researchers of the social life throughout many centuries, and which was studied in its necessity from the concept “the social organism”. Here we understand *image* as the intellectual subject as whole, taken exclusively in its correlation with itself. It was necessary for us, in order we could get rid of everything insignificant, introduced by the change of concrete conditions, in the course of our philosophical research.

The given image became for us the beginning of the process of theoretical cognition of the problem of a social organism and at present has already played its positive, and it is necessary to note directly – a considerable, heuristic role. With its help we were able to

approach to the condition, when a social organism arose before us as already existing, i.e. which is realised from the real, easy to our understanding and to the theoretical analysis of the specific process – from an exchange of activity between people.

At this point the gnoseological analysis does not come to an end, as we have now to consider *a social organism as the dialectic contradiction.*



# The social organism and its attributive characteristics

## 3.1. The social organism as the contradiction between society and personality

The content of the philosophical analysis of the social phenomenon should be an explanation of sense, which is put into the notion “the social organism”. We have some variants to formalize a social organism as a contradiction. One variant directly follows from the material considered above. For this purpose it is enough to look at the human person and society as at self-motivated subjects of historical action.

Other variants are as if variations of the first. One of them is “narrowing down” to organic system of functional products of a person and a society. Here we mean none other than the *individual human personality* as derivative of a person and the *collective personality*, as derivative of a society. Thus, it is possible to consider the subjectivized or potential and objectivized or actualized social worlds as the agents of dialectic interaction.

There is one more approach to the solving of the given problem: to address to available scientific sources and to look at this question through a prism of experience of human history, for such global contradiction could not remain unnoticed in history, at least for social philosophers and sociologists.

The analysis shows, that researchers *consider being of a personality and a society*. And, the mankind “noticed” this contradiction a long time ago and throughout the long historical period tries to explain it. The first mentions of it are found already in the works of philosophers and scientists of an ancient Greece who have paid attention to the change of a role of a person in the course of social

development. But the unity of a person with a society, specified by Plato and Aristotle, was illusive in their epoch. In the philosophy of sophists, of Socrates and in the Greek tragedy (Sophocles) the fact of splitting of individual consciousness is reflected. The formula of sophist Protagor “the person is a measure of all things” challenged not only old gods, but also traditions of community life.

As it is known, Christianity contributed considerably in increasing of feeling of personality, and through it in formation of a social organism. The appearance of capitalism and the brake of ancient society links caused serious changes in mutual relations of a person and a society. Private entrepreneurship was impossible without the personal initiative and enterprise. The protest against the feudal type of interrelations between a person and a society gets the form of personaly’s demand for freedom.

The representatives of the Enlightenment of the 17–18th centuries consider the society itself and the state as a product of agreement between individuals. Capitalism added here also the demand for freedom of private property and possession.

The presence in the structure of a social organism of two kinds of values – material and spiritual – according to the German classical idealists settled a matter on incompatibility of bourgeois social relations with the freedom of a person. Subsequent to Rousseau I. Kant has shown, that in a bourgeois society the person cannot be moral and at the same time happy, morals and well-being are alternative notions.

Basing on the empirical reality of a bourgeois society with its individualism and utility I. Kant recognises a society as the world of experience in which the person is only a tool. Hegel considered a person not as isolated monade, but as the moment of the general, genus. A person realises not subjective, but objective purposes: it is united not only with genus, but also with the entire world, because the essence of all world is the same, as the essence of a person – spirit. But even Hegel was not able to explain the connection of a person and a society. And if at that time Hegel panlogism had conservative political sense, in the scientific plane it was ingenious, as far as the reality we observe, represents the self-expression of Human Mind (Reason), or, according to Hegel it arises as “realisation of the God mind”.

The problem of integration of the individual a social group is the main question of the sociological conception of E. Durkheim. In F. Nietzsche’s interpretation, the solving of this contradiction gained

the character of nonsense as far as his “superperson” is an image of Leviathan as a monster, symbiosis of a person and a society. With the development of activity as a phenomenon in time, the division of social labour into separate functions, rejected from the person took place. On this basis, the social aim of the individual’s activity breaks off his activity and even is opposed to it as external force making the person to carry out the functions, the sense of which is lost for him.

As a result, the individual cannot identify himself with either of his roles, which are perceived by him as imposed from outside, and his self-affirmation gains forms of the conflict of a person and a society, which actually grounds on the contradictions of the social life itself.

Most correctly and scientifically accurately the given contradiction was described by K. Marx and F. Engels. Already in *German Ideology* they showed, that the abstract opposition of a person and a society and its ethical expression, i.e. the contradiction between egoism and altruism is just the illusory reflexion of social contradictions of a capitalist society.

“This opposition is only conceptual because one of its sides, the so-called “general”, is constantly generated by the other side – private interest, and is not at all in opposition with the last one as an independent force which has independent history” [121, 236]. Here they offered also the means of its withdrawal. They saw only one solution of this contradiction: transformation of a bourgeois “civil” society into “a human society or the socialised humanity” [121, 4].

This is what G. Greyef writes concerning the problem in consideration “Individuals and a society like cells of a human body and like whole human organism, are connected by the common (general) relations, identical interests and the certain correlation, due to which only their union represents an organism” [63, 169].

Our analysis shows, that it is necessary to agree with the fact, that a person and a society can and should be considered as the oppositions of the dialectic contradiction. On this subject we have, besides a historical view at the essence of the basic social contradiction of human history, at least, three more arguments. The first argument lies in the fact, that a person and a society are the products of the same process – formation of the social world. And the extremes, as is known, can clamp with themselves. In other words, the generic products of subjectivized and objectivized kind are capable to form integrity which should be called a generic social organism.

*The second argument* lies in the fact, that they have something “general”, what makes them akin more than what separates them. The problem of “general” and “individual” has been, actually, already from Plato’s times, a subject of long dispute between “nominalists” who object a reality of “general”, and “realists” who confirm it. The question on ontologic bases of a person and a society retains scrupulous attention of two trends in world philosophical thought – “individualism” and “collectivism”, which in social science are hidden by means of pure abstract philosophical terms “singularism” (“social atomism”) and “universalism”. S. Frank wrote that they try to answer the question, “either the society is none other than the name for the integrity and interaction of separate individuals, none other than the created by us artificial, i.e. the subjective, the reality epitome of separate people, or a society is some certain objective reality, an inexhaustible group of individuals, which are its constituents” [189, 38]. These two trends have been in constant conflict and have been changing each other in the history of social and philosophical thought. S. Frank, for example, solving this problem in pure theoretical regard, came to the following conclusion: a society is “a real integral reality, but not derivative association of separate individuals; moreover it’s the only reality within which the person is given for us exactly. Isolatedly thought individuality is only the abstract; only in the sobornal being, within the unity of the society actually real is what we call the person” [189, 38]

*The third argument* is naturally connected with the fact that both society and an individual bear specific functions of their controversial interaction mechanisms and this interactive mediation means. This means that both concepts can easily retain each other within the given collision. Hence the concepts of *chronotop* in the individual structure and *the habitus* in the social structure are implied. Evidently, the term *habitus* is more identical to the Russian term “tradition” than a word-for-word “habit” translation. Judging from functions, *habitus* is more identical to the Russian term “tradition”, than a literal “tradition” one. Besides, we are coming out from the definition of the notion “tradition” given by V. Volovyk as the cooperatively strict, generally accepted norms which are repeated forms, means and approaches and methods of activity, which are historically formed within the frames of the exact social community” [45, 13].

In a capsule form we’ll explain what is meant. Let’s start from the notion “chronotop” which supports to undersatnd mutural cross-

ings between the sensible and intelligible flash. The notion “chronotop”, as is known, was actively used in the humanities, first of all, by M. Bahtin.

The peculiarity of chronotop lies in uniting in itself as if non-united things e.g. space-time body limitations in the physical sense within the eternity of time and space. Thus, with the eternity and endlessness. That’s why simultaneously it comprises Physical and Semantical Universe. According to M. Kagan it’s the organ of their as if mutual interminglenes.

K. Marx, explaining the crossings like that oftenly used the sentectic categories-notions “practicaly-spiritual” comprehension of reality, “feeling and overfeeling” pertaining to the qualities of goods, “sense explaining unity of nature and society” concerning the person.

Chronotop is difficult for an imagining because of the fact that space and time found in it active-like semantic recycling. They are found in it in the recycled form up to the moment that the real movement in space is transformed into the steal time, and the last one being transformed into space which is moving on. Thus, the personality possesses the atributive possibility to enter under its initiative into the contact within society. The society itself has the mechanism of influence on the personaly. F. Giddins was writing about that fact this way: “the society is the organisation influencing its members”. Pondering over it on analogy it may be stated that it is in a way a social chronotop following which the evaluating sensible information is functioning including the values of moral consciousness printed by the imparative “to survive”.

The mechanism of such influence got in the contemporary social-philosophical literature the special name habitus. This phenomenon is the central notion in the sociological P. Burdje’s conception. The term itself is found already in G. Hegel works by which he denotes “shadowy imagination about the whole image” of gender.

Practice is run by the social structure with the help of the habitus concept. And this governing is not performed via mechanical determination process but by means of certain initiatives and boundaries having been stuck to these contrivances long before. So the culture is not just the sense aspect of the human activity and its practical results but also sense-constitutive and sense-creation aspect act which enables any personality to perceive their social life and implement their own integrity.

All stated above, grants to us a right to say, that, thanking to the chronotop persons and traditions (socialchronotop), borders between subjective and objective the subjective do not exist. They freely pass one into another, by means of special tools, so called *mediators*.

Following from the availability in the society of two mediating systems of the material and intellectual (spiritual) nature, it makes sense to mention two types of mediators: spiritual and physical. In other words, we proceed from the fact, that in the social organism there are specific means for the conveying the sense from the collective person to the person and vice-versa.

The contemporary psychology reflected such products of the mediation in the concept “things-mediators” or the mediators of the spiritual (intellectual) communication [77, 311–324]. The Sign, the Word, the Symbol and the Myth are related to them. The psychologists suggest to consider them as the accumulators of the vital energy, the kind of bundles of energy. According to A.Losev, the personality is the myth. Jesus Christ in certain sense may be also identified as the Myth.

They may be considered also as the resonators, to the frequency of which the living beings tune. The last mentioned not only assimilate these frequencies, but also generate the new ones, but recharge the mediator with their energy [77, 315].

You should remember, that the procedure of the mediation in the material world is described in the works of K.Marx. We just have not looked at such methodological directions at the products of labour, to be more precise, at the consumer goods at the market, but because of this the mediating role of the last mentioned have not vanished away. Now it is well-marked, and we have to study it as a member of the social organism.

A special importance for the social organism has the availability in it of the informational and cash flows. Gradually the unitary (integrated) infrastructure for all immaterial flows: informational and cash. The making of electronic money of full value is in question – the making of the mediators (emoney), but not mere plastic card. “Even today 2,3 billions of dollars pass daily through the World Wide Web” – V. Kostiuk writes [98, 26].

Thus, we have enough grounds to consider the notion “social organism” as the dialectical contradiction between personality and society. Here it is necessary to say even more – **the unity and conflict of the person and the society is the main contradiction (antagonism) of the social world.**

Now, to bring the study of the given notion to the end, it is necessary to demonstrate, how these forces – personality and society – interrelate with each other as the organic whole, what solely, strictly speaking, is worth to be called a social organism? That can be done, again, due to the procedure of morphogenesis.

It means, that along with the self-generation of the special constituent in the structure of the human organism, as the basis of the social world, and the social environment (socium), the process of the self-organization of the social content does not cease, but develops in the direction of the integration of the potential world and the objective world (reality) into organic entity – the social organism. That is why the *social organism at the macrolevel acts as the organic unity of the subjective and objective social relations at the moment of their dialectical interrelation between themselves*.

Such definition of the social organism coincides with the conclusion of V. Hramova, who wrote, that “the social organism represents a structural unity of the social relations (economic, social, political, cultural, family-marriage), which unite its constituents (actual people) into organic whole, which opposes both: the natural environment, and similar social formations” [195, 196]. The above mentioned definition of the essence of the social organism, given by V. Hramova – is unique, because there is nothing else in the previous literature.

However, here the contact of not only the person and the society occurs. All the three generic products of the biological organism of the human, on the one hand, and all the three generic products on the side of the social environment (socium), on the other hand. But, as far as the process of the generic products production and recreation runs at the microlevel, it is invisible to us. We comprehend it due to the introduction to the social analysis of the concept of the latent functions and irrational means of cognition of the social phenomenon.

Independent functioning of the determined generic social products, rejected into the environment, leads to a leap in the social form of the universe motion. Something, that has been hidden at microlevels, becomes now visible at macrolevel. Macrolevel revives whereas the social life, arisen in microcosm bowels (depths), develops and gathers here vital force for following break on to megalevel.

So, both examples, the condition and the basis, are the same essential unity both as the content, and as the form. They turn one into another, thanks to themselves, in other words, being reflexions, they

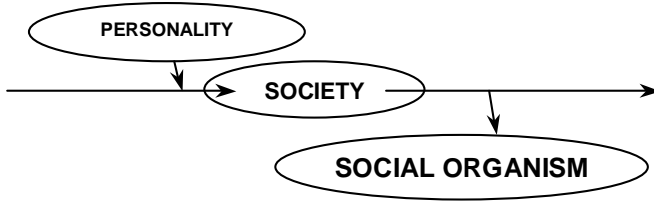


Fig. 3.1. A social organism formation

set themselves as withdrawn, correlate themselves to this objection and assume each other (See: Fig. 3.1).

Proceeding from the general understanding of the form-building process structure, it is easy to be defined with functions of its components. It is clear, that the person plays here a role of a product of the first form-building process, as far as it is the basis from which appears a second or basic form-building process, and its product is a society. And, the society in this case is understood in a most general sense of this word. We draw your attention to the fact, that the society does not generate the potential social world of the person from which it has arisen, but only is sharp and constantly it enriches objective content of other potential worlds rejected in environment. It works by a principle of the transformer which does not develop a current, but is capable to raise or reduce it. J. Toynbee has paid attention to this circumstance, as is known.

So it is necessary to point out, that with reference to the stage of functioning the person and the society, the reason and the result have changed places. The process has changed a sign. *That process "has gone" in the opposite direction, that fact defines what was essential earlier, roughly speaking, the society has finally become the basis. Or to put it simple- man's personal identity concept has become simplified.*

However, on a phase of functioning of the dialectic controversies and the estimated role of person and a society differs with researchers of a place. Some researchers consider, that a person is the basic element of a social life, while the rest of them thinks it's a society. J. Toynbee can be considered to be the first trend supporter. He (*Study of History*) says that the Society is nothing else, but an intermediary link to help the individuals to co-operate and perform



through interaction. The history of the world is created by personalities –not by societies [181, 254].

At the same time the other part of the scientific world is the opposite. So, for example, to E. Durkheim's mind (*The Division of Labor in Society*), if the social life was only a continuation of an individual life it would not turn to the basis and would not become its nature. As far as it prevails over an individual, according to both: time and space, it is possible to fasten some ideals to an individual. We are definitely speaking of some authoritative social ideals now. And this kind of social fact pressure is a collective pressure put on each separate individual. [See: 72, 492].

Further he indicates where to look for the answer to this question. The thinker underlines, that if you remain at the side of the individual the society only remains; so the explanation of the social life one should search in the nature of the society itself. Really, as far as it infinitely prevales over the individual both in time and in space, it is able to press on it the way of acting and thinking, sanctified by its prestige. This press, being a distinguished feature of the social factors, is the pressure of all on everybody [See: 72, 492–493].

The restricted character (narrow-mindedness) of these approaches is obvious. The complexity of the analysis of man's personal identity and society functions in the structure of the social organism is to our mind specified by the fact, that the researchers do not draw the line between different types of ties in the social phenomenon. Here the ties of initiation (generation) are confused with the ties of functioning. In this case the same thing happens, that happens with the evaluation of cause-effect relationship between economics and politics. The main force in this relationship distinguishes from the main force caused by the initiation of the social phenomenon. In realization of the relationship of initiation the personality plays the leading part, and at the phase of the functioning of the social organism, the other way round, the priority belongs to the society.

But in case the concept of the idea that the development of the social reality is cyclic is introduced, the given contradiction will be surmounted. Besides, the primary and the secondary between the person and the society withdraw during their dialectical interaction. Though at the ultimate causation these both parts relate to each other as acting. Their opposition is mechanical. In interrelation their mechanical motion withdraws, as far as it contains, firstly, extinction of the mentioned above initial retention of the immediate

substantivation, and, secondly, the emergency of the cause and thereby the fundamental principle as mediating itself with itself contradiction. And, as K. Marx and F. Engels write, without some confusion of the cause with effect the matter won't do, because the cause and the effect in the course of their interaction lose their distinctive features [124, 214].

As far as subjective and objective ingredients are at the same time the cause and the effect for each other, they make up an original organization of *social life*, which in general expresses not something existing by itself, but only a certain form of their existence, something general, conditioned by the chain of cooperating causes.

So, in a social organism the person and a society as contrasts, in struggle unite and in unity struggle. They are destined to daily and universal struggle because the decision of the given contradiction is the most social life, as secondary, that is as a result objectification the person of the internal social world, the form split in two part universum. We need to remind that the first bifurcation point has been put in a line material (in a spiritual way), when intellect has removed it, universum has got to a difficult situation of that *now intellectual split in the individual and the collective*. Therefore, it is exact how material and spiritual directed towards each other in the first nature, individual and collective intellectual fields search each other for reunion in the second nature.

Reunion process and, also the interactions of intellectual fields occur everywhere, where for this purpose there are formal and informal conditions. This interaction should be extended everywhere, though the social organism arises only there where finds defined receptivity to a social body. So, the magnetism reason exists everywhere, but operates only on some bodies. The magnetism stream reveals an imperceptible needle and in the open, free sea, both indoors; and there, where it finds it, it gives it a direction to a pole. And the stream social lives, whence it would not come, finds favorable bodies to it and gives to them there, where it finds them, vital activity. This intelligent design is limited in the actions only by the receptivity of the person with whom it has identified itself, and, depending on difference of this receptivity, there should be different forms of the social organisation. Thus, the social organism is microcosm, which has got life for itself, the centre of the second nature of the universum, in which all social reality has united and idealised.

Further on it is necessary to draw attention to the fact, that the social organism should be interpreted both as a social individual or a subject and as a social process. Thus, in philosophical research of a social organism it is necessary to allocate three aspects: *morphological, functional (including self-regulating) and evolutionary*. It means that as the normal condition universe is constant reproduction of an initial substance or continuous movement of formation a social organism a trace to consider as the subject or only as infinite activity. But as the social organism has duration it should be considered also as an object, and, so, it is possible to speak about its morphological structure [205, 197–198].

Thus, in life the most important there is a product or a social life as object and in the philosophical analysis the functional aspect or functioning and development social lives dominates. Complexity of this procedure is in the fact, that it is necessary to apply the life principles to a free power field in which it is necessary to allocate elements, bodies, structures, mechanisms etc.

In the ends, it is necessary to notice, that the thing acts as a substance of expression as a subject, a substance reflection- as a product; the subject and a product act, so, as conditions of a social thing.

### 3.2. The morphological aspect of the social organism

It has already been stated the thought that the mind is nothing else but a basic material the intellect naturally comes from. It is absolutely necessary to especially underline, that simultaneous existence of all updatings of the mind transforms all of them into a uniform substance which is in eternal interaction with itself. The person or subjectivity according to which superorganic is individual, thus as Hegel writes (*Encyclopedia of the Philosophical Sciences*), develops into an objective organism, into an image as in some body divided into the parts which differ from each other [56, 398]. It is the absolute organisation or social organism. *They can only be united as withdrawn, being different*. So, the social organism is the higher potentiality of a category of interaction which is thought in the general form, this category conducts to concept of the second nature or the general organisation in relation to which all individual formations are “accidentals” or accidents.

For the explanation of the mechanism formation the social world is rather perspective to apply, in our opinion, a principle of a field, which has entered into A. Gurvich's biology and which is defended nowadays by B. Kuznin, – they have extended it to the relation between individuals [47, 148–164]. “The principal value of a principle of a field consists in the fact, that he explains the co-ordinated behaviour of numerous components of an organism which develops or structures, and also the co-ordinated actions of separate parts of functioning body or of all organism” [47, 148]. It is explained on the basis of hierarchy of fields in which basis the cell field lays.

The significant contribution into the application of idea of the field organisation to an explanation of the social world brings at the end of the XXth century of M. Setrov, who has developed bases of the functional theory of the organisation and has successfully applied it to an explanation of social processes [154; 158].

Thus, consider expedient to extend a field principle to the social form of a life as last is process, moving of parts and activity of the organic whole: the individual, collective, mankind as kind, together with others taxonomic groups, that is a course of phylogenesis. In all these cases there are structures, the form is created. On its realisation and preservation the directed developments and regulation which proceed according to laws morphogenic (dynamic), morphophylactic (stable) and phylogenetic fields [Stars.: 47, 156].

It is thus important to notice, that *the philosophical idea “a social organism” is comprehension of unity of the form and the content of the social world*, “because *the form* in its most precise meaning is mind as the cognition comprehending in concepts, and *the content* is the mind as a substantial matter of moral and natural reality” [54, 55].

But the social life as such, is dynamic aspect of the phenomenon which is studied, as an essence social in general as it has been shown above, there is a dialectic interaction of human intelligence among themselves. In other words, studying a social life which proceeds in organismic form, we deal with a field which constantly varies – erregor that it is necessary to understand as an intelligible substance.

The uniting force here is the substance of the Semantic Universe or the meaning content of the Reason as the general attributive property, spiritual in general and reformative individual and collective consciousness, in particular. The self-realisation of the sense, hidden in the products – the messages of collective and individual consciousness just is also shown as an external pressure on the separate

subject (individual). It logically follows the explanation of how and why the ideas, as A. Comte mentioned, or the emotions, – the product of our perception of the outer world, as H. Spenser wrote, prevail in the society.

To the products of social origin which are capable to pressurize on the person, the senses and objective process of collective thinking, as being in a condition of change the form noumenal lives of a basic substance should be referred. Supporting our research position, we again will refer to the well-grounded in E. Durkheim's work *The Rules of Sociological Method* specific property of the social facts – to make an external pressure on the person. He writes that the category of the facts, which differ by rather specific properties, turns out to be as follows; it consists of mentality (ways of thinking), activity and perception, which are exterior to the individual and endowed with coercive force owing to which they are imposed to it [72, 413].

Though, under the duplicity of the motives, there are two types of the pressure on the participants of the process of integration, they are: psychological – at the stage of initiating of the social world and intellectual – at the stage of functioning. They are shown in opposite planes. And means of pressure here are different. If psychological means is connected, first of all, with archetypes, symbols, i.e. with the irrational, intellectual means is connected with products of mind – knowledge. Their presence in social process requires further explanation, as they are, obviously, two versions of communications between the person and the society, based on the sense as the inner world content.

About the psychological aspect of the given problem it is possible to get much useful information from the classical inheritance of the psychological science, for example, in C. Jung's works. Of the modern writers we can specify here a peculiar work of O. Donchenko *Societal mentality* [See: 70].

Much more complicated problem seems, when concerning the explanation of intellectual type of pressure of the collective on the individual. Its mechanism is still poorly developed in social philosophy. Thus individual and collective consciousness in practice, as a rule, concern one to one as contrasts which it is impossible to discharge, but development of one of them another necessarily connected with restriction.

One of the most authentic versions of an explanation as the mechanism of an intellectual pressure works, we find in V. Nalimov's and V. Bichenkov's works. So, for example, V. Bichenkov in this occasion

writes: “Having overstepped the bounds of consciousness, becoming financially fixed text, the spiritual product gets independence even in relation to the creator. In such kind it will appear capable to carry out a role of the intermediary in relations and communications between people. The text is actually estranged form of social action, that is the action, estranged from its subject and consequently is capable to cause changes in consciousness and in behaviour of another subject with a certain time lag” [33, 757].

The society, producing the pressure on the person, forces it to come into contact with it. In this case the circulation of the intelligible substance appears in local borders. So the original loop of an inversion is formed at the stage of functioning of the social world. It is a local inversion, which belongs to the social motion of universum. The turnaround, that we have just discovered, has confused many researchers as to the question: which primary, the person or a society? Now the answer about functions of the person and a society in a social organism becomes, in our opinion, more clear.

So, in present research we recognise that the person and a society are two opposites of the same contradiction which we name a social organism.

Definition of a social organism as dialectic contradiction is a naturally determined step and hardly capable today to cause in somebody serious objections, especially after above mentioned facts. In the given dialectic contradiction the person is negative contrast of revolutionary character, for he wishes to destroy it. The society, on the contrary, is positive contrast of conservative character, for it wishes it to retain it.

Thus, it is necessary to pay attention to the fact, that the social organism as the object and the process has some parametrical characteristics. There are no contradictions between them, for the logic categories pass one into another. It was vividly shown by K.Marx, who defined the public relation as forms of activity of people in the production process. These material relations are the just necessary forms, in which their material and individual activity is realized [See: 133, 403]. At the same time it is known, that he considered activity as the process of implementation of the essence forces of the person in subject forms.

In this connection a social organism as the original content of the second nature (the social world), has some forms of expression, they are: essential – in the form of interaction of people among themselves;

*functional* – in the form of human activity; *ontological* – in the form of the public relation; *logical* – in the form of knowledge; *substantive* – in the form of intelligible substance; *noumenal* – in the form of phenotype information; *subjectivized* – in the form of natural or essence forces of the person; *objectivized* – in the form of society; *physical* – in the form of weak electromagnetic radiation. It is natural, that in the course of the system analysis it is advisable to use all its modifications, at the same time in the course of specific analysis it is required to keep to that form, in which a social phenomenon exists at the moment.

There is one more force measure to which it is necessary to pay special attention in the course of consideration a social organism. Its essence consists in the fact, that as live integrity it should be made from the system of morphological units – bodies. From the literature it clearly follows, that the bodies, which provide to it the characteristics of the rational live beings, different kinds of social institutes act. Social institutes, in particular, provide a variety of functions in the social system. Due to them, the person in a society repeatedly comes into interaction with other people in formal and informal way.

It is worth to mention, that the social institutes E. Durkheim (*The Division of Labor in Society*), for example, understood as all beliefs, all ways of behaviour established by the group [See: 72, 405], and T. Veblen (*The Theory of Leisure Class*) considered that the institute is the established way of mentality, fixed in customs or an order, following to which people live [See: 35, 201–202].

In the modern literature of our country the social institutes are understood as set of different forms of the organisation and regulation of the public relation, special establishments, system of norms, social roles which provide realisation of the functions necessary for existence and development of social relation or a society as a whole. The state, political parties, army, court is social institutes, for example, a family, the right, morals, etc. The appearance of social institutes is caused by objective requirement of a society for special production processes and the regulation of social relations or fields of activity.

In other words, in the morphogenes of a social body there is a moment when it obtains its own means of self-development. We relate the social institutes to them. Otherwise they can be related with every reason to the formations of the infraorganismal origin. Their function is to create the tissue of a social organism. The person cannot

avoid contacts with the social institutes. They accompany him all his life.

So, social institutes as functional bodies of society we name primary according to their time of origin, infraorganismal according to their vital functions, tissual according to their purpose, and the most elementary according to their application.

Morphogenesis of the social world at the last stage of maturing of a public organism finishes with the formation of a *social body*. Thus *substantivity* of a social organism lies in the concept, that it is such level of self-movement of the universum, which is based on the universal material-spiritual interaction of the people, organised in social communities. It is promoted by the presence of two different systems of tools of work, which are used in two kinds of fundamental interactions of people among themselves. One of them proceeds in a horizontal plane, and the other, as the subject is placed at different levels, in a vertical plane.

As far as it is possible to present a social organism as the separate individual who has a morphological body, for bringing the consideration of the morphogenic aspect to the end, it is necessary to consider its topology.

### 3.3. The topological aspect of the social organism

In philosophical research it is important to establish not only the spiritual nature of a social organism, but it is necessary to define also its topology, i.e. its position, and that system of coordinates, in which it is possible to observe this unique intelligible substance. The fact, that a social organism is a spiritual phenomenon, we have already shown above. To prove this, it is possible to mention the words of S. Frank, who wrote: “What is a family, the state, the nation, the law, the economy, the political or the social reform, revolution etc., in short, what is a social life and how a social phenomenon takes place – it is, in general, impossible to be seen in the visible world of physical life, it is possible to learn about it only through the internal spiritual partnership and empathy of the invisible social reality. Absolutely insuperable border lies in this phenomenon, posited to the eternal social materialism, to any attempt of biological or physical interpretation of social life. A public life per se is spiritual (intellectual), but not material” [190, 126].



According to G. Zimmel, the society exists, where a great quantity of individuals come into contact [See: 148, 37]. The least or the simplest society, in his opinion, could be composed of two people [148, 38]. It is important to mention, that “any interaction of people is carried out as the exchange of their individual activities” [145, 118]. Here, as K. Marx wrote: the activity and the application of its results, both: by implication and by the mode of existence, have social character: social activity and social application [See: 134, 118].

And the fact, that a society as the product or a result of social interaction, is between its agents, is proved by different fields of scientific and unscientific knowledge. At this point G. Zimmel made an accurate observation, that such statement is based per se on the double sense of a word “between”. S. Frank wrote, that we can, using it in literal spatial sense, understand it as what really is in an interval between the two spatially isolated realities; and we can at the same time mark with this word an interconnection of two phenomena, which does not assume any third reality between them [See: 190, 67].

This sphere, which is believed to be the existence of the person as the Person, and conceptually yet not comprehended, M. Buber names the sphere “between”. He considers this very sphere to be the initial category of the human reality. This reality is located neither in the internal life of the lonely person and nor in the surrounding the individuals concrete in general world. It actually is revealed “between” them. According to M. Buber, “between” is not an auxiliary structure – on the contrary, this place and the agent of the interhuman efficacy, i.e. of the social morph, it did not attract to itself special attention, because unlike the individual soul and surrounding world it does not reveal (express) simple continuity; on the contrary, to the extent of human contacts, and depending on circumstances, it again constitutes itself, as the result of what, naturally, everything, that belongs to between, the researchers connected with the continual elements, the human soul and the world [9, 94].

Here we, ex facte, face the irony, when the energy and information field is equally the characteristic of all parts. Thus, the social life, as the social phenomenon, “does not only include always at the same time many, but also, in this connection, the unconditioned by the span of life of an individual: the state, the law, the mode of life etc. According to the general rules, longer of the separate human life; the single, numerically identical social phenomenon may include a number of generations”, – S. Frank wrote [190, 67].

It appears that the society is a specific object, as far it exists independently in relation to the participants of interaction and irrespective of them. It is in unique (topological) scope, and its separate elements follow the laws of topological logic. In the terminology of this logic it is impossible to express precisely the place of one of the statements, and it is possible only to express a relative place of two points of view in the truth set. According to the laws of the last mentioned, as it is known, there are no accessible (surveyable) and non-accessible (unsurveyable) truth values. Here three and more truth values are possible, therefore each person has his own truth [97, 601–602]. Actually, the society represents the Semantic continuum.

We should single out the life span of topological object. The matter is that the time category coincides with the action, and the time here is present only while the interaction process proceeds. Thus, any social system or a social body has its specific time span. It transforms into action or actual transformative force. However, what we have formulated here concerning the time span, is only a working hypothesis, which needs further consideration.

For understanding the essence of the morphogenesis of a social body, it is very important, that the interaction here takes place in the “person-person” line. During the gnoseological analysis we have shown, that the interaction is possible only between concrete people.

The participants of the social interaction have specific attributive properties, which provide efficiency of their interaction as of the members of a society. This entirely answers the ideas of the dialogical and polyphonic nature of consciousness according to M. Bakhtin. The same concerns also the ideas of L. Vygotsky, who has revealed the nature of intrasubjectivity in intersubjectivity, and A. Uhtomsky’s ideas about “the dominant on the personality of the other”, without which it is impossible to speak about the person as about the personality. This sphere is filled with intrinsic and borrowed from mediators “lines of force”. Not without reason O. Mandelshtam wrote that “the word is a willing flesh that eventuates in the action”. When the dialogue or “the dialogic” failures, according to M. Buber, the language of this sphere is contracted to a fullstop, the person loses the human features.

It has been shown above, how between human beings a weak intellectual interaction takes place, or according to M. Buber’s terminology “something”, equal to which cannot be found in the nature. The language for this “something” is only a sign and a medium, through

“something” any spiritual act is evoked [See: 32, 92]. Here we come to the conclusion, that when one person enters into the elementary relations with another person, in this intellectual interaction, carried out in a plane “person-person”, the thin space of the personal I, which needs to be filled with the other I, will form, as M. Buber wrote [See: 32, 92]. It is the crossing of two “I” concepts that is the morph of the objective social body.

M. Bakhtin (Toward a Philosophy of the Act) is more confident concerning the “residuals”, remaining in the process of the social interaction. Thus, he stated the following: “The sign can appear only in the interpersonal territory, therewith this territory is not “natural” in direct meaning of this word... It is necessary for the two individuals to be socially organised” [12, 13–14].

The process of interaction of people among themselves with the addition of new quality, certainly, was noticed and displayed in the world philosophical thought long ago. Thus, for example, the concept of interindividual interactions is the central concept of the theory of symbolical interactionism of G. Mead [See: 48, 211], and the views of Munkh are built round the concept “interpenetration” what is possible to consider as the development of the idea of functional integration [148, 59]. This weak intellectual interaction is no other than the primordium of the collective intelligence.

Thus, it is clear, that morphogenesis has resulted in formation of a social body, which does not only occupy “its own” niche in the Universe, but also functions permanently, generating specific effects. The plane, in which the body of the social individual is developed, is the most important characteristic of the social world. Certainly, the scholars wish to consider a social life in co-ordinates of physical space and time, as if not noticing the prevention of some scientists, that these categories, at least in that value, in which they are applied to the first nature, are unacceptable here. Therewith, it is enough to specify the difference between the geometrical and social space, reflected in P. Sorokin’s work *Man. Civilizaation. Society* [See: 170, 297–300].

It is known, that the topology is defined by the space co-ordinates, therefore for the position determination of a social organism it is important to see the characteristic of the social space. We were warned of the so-called “eccentricities” of the social space by V. Vernadsky who stated the following: “There are two main concepts among the general concept range, caused by the act of a descriptive natural sciense. And they are worth consideration: the first of them is the state of the space

and the second is rightness and leftness. They are closely connected with each other, the main of them is the state of the space” [36, 257].

In due time even Helmgoltze underlined, that the physical space differs from the geometrical space, in case it has its own characteristics – rightness (rightism) and leftness (leftism). So, the appearance and functioning in our political life of the right and left parties is the material expression of the properties of social space.

Thus it is known, that “geometrical rightness and leftness can appear only in the space (area), in which the vectors are polar and enantiomorphous. Probably, with this geometrical property the connected the absence of straight lines and clearly marked curvature of the forms of life” – V. Vernadsky underlined [36, 31]. And it means, that we deal inside the social organisms with the space (area), which does not correspond to Euclidian space, but answers one of the forms of Reimannian space.

Proceeding from the quantum-wave nature of the social world, such space (area) must pulsate, i.e. contract and dilate with the frequency of a source of weak an intellectual interaction. It means, that the real, practical way of people’s life people should be displayed, on the one hand, as processes which are being rapidly developed , and on the other hand – to get some periods of stagnation and even destruction, of returning to the past.

And we also should see the plane of self-expansion of the social organism and thoroughly characterise its coordinates. For its visual representation it is necessary to get down to the range of parametres of the basis of the social world, that is to the person. Proceeding from morphology of the human person it should be envolved , as we have demonstrated earlier, in two directions : theoretical and practical. The first one is characterised by coordinates “value – sense”, and the second one – “requirement – action”.

However, to use strict approach to explanation of the paramtres of a self-expansion concept of the social world is impossible, but without such analogy it is impossible to present any connection between the phenomena at inaccessible for usual perception microlevel. It is known, that the area of self-deployment of the social world, like any other, has, conditionally speaking, horizontal and vertical components.

These components appear as the separate areas, then we can talk about the conventional horizontal and vertical areas of self-deployment of the social world. We will summarize the approach to their

origin and destination, particularly following the sense of proportion and care not in the working hypothesis, but in the conclusions.

The self-deployment of the social world in a horizontal area provides the production and reproduction of material goods and services designed to meet the needs of individual rights. Hence, there are the roots of the prevalence of physical factors in our lives and the materialist conception of the history in general. This type of interaction between the people is, of course, more close and clear to us, because it is thoroughly described by K. Marx, F. Engels, V. Lenin and their followers. Its functional purpose is to satisfy our needs: vital and social, material and spiritual. There is no need to dwell in detail on the characteristics of this aspect, since coverage of labor as a specific type of interaction between people is, as it was already above mentioned, the core of the Marxist doctrine, which is well-familiar to us.

In the vertical area the inner content of the person opens through the line “value-meaning.” On this basis, we use the attempt to prove that the value-semantic nature matches the vertical ascent of the social world, but the processes that occur in the external environment have somewhat different meaning and the name.

If in the horizontal area the work was the mechanism of transformation, here it is fulfilled through the thinking of the man, who gradually develops the above mentioned level of mastering the universe. He does this by learning the information, and more – its transformation into the knowledge. At the level of the objective social world this movement is achieved through the collective thinking and collective reflection. It is objected as the forms of the social consciousness. In fact, it happens so that the person masters the vertical area due to the accumulation of forms of consciousness. Thus, their number must match the number of mastering levels of the unconscious mind to the Absolute form or Pure Mind.

So, it turns out that within the person or the coordinates “need-action” and “meaning-value” the social may be only in the potential shape. Therefore the social which is on the surface, requires “its” coordinates. So the value-meaning area that is supported by collective entity thinking can be imagined as a theoretical component, and needs-utilitarian area, supported by the labor, can replace the practice.

In other words, seen from above algorithm of the development of social organism as removing the contradiction between the purpose and the practical state leads us to the conclusion that the permanent

being of the subject in a state of duality is: firstly, its normal state, because without it there would be no development of the social integrity, and secondly, the social life of individuals and even entire social world proceeds in coordinates “words and deeds”, “theory and practice” because “the basis for the functioning of any form of mental activity is the work of self-regulating complex, where the incentive and executive components join together” [159, 63].

Recall that Hegel (*Encyclopedia of the Philosophical Sciences*) considered the knowledge and practices as the two sides of the idea [55, 410]. The idea of the indissolubility of the theoretical and practical for the social world originally formed V. Belinsky, who wrote: “The sun rises over the mind of humanity, and none of those people who wear name will not be excluded from all gifts of equally characteristic human spirit, and for all consciousness will be a life, and life will be consciousness, the thought will be a matter, the matter will be a thought, and for all will be a new earth and new heavens” [14, 353]. In this he saw the essence of a new social sociality. So, you can consider it theoretically proved, that the social world takes place in the coordinate system “theory” – “practice”. It is a very important conclusion for understanding the topology of social structure and algorithms of social movements in general. At the same time we point out that the process of the self-deployment of the social world in a horizontal plane is more fully reflected in the writings of the wing of the materialist philosophical thought representatives – K. Marx, F. Engels and Lenin, and in the vertical plane – in the works of Hegel and other representatives of the so-called idealist wing world of the philosophical thought. As it is now becoming apparent the contrast of K. Marx and G. Hegel still was not quite correct, and not just because of the difference of methodological approaches to the explanation of the world, but the plane of analysis of the objects they studied. K. Marx explained horizontal, and G. Hegel explained the vertical level of world self-deployment.

Understanding the theory and practice as fundamental coordinates, in which the social life runs, is crucial for understanding and explanation of the crisis of social systems in general and the Soviet Union in particular. Particular evidence that there was gap between word and deed in the former USSR, is not required. It was seen from the quality of the five year planning, and from the level of orders and decisions of the Party and Government, which were taken, and the “fancy” reporting, and cultivation of double morality in the society.

### 3.4. The functional aspect of the social organism

Now we can see how the social life is implemented. The essence of the social movements of the body or the social life is the global objective metabolic processes and products.

Analysis showed that in the social world two areas of share objective products and its four types should be selected, i.e. two in each direction. Directions exchange coincides with vectors of the universum self-deployment. The presence of interaction in different planes the researchers suggest to be the modern period, but they interpret it in their own way. For example, Y. Prylyuk allocates horizontal exchange that systematizes the types of social interactions (material and spiritual production), and vertical – for social level of social communication: the individual – group, the group – weight (class) [27, 108].

In practice it is well known, for example, not only about the existence of these two flows of exchange, but that the structure of the individual prevails the spiritual component and the material component is something like an original character. However, a well-known fact is understood that on the side of society, however, prevails the material component, while its spiritual opposite of unstable operation is partially outside. Hence, the underestimation in practice of the culture and everything that relates to the provision of spirituality in society. Last materializes in everyday life in the principles of behavior of the managers through the cultivation of the final principle of funding the spiritual sphere.

Historical analysis has shown, that the human life that does not cover all the micro-level richness of the universum self-movement was actually concentration of their attention on specific points of his performance, then we have the absolutisation of the noumenal faction or the factions of phenomenal process performance. As V. Shmakov wrote: “If society artificially centers only on the noumenal, there is a church, if is only phenomenal – there is economic power. But like the first, and the second one – the essence is merely utopia, abstract idea, because in the real life always manifested noumenal and phenomenal in the organic unity” [207, 186]. It is very difficult to specify the number corresponding to the two cases of historical examples.

In fact we have the notion of social interaction – communication and work, including the man in the horizontal circulation of the objective universum. In its totality, they both form the fact that we call

the production of material and spiritual purpose. All together they form a specific process, which we call social metabolism, because there the exchange of the objective products is going.

Exchange, which runs in the vertical plane is carried out in the information form, and is simply not fully understood and underestimated. Information metabolism just allows to estimate place and role of the social organism in the Universe self-development. We have to realize the function of information, intelligence converted the idea of human form, packaged in a semantic unit – the quantum of knowledge and sent to the outside world. Depending on how we absorb information metabolism will increase understanding of cosmic origin and destination of the planetary life.

When comparing these two metabolic fluxes we can see that lead plays this same exchange that flows in the vertical plane. Especially actual, as it turns out, may be learning through this attitude the works of N. Berdyaev, who believed in derived planetary world. [17, 150–152].

Stable operation of the social body, as it has been already repeatedly shown, is accompanied by an increase of *functional expression*. The expression is a functional quality of the generic product, and if so, it must be fundamentally different in quality than the individual and society.

Based on the laws of functioning of reasonable living matter, it might be justified by the working hypothesis that during the joint operation of the individual and society appears the qualitatively new over intelligent substance that can be described as the *purest social reality*. To explain its media we should learn a new level of social reality – over collective.

In other words, just as in the functioning of the human body person's identity had appeared, and in the self-deployment of society the evident effect of collective identity had appeared, so now the turn of the over collective formations is to come to the forefront. Life of the last flows in the form of weak interaction, which is originated by pulsation of “bloodless” collective social structures.

In other words, we still had to deal with social formations that are quite possible to describe the categories of “I” and “You”. But we know that more must be self-realization “We”. *Then “we” is the level of the over collective social formations that produce cleanest social content.*

This level of the Russian philosophy, and particularly theological thought, develops through the category of “collegiality”



(sobornost) Based on the concepts that we developed, life of over collective social entities is a form of existence of social reality in mega level. Here's how this moment is described by S. Frank, who matches the concept of the unity not with any particular society, the type of education, culture, social system or church life, but with any society, regardless of its quality certainty. In particular, he writes the following: "the phenomenological and thus ontologically man gets his self-consciousness, exists as "me" just because an antithesis to another "I" – "You" and is a dependent member of the dual unity. Therefore, the relationship between I "and" You "is not derived from the independent existence of individual" I ", but creates it for the first time. In other words," I "exists only within the" We "as eternal and unstruggled unity. "We-Unity" is equally primary, as the unity of "I". The human is conceivable only as a member of the spiritual body of the society" [191, 321].

Unity is not a collective reality, which stands over a man, according to N. Berdyaev, it is a "higher spiritual existence of people, is joining the dialogue between alive and dead" [15, 229]. For this reason, collectivism, for Berdyaev is alienation, exteriorization of the consciousness and conscience, transferring them to the false reality, which is the collective.

Human consciousness, N. Trubetzkoy said, is not reduced to the personal consciousness of the individual. Human consciousness is the collective function of the human race, living and concrete social process. Internal metaphysical unity is thought and word and that is why "organic unity of human consciousness involves not only the unity of the family but lives and personal communication between people – and not just family and individual, but also special over personal beginning, in which the ancestry tolerates the individual" [182, 498].

The availability of this over collective level in the objective social world is intuitively felt by researchers, because it is by virtue of their social attribute properties, does the pressure on us. Developing the idea of united consciousness, N. Trubetskoy comes to his famous formula: "Consciousness cannot be nor impersonal, neither self-personal, because it is more personal than being united" [182, 498].

All the above means that at this level subjective social, having absorbed a content of a potential social world that is in the structure of the human person and the content of society, which is objected at the macro level, creates an original product seducing it to mega level. Here we are dealing with refined social content, which plays in

our lives and integrating role uniting people of different social integrities. This is logical structure of origin. All the above mentioned meaning an abstract level, is a qualitatively different social content, shows that we are dealing, to assess if what happens in the macro category, with the overconciensness of the social organism.

If you apply to the category of the subjective, here we are dealing with an *abstract person*. It converges and leads relatively independent lives of a lot of “I”. Person is a public image of the “I” that forms the neutral “it”, it is a neutral Person. “It can be created by personal efforts of individuals, and may be given to him by others, it can be acquired, and may be lost. With the Person meanings that circulate in social communication are associated. This is interpersonal communication, and autocommunication when there is tension between the I-concept and the Person: one of the components itself is extended to personal traits, (Daymoniy “by Socrates,” Uncurbed Conscience “by Anna Akhmatova,” Seven Me” A. Voznesensky, etc.) – asserts L. Blyher [24, 25].

This means that in the theoretical analysis of the content of the social world we came to understanding the necessity and objective existence of a special class of subjects without any protein-nucleic acid substrates.

It is not superfluous question. Regarding the last remark, for example, researchers thought scattered. In philosophical and socio-

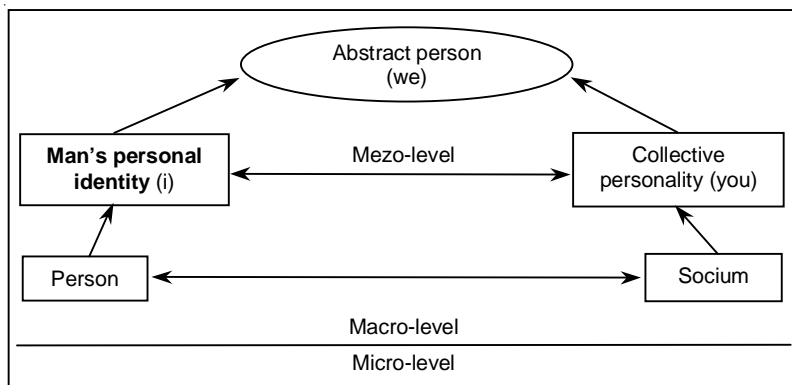


Fig. 3.2. The genetical model of the social organism

logical literature, for example, the widespread view that denies the existence of any objection to the deployment as supermarkets. The main argument here is that “the man, the society is the supreme (highest) steps of the matter” (Orlov), capable of infinite development, without exceeding the limits “(A. Swallow). At the same time, Ursula A., for example, writes that “at some stage of development the new form based on social, which can be broadly described as” over the public “or” post social should appear” [183, 205].

The presence in the social world class of abstract social entities should explain the many paradoxes of social consciousness. However, the measure of how society is animated, the individuals “transform” into some semblance of an inorganic body, machine or its parts, “wheel” or “Cog”, the more abstract takes concrete human qualities, the more people like themselves to lose them, “erase” their human appearance, becoming only some social “thing”.

Socium, abstraction, seemingly abstract concepts are beginning to live their unique, independent life. With this in social psychology of society and the individual maximum are separated from one another: Society is “a great man, a man is at best – a small car. The same should perceive and explain the principle of the “invisible hand”. The question of formation in society of the impersonal power is developed by the French institutionalizes such Byurdo and Wedel, later it was thoroughly researched by D. Levin.

So, if the principle of Ready would be followed, we came close to understanding the origin of the existence of space forms of life on Earth. Third nature is not fantasy, but twice objectified social reality of the material. This is not a social nature. Direct analogue here is the second nature in relation to the first nature. And they are the universum, but one that is at different phases of self-movement.

### **3.5. Self-regulation of the social organism**

To explain theoretically the emergence of a qualitatively new level in – deploying of the social world we can only if we prove the working hypothesis that it took the social body to send a specific function, which removes the internal contradictions of his life. In other words, we should point out the need for domestic social organism, which is required to meet the output to a higher level of self-movement of the universum.

Thus, it is logical to assume the opinion that in the social organism there is a condition for which it should be able to look aside, correcting its internal content as a system that moves itself. It is important to point out features of the system that moves itself. Based on the literature, you agree that “society is self-developing, if the processes in it quickly pass the entire cycle, typical for the above heading system. In other words, processes quickly rise from the level of the lower layer to the upper level (reflected in it) – eventually formed as the means of changes (from the supporting or denying moral or rights) and the executive – turning capabilities (equipment, material resources). These tools are beginning to adjust well to change what is happening in society, strengthening of its existence, thereby giving rise to need it for survival and development of new qualities. Thus it seeks to rise to the status of the system which develops itself [159, 171–172].

Now thinking logically, that implementing such functions it took a higher level of abstraction, where could be formed the morphological body – its real congestion.

Let’s remember that in living organisms the need of some function is the first to appear and only then the morphological organ, which provides it, forms gradually. Meanwhile, let’s underline once more that the social organism in spite of all its “illusory nature” is a rational living system. It was even indicated by Diogenes Laertsky, who wrote: “the world is arranged by mind and foresight” and “the world is a living nature, spiritual and clever, while the leading part in it is an ether” [67, 287]. The modern scholars call this state, this social creation differently, for instance, some of them call it “the life-giving system” (S. Byr), others – “dynamic unit” (V. Kelasyev).

One of the arguments of this is even the theoretical legitimacy explanation of the social life in general. But this fact is established from theoretical side, and now let’s give evidence from the practical one. Here we have a lot of evidence that the social organism possesses collective feelings, excitable mind, memory, ability to reflect and introspect. For example, the direct signs that the social organism possesses the ability of collective reflection exist in scientific literature. It’s enough here to refer to Behterev’s work “Collective reflexology” that was published in 1921 [See: 22]. It will be recalled about the well-known O. Donchenko’s work *Societal mind*. In 1993 V. Kazmyrenko in the monographic research *Social psychology of organizations* thoroughly describes problems of formation and functioning of social-and-psychological regulation of this unit [See: 86].

The existence of all these directives and algorithms of the behavior doesn't depend on individual intention to it. E. Durkheim (*The Division of Labor in Society*) writes, that these means of thinking, activity and sensitivity possess the same significant quality which exists beyond individual senses [72, 412], so they compose the specific quality of the social system.

Meanwhile, he proves that in the social organism the specific form of memory exists that keeps and gives all this every time when it is necessary for order support in the social system. This types of behavior and thinking are not merely beyond the individual, but are provided with compulsory force consequently which they are imposed on him regardless of his desire [72, 412]. Thus, the existence in this unit of such psychological qualities as collective feelings, worries, social reflexes, instincts, receptivity, reflexiveness, memory, collective or general will, mind, self-consciousness, super-consciousness, social intellect and many other spirituality elements are definitely admitted by the analysts. The problem is to conceptually explain its origin, functioning and development.

In the scientific literature the aspiration for the explanation by means of theoretical analysis of the morphological organ existence necessity that would carry out the government of the social organism inner life is clearly traced. It is differently called by various authors. Here are only some of its formulations: "Social Mind", "leading mind", "joint mind centers", "common-social mind", "general combined mind", "Global humanity mind", "associated mind", "public intellect", "society reflection" etc. It is clear that the given notions are not synonyms and to separate them is the task of the special investigation, but in the meantime the scientists operate them as something that stands to reason and is intuitively realized.

The frequency of usage, for instance, of the notion "joint mind" is growing exponentially, but the attempts to define it have been made only recently. In this way, for example, Saint-Petersburg investigators write the following: "From our point of view, the joint mind should be understood as the social system ability to reflect the situation sufficiently, which emerged both in logical-scientific and in morally-estimated form" [159, 152]. Substantially the joint mind of the social organism is expressed in "some field of ideas that carry vectorial, selective character" [159, 152].

The morphology of such organ, as it follows from the literature, forms by means of submission of the main social processes

and according to individual minds operating in them to single social Mind [See: 33, 776].

Thus, everything shows that *there are elements in the social organism that are able to provide the process of reflection of the contradictions of its inner life vertically*. The process of beating oneself, if the certain level is reached, leads to the qualitative leap as the social organism starts to realize and behave like a reflexive person. Thus “Me” of the social organism, which will separate it from the social surrounding appears. Such recognition combines its own movements, deeds with the fact of the existing being. The new feature or the social organism that carries out such combinative function is joint self-consciousness, self-reflection.

The combination of the joint self-consciousness with the sense, generated from the Semantic Universe continuum and such that appeals as the measure of reflected behavior processes in the social organism leads not only to the fact of its own being realization by the last, but to its treatise as “good” and “bad”. Meanwhile it is understood that to any other branch except for the sense “Me” the quality “good”/”bad” can’t be addressed. But with this addressability it conveys its meaning to “Me” simultaneously. It appears that the quality “good”/”bad” mingles with “Me” that occurs, and due to this, makes it desired or not for social integrity. The combination of those two types of the systemic effects will give fundamental new quality – *appraisal self-reflection*. Meanwhile the element “Me”, multiplied by morally-ratable component is the core of the self-organization process, because the result of their interaction is the social person’s desire to redo or even to create something new that never existed before.

And in general, from the beginning of reflection the effect of multiplication appears snowballing in the social organism. That which we build there is only the *main line of the social integrity development*.

Owing to the process of reflection the *differentiation of the social matter* occurs. One part stays on the same level, the other tries to reach the upper. Thus its two fundamental new subsystems form – the one that reflects and the other that is reflected, specific streams of the inner information appear, the organ of government arises, that acts on this information and creates the directive data, at last, homeostasis mechanism forms.

Meanwhile the meaning of reflection process that is the sense of what happens in intersystem construction is removed and concentrated in the information that moves using the vertical communication

canals; the measure of its quality is its value. The last is the more important, the more exactly the condition of reflected structures is fixed.

The reflective system sends data of the process that is reflected with the help of some signals. The signal is sent in the sign form. It carries the gnosiological image of the reflective structure – sign thing that is double-layer by structure – beside the concrete-sensitive reflection of the sign texture it includes some raising that reflects its meaning.

But meanwhile the material object or process can be the signal only if it reflects in its structure the features of the structure it has been sent by. At the same time between systems those reflect and is reflected the information is transmitted by means of many signals and if there were no reflection between them that is if there were no process of the certain structures gradual formation, so there would be no interaction of social systems. “Whatever phenomenon we examine”, – N. Kyvenko writes, – “it occurs anywhere that the deed of one system concerning the other is transmitted by means of intermediate structures that are the systems which carry this information” [91, 136].

Let’s pay special attention to the circumstance that the signals are the kind of energy-information products that carry the information about the reflected structures from one level of Universe self-movement to another. The necessity of transitive structures (signals) is dictated by the fact that the levels, mentioned above, are unattainable to each other. In connection with this for the information transmission intermediate structures and mechanisms are used.

It is obvious that during the interaction of Universe levels with each other they don’t “endure” all the others’ problems but take into account only final result force of their influence. The parallelogram principle for the integration of the spiritual processes or forces totality to the movement vector works here.

The reflection is the response reaction of the social organism to the influence of the surroundings. The word “to reflect” means “to resist”, “to give battle”, “to hit”, “to repulse”, “to win”, “to abandon”, “to object”. It makes an integral and major part of every move (totality) and is connected with the process of structure and system function formation. “The structure”, N. Kyvenko writes, “that is the basis of any system (of the integrity), owes its appearance and character peculiarity to the move and reflection that define the system

formation. The mechanism of integrity structure formation is guided directly both by the reflection process on the whole and by its features [91, 142]. Consequently, the reflection is an attributive quality of the social organism, because it is connected directly with the formation of the social integrity.

The essence of the reflection is that it includes such dependence between two processes in which the peculiarities of the first process are recreated in appropriate peculiarity of the other. It means that cause-effect dependence is established between interactive structures owing to the quality of reflection. Meanwhile with the influence of the structure placed lower on the upper one, the reflection in the last is fixed in form of the semantic signal and in the reverse influence – the upper structure changes the lower structure morphology. So the reflection that occurs in the reverse destination has the other quality. It is known in literature as government.

The signal acquires the force only in the social totality that has gained the certain level of production, that is to say, when some variety of structures exists, and when they already have even if the simplest starting configuration, that is when there are functional links between them, the violation of which has a pernicious effect upon social organism health. The existence of the structure unity in nature is connected also with the circumstance that signals which carry the data from one system to another in the process of reflection are the direct government factor of the latter.

As we have already established that the organ of government is on the upper level so this means that the reflective system reacts with the response to the data received in its own way and destination that is “stated” by the reflective system by means of information.

It is obvious that the data received from the lower levels is compared with the meanings or ideal samples taken from the Semantic Universe continuum and on the basis of differences between them the decisions are made and their implementation is obligatory for the lower level structures. This peculiarity of the proper reaction during the reflection permits to talk about the reflective system as the one that governs.

Meanwhile the system that reflects in accordance with the system that is reflected is the prior system because it sends it information that is the factor of government. As proved all the systems of material world can be characterized by the fact that they being integrated within each other and being reflected, exchange information



on processes that occur inside them. This feature is general for all the types of government and witnesses the analogy of structural organization of qualitatively different objects.

The information as a specific form of connection is a measure of influence of factors of surroundings on the governed system. We cannot talk about government not taking into consideration the existence of the information exchange process within systems, and there is no sense to talk about the existence of information flow not thinking of them as of element of a certain government process [See: 91, 126].

The government process is always done on the basis of reception, storage, transmission and transformation of the data and is done by such a scheme. The information dependence occurs within the governed and the governing systems. The information that comes from the governing system to the governed one is a factor that provides the government.

The consequences the extra activity of the government system in the social organism can be seen in the work of V. Ivanov *Legion and conciliarism*. The crowd of people turned to featureless beings in totality “should develop the collective centers of consciousness. Like a general collective mind that surrounds itself immediately with the most complicated and the most sensitive nervous system, and become a similarity of a society animal, gifted with the greatest power and unusual reasonability of its moves of strictly minor and concentrated consistence. It will be the evolution of the part of the humanity into the Superanimal...It will be the peak of organization because the maximum organized society is nothing else but the animal” [77, 99–100].

Now when it we asre aware of the existence of the social organism as an living substance or integrity, the above mentioned fact can be commented differently. We think that *the process of reflection is an information move from the lower level to the upper one, and a backward move is the process of government*. These two different moves are even governed by different organs of the social organism.

It means that by the vertical move the Universe has formed the governed and the governing subsystems that for their normal intercourse desired and created the principally new type of information – the government information. The latter in its turn has divided into executive (reported) and directive. Between the governed and the governing body we can witness the subordination.

Taking into consideration the above mentioned statements we can state that here we consider not only separated processes of reflection and government, but also a more complicated and sensitive process that should have been called the *social organism self-regulation* as a capable of self-development system.

So, the process of self-regulation begins with the vertical move of the universe. The algorithm of the mentioned mechanism, according to N. Kyvenko, can be imagined in such a way: every signal is such or another social process that focuses in its structure (directly or indirectly) on peculiarities of the system or organ that have sent it. Between the structure of this system and the structure of signal there is a specific accordance. Then this signal achieving the system meets the opposite influence and intercourses with it. The relation of structural accordance is formed between them. The structure of the reflected system becomes similar to the structure of the signal and through it to the structure of the influenced system. The change of the structure of this system changes in a way and a certain direction of its nature, character of its intercourse with the environment.

Since we deal with structural items that intercourse with the environment not as with the unity but by its separate parties, then we should move to the next level of abstraction. Here the change of inside connections should be considered as the move of the inside and the action – as “outside” change, its breakthrough outside, or on the contrary as “inside” of the outside influence. This aspect should be presented in a theoretical analysis, because social organism as the social subject, should be directed with its activity into outside environment, because it by its nature should intercourse with similar social units. Let’s remember that pressure on others and intercourse with others is an attributive quality of any social group. In an outside intercourse the action, led to its edge form, leaves the measures of social organism or some part of it, that is to say, it separates itself from roots. Here we deal with the super-consciousness of social organism.

So, the social organism as a social item is the unity of features and relations, and as existence it is the unity of change and action. In change the social organism stays by itself, but in action it surpasses itself. Emerging on the basis of reflection and government the system of self-regulation should control and direct the occurring outside connections of the social unity and its move in the outside environment.

The rationalization of behavior of the social organism in the outside environment is dictated by sense carried out by the process of reflection for the estimation of the inside connections. Now *owing to the activated sense the system of self-regulation turns automatically into the government of opportunity of social organism*. Sense being an element of the self-regulated system finds out the final influence on the opportunities of the social organism, *confirming the primacy unity upon everything happening within its body*.

The sense doesn't aim at one item, but is a "certain trajectory of a goal, exactly a certain sense of space, that as "an attractor" canalizes, consolidates separate useful actions and intentions into one sense channel, with which there appears an opposite connection" [159, 181].

Taking into consideration such opposite influence of sense of the generated systemic effects on the opportunities of the social organism, there comes a time of its self-changes as the totality. The conscious necessity of self changes pushes the processes in an opposite direction from finding the needs to the demonstration of opportunities, the features of the system. The organ of government is chosen from existing opportunities only the one that meets the purpose of the erected sense and general situation in the system. In practice it leads to the fact that the realization of the chosen variant of the changes requires the least of the needed to satisfy actual needs of energy consumption of the social organism.

Now we can imagine the model of the social organism with the new different nature, that is to say, distinguishing in its structure between the governed and governing sub-systems (fig. 3.3).

The relative independence of the government organ of the social organism is witnessed by its own life that is created under the specific laws of informational intercourse. The support mechanism of the dynamic stability of the government system functioning of the social organism in the certain measures forms the special government structure within the government organ that got the label *homeostat* in the scientific literature. Homeostat is the basic functional conception of the information reprocessing mechanism. It realizes through the various material data carriers.

The model of homeostat and its features is created by U. Gorsky and performed in monographs, great amount of school-seminar in homeostat publications, at the conferences, international symposiums and congresses [See: 60, 63]. In multicellular living systems homeostat, as opposed to the material unit of life, is the *informational*

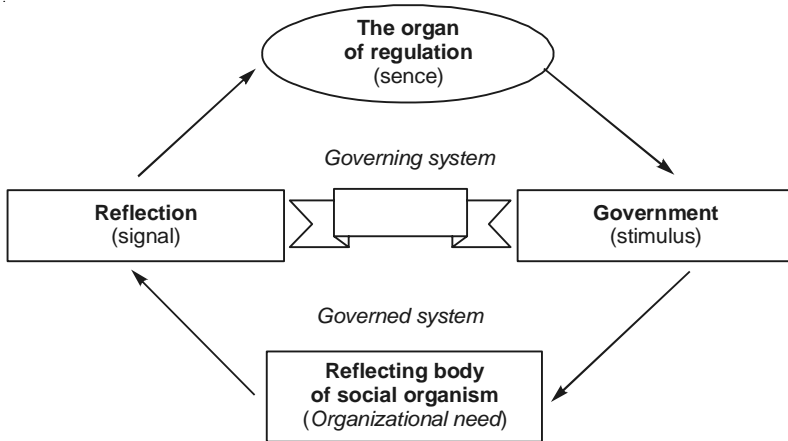


Fig. 3.3. The model of system self-regulation of the social organism

*unit of life* that is only due to its existence the circle of neolife is provided.

Some sources of determination are in fact typical of self-regulation system: one – on the part of the outside influences, second – on the part of its own inner dynamics, the third – on the part of its past (memory). That’s why the behavior of the social person is too complicated to predict, because sometimes “it itself doesn’t know” how it will behave. This interesting circumstance is marked also in the literature on self-organized systems [See: 202, 37–55].

As practice proves self-regulation is the most complicated type of vertical intercourse of subjects or structures among themselves. Under the general definition of the notion “regulation” (regulative process) we understand the regulation of the social processes. Meanwhile the regulation of the process means the growth of opportunities nonequivalence of possible parameters changes of the human-made reality that is such a secondary process which, using the entropy notion, is often characterized as antientropic or as a process of entropy reduction [See: 8, 207–208; 47, 19].

The regulation as the secondary process is always made concerning some prior processes and depends substantially on the nature of

these prior processes and also on the specific diversity of the kinds of regulative intercourses, typical of the certain level of organization of the universum, in this case for its social (rational) form of self-motion. The self-regulative systems may exist in specific structural forms on all these levels, but it is suitable to consider this point in particular.

Thus the essence of the regulation in the most general case is reduced to the localization of social processes which are arranged in relation to each other in space and their cycling in time. Plus to this it is necessary to add an appraisal and reappraisal of value of the social phenomena. In such case regulation appears to be the process of relations formation not only between processes but also between those objects, the changes of which these processes will be. Due to it, when the objects, which are being regulated, are in the state of motion, its regulation performs simultaneously as the process of generation and self-organization of the reason, and as the process of organization of its products.

In other words, the process of organization of active objects is the process of regulation of their activity, and thus regulation is the integral side of organization process. The regulation of objects, their properties and relations is impossible without the regulation of the corresponding processes. At the same time, the organization is not reduced to the regulation. They coincide only in the case, when the objects of organization are already in active state. But in general, the process of organization – is not a mere regulation of the processes, which have been taking place, but also it is the stimulation of some new ones which have not taken place before. Speaking briefly, *a process of organization is the unity of the processes of activation and regulation*. The activation means “excitation or strengthening of activity; conversion into the active state; change from the state of rest (quiescent state) to the active state” (in the certain frame of reference) [See: 166, 23].

Consequently, organizational relations play such qualitatively new role in the self-motion of the objective universum, which a reason does or an activity in the course of human self-development of subjective image of the universum. On the surface of our life administrative information exudes, there appear new processes of self-regulation and their products.

However, it is well known, that *expedience is an attribute of any social subject, the causality form, which stimulates a subject to the*

*action and demonstration of its own essence.* The functioning of the system of self-government of a social organism, which is vectored by the necessity of surmounting the contradiction, is capable to develop it. But the utterly different regimes of functioning are possible: the regime of self-preservation, irredundant, and the regime of self-development. In every case, if the effect of retention of new qualities, which are generated for the sake of achievement of necessary changes, will be notably expressed, it will mean that a social organism is in the regime of *homeorhesis*.

If in the result of the functioning of the system of self-regulation the repetition of the already known operations will take place only, and nothing principally new will be produced, it will mean that a social organism is in the regime of *homoeostasis*.

It is possible also to talk about the regime of disintegration – homeoclasia; it, if the functioning of the system of self-regulation generates something, which causes a threat to the existence of the self-regulated system, makes impossible the existence of social organism as integrity.

Of these three the most typical variants of development we are, certainly, most interested in that one, according to which the system of self-regulation regulates the motion of social organism in the environment, as it is able to demonstrate its own activity.

Characteristic qualities for self-regulations system, which are intended “for itself”, and can not be observed from outside, have a character of conditional values. The activity of the given subjectivity, which is regulated by the sense of invisible for an outward observer qualities, becomes difficult –to-predict, as there are a lot of separate effects, the system has the freedom of actions, *it acquires its own purpose* (from the necessity of self-preservation – they are generated by senses, by prognosis possibilities of organism, interference with the environment).

For forming of inherent aims *the inherent language* is produced in a social organism. It is easy to illustrate this conformity by the example of the CPSU activity, which functioned as the system of self-regulation in the social organism of the USSR. J. Stalin, for example, speaking on behalf of political party, resorts to the expressions of both: of anthropomorphous (“the Party speaks its own language”) and of technicizm, even military- technicizm character (the press (the printed media) is the “strongest weapon”, “sharp weapon”) [See: 33, 282].

As an argument in behalf of such assertion, it is possible to cite factual evidence of publishing of the special dictionaries, in which a specific thesaurus is concentrated for the social development administration [See:172; 168].

The social organism is the field of active interference of two different informative streams: external and internal ones. The principle of interference here is similar to the one that functions in the system “a man versus the environment”, means that the external information actuates (excites) in an internal informative stream, what had already been contained in it before. Lately this interference of informative streams became the subject of an independent science— homeostatics. It arose on the junction of such sciences and disciplines, as cybernetics, system analysis, biology, medicine, psychology, philosophy, sociology, machine intelligence, ecology, economy, and others. Among those, who contributed significantly into the development of the mentioned science it is important to name W. Kennon, K. Bernar, R. Eshbi, S. Bira, R. Hardy, H. Kassilya, W. Dilman, D. Sarkisova, W. Novosel'seva, Y. Gorsky, W. Astafjeva, A. Stepanova etc.

The homeostatic science essence, is, according to A. Stepanova, “the study of mechanisms of hierarchical administration of the complex systems, which provide the maintenance of dynamic stability of vital functions, parameters, rhythms and trends of development” [176,7]. Its main purpose “is the study of general mechanisms of administration of homoeostatic type, revealing the role of the interference, competition and conflict, and the establishment of analogies between the systems of various nature from administrative positions” [176,7].

In addition, *the effect of double existence* appears in the social organism if the system of self-regulation defines the goal for it. The essence of it is that a social organism is in a state of structural tension, caused by the arisen contradiction between its present state and that state, to which it must be transformed in the future, and which is determined by the sense. But a social organism can't be in two dimensions at the same time, i.e. to have considerable differences between morphological parameters and descriptions of functioning. The social organism begins to solve the problem of their combining, following the instructions, whether it is desirable or undesirable for it. Trying to reduce the tension, which appears, the social organism has to pass from the state of functioning to *the phase of evolutionary movement*.

### 3.6. The evolutionary aspect of the social organism

A social organism is a contradiction, which matured in the womb of the life-form of the Universe motion, has its own life, for it has all necessary for this purpose mechanisms, and, as any intermediate phase in the substance self-motion, places into the stage of generating the higher form of motion. In other words, everything considered before is an internal and yet undissolved aspect of the social phenomenon, and now it is time to include it in the natural-science picture of the world.

The stated above explanation of the social organism genesis results in the understanding of its *basic contradiction* formation process, i.e. the reasons, which make it to be in the state of tension and willingness to carry out the infinite motion. It is a gap between the life of an individual and the life of a collective subject or a generation. This contradiction ages in the womb of the life-form of the motion and it can't exist without it, but its solution it finds in the social form of the Universe motion. In other words, *splitting into the individual and the collective is the inexhaustible source of the social world self-motion*.

Thus, the evolution of the social organism can be presented as a particularly separated form of “the objective process”, which, according to V. Lenin's definition is a “*purpose-making activity of a man*” [111, 170]. The purpose-making activity in particular integrates simultaneously in different planes two essentially distinct processes, such as the reason, which provides internal treatment of spiritual component of the Universe base and the labor, which is aimed on the practical transformation of material nature in behalf of the human, for it is connected with the satisfaction of his needs.

The premises give us the opportunity to outline the evolutionary mechanism in the most general terms. The analysis shows, that *the self-development of the society*, as a highly dynamic spontaneously flowing process, which is initiated in the head of a particular man, forming what we call a constructive chaos, whereupon the motion moves into value-semantic plane, initiating a constructive environment as a field of the social world future development, which differs in extraordinary variety of possible variants of the content transformation, and, finally, attains reconciliation in noosphere, congealing in material – utilitarian or objectified form.

The change of social organism is predetermined by *time* as a factor of the Universe self-development, the properties of which are re-



vealed not materially, but in terms of energy. At the end of the XXth century it became clear, that in thermodynamics of dissipative structures time stops to be a mere parameter, and it appears to be a factor, which expresses the pace and the directivity of events [See: 68, 80].

Here it is also important to take into account the conception of astrophysicist N. Kozyrev, that in the modern state of the world the new properties of space environment begin to appear, when time becomes a material force (energy streams of time). An organism perceives the streams of time, the value of their density,

the specific character of their organization. There appears the so-called “state of Kozyrev” appears. It is this state that is the expression of loose intellectual ties and interrelations.

Thus, social time is too individualized and differs widely from astronomic time [See: 193, 90–112]. Thus the difference of the physical time from the social one lies in the fact, that, as V. Vernadsky specified, “now the measuring of time in its most deep and exact part – is based not on motion, but on the change of properties of the body or the phenomenon” [See: 36, 336]. An essential difference takes place also between the short and long social time intervals. The behavior of individuals, groups, state and society, may differ in time considerably. Very interesting thoughts about time in the human measuring tell, for example, V. Nalimov and G. Drogalya [See: 144].

The evolution of organismic form of the social phenomenon can be examined in three dimensions. In the first case it can be interpreted *as the social world*. Thus a social organism appears as relatively independent form of life of rational living substance. The specific character of such approach is in the mere fact, that we analyze the social phenomenon within the scope, accessible for our perception and reflection with the help of our conceptual (categorical) framework, which we have today. This is what we have been doing until now.

The social organism must also be examined as *the second nature*. In this case we as though leave the limits of the things, accessible for the observation by our organs of perception and treatment of information, and get into the world of the pure philosophizing, when the things, that are visible, seems to lose the leading role, and the abstract picture of the way, the reason generally behaves, i.e. in conditions of other planetary environments and interplanetary spaces, appears before us. Here we have a possibility to study influence of ontological substratum on the state of the social organism, i.e. the

space factor in the complete sense of this word. The joining of alien civilizations to the process of informative exchange can change the world we live in dramatically.

Finally, the third approach is related to the fact, that it is necessary to consider the social phenomenon as a *specific phase of the Universe self-motion* or as a social form of its motion, in which the first and second aspects are withdrawn. This very approach gives us possibility to study a social organism *here and now*. Let us consider the all three situations in more detailed manner.

We shall begin with the analysis of the *social world*, for which we have established the fact, that its development takes place, as it is incumbent on the universe, in two interconnected planes – *horizontal and vertical*. Now we have a task to describe concisely these two planes of self-motion from the general philosophical point of view. It is obvious that motion in a horizontal plane is mutual transition of objectivized material and spiritual ingredients of the social world. Influencing each other in this quite new, i.e. the objectivized state, material and spiritual components generate what is known as a *cultural and historical process*. This is the way the human history generally develops.

Now we shall imagine the description of the degrees of the social world self-development in a *vertical plane*. Here the same events, that happen in the first nature, take place, i.e. the transition from more simple to more complex forms of motion of the intelligible matter. Therefore the unconscious, perceptible consciousness, consciousness, self-consciousness, sub-consciousness, and, finally, space consciousness (the plain reason) we are inclined to examine and study in their interrelations – i.e. in the same way as once the mechanical, the physical, the chemical, the biological and the social forms of sensible matter motion had been examined and studied.

The mechanism of rising or development of the social world in a vertical plane is the attributive possibility of substructures of such structural formation as the universe, to reflect, i.e. to transmit their state to each other with the help of the special signals. Thus these substructures, and more precisely their specific components, are transmission organs. The difference between the signals which are sent up, and those which are sent deep down into the self-control structures, consists in the fact, that the lower interior substructures are able to send signals about their state and to be changed under the influence of the higher structural levels, and they, in their

turn, are able to receive signals from below and to correct the state of the former ones.

Consequently, the motion in a vertical plane provides the social world, and it is possible to say even wider – the universe, with the fundamental property of self-regulation, while the motion of the social world in a horizontal plane provides with the production and reproduction of material wealth and services, intended for the satisfaction of the physical man needs – a producer of the reason in our planetary system.

Now we can consider the basic parametric descriptions of the social world as the phenomenon, which self-develops. We'll stop at least on the most important among them: the causality of the social phenomenon, which plays the role of a trigger mechanism in the evolutionary process.

It is clear, that the appearance of the social form of motion of the Universe is not one moment act of even the work of a genius, but the process, which is generated and maintained by every individual. Thus the process of generation of the real social world from the internal world of a personality, on which existentialism insists zealously, has the virtual character and in a great deal depends on the environment in which two types of causality act in relation to the process under consideration – they are *natural causality and free causality*. It is clear, that the duality of determination is predetermined by the binary nature of the substance foundation of the Universe and of its producer – a human personality. Actually, our vision, which was formulated at the beginning of our work, is fully confirmed by the duality of the social world determination.

*A natural causality* operates under the fact, that the process of generation of intellectual energy by one man and correlations of people between them are to a certain extent a naturally -natural process of physical origin, as the weak correlation of microparticles is the basis of it.

We have shown it in the course of the determination of quantum wave nature of the social world and during the explanation of the mechanism of functioning of a human personality.

Taking into account, that an intelligible matter exists in the form of the field, the factors influence this field as forces of its compression, and the direction of transformations is determined by the dynamic function of the electromagnetic field and not only at cellular level, about what was written already, but also at the level of the field

of a subject, be that the organism of one man or the social association. This aspect is interesting for creation of effective technologies of influence on the process of organizations of the social energy-powerful fields, and that is why it probably will become the subject of the special researches in the future. Especially it is urgent from the view of providing of national safety.

We can distinguish one stage of form creation from the other because the social products of the total social process differ one from another through the self-differences of the content of the social process. This self-difference arises from two reasons. The first one is related to the fact that as the social content moves away from its source – interacting personalities, the content acquires more objective character due to the functioning of natural factors, for example, of space and time, gravitation and weak electromagnetic interaction.

Consequently, natural relations in the sensory perceived world – one state of human organism is related to the other, proceeding by the state, due to the organic unity of the electromagnetic field, i.e. is carried out according to the laws and regulations of the first nature.

Essentially different phenomenon is a *free causality* which arises in the organism of a man as an ingredient of the Semantic Universe. It appears, on the one hand, as the independence of human will from the motive of sensuality impulses, for the possibility to determine himself spontaneously regardless of compulsion from the side of sensory motives, which are formed by the dynamic function of the electromagnetic field, is characteristic of a man; and on the other hand – between individuals as the agents of the resultant social interference, of which the greater degree of freedom is characteristic. To our opinion, it is due to the properties of free causality and nonlocal type of connection, that it is possible to understand the mechanism of functioning of intuition.

The causality is less known to a modern scholar. However we have no reason to ignore it, as today it is highlighted and its influence increases more and more. To our opinion, I. Kant kept particularly it in mind, when he wrote, that the “obligatoriness is the expression of a special sort of necessity and relations with grounds which nowhere in the nature ever meet” [See: 87, 335].

To this type of causality we relate the actions of people under the influence of such their generic functional organs as: sense, purpose, ideals, images, guidelines, motives and other units of the semantic

structure of both an individual and a collective subject. We can find out the most convincing examples of it in own life. It is enough to remember for this purpose those cases, when a bright idea attracts us to the world of events, which did not arouse our interest before, and even was simply antagonistic. Poets, writers, actors, designers, innovators and other categories of people, are the brightest objects and transmitters of the semantic determination. The desire to become, for example, a leader, a commander, a cosmonaut or a judge can stably determine the conduct of people during many years.

But there are and more large-scaled examples. For example, the idea of national independence stirs to action millions of people. The influence of a national idea should be also applied to the causality of this kind. The influence of values on the people, as well as the symbols, archetypes and other elements of societal psyche, including the collective unconscious, frame this picture.

A form also is a determinant in this system of factors. Thus, for example, the democracy or the dictatorship as a form of realization of imperious functions, automatically germinates the whole system of social institutes, about possible existence of which people do not even suspect.

The second type of relations requires certain independence from the causality of the first kind. It must be the relation of cosmological character. It means, that it must inhere such relation. I. Kant writes that he possibility *to begin the state spontaneously*; consequently, the causality of freedom is not inferior to the other reason according to the law of nature, the reason, which would determine it in time. The Freedom in this value is a plane transcendental idea; it, first, contains nothing that would be borrowed from experience, and secondly, the subject of it can not be given certain in any experience, because the general law of even possibility of any experience consists in the fact, that all, that takes place, has reason, and consequently causality of the reason, that takes place itself or arises, also must have a reason in its turn; due to it all area of experience, as far it may stretch, becomes the association of nature only. As by this means it is impossible to get absolute scope of aims in their causal relations, a reason produces itself the *idea of spontaneity*, capable to begin functioning from itself without any other reason, which preceded it, and which in its turn would appoint it to the action according to the law of causal relationship.

From modern researchers I. Tsekhmistro, based on S. Bira's works, attracts our attention to the fact, that a physical causality is

the simplest and most primitive form of relations between the elements of the system and has remote enough relation to the processes of self-regulation in an organism and society. He formulates a hypothesis that in the basis of thinking processes in a natural intellect not causal schemes lie, but implicative relations and dependences. A “man, who is fully dedicated to the moral purpose and duty rather will renounce to live, than will give up actions, that implicatively follow the content of its purpose and duty, and consequently – indissolubly connected with its consciousness and its existence itself,” – I. Tsekhmistro writes [197, 37]. It means for us, that in the grounding of causality of the phenomena in collective consciousness it is necessary to proceed from the fact, that implicativity of individual consciousness dramatically increases the degree of vagueness of the origin and behaviour of integrative processes in society.

Other researchers, for example, M. Setrov, V. Kelasiev, successfully use this type of causality for explanation of the origin of the social world and the rules of its self-organisation. So, for example, explaining sociogenesis, V. Kelasiev uses the category of purpose with the meaning of the incumbancy factor of the Semantic substratum, which results in the propulsion of the social system.

As far as the purpose of the social organism dynamics is formulated by the system of self-regulation of the latter on the basis of the social organism internal state reflection process, it is most likely that such purpose is advisable for it. As soon as this type of the system effect is formed, the stage of the effect reverse influence on the potential of the social organism begins, starting with the very potential of this system effect (since it is advisable, it must be attained). With the help of its own sense advisability mobilizes the various capabilities of the social organism: its memory, the ability to make transformations, the ability to influence the social processes or even to change the very purpose, the forecast ability et al. In other words, *the sense of advisability lays in the expression of all subject potentialities; the functioning of the complex begins with the sense of the future changes and these possibilities.*

The generated system effect functions as a stimulus for a decision, and what is more important, as the actuation of actual capabilities of a person or social associations, i.e. a system effect in such conventional(relative) form makes it important to achieve the result itself. However this task is out from the ordinary, because at the level of social relationships, – and they are these very relationships, that

act the leading part in a generic social organism – the mechanisms of integrity yet only begin to form. At the level of an individual, being absent yet in social organisms, morphophysiological, anatomic, psychophysiological structures had already formed.

Let us take an example from practice. For the development of the program of escaping the crisis by the CIS or any other country, for example Ukraine, it is necessary to focus the information from the various fields of knowledge. At the same time we know, that practically they are scattered in the minds of many scientists and experts in the system of management, who are isolated from one another. It means that it is possible to precipitate the solving of the problem only with the help of the long period of “intellectual ferment” and its integration on the basis of new world outlook, enhanced by the ideology or due to artificial integrator – artificial Intelligence, that more rapidly and more effectively will “bring together” the experts within the scope of the whole.

Then the stage of forming of regulatory complexes of motives and capabilities of both: of individuals and labour groups begins. Incentive and executive components find each other according to the logic of complementarity. The confunction of the necessity qualities and capabilities of individuals, political parties, labour groups, industrialists and their associations reflects the behaviour of the decision process. According to the opinion of the Saint Petersburg researchers, such complex is the basis of solving of any tasks, concerning the problems of activity in general. As a result, the structural strain between the proclaimed purpose and practical state of social organism relieves. Now it becomes clear, how far from escaping the crisis Ukraine is, if it had not yet even outlined the position which it should acquire as an initiative subject of the international commonwealth of the modern world countries.

Therein we want to draw your attention to the fact, that the change in the study of public processes to the microlevel made the researchers to refuse from the usual ways of cognition of the social world; and in recent times they, independently, more and more frequently, use the term “the ideal form” to explain the self-organisation of life.

Thus, the self-regulation system monitors the development of the social organism by cultivation of the *combination principle* of the present and future states of the social organism, using conventional means as the instrument of transformation, and more precisely – the

ideal form, which, as if by the force of the lay-in sense “draws” it out from the present state to the desired future state. As far as the system of self-regulation products the future states of the organism on the basis of free choice from the general continuity of the senses, it is reasonably to say about the polyvariance or even unexpectedness of the ways of the generic social organism development. The last as a thing is the unity of properties and relations, but as an entity, it is the unity of a change and an action. In its own change a thing exists per se, in progress it transcends itself.

Hereby, it becomes clear, that the form of the social world is strictly determined by the latent structure of functional relations or cooperation of people and, actually, is undestroyable. A social form is generated from the necessity of cooperation of people and disappears in case the cooperation ends. Hence, the identical forms of such relationships are at different nations and in different historical periods of their life. As a rule, only a human himself alters, complicates and intellectualizes them.

All this reveals the existence of some third reality about which we try not to speak today, as it is necessary to admit either the existence of God, or the existence of the third world, in which a logical form dominates. Before, for the description of the processes of this higher level we successfully applied a category “sense” from the Semantic Universe, although the psychologists show a preference for the concept “the ideal form”, the sociologists – to the concept “the ideal”, the philosophers – to the concept the Absolute. All this indicates to the fact, that it is necessary to search an egress to the higher level, which obviously takes part in the processes of macrolevel.

Consequently, a free causality which is able to reverse the course and tendency of social processes dominates in the social world. That is why the peculiarity of a social process consists in spontaneity of the origin and transience of its behaviour and hence the difficulty in anticipation of results of social life self-development.

The transformation of the social organism can not be absolutely understood without explaining the place and the role in it of such factors of evolution as space and time. It is conditioned by the fact, that the evolving social organism changes not only the morphology of its body, which is described by the space parameters, but changes the functional quality which is predetermined by the parameter of time. Many researchers of social processes know it and that is why suggest estimating the two mentioned factors as a system.



V. Kostuk, for example, appositely suggests considering the fact that there exist considerable grounds in support of the idea to study spatial, informative and time positions of social subjects together in the scope of the unique socio-informational space-time, or SIST [98, 33]. Such approach is especially important for the informative stage of evolution of social organisms, when they are opening to each other during creation of continental and intercontinental social structures. In this case information becomes a basic socioeconomic resource and the factor of evolution.

There is another condition, which cannot be ignored, – it is the total character of the above mentioned factors. Thus, for example, V. Bichenkov writes in this respect the following, “It seems to me absolutely possible and legitimate to consider space as the totality of all relations in the world, and to consider time as the totality of all changes. It is impossible to say from this standpoint, that action is realised in space, – it itself is a moment of space as of totality; as well as one cannot say, that a change takes place in time, – it is a moment of time as of totality. On the other hand, space acts as the motion of structure, and time does as the motion of variety. The unity of space and time makes motion” [33, 493–494]. Further on he passes two more admonitions (remarks), which are extremely important for understanding of space and time as factors of self – generation and existence of the social world. One of them concerns the fact, that explanation of the social space-time is to be searched in the General theory of relativity, which constates that its geometry coincides with physics of the gravitation field, and the complex and multilayer character of space as the totality of actions confirm... the conception of calibration fields researched by physicists of microworld – carrier of interaction. And in general the space itself is to be examined as totality of all types of interaction (or, which is the same, the things as actions) – gravitational and electromagnetic, strong and weak, chemical and mechanical, etc.

The other admonition (remark) of V. Kostiuk consists in the fact, that “within the scope of the material reality time and space are the functions of things as of changes and actions and, on the contrary, it is paradoxical, that the things in their capacity of changes and actions are the functions of time and space” [33, 494–495].

Besides, space and time in the second nature seem to swap over. For example, if in the first nature the space was of the most importance in – development of universum, in the second nature it

obviously switches the roles with the time. Thus the space is parametric description of morphology of the social organism, and the time expresses its functional aspect [See: 177].

But we again lay emphasis on the fact, that the question concerning social time and space as the factors of the determination of social organism formation needs yet a serious study.

One of the conditions of evolutionary motion is the fact that a man must attain the certain degree of his own maturity. Here are the parameters, which record the phases of its specific or biological development and those which fix the degrees of the generic – social or community development. The basic biological parameters of man’s maturity appear from the analysis of the intellectual aspect of its evolution. As it turned out, to be mature enough a man is to master all basic attributive properties of substance-universum, the most important of which are: *metabolism, heredity, reverberation, reflectivity, receptiveness, thinking, informativeness, energy intensity, etc.* *Functional organs, entropy, negentropy, activity, self-regulation, self-organization* refer to the social parameters determining the estimation of the degree of man’s maturity.

The theoretical analysis of the essence of the social world showed that a creator and transmitter of its actual form, i.e. the real social world, there can be only a collective subject, as far as according to its nature sociality is a realized corporate principle. We can add only, that it should be *an active subject*.

In this connection we share the point of view of those researchers, who consider the subjects in this case to be social groups, collectives, ethnic groups, races. They not only product a social form but also distribute it into levels. Consequently, being social as to the method of self-realization, life generates an organism which in literature is determined as a “social organism”. And, in certain sense, it is correct.

In real life the social form of the motion of universum contains a few hierarchical levels, on each of which it can acquire an organism form due to the organization of people into microgroups and microcollectives for solving their actual vital problems. On the basis of this cooperation, foremost of the intellectual efforts, there appears a hierarchy of power streams, which finally results in the specific – social – form of the motion of universum. Thus, at last we can explain the autonomism of the types of intellectual energy, which esoteric philosophy insists on. Interacting with each other, they form the organic system which is named by us as *a family of social organisms*. If

to take into account the remark of M. Berdyaev, made in the work *The Russian Idea* that “the organicism is a hierarchy”, the social world appears as being itself the structural level of Universe substance’s self – organisation, it has its structural sublevels, and it means that the association of social organisms consists of different kinds and types of social individuals.

The historical digression at the beginning of the given work showed, that the matters stand exactly so.

Until now we examined the *philosophical form of social integrity* only. Ideally the social life occurs only in an ideal form, which serves as if a template in which the forms of practical social life are casted. And that is why it is here important to underline that the unity of the social world is concentrated in the sense “social organism” as a component of continuity of the Semantic Universe.

Hereinbefore we have established, that a social organism is an ideal form in which the field life of man occurs. Now this organizational form is to be examined as an *ontological object*, as far as in the case when all conditions for – development of the second nature are available, it finally comes to existence on a macrolevel. It means that the essence of it has been (existed) before, than it exists, it is it, that exists firstly, as the essence or as the unstipulated; secondly, she possesses the actual life or is defined, and defined, as it follows from the stated before, in two ways: on the one hand, through its conditions, on the other hand, through its grounds. Being combined with the conditions, the grounds attain visual (outward) immediacy and the moment of being.

Consequently, the main feature of the social organism as an organization generally lies in the fact, that it is formed in the process of relation with itself, is itself both: the producer and at the same time its product, and it is this concept that is the principle of all the doctrine not only about organic, as F. Schelling wrote, but also about supraorganic nature, from which all subsequent definitions of organization can be deduced a priori [206, 369]. And this principle, by modifying, “gropes” and realizes, consolidates new functional possibilities, carries out peculiar motion in space of functional possibilities.

In this connection a substantial question for us will be the question of *how the second nature exists in life*. For this purpose it is necessary to consider *the social organism ontogenesis* or individual evolution of a separate social unity. That is why the foremost matter of

social philosophy consists in studying the fact of the matter and each time finding Universe “in external existence”.

But as social life appears in the course of the various types of people relationships, here another peculiarity of social reality occurs. This peculiarity consists in the fact that as far as there are several hundreds of society types, and an individual is able to come into relationship even with separate collectives, the social world consists of great number of social organisms. It means that *the planetary social world is arranged as an equipotential system, and here we always deal with the family of social organisms.*

The diversity of the social world is also formed by the environment, which in respect of the social world acts as a factor, forming its force. The change of internal and external forces of formation results in metamorphoses or high-quality changes in self – development of Universe intellectual form, and if to make it more clear, hereupon we observe the appearance of various types of social organisms, including *paravariations and mutants*. The first appear as healthy variations, and second unhealthy. Such organism modification in general can be observed everywhere, not only among animals and plants but also in the intellectual world on the grounds of the former USSR and the countries of East Europe. For understanding the rules of the family of social organisms it is necessary to consider the evolution of a separate social organism in *phylogenesis*.

So, let's draw basic conclusions which are implied at the above considered material. *Firstly*, a social organism is the product of specific forming process in which the final products of forming processes of lower level coalesced. And each of them has its specific content. So the society can not be reduced to the social medium as well as the individual can not be reduced to the person.

*Secondly*, a social organism must be considered as the dialectic between an individual and a society in which each of the parties functions on its own, and only acting as the moments in the organic process, they generate the unit which is called the social life. And the philosophical understanding of the problem consists in the fact, that the individual and the society are antagonistic to each other not for the content of the truth and intelligence, but for the difference of form.

*Thirdly*, for correct study of the social organism it is necessary to distinguish clearly the three types of connections which are awaiting analysis at present. But one should remember, that the basic pro-

cess of generation of the social world, in the course of which an effect, called a social organism, was born, on the side of macrolevel changes into its exact opposite, and now it may be considered as the inversion of the social organism. The dominant feature of this relationship is the fact, that it causes the morphological changes in the social organism, as far as it is able to modificate the quality of the estranged products. At the same time in the social organism its own inner or functional inversion of the morphogenes products exists.

*Fourthly*, as we deal with the field form of life, the elements, the structures, and more precisely, the functional organs and mechanisms can be reproduced only in the abstract thinking of a scientist. It can be attained by irrational approach to the problem. And the most important thing is, that the reduction of the processes on the microlevel does not contradict logical conceptions about what is going on there and in what way. Now we have a possibility to proceed to the study of the social organism on the macrolevel.

Fifthly, the ontological analysis of social organism requires pre-eminently the consideration of morphology of the social body, and only afterwards the possibility to explore its relations of functioning and development appears. But now it's already a technical matter, for as a result of the done before philosophical analysis, the problem of the social organism is turned into a scientific task.

With the help of philosophical tools we have already explicated the origin, the essence and the content of the social phenomenon, fixed in philosophy as a category "the social organism", and now, due to the arsenal of methodological means of the general scientific purpose, it is reasonable to reproduce its structure, relations between its components, the methods of self-composing of the supersystem, to reveal the rules of functioning and development, and finally, the rules of its transmission into more complex, as it became clear, nonterrestrial, *space organism*.

In these conditions a man becomes the direct link of the comprehensive whole — a space intellectual life and the complex technological processes of the reserved cycle began predominate in the planetary life that could perform a self-guidance; biorobots appear that are capable to self-perfection.

## The systemic analysis of the social organism

The informative phase of development of the planetary humanity is based on the fundamentally different approach to the theoretical schemes, as the objects which are studied differ in quality of those with which we used to work, and more precisely – they are noumenon formations of procedural character. In this connection they have a number of structural and functional peculiarities. The peculiarity of morphogenical order, for example, here is the fact, that within the historical action, cultivated by the subject, - within the space (society) the “constructional material” of which a new social organism can appear in any moment. At the same time an already existent social organism can suddenly get a powerful impetus in development.

The objective accelerator of these processes is the presence in the society of so-called symbolic archetypes, that make morphological basis of the social body: the senses of past development, the thinking forms of the future, the forces of compression, the national idea, the idea of atomism, of saving, of chaos-order, of thinking ether, of self-organisation, creative environment et al.

Other peculiarity is of functional aspect. It consists in the fact, that the past, the present and the future for the social organism, as a functional organ, become apparent at the same time. It means that the future has for a social organism, early forms of occurrence. In such case the dominants of the future state determine the character and the tendency of transformation of the real social structures. By the way, the factor of the early character of the future has an interesting enough concrete occurrence in the social world: at synergetic cooperation of the past and the future in the dissipated (diffused) systems, a social organism is of such kind, they are in the present, and the difference between them is only in the degree of distribution

and in modality (the degree of probability and necessity). As it now turns out, the cognitive analysis of the problem of social organism in the conditions of the informative stage of evolution also has its peculiarities, because the methods of cognition that were used by a researcher, become in this case ideal forms of thinking, which, after their application, a social object, studying them, aims to attain.

The evolution of the social organism now depends on that standard-ideal which is “offered” to it by a researcher. Actually the well-known Constructor appears, whom we denied once, adopting the materialistic paradigm of explaining social life.

Here the tendency of intensifying the processes of goal realization is reflected. These processes which transcend present or “connect with future”. The mechanism of their realization is based on interrelation of subjectivized potential social worlds and the society as an objectivized social world, where linking element is the transcendence property of a human. Another, but not less important tendency in the field of cognition of social life, as it turns out in the course of investigation, is the transformation of the theoretical to the practical, of the past to the future, of the potential to the actual, of the natural to the artificial.

The before mentioned tendencies in the conditions of the transformational-transient state of society require the realization of specific activity from the researchers, of analytical constructing and integral planning in particular, without which present research can not be fully completed. This circumstance immanently results from the logic of self – development of the social world.

In addition, there is also an external factor, which makes us to continue the research. The essence of it consists in the fact, that the modern humanity, as never before, are swiftly taken away from the earth grounds and looking forward to the Space. As evidence of this can be the starting of space flights era with the purpose of the practical mastering of circumterrestrial space, intervention of human to the sources of living after opening genetic code, mastering such force as thermonuclear energy, its penetration to the area of functioning of mind mechanisms in a way of creating machine intellect and more others.

It is clear, that in the conditions of such vigorous reformatory human activity a danger to make a vital error, able to start the mechanism of planetary union self-destruction grows considerably. In this connection it has a protective reaction – by the way of the project

examination of everything new, including the social sector, to rescue itself from possible dangers.

Hereby, the scientific planning becomes the major feature of not only engineering, sociological and artistic consciousness, the basic content of the social design, the organization of material environment of a human, but also of the philosophical thought.

Philosophy is forced to develop the specific project-value consciousness (S. Krymsky). the essence of it consists in the broadening of the spheres of engineering-designing and computer-programmatic rationality, which automatically result in the universalization of the project approach in the social reality mastering. As it is known, foreign researchers were the first, who entered upon this path, the scenarios of the future belong to them. Most known among them are: "praktopiya" (A. Toffler), "The Myth of machine" (L. Memfil), "technological republic" (J. Burstin), "computer democracy" (D. Moor) mystic scenario of "technitian" (A. Maraval), and finally, a universal project of God, Universe and Machine connection (Teilhard de Chardin). The scientists of our country here are obviously behind their foreign colleagues.

To wide extent a project enlightens on the theoretical horizons of the "third world" functioning, i.e. a spiritual and practical environment of a human, which contains technique, culture, and objectivized knowledge. This world has always existed, but today it takes a project shape of life, which has constructed, which claims to take a certain pride of place in human microcosm.

For the first time, as it is known, the gnosiological analysis of constructing acts and theoretical-cognitive means, due to which the phenomenon of project is created, was made in the XVIIIth century by I. Kant. He showed, that between empiric and theoretical activity there is a creative force of productive presentation which expresses the mediation of these cognitive spheres through the acts of constructing. On the basis of the aforesaid, he drew a conclusion as to the heuristic role of the structures, drafts, charts which have the value of intuitional factors of the transformation of empiric into abstract-theoretical and vice versa.

The appearance on the cutting edge of the materialistic conception of rectilinear evolution of cognitive process and reducing the human activity exclusively to the practice as the higher synthesis of the theoretical and the empiric in the XIXth century, for a long time drove into the background the ideas of I. Kant about radically differ-



ent way of understanding the truth. It was quite natural on the stage of industrial phase of human evolution.

Today, however, in connection with the beginning of the informative phase, acute becomes our awareness of the appearance on the foreground of the hypotheses realization acts, of different sorts of thinking stereotypes and theoretical models, of methodological knowledge in general. In connection with the thriving computerization of our everyday life, now the process of creation of different kinds of social objects models gets priority, but this does not diminish the role of the theoretical knowledge in any way.

The essence of such change, as S. Krymsky thinks, consists in the fact, that the objects of modern science lost naturalness of solids in the human macroenvironment, and are (in imitation of the quantum mechanical objects) the constellation of certain possibilities. As you can see, the objects of the social world are ideal standards for the scientific constructing, planning and prognostication. Just the study of such objects is the actualization of varying perspectives of the potential.

Thus, during the deductive method of mastering the social world, the integration of the theoretical knowledge and practical action is achieved by the intermediate activity, which requires special socio-technical support. It breaks a way through project-designers developments.

Structurally such activity consists of several elements, namely: the complex of initial conditions of its realization; conceptual, i.e. system basis which is its organizational stem; its desining technology of the social object; its variational field of possible ways of project realization; and finally the criterion base for the quality estimation of the transformation from the theoretical into the practical.

#### **4.1. The heuristic model of the (generic) state's social organism**

The idea of heuristic model construction of generic social organism is reduced to the integration of a human individual into organic unity, according to our definition – a “potential social world”, and the society named before as “semantic continuum”. For an implementation of this operation it is necessary to define the initial conditions of project-designer development of social organisms modeling problem.

In addition, organic unity of social relations is the ontological basis of social organism, for it is already familiar to the science it and it doesn't need further grounding.

As far back as in *German ideology*, as we remember, it was mentioned, that in the process of production "it was necessary to enter into the mutual relations with one another, and exactly this their practical intercourse "produced and everyday reproduces existent social relations" [119, 411]. The definition considers their relations, as an immediate object.

In other words, social relations as well as economical, political, legal, etc. ones (according to Lenin, material and ideological) establish in the process of practical intercourse of people, but immediately acquire existence, independent from individuals. Underlining this dialectics, V. Lenin says, that people "enter into communication" in the process of mutual practical activity, that "there establish also" certain public relations" [110, 343], however, people themselves do not understand how these relations become subject to the character of these relations.

Between the intercourse and the social relations there is a certain interference, but it is not described in the notions "form" and "content" or "personification", and rather in the the notions of "process" and "product": communication is a real activity which develops in the process, and social relations are a type of ties of its participants, which become the structure of society and, being formed in the process of practical intercourse of people, predetermines it.

According to this, "the structure" and "the function", which called it into being, are the basic instrument of cognition of the social whole morphology.

Through them a value and consequences of all possible processes are determined for the whole system. Hegel (*Science of Logic*) emphasizes that the subsequent step from it is, first of all, segmentation. For this movement only some immanent principle would be needed, i.e. it was necessary to begin with the general and the concept [50, 265].

It is the realization of such approach, which is the "structural functional analysis" of the social organism. That is why for T. Parsons, for example, a structure is a starting point for a dynamic analysis, an analytical, hypothetical construction, which describes some invariant, according to which the observable complex of relations between the subjects of action (collective and individual) can be fixed and traced in all transformations.

Consequently, from the analysis of the sociological thought it becomes clear, that today there is no unity of views as to the social structure [3, 16–17]. We will present the most typical views as to the question under consideration. Some authors conceptualize the structure in the form of theory, postulating regularities and thus assuring the orderliness of empirical observations, other authors consider a social structure to exist in external empiric reality and to be not a theory, but what is necessary to explain with the help of the theory.

From the theoretical inheritance of E. Durkheim it follows, that fruitful is the distinguishing of, at least, two aspects of the concept of structure. One of them includes structures which can be revealed in the object of research – either it is a society or it is a language or myths, either they are perceptible or material, such as the distribution of population into scale of age and morphology of city, or they are abstract and invisible, such as the language grammar. The other concerns the structures of consciousness, i.e. the correlation between a structure and structuring. The question is, in what way we arrange reality, and in what way it arranges us. To reveal those mental or social structures, which control spiritual experience, is one of the cognition theory good prospects. E. Durkheim includes in it both: the social theoretical question, or possible well-regulated society, and the question, put by the cognition theory, how a well-organized thinking appears and tries to answer them with its own set of sociological concepts.

Quite a number of authors define the structure from the point of view of status or position differences, which influence the social relations, along with the authors, defining a structure through the terms of social relations models, from which the status differences follow. From the point of view of certain scholars, the structural sociology distinguishes such merely formal aspects of social life, as quantity, differentiation and hierarchy, fully ignoring the rich in content side of the matter, while in opinion of the others, the macrosociological structural researches concentrate attention on the detaching features of historical social systems in the certain periods of time in the certain regions. Integration, the order and coinsidence of ideas are the determinant attributes of a social structure, which are distinguished by some authors; the differentiation, the contradiction and the conflict, are regarded by the others as the decisive factors.

However, in all these diverse views on the social structure it is possible to find out a common denominator. It consists in the fact,

that the social structure is identical to the emergent properties of the complex of its constituent elements, i.e. the properties, that do not characterize separate elements, which make up a structure itself, and the complex of elements, of which structure is built. From the analytical point of view it is not the same, as the complex of structural elements is a mere automatic complex of elements, while precisely a structure, to the widest extent, is determined by the interrelations of these elements, including both: the positional relationship and the side effect of these elements, and direct relationship between them. Not to see this difference means not to see the wood for the trees [3, 17]. Most typical here is an example with the wood, in which trees grow in disorder, and the park, in which plants are placed according to certain order.

As soon as the relatively stable standards of interaction between subjects, which occupy different status positions, appear, i.e. as only the interactions “institutionalize”, from this very moment it is possible to talk about the existence of a “social system”. This term is used to denote any organized either mikro- or macroform of interaction. The ideal structural result of institutionalization expresses the complete “institutionalizational integration” described above [148, 195–196].

In order to create an image of the social organism, it is necessary to see it as a system of specific clumps (clusters) of intelligible matter – of functional organs.

From a formation process it follows clearly, that in a model it is necessary to show the individual and the society. The distribution of the social organism to subjective and objective forms we call *ingredients*. In other words, one part, which consists of attributive properties of the individual, is present in a social organism, and the other part consists of the properties of the society.

If a social organism appears and functions steadily as organic whole, which consists of two opposite ingredients, that was described above, then an *element* is to be treated as their smallest segmentation limit as a functional system.

From the above theoretical material follows also, why it is necessary to differentiate four basic types of elements here: economic, anthropological, political and ideological. The elements in their pure form are possible to be met only in the ingredients. In other words, the elements exist either in a subjectivized form, if the question concerns the structure of the individual, or in an objective form, if the question concerns the society.

It is natural, that the substance, which is in a subjectivized and objectivized state follows this law. Then a change takes place in the morphogenesis of the social content, and we come across a perfectly new morphological unit – the *component* of the social organism or intraspecific form of the field life.

Here it is particularly important to underline the fact, that the element of the social organism isn't identical to a component neither for its structure nor for its functions. The component is more complex, than the element, because it contains two elements: of the subjectivized and objectivized origin.

The interference of the same elements, as far as they make two integral parts of the living social organism, generates *intraspecific life* in the structure of a whole. But the life exactly is the process of the substance self – motion, which exists in the form of the subjective and the objective.

Consequently, the component of a social organism is an integration of the same subjectivized and objectivized elements, interacting with each other. Such social creation, as opposed to the element of the organism, although is composed, seemingly, of the social material too, actually has a complex character, as far as the synthesis of the subjectivized and objectivized forms of the all four subspecieses of the same social relations acts in it as a basic working substance (acting medium).

In order to get convinced of the fact, that in the real life a social organism consists of components, and those, as far as they are concerned, consist of two dissimilar halves of the same element, it is sufficient to read the works of K.K. Marx, dealing, for example, with the problem of production. Here K. Marx points out, that the productive forces, which structurally consist of the labour force (to our mind, it is a subjective economic element) and of the means of labour (i.e. an objective economic element), make the basis of the social organism.

In support of the same principle of the “equipping” of the social organism political component, the theoretical propositions, for example, from the well-known work of Hegel *The Philosophy of Law* affirm convincingly. Here Hegel actually indicates the fact, that only organic synthesis of subjectivized and objectivized forms of political material or of in proper way equipped political state and of people's mentality, appropriate of it, provides the citizens with effective life and with the power of one or another country. The necessity

in idealness is, – in Hegel’s opinion, – the development of the idea inside itself; as a subjective substantiality it is the political mentality, as an objective one it is, as opposed to the former, an organism of the state, respectively the political state and its structure [54, 291].

And further he directly underlines, that the morphological substratum of the political body consists of the subjectivized and objectivized material – human mind. In particular, he (*Philosophy of Law*) writes that the unity of willing and known to itself freedom exists, foremost, as a necessity. The substantive here is as a subjective existence of individuals; but the other type of necessity is an organism, and it means that a spirit is a process in itself, dividing in itself, making differences in itself, through which it realizes its circulation [54, 291].

Except for components of a social organism – functional organs – two more *types of people co-operational products as residual of cultural genesis*, which are rejected by people to the environment as an inheritance of older generations to the younger ones, are the subject of parametric description. One of them is of material and the other is of spiritual origin.

More detailed study of technology and science scope as the phenomena of organismal form is required, in order to get convinced of the fact, that their inclusion in the heuristic model of the social organism is not a voluntaristic decision. “The error of Lilienfeld as well as of other representatives of psychological, biological and preceding physical and mechanical schools, consists, in opinion of Greyef, is in the fact, that he partly ignored the fact, that the social organisms are themselves a complex complement of the phenomena, including the phenomena of physical scope, without taking into consideration of which, they remain fully incomprehensible” [63, 181].

In order to build the heuristic model of the social organism, it is necessary to define *functions* in the given organic whole for each of the mentioned before units of philosophical analysis: of the ingredient, of the element, of the component and of the products of alienation.

It is related to that fact, that a function lies deeper than a structure, it explains the genesis of the structure. T. Parsons justly pays attention to this circumstance. The sense, which can be seen in the Parson’s statement of the problem is reduced to that a “structure” covers visual, more or less easily determined social relations (for example, an official or “formal” organization of social institutes inside a “global society”), while a “function” plays the role of a heuristic

stimulator, which directs the researcher's attention beyond the surface of the "structural" phenomena, in order to search for their hidden, unnoticed before relations, inversions and side effects for both: the more extensive whole, called the "system", and for its parts.

Due to the determination of the specific function of each of the mentioned before morphological units, it is possible to show as a dry skeleton of economy is covered with the living flesh of the socio-political forms, and after that – and it is the most interesting and the most exciting part of the task – of human ideas, aspirations, ideals. In other words, due to the determination of the functions of the morphological formations, we aim to show, how "it is possible to say, that a dead matter gets into the researcher's hands, and from his hands must appear a complete life organism".

While analysing the functions of the components one should remember, that the latter appear only in a moment of the individual's interrelation with the society.

But this interrelation of subjectivized functional organs, existing in the structure of the individual, and objectivized functional organs that are in the structure of society, in this case results in a generation of a functional organ from the functional organs of personality and society

The function of formation (creation) is not only the force which puts together components of social organism, but above all secures its vitality. That's why, specific action, which is delivered by any functional organism into system, should be defined correctly. In this case, the construction of such unity can be reproduced, i.e. can be transformed into the organism, even more, the mechanism of its movement can be revealed.

At the same time, it is the final step of the spadework to make heuristic model of social organism. In this case, guarantee of effective social modelling is a "join" of functions. It follows from reciprocal dependence of components in the system. As E. Durkheim writes, inside the individual organism any organ, though it is in the antagonism with others, cooperates with them [See: 71, 201].

According to T. Parsons, the structure of social system can't be deducted directly from the system of coordinates "figure – situation". Here the functional analysis of complications, which are brought by the interaction of many subjects of action, is needed. Therefore, heuristic model of social organism appears as though in itself, when main functions of ingredients, elements, components and products of

cultural genesis are defined as parts of entity. In this connection it is worth studying each type of social formations cited above in succession, which forms the structure of the social entity.

As cited above, there are two ingredients. One of them is personality, the function of which consists of intellectual energy production for the creation of social content and combinatorial analysis within limits accessible to human intelligence. E. Durkheim (*The Division of Labor in Society*) indicates directly the latter writing that a person performs a special function in social organism, so the person should get used beforehand to play the role of organ. Education is needed for this purpose as well as for her/his getting used to the role of the person [See: 72, 373].

The second ingredient is society, the main function of which is the maintenance of the process of production and reproduction of a single intellect and unlimited accumulation of its total power. Studying the function of society Fr. Giddings writes that the function of society consists in the development of conscious life and in creation of personality: it actually exists for this purpose. It is conscious association of similar creatures, which develop moral nature of a person.

The whole literature and philosophy, religious consciousness and social policy are obliged to exchange ideas and feelings; the type of identity develops under the influence of the literature and philosophy, cult and policy on every new generation's mind. So, we can say that the function of social organization, that the sociologist must always bear in mind, consists in personal evolution through higher stages until it reaches the ideal which is called the mankind. Now functions of the elements in a structure of the entity should be pointed out. As it was mentioned above, there are four elements: economic, anthropological, political and ideological. They *do not replace* the components. According to the form there are two elements: subjective, i.e. which is situated in the structure of personality, and objective, i.e. a body which constitutes a society. The function of subjective elements is to include man's personal identity in the society. The function of objective elements is, vice versa, to attach the society to the structure of personality. Therefore, when we talk about functions of subjective and objective elements, we mean that each of them is called for ensuring the effective development and operating the component of the same name.

Moreover, elements of the same name, i.e. which are in the structure of man's personal identity or society, in another plane interact



ensuring the operating and development of social organism in its fundamental entirety. Thus, functions of these elements and functions of components can't be put together.

Functions of components differ from other social formations. As mentioned above, there are also four components: economic, anthropological, political and ideological. In order to define functions of elements we were talking about the movement between subjective and objective forms of the same type of intellectual material. So, now we have to deal with its transfer into completely another plane. It consists in transformation of intellectual material according to the chain: economic – anthropological – political – ideological. These transformations are fully described in two fundamental works of V. Barulin [See: 9, 13].

The function of each component consists in other components' service in order to give the social organism systematic qualities, on the base of which accumulation of qualities of the social entity takes place. In addition to that, the analysis shows that components mentioned above are integrated into social organism on the strength of strict reciprocal dependence.

In this case it turned out that the main function of components is divided into internal and external subfunctions. It is strange that scientists have not paid attention yet to duality of functions of functional organs on this level. For example, internal subfunction of the component consists in transformation of economic, anthropological, political and ideological social material from subjective formation (element) into objective, and vice versa. These are sense and purpose of proper or internal life of a component as an organ of social organism. The point is that it is a transformation like: “subjective economic – objective economic”, “subjective anthropological – objective anthropological”, “subjective political – objective political”, “subjective ideological – objective ideological”. These are well-known, especially to psychological science, correlations like: “the function of workplace – social role of worker”, “need – motive”, “interests – aims”, “values – ideals”.

If we rely upon functional organs there are such internal subfunctions as: economic – transformation of workplace functions into social roles of the worker, and vice versa; anthropological – transformation of needs into motive, and vice versa; ideological – transformation of values into ideals of personality, and vice versa; political – transformation of interests into aims of personality. In further studies

of above-mentioned reciprocal transitions certain contradiction can be found: social roles and functions of worker can be interchanged. But it changes nothing in general problem solution. Such specifications are important and even necessary for understanding of the point of the matter.

We proceed from indication of T. Parsons. He writes that for the majority of analytical aims the most essential unit of social structures is a role, not a person. The role is such organized sector of worker organization, which determines its participation in the process of interaction [See: 148, 191]. According to T. Parsons, the role expresses “procedural aspect”, i.e. that the worker performs in relations with others and in the context of its functional importance to social system.

External subfunction is more complicated and comes to qualitative transformation of social material, which moves in another plane. There are such transformations as: “economic – anthropological”, “anthropological – political”, “political – ideological” and the opposite chain of transformations like: “ideological – political”, “political – anthropological”, “anthropological – economic”. Such transitions have been already mentioned by scientists, and some of these transitions have been already described in philosophic and sociological literature – transformations on the side of society: needs – interests – values [See: 74]. But on the part of man’s personal identity there are other transformations, such as: ideals – aims, motive-action [See: 214].

External sub-functions of components which do not have reverse motion, as transformations have irreversible character, include:

- **in subjective ingredient** (structure of the person) transformations;
- according to the algorithm: ideals – aims – motives – roles, actions;
- **in objective ingredient** (structure of society) transformations according to the algorithm: functions of workplaces – needs – interests – values.

If it is imagined in section of separate components according to our hypothesis transformations follow the chain like:

- *economical: on society side* – transformations of the content of physical world into the system of workplaces’ functions; *on the side of person* – transformations of person’s activity into the system of worker’s social roles;

- **anthropological:** *on society side* – transformations of work-places’
- functions into needs of person; *on the side of person* – transformations of person’s aims into the motive of their behaviour;
- **political:** *on society side* – transformations of person’s needs into their
- interests; *on the side of person* – transformations of ideals in the aim of the person;
- **ideological:** *on society side* – transformations of interests into values of
- the person; *on the side of person* – transformations of senses, as the content of spiritual world, into ideals of the person.

In order to reproduce completely the form of social organism, in addition to functions of elements, components and ingredients, to denote the role of two above-mentioned products of cultural genesis is needed.

**Products of cultural genesis**, which settle as physical (material) and spiritual (semantic) formations, have rather complicated functions. They don’t have just double or triple functions, as it was with components, but at least in a sequence higher, as they also ensure the transition between phases from personality to society and back. The process of mediation exists owing to availability of special mediators. We study the latter ideas and things. In this we see the main function of products of cultural genesis.

After all, products of cultural genesis are, on the one hand, continuation of inorganic human body, on the other hand – means, which intensify social possibilities of the person. Hiderbrand affirms the complexity of understanding of structural functions of these formations. During the original analysis of similarity between the conception of F. de Saussure’s linguistic structure and the conception of K. Marx’s economic structure, Hiderbrand establishes parallelism of linguistic dualism, which denotes and means economic dualism of work and salary [See: 3, 11].

As formations of local character they, undoubtedly, have their own life. In future more than one research can be dedicated to the study of the peculiarity of this life. Nowadays philosophy of technology, which is developed by German scientists, works at it. We have grounds for attaching to physical formations, which appeared in the course of cultural genesis of substance assimilation in social organism, the function of accumulation and preservation of tools. It is not

a pure organism, but its inalienable organ. In a living body the system of accumulation and preservation of fatty products plays the same role.

Here the living person disappears, leaving a space for machines. G. Hegel and K. Marx said about it well. G. Hegel (*Philosophy of Law*), for example, writes that general and objective in a labour consists in abstraction, that forms the specification of means and needs, and owing to it specifies production and creates division of labour. The labour of the person is simplified by division, and as a result, skills of the person in their abstract labour and an amount of products produced by them increase. Moreover, this abstraction in the field of skills and means ends up dependence and relationships of people in satisfaction of other needs, turning it into a complete necessity. Abstraction in production makes this labour more mechanical, and at last it appears that the person can give their place to the machine [54, 239].

The main function of physical formation has also subfunctions. The reason for dividing main functions into subfunctions is that the formation has features of the product and productivity as attributive characteristics. The introduction of robotic technology or other systems of machinery is a good example of manifestation of this physical formation's life as part of social body.

When physical formation keeps characteristics of functionality or productivity it ensures transformation of the material, which is converted in the mechanism of social organism, from man's personal identity to society. Existence of this social formation is connected with the formation and functioning of industrial relations' system, which is instrumental means of ensuring such transformation.

All above-mentioned about the main function and subfunctions of physical formation ought to be referred to the spiritual remnant of cultural genesis. We are inclined to see its main function in the same as it was in the previous case, but with the only difference that spiritual products and processes are assimilated. We consider the beginning of informational civilization age as "ripening" of this type of social product.

As to the division of its main functions into subfunctions it should be mentioned that one of them is connected with ensuring the transition from society to personality and in the system of ideological relations it ensures instrumental means of transformation; another subfunction, as in above-mentioned case, is passive by nature and its essence consists in accumulation, preservation and utilization of spir-

itual products – senses which make the semantic continuum. In addition, independent existence of spiritual product can be studied in terms of artificial intellect.

When spiritual formation preserves productive characteristics it provides with transition of movement impulse and conversion of material into the mechanism of social organism in the direction from society to personality.

The existence of this social formation includes cultural relations, which according to the structure and functions in the system of spiritual production are similar to industrial relations. So, it makes sense to talk about production, exchange, distribution and use of cultural products. That's why, the studying of the notion "ideology" by L. Althusser meant the revolution in new Marx's feministic science. It should be said concisely that "many people joined thesis of Althusser, which said that ideology possessed the physical existence [143, 242].

Studying the formation of social organism as self-developing completeness it is very important to examine the development of regulative forms. The processes organization reaches relatively persistent structures – correlations between social relations: economic, anthropological, political and ideological.

It is connected with that "from outside" the process of social organism formation is the feature of its production or creation, but "from inside" it is the process of organization – activation and regulation of the movement of its components.

Functional organs, called components, are local social organisms. They can't be understood without taking into consideration that each of them leads *its own life*. So, the functional supplement takes place. The individuality of local organisms' life consists in their including tribal social organism in specific universal levels. There are good reasons to consider that anthropological component includes the person in the first nature, economic component – in material production, ideological – in spiritual production, and, at last, political component includes a person in the system of self-regulation of the universe.

On this basis some components, serving for other components, form brand-new connections and relations in social organism. Thus ecological, industrial, cultural and organizing connections appear. Ecological, industrial, cultural and organizing relations appear between specific social organisms.

Now social body became structurally more complicated. We should mention that components in such system must be called *organs of social body*. It means that, as Hegel (*Aesthetics*) marks, each well-organized creature will make an entity, single and closed system, all parts of which fit together and contribute to the same final activity by their correlations. None of these parts can change without changes in others; so, each of them, taken in itself, must point to others [59, 397].

Each component has reach and relatively independent inner existence within the limits of social organism, which consists in transmutation of subjective into objective and back. Formation and sense of functioning of internal organs of social organism or *organo-cenosis* are built exactly on this inner organism's transition of elements.

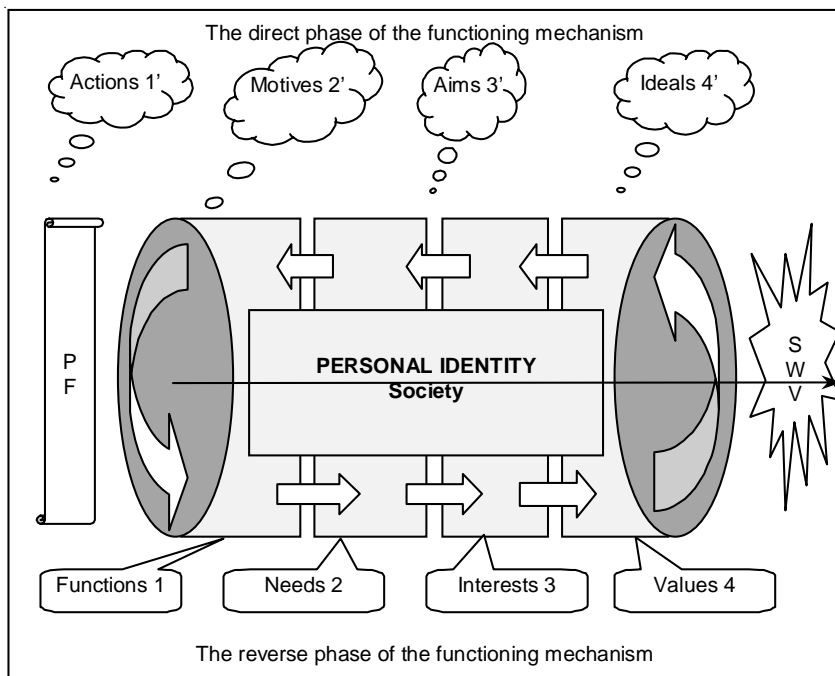
It is not difficult to make from above-mentioned elements, components, ingredients and means of correlative mediation – mediators the consistent system, which can operate independently and effectively. V. Barulin, describing thoroughly functional, cause and effect connections of main spheres of society, approaches the idea of heuristic model of social organism [See: 9, 202]. According to above-mentioned heuristic model of social organism can be suggested (Fig. 4.1).

Such model should become an independent object of philosophic studies because it can find out a lot in the functioning of social life. But we confine ourselves to general remarks.

The objective ingredient, being at the bottom of heuristic model, plays a positive role trying to preserve a completeness of social organism. Society discovers here its conservative qualities. Subjective ingredient, being at the top of this model, plays negative role as it aims at its destruction. Personality, being a revolutionary force, tries to make this completeness lose its balance by fluctuation.

So, we obtained an ideal type of tribal social organism. According to Weber the ideal type “is theoretical construction (of the notion or the system of notions) which represents specific aspect (process, moment, connection, etc) of the social reality in individual peculiarity, logical consistence and rational accuracy, i.e. in maximal suitability for its inner “rule”, principle, etc.

The consumption of ideal type (but not the term itself) belongs to Weber, who, details with its help Rickert's opinion that the object of historical sciences (“sciences about culture”) is constructed on a basis of attribution to the value.



*Fig. 4.1. The heuristic model of generic social organism:*  
**1'- 1'** – economic component; **2'- 2'** – anthropological component;  
**3'- 3'** – political component; **4'- 4'** – ideological component;  
**PF** – productive forces; **SWV** – scientific world view

The aim, which is achieved with a help of ideal type, is to suggest “purely logical” model, which must be researched by social reality. On the one hand, it would help with accurate extraction (articulation) of this aspect, but on the other hand, it would serve as peculiar “standard” through comparison, from which departure measure, or vice versa, relative approach of researched empirical reality to it could be judged [See: 148, 69].

On more meaningful level the dilemma of choosing a fundamental point of view on relations between individual and society “arises as “a problem of order” which forces to choose means of conceptual

transition from individual actions to organized social systems. For example, “order” can be interpreted as the result of negotiations, symbolic interaction between individuals or as direct result of collective determination, taken as independent reality (as “collective reality” of E. Durkheim), etc [See: 148, 173].

Under the existing system, behavior of the person or social connections is estimated not only on the basis of its influence on the quality of system functioning. “In assessment of functionality of system action so-called “functional systematic problems” play a crucial role. There are initially two such problems: the problem of “distribution” (of tasks, resources, valuable objects, etc) and the problem of “integration” (possible coordination of different system parts). As above-mentioned functions orientations are divided into “mechanisms” – processes that stabilize the system of action), and “tendencies” – processes that break system balance and cause changes. In the development of balance idea T. Parsons was not oriented to mechanics, as Spencer, but to biology and physiology, especially to the notion of “homeostasis” of C. Bernard – W. Cannon, rich in cybernetic conception of feedback.

Just as organism can maintain duration of its internal environment in spite of provoking influence of external environment, the system of action can “extinguish” external disturbance (as long as they keep to known limits) and maintain or restore the former balance. Only after theoretical decision of balance problem on structural, functional and dynamic levels “the problem of the theory of social systems change” as “logically final” can be put (T. Parsons) [See: 148, 188–189].

In the well-known Spencer’s formula of global social evolution (social organism. – V.B.) is liable to integration and differentiation, the same as physical world and living organism. It develops from homogeneity and uncertainty of disorganized condition to heterogeneity and certainty of organized condition.

Final reason of all these changes is global balance of energy. Comte used the notion of “social statistics” in purely rhetorical meaning as the name for social order, and the term “social dynamics” as the name for progress. Spencer, remaining on scientific grounds, follows more exact physical notions. In his opinion, social statistics is an investigation of social forces in balance. Perfect balance has never been achieved in reality as a result of changes, which is the result of energy balance between society and environment. Never-



theless, the reality is that static and kinetic aspirations are equalized, and as a result of it there is unsteady equilibrium in society as in Solar system or in a living body [See: 3, 197].

So, as a part of social entity components interact, and they have specific functions towards one another. If reciprocal transition of a subjective element into an objective one produces specific form of social life, reciprocal transition of subjective elements of different names or substructure of personality and reciprocal transition of objective elements or spheres of society produce a new value: aggregate components, producing a mechanism of functioning and developing a social organism.

Formation of the social organism's structure is the process which organizes itself as it is determinate by evidence. External conditions can facilitate its running or, on the contrary, they can prevent it. On this basis social organism should be studied partly as creation of unconscious evolution, partly as a result of a conscious plan. As an organism it can go through all phases of evolution [See: 3, 315].

During evolution social organism strives for ideal form, staying in which allows universal social phase to reach the main function in its self-movement. Dynamic function of the field "directs" the process of its self-organization. This dynamic function appears in the process of weak electromagnetic interaction between people. The field of social body deployment is as reasonable as algorithm of self-deployment of vegetative and animal organisms. Here we should deal with ideal form of social organism.

The function of ideal form relative to social life consists in ensuring the ontogenesis of social organism, i.e. ensuring valuable discovery of attributive characteristics of field or social life in existence. The notion "ideal form" is used carefully in national philosophy and science. On the one hand, we can explain it by domination of materialistic views on the world, on the other hand it can be explained by ideological negativism of ideal world as spiritual product of independent origin. In addition, there is another reason because of which we don't perceive an ideal form. Though, in practice, it is the main reason. The main point of this reason is that modern science and philosophy fit the beginning of a search of the principle for explaining coordinated behavior of developing organism, or structure, and also coordinated action of separate parts of functional organ or the whole organism.

Now, on coming out on field life the recognition of availability of ideal form is a logical step. It means that elements of the living

entity are disposed according to “force lines” of constantly changeable field.

No matter in which of these fields (and it can be the field of grace forces, cultural field, spiritual field, the field of conscience, the field of chronotopos, the Semantic Universe and noosphere) the thought about the role of ideal form materializes in the process of self-deployment of social organism it makes one and the same function – the function of spiritual formation.

B. Kuzin sees the main meaning of the field principle in its explanation of coordinated behavior of developing organism or structure, and also coordinated action of separate parts of functioning organ or the whole organism. As is generally known, biological fields are quite eternal. Objects and the character of each field, its configuration, centre and vectors can be described and showed. It should be mentioned that the personality is a functional organ derived from biological substance – a person.

In this case A. Gurvich found out that elements of developing whole seemed to strive for a particular state. As if the organ’s form is set and it exists before organ’s developing. In other words this form has virtual character. But it is fair not just for the final form of the organ, but for the form on any stage of the development. That’s why A. Gurvich named virtual form, which defines the result of the development process at any of its moment, as dynamically reformed morph. By this he introduced the element of teleology into the initial formulation of field principle.. According to A. Gurvich dynamically reformed morph is preceding image, idea, aim.

There is an important question about what functions these components of social organism have when considering them as links of the mechanism of social organism’s self-movement. V. Barulin investigated this question from two perspectives: functional, causal and consequent. For example, from the perspective of causal and consequent links of spheres he defined that “everywhere and always, on any historical stage of development the physical sphere is the main determinant of all spheres of social life” [9, 202].

The question with the main element of functional links of spheres is settled with more difficulty. It splits and taking into consideration that logic of theoretical analysis of functional links indicates that spiritual sphere must be the most important as it has the biggest potencies of functional influence on other spheres, he writes the following: “political sphere occupies the central place in functioning of

social organism in class society” [9, 203]. We agree with F. Engels who considered that in mature state the spiritual sphere would become the leading one as a person before the beginning of any production would use theoretical results of this step.

Our vision of *the mechanism of self-movement of state’s social organism* is that we distinguish anthropological component as initial link, ideological and theoretical component as intermediary link. The role of final link plays technical and economic component, and finally political component performs as controlling link. Its “working body” is knowledge, which transforms in it from senses into the form of man of iron.

Therefore, owing to structural and functional analysis we made an image of a tribal social organism. All functional organs, which appear and operate in person’s structure as well as in the structure of society, are put in this model into organic unity. Besides, it is shown that on the stage of functioning social body reaches the effect, making new functional organs from available functional organs. They should be investigated in the course of understanding of phenomena of ontogenesis and phylogenesis of social organisms’ family. Our next step consists in studying social organisms’ family as organic unity.

## 4.2. The social organism as the equipotential system of functional constructions

Morphological analysis of social phenomenon showed that according to organizational conditions, which were joined according to the principle of “Russian doll”, had the form of organism. It means that we deal with equipotential gigantic system. Using a metaphor it can be said that the person being a hologram of the Universe, arranges social organisms, in which this person participates as a reason according to the same principle. The picture becomes more promising if potential social world is studied as the product of person’s brain functioning. This hypothesis is confirmed by researches of Westlake, who proved the model of brain functioning on the basis of using the analogy with optical holographic processes. It is established that characteristics of division is inherent in only holographic processes. This characteristic, which is specific for each type of holograms (which is described in transformation of Fourier) shows that all information written on the whole hologram can be completely found

in any small part of the hologram. Taking into consideration that the person uses exactly non-localized information it is clear fact. In this case holography is the only known instrument of similar realization with usage of distributive characteristics.

From philosophic point of view undoubtedly interesting is that owing to its inherent division non-localized information at the same time can be reproducible in the brain of many people. Another proof in favor of our hypothesis of holography as the principle of coexistence of social organisms is availability of so-called standing auto waves in the structure of the person. Such waves bear the substance in physical component, energy – in psychic field, and information – in the brain. Owing to people’s ability to use non-localized information any of its part reproduces “unity”. The hologram of social forms, which broke out, at the same time can be on all hierarchical levels of universal organization.

There is no doubt that social life is a multistage phenomenon and it develops as a multitude of social organisms. We have already shown that social organism is of many faces. Its forms are not similar.

This thought can be proved by the well-known Lenin’s statement: “deeper analysis shows that social organisms differ from one another as animal and vegetative organisms” [109, 167].

At the same time it means that for completion of morphological analysis of social organism its levels and sublevels must be studied. It must be found out which physical substratum presents social life on each of these levels.

We’ll start with extraction of levels. There are three levels: *pre-organic, organic and above-organic*.

**Preorganic level** includes atomic, molecular and organic sublevels. We’ll characterize them concisely. We link up atomic sublevel with the person, in above-mentioned structure of whom potential social world is contained. It is needless to repeat what we have already studied while analyzing the morphology of personality [See: 21].

*Molecular sublevel*, which follows from our analysis and available literature, should be connected with the family. The morphology of the latter needs social investigation, but as the family is irreplaceable in the structure of anthropological component and is a generally recognized base of state constructions, to which physical and spiritual production is oriented; it means that it can be accepted as a molecule of social body.

It is important to emphasize again the topicality of K. Marx's conclusion of a place and role of relationships between man and woman, in which "it is revealed to what extent natural behavior of the person became human behavior, or to what extent human essence became natural essence for them, and to what extent their human nature became a nature for them. From the character of this relation it follows to what extent the need of the person became human need, i.e. to what extent another person as a human being became a need for them, and to what extent this person in their individual existence is at the same time social being" [134, 115–116].

On our behalf we'll add that family relationship defines the character and the quality the whole complex of social forms. Therefore family in a social organism plays exceptionally an important role and in itself has all its basic elements. All the point is that it owns them in another form. In large families such organism appears sufficiently clear.

Organismic level includes tissular, cellular, specific and generic sublevels. The sublevel of tissular formations consists of incorporeal social microforms, which in practice are accepted to name as social institutions. They are the instrument of social organism tissue institutionalization.

On the basis of the existing definitions of institutionalization process two directions of its understanding come forth. One of them takes behavior or particular actions of individuals as a basis; another one takes behavioral norms, values, standards or their complexes which are already the product of so-called primary institutionalization or, according to P. Berger and T. Luckman, "acquirements and typifications". The common feature for them is that tissular social microforms functioning is interpreted as the process of arrangement, fixation, "congelation", formation of certain constants of individual consciousness or action. Due to it, human activity and corresponding cognitive components are organized into particular established norms and formations.

However, the only significant criterion by which it is possible to distinguish between tissular microforms and other social formations is that this sphere of people interaction, including their interaction into the system of society, forms the basis of its social order. Its essence is the process of vital resources, privileges and prestige allocation, and its institutional forms will be blood relation, marriage, morals, law, power, religion, property.

*The sublevel of animalcular productive organisms* comes next. It comes around as the result of particular process, which is called organocenosis. Organocenosis in a generic social organism can proceed only if there is enough source material suitable for new social formations. Therefore the microworld is such a reservoir in which elementary social micro-formations appear and function to the certain moment as mutants of whom the generic organism creates organs, species and sub-species of social material, which are adequate for the nature and external environment.

It is easy to confirm this thesis relying on the existing philosophic-sociological literature. On this subject E. Durkheim (*The Division of Labor in Society*), for example, writes that collective activity is always too complicated to be externalized by the only organ such as state. In addition, a state is too far from individuals; it keeps too superficial and unsteady terms with them to be in a position to penetrate in individual consciousness and socialize them internally. That is why wherein it makes the common habitat in which people can prepare for co-existence practice, they unavoidably lose contact with it, separate from each other, and society disintegrates at the same time. Nation can support its existence only in case the range of secondary groups is implemented between a state and ordinary people, close enough to the individuals to involve them in the sphere of its impact, thus, involving them in the general stream of social life [See: 72, 33].

Therefore, in the generic frame of society there is the whole class of such social organisms which should be named as primary. They form a specific level in the general frame of society. They account for the function of organocenosis process maintenance in optimum mode. In any case we deal with primary social organisms, which appear to be the elementary living system capable of independent existence, reproduction and development. Such organisms are the basis of all types of social organisms' structure and vital functions. The tissue of social organism is made of them. At the same time they exist as independent organisms, then we name them animalcular.

The analysis shows that animalcular social microorganisms as part of the whole should be distinguished by origin and functions. Production or business social organisms are the most widespread. They appear in the sphere of material and spiritual realization and meant for people demands satisfaction for certain objects or services. In time they appear earlier than any other microforms.

Inhomogeneity of animalcular social organisms did not remain unmarked by the researchers of social life. So, for example, as early as the end of XIXth century researchers separated somatic and productive cells as part of social organism [See: 63, 187]. Among the contemporary foreign authors there is O. Zinovyev, for example, who also divides social cells (according to our terminology “animalcular social microorganisms”) into two groups. He writes: “The cells that provide the whole society with food, clothes, accommodation, facilities and other means of people necessities satisfaction are related to the first group. Let’s name them as productive or business ones. The cells providing integrity and protection of social organism, public order, establishment and adherence to rules concerning people behavior and their unions are related to the second group. Let’s name them as communal ones. The difference between them is not absolute. The cells of one group sometimes partly execute some functions of the cells belonging to the other group. There are mixed cells. All of them come under the laws of both business and communal aspects, but to different extent and in different form. Nevertheless the difference takes place and plays a substantial role in social organism character determination” [75, 53].

The general theory of social cells (say, social cytology) does not exist. Therefore it is difficult to define what kind of people muster and union should be regarded as a cell of social organism. In literature the presence of authority is named as the leading feature of such formation in morphological context, and in functional one it is the specialization, i.e. the focus on the satisfaction of particular human wants. Furthermore, it is pointed to the presence of those managing and those being lead among them, and also that people in such formations work and get reward, i.e. execute their basic vital functions and thus get means of living. This feature of social cell is determinative.

Here is how O. Zinovyev covers it in his work *The West*: “A cell is such union of people which has certain specialization as a unit and within the framework of this specialization operates exactly as a unit. A cell has a managing body. It can be a separate person or a group of people, and there can be complex organization in bigger cells. The cell cannot exist without managing body” [75, 52].

The reason of animalcular social organisms appearance became that circumstance that human mind had got specific conditions for self-expanding and then functioning. As a rule, these were intellectual formations, more hardly pressed by circumstances. According to

F. Scheling an animalcular social organism is nothing else but a diminished and as if compressed appearance of universe. And then he continues that the deeper we penetrate into organic nature, the more limited the world becomes which the organization presents, the smaller that part of Universe becomes which compresses into organization [205, 366]. We would add for ourselves that the more sophisticatedly such microform is arranged. Up the stairs of organizations range, we discover, that senses (and we would add for ourselves and consciousness. – V.B.) gradually develop in the same order in which the world of organizations spreads due to them [205, 366–367].

Therewith F. Scheling rightly so pointed to the fact that the basic peculiarity of organization consists in that it, being as if withdrawn from a mechanism, exists not only as the reason or action, but – as it is both for itself at the same time – by itself also. Clearly, that we also relate the given thesis to social microorganisms.

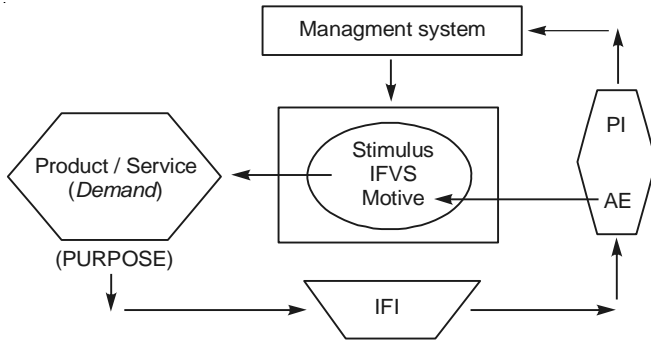
Now, by principles of heuristic design we will reproduce the mechanism of self-realization of dialectical opposition between man's personal identity and society at this level of organizational forms hierarchy. We know from practice, that enterprises, organizations and establishments, are those animalcular organisms, which make the organizational basis of economic, social, political and ideological life of country organism. Our idea consists in that at this level the opposition between man's personal identity and society develops in organizational form that has the following exposure (fig. 4.2).

It is obvious from the given above model that the mechanism of animalcular social organism self-motion consists of two phases: *linear*, i.e. from society demand in products or services to inner firm value system and *reverse*, i.e. from inner firm value system to the product or service produced for satisfaction and thereby elimination of human wants.

Inner firm ideology is the moment of the animalcular social organism spiritual production and recreation, and motivation comes forward as the moment of material production in which the workers of enterprises, organizations or establishments, produce goods or services. Stimulation as a function of management system is aimed at maintenance of animalcular social organism vital activity process within certain scope of changes.

Due to animalcular social organisms' presence in the structure of a country generic social organism, the continuous process of its organs production and recreation takes place.





*Fig. 4.2. Heuristic model of animaiculer social organism:*  
 Where: IFI denotes inner firm ideology; IFVS denotes inner firm value system; E, A, I, P denote economic, anthropological, ideological and political values of organization that include it in the country organism

*Specific social organisms appear in the process of organocenosis.* We mentioned their existence while discussing the components of social organism. Then we particularly stressed that social life intraspecific form functioned in the components. And then we also specified their forms such as economic, social (in a near sense), political and ideological ones.

All actual material of the given social organisms history, i.e. their phylogeny, shows that an evolution, and morphological process, which is the most characteristic for it, generally takes place by means of organization complication. Appearance of such morphological units as specific social organisms in the generic social organism structure is a stage the value of which it is difficult to over-estimate.

Set by Milne-Edwards principle of differentiation based on the distribution of labor is the basic principle of this developing complication of social world organization. A generic social organism performing only general functions divides into parts with more special functions. Social unit is differentiated, and his parts are specialized.

Separate parts (economic, anthropological, political, and ideological) acquire their independent functions. They become autonomous. However this autonomy is expressed in their specific function segregation.

Specific social organisms appear on the basis of specific system-forming factor. As our analysis proves the interaction between personality and society in this case develops in specific organizational forms. Thereby the specific social forms serving the human necessities are not alike.

Life of any part is provided by the whole system of general functions, especially functions of interchange without which there is no life. Hence appears the role of open market for country social organism establishment. Any single-purpose part of these functions is always connected with another organism and the more it is designated into greater dependence on other parts of organism providing the whole social organism vital functions performance it falls.

However, according to F. Scheling, for example, the main feature of organization consists in its interaction with itself, i.e. it is producer and its product at the same time. Such understanding is the principle of all studies about organic nature. From this principle all subsequent definitions of organization (and inorganic nature . – V.B.) can be deduced a priori [See: 206, 369].

We will give an example of anthropological organism here. Its function within generic social organism complex consists in production and recreation of person's identity as opposituion to contradiction under investigation. System-forming factor in this case iperforms as the human demand. A person is the product of anthropogenic process. Naturally, in the process of anthropogenesis while remaining a generic organism, within which the life of civil society has been taking place, it changes in form remaining constant in content to some extent (See: fig. 4.3).

Due to generic social organisms' formation, intensified development of periphery of social organism occurs, and, first of all, of communications; the development of information exchange comes to the first place.

The top of organismic level is surely the *sublevel of generic social organism*. We were covering it in the process of the whole research. Thereby we will only point to the fact that we can attain its better understanding by means of studying the ontogenesis process of country social organism. And it is the object of the following analysis.

Organismic level is insufficiently and even shortly covered in the literature of the past century. So, for example, A. Comte in his work *The System of Positive Politics* while presenting organismic level asserted that namely families are the basic social cells, social forces make

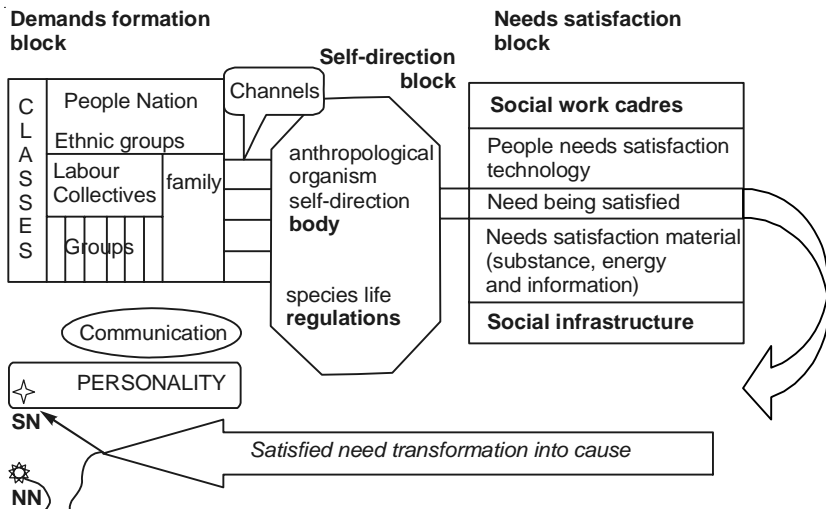


Fig. 4.3. Model of anthropological specific organism.  
 Where: SN – satisfied old need;  
 NN – new need that expands the limits of personality.

social material, a state and cities are social institutions, and the world countries are the prototypes of organisms systems in biology [See: 179, 43].

**Supra-organismic level** has, from our point of view, three sub-levels: population, system and supra-system. We relate to *population supra-level* such social organisms which appear in the process of phylogenesis and cover, as a rule, large areas on the planet. Here is a rather wide variety of social forms. Today the most noticeable of them here are the continental and intercontinental social structures.

Besides, social organisms appear also in other relatively stable conditions of people interaction, for example, in territorial, and under other conditions also. We will say, it takes place in terms of language spreading, common territory, common production activity of material or spiritual character, etc. Informal social structures also appear according to the same principle, but they are less durable, and their life period is shorter consequently.

System supra-level is presented by the social formation of planetary scale. It is a noosphere social organism. Its appearance on the

planetary stage is felt by everyone. It happens due to the heterochrony phenomenon, i.e. its working bodies anticipatory appearance. The last present themselves as social institutions of the world countries communities, for example, CIS, Security Council, etc. There are not points of view in modern literature denying legitimacy of the given social life supra-level existence.

Supra-system supra-level of social living is connected with the fact that human life is not limited by the planetary system. The second nature continues in the third one which extends over the limits of the planetary system. It means that in social world the family life of planetary humanity generates the brand new life-style i.e. external, which can be named as neo-life according to Teilhard de Chardin. Obviously that external intelligent life can not appear according to the laws of macro objects social evolution, as well as without them; it appears in accordance with social processes principles and at the same time going beyond the scope of their impact. The transformation of social process into external one contains contradiction, the adjustment of which results in the brand new form of universum motion which is explained by the noocosmogenesis principles.

Human being as a microcosm is a part of the Universe. The Universe must feel the same that a person feels. There exists an inherent connection between them, and as it so, this space as we know it cannot be another. Here the ideas by K. Tsiolkovsky seem attractive who wrote that “any atom of substance feels according to environment. Being attached to highly organized beings it lives their life and feels pleasant and unpleasant attaching to the inorganic world, it as if falls asleep, faints, passes to nonexistence” [199, 266]. The Universe is the organizational form of the world’s coexistence.

In this context it is possible to talk about Teilhard de Chardin’s point “Omega”, V. Kaznacheev’s forthcoming “Great noospheric explosion”, G. Hegel’s “Absolute Spirit” and other moments connected, as it appears now, with the expression of the supra-system supra-level of Space Mind organization. The sense of social form in the universum self-development process becomes clearer as a result of the research work made. Due to intelligent living substance, universum is able to have an impact on the Universe structure optimizing the evolutionary changes passing in it.

Here should be said also about the necessity of other “worlds” admission, which able to create other forms of life and mind. The deep unity with “their” space is also characteristic for them. And they cer-

tainly must have an organismic form without which life is impossible. These are the organisms of intellect origin that belong to the second nature, but they are of quite another class already.

We will specify here also that social life generated by modern human being will not disappear. It only mutates substantially as its source, i.e. human being, makes progress itself. According to K. Tsiolkovsky's hypothesis in the structure of space organism it must undergo four known eras (birth, establishment, humanity disintegration and, finally, terminal) and then it will pass into the wave, i.e. "radiant" form of life. Having undergone all high eras humanity will pass into the radiant state again but of higher level already.

The change of these space cycles will last until the "supra-new" human being appears who due to the absolute omniscience will attain the state of the Absolute Intelligence or, as they had said before, the Absolute Consciousness which is considered to be the domain of gods. As a result the space will appear to be an entire perfection and "homo cosmicus" will be identified with the Universe. Understanding of these processes is laid today by the social world comprehension in general and its organismic form in particular. But their detailed analysis goes beyond the scope of the offered philosophical research general purpose. As a result of our research there the social world generalized picture can be offered in the form of special classification table (Table 4.1).

But let us go back to the object of our research. On the basis of the given above it is possible to draw a conclusion that we deal with *the system group of organizational forms*. Consequently, due to the conditions modification of intellect self-development in its formation natural process the panhuman intellect phyle fragmentation into various forms scattered according to different organizational levels took place. This way the *familia of social organisms* appeared.

It is possible to understand the organization and mechanism of social organisms familia vital functions only on the basis of mastering of the universal space hologram conception suggested in 70–80 of the XXth century by the American scientist D. Bohm and neuropsychologist K. Pribram and the idea of energy-informational exchange, i.e. information metabolism, based on the cultivated information or knowledge.

Only they give the idea how as a result of the quantum-wave nature of the Universe including social world the Universe will form the unique, endless in time and in space, multidimensional causal

Table 4.1. Social organism levels

Social organism levels	Social organism sublevel	Morphological component
PRE-ORGANISMIC	<i>Atomic (potential)</i>	<b>Personality</b>
	<i>Molecular</i>	Family, Pair of lovers, Predator-prey
ORGANISMIC	<i>Tissular (institutional)</i>	Blood relation, marriage, Reproduction and inheritance forms Morals, law, power, religion, Property
	<i>Cellular (Animalcular social microorganisms)</i>	Enterprises, Organizations, Institutions
	<i>Specific</i>	Economic Anthropological Political
	<i>Generic</i>	Ideological Country
	<i>Population (territorial)</i>	Regional (city) Religious (Islam, Christianity, Catholicism, etc.) Ethnic (horde, masonry) National (fellow-countrymen associations) Continental (common European house, Eurasian union, Balto-Black-Sea belt) Intercontinental
SUPRA-ORGANISMIC	<i>System (planetary)</i>	Neospheric
	<i>Supra-system (space-based)</i>	Universal

energy-informational interactions network where “all interacts with everything” with different degree of intensity. One of these theory’s logical consequences is such a conclusion: every point of this energy-informational field contains all information about all other points of space and time.

At the same time realization of the general energy-informational exchange principle in the Universe necessarily requires the recognition of the fact that the Outer Space is intelligent and corresponds to the first principle of hermetism: “everything is an idea”, “we live in

a mind, with the help of mind and by the way of mind”. We will remind that K. Tsiolkovsky, V. Nalimov and other researchers point to the Space Mind or world-spreading consciousness existence. It is simply impossible not to follow their ideas today.

In this case the Universe presents itself as a giant self-conscious structure in which the particular types of social organisms clustered according to different organizational levels play the role of functional organs. The Universe thinks in them, if it is correctly at all to apply such expression in this case.

If it is so, then there is the necessity and reason to acknowledge that except for four known fundamental interactions: gravitation, electromagnetic, strong and weak, there is yet *the fifth type of fundamental interaction of informative origin*. Exactly on the basis of the Universe fifth constant the social structures interaction is built and not only between each other, but also their inclusion into the World Mind is made.

In such case the informative fields as elements of the high world or worlds are not the fields of force in ordinary physical sense. They should to be powerless; processes of information transfer should be entropicless though with speeds which exceed the light velocity substantially. As maximum velocity of light is defined by A. Einstein for electromagnetic, but not for the informative field, that is why there is not contradiction with the modern ideas of the physical world here. The torsion fields (circular fields) can be information medium. Scientists assume that the torsion field quanta are low-energy relict neutrino, consequently high penetrable ability of torsion radiations appears to be rather natural. Both right and left rotation are peculiar for the torsion field quanta. That allows to assume the presence of both “right” and “left informational worlds.

Thereon we can end the social organism philosophical image formation of. For us it is important *to include the produced ideas into the system of modern philosophical and scientific knowledge*.

## CONCLUSIONS

The social world problems are comprehended in the given book in the context of this philosophical analysis and a new approach in social studies. The given research is a philosophical exploration of the second nature. The real work, in our opinion, will start only at the moment when the unit of substantial (material in intelligible sense) universum motion social form bearer is discovered; moreover, mastering of the energy laws of human and humanity on the whole will become a kind of the crown of such work.

Within the framework of this research we have undertaken one step only, i.e. we carried out an epistemological analysis. Furthermore most hypotheses of philosophical-methodological character offered by us at the very beginning of the research got confirmation. The hypotheses which expose the ontological aspect of social phenomenon got only mediated confirmation, and that is why demand more explicate averment. It can be done by means of employment of theory of ontogenesis to social organism.

But it should be the matter of the other separate research. It will be considerably more complex than gnoseological analysis, as it is necessary to conform the variety of social life, observed by us *de facto*, to an integral picture. Estimating the research work done, it can be said that it is another attempt of explanation of nature, man and society. Substantial incrementation here is a scheme of conceptual explanation of the social world phenomenon. Besides, there must be other suggestions. It is among them that the management system must select the algorithm of Ukrainian society subsequent development.

The above remarks prove that this current research has a paradigmatic character. It means that it sets out a specific research tradition in the sphere of social life study that will help to solve many existing puzzle problems within the matter of noosociogenesis cognition process. Herewith the new ideas of social phenomenon essence comprehension will be generated. They will certainly update the par-



adigm suggested by us. This is very important, because indetermination of prevailing ideas and dominating aims of society development determine underdevelopment of organizational structures, i.e. Ukrainian state system, which would represent interests of proper population groups and would mobilize it for the given tasks performance. The main of these tasks today is the program of Ukrainian society development “Ukraine – 2010”. Consequently, what do we have as the result of our attempt to account for the universum motion of a social form from the philosophical standpoint? Firstly, the system construction named the Universe with logically connected nexuses, which can be named as “natural-scientific picture of the world”, was suggested not only to philosophers and social scientists but also to nature scientists. It is based on the idea of binarity of the world base.

The significance of the fact of organic integrity of material and spiritual foundations for self-evolvement of the universum, and for destiny of our Universe still is waiting on its realization by humanity. By their gnoseological and practical consequences, their conceptual unity is considerably richer than their systemic opposition. The given semantic filter makes it possible, to our opinion, to discover much new in those conceptions, which in the crisis eve were ideologically uncovered and, as it seemed, did not possess creative potential.

Secondly, today the philosophical conception of the social world as a relatively independent phase of the universum self-movement is evaluable. In addition, we have shown the mechanism of social world transformation to the higher phase of self-evolvement, i.e. the intelligent form. By this step the mechanism of the universum renewal is actually demonstrated. The order and chaos are complex concepts. Only now we begin to attain the proper level of understanding and knowledge which empower us, after all, to answer these questions.

Thirdly, suggested social organism image we have determined as the dialectical contradiction between person and society. It is proved that social organism is the specific form of life emerged within the boundaries of our planetary system. We know now that there exists the higher form of reality (spiritual, intelligent, informational), which includes in itself everything that exists as its substance. It is based on the informational type of interaction, which must be the fifth of the fundamental types of interaction that predetermine the Universe living functions.

Fourthly, the mutually agreed models of the animalcular production organism, specific social organism and generic social organism

aresuggested in the research work, which must become the object of a separate analysis. In addition, organizational levels in social organism's familia, which is "arranged" on the basis of holographic principle, are marked.

Fifthly, now we expect the effective activity directed towards either refutation of the social organism idea viability or its implementation in scientific life. This step draws us nearer to understanding of the informational phase of the world community development mechanisms; it provides the technological inclusion of Ukraine and other world community countries into continental and intercontinental structures and, finally, into the planetary social organism.

We consider that the philosophical research, we have conducted, makes it possible to come to the social organism ontological analysis in the near future. In the course of such analysis it will be necessary to explain ontogenesis, at first, and then the phylogenesis of the social organisms' families; and, finally, to pass to the study of unity of all types organisms, i.e. physical, social and spiritual (logical) at more advanced stage. At the same time we understand perfectly that the conceptual rearmament of philosophical idea and social science is still distant from the completion. However, maintaining the optimistic spirit in the time of crisis we hope that the suggested philosophical research work will contribute to the nonlinear world outlook establishment, updating the social philosophy thesaurus, new mode of thinking formation. It means rejection of totalitarianism, from dichotomy "capitalism vs. socialism" and truth monopoly, from official philosophy dictated from above. And here, in Ukraine, can be various philosophical directions which in their interaction develop and complement each other. In fact, it is generally known, that it is the variety that presents the opportunity to select the best and progressive ideas in the very philosophical science.

On the whole the theoretical novelty and practical value of the research comes out of the fact that it is the integral philosophical study of the social life of the planetary humanity which is realized on the brand new world vision and ideological background assumption of theoretical explanation of the universum self-development mechanism. Finishing the research work we do not lay claim to absolute truth of the covered ideas and approaches to the explanation of the particular aspects of noosociogenesis problem. The research is interdisciplinary, i.e. "at the junction" of Philosophy, Social science and Natural sciences, but it is similar generalizations, to our point of view,

that are able to enrich Philosophy. Moreover, “chaos” is that synergic chaos, that “chaotic” cumulus of thought fluctuations, that variety of active shoots of knowledge from which through their selection another qualitatively new organization of thought grows and crucially new philosophical conceptions ripen.

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Наукове видання  
**Бех Володимир Павлович**  
**Ноомен соціального організму**  
(англійською мовою)  
Монографія

Головний редактор В.І. Кочубей  
Технічний редактор А.О. Литвиненко  
Дизайн обкладинки і макет В.Б. Гайдабрус  
Комп'ютерна верстка О.І. Молодецька, А.О. Литвиненко  
Підписано до друку 24.11.2010.  
Формат 60x84 <sup>1</sup>/<sub>16</sub>, Папір офсетний. Гарнітура Скулбук.  
Друк офсетний. Ум. друк. арк. 17,7. Обл.-вид. арк.15,6.  
Тираж 300 прим. Замовлення № 103  
ТОВ «ВТД «Університетська книга»  
40009, м. Суми, вул. Комсомольська, 27, тел. (0542) 67-96-92  
E-mail: [publish@book.sumy.ua](mailto:publish@book.sumy.ua); [info@book.sumy.ua](mailto:info@book.sumy.ua)  
[www.book.sumy.ua](http://www.book.sumy.ua)

Свідоцтво суб'єкта видавничої справи ДК № 489 від 18.06.2001  
Надруковано на обладнанні ВТД “Університетська книга”  
вул. Комсомольська, 27, м. Суми, 40009, Україна  
Свідоцтво суб'єкта видавничої справи ДК № 489 від 18.06.2001

**Bekh, Volodymir**  
B 55 A Nooman of the Social Organism : monography / Volodymir  
Bekh ; ed. by Iryna Predborska. – Sumy : University book, 2010. –  
304 p.

ISBN 978-966-680-538-9

In the context of the philosophical analysis a nooman of the social organism is seen as a dialectical contradiction between personal identity and society; the mechanism of interaction of subjective and objective ingredients of social integrity is thoroughly elucidated; the approaches to investigation of morphology of polar forms of life, functioning, self-regulation and development of a social organism are provided, other characteristics of a social organism are also formulated. The systematic analysis of a social organism of the country is conducted, its heuristic model is given; the models of a generic type and the simplest social organisms are suggested. The social organism is determined as a substance of noomanal world or as a contradiction between personality and society on the basis of the philosophical analysis.

The monograph is addressed to researchers of social processes, scholars, postgraduates, students, and to everyone who deals with problems of noosociogenesis comprehension.

УДК 316.3(=111)  
ББК 60.54