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***THE PHILOSOPHY OF
SOCIAL WORLD***

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The monograph exposes the social form of the universum's movement as the holistic process of the living matter self-expansion. It scrutinizes the world-view and ideological bases of the process of comprehension of a field form of life as well as the quality of methodological toolkit applied to the study of the noosociogenesis theory.

In the course of the epistemological analysis the quantum-wave nature of social relations, essence, substance and form of social life are being consecutively revealed. Simultaneously it is shown that the person is not only a source of the social form of the universum's movement, but also that by beginning the interaction with a society at the macrolevel, an individual creates the organic integrity – the social organism. Thus, further insights into the place and the role of the second nature in the universum's self-movement is provided.

The book is intended for the researchers of social process, university professors, postgraduates, students and for all those who are interested in the problems of the noosociogenesis as an inherent part of the cosmogenesis.

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Бех В.П. Філософія соціального світу: гносеологічний аналіз. – К. : МП Леся, 2017. – 339 с.

У монографії висвітлюються соціальна форма саморуху Всесвіту як цілісний процес саморозгортання розумної живої речовини. Аналізується світогляд і ідеологія процесу пізнання полевой форми життя, а також якість методологічного інструментарію, що використовуються для вивчення теорії ноосоціогенезу.

У ході гносеологічного аналізу послідовно розкриваються квантова-хвильова природа соціальних зв'язків, сутність, зміст та форма соціального життя. При цьому доведено, що особистість людини є не тільки невичерпним джерелом соціальної форми руху Всесвіту, але й те що, вступаючи у взаємодію з суспільством на макрорівні, вона утворює органічну цілісність – соціальний організм. При цьому по-іншому пояснюється місце і роль другої природи у саморусі Всесвіту.

Для дослідниками соціальних процесів, викладачів ВНЗ, аспірантів, студентів, а також і для всіх тих, хто цікавиться проблемами ноосоціогенезу як невід'ємної складової частини космогенезу.

Бех В.П. Философия социального мира: гносеологический анализ. – К. : МП Леся, 2017. – 339 с.

В монографии освещается социальная форма движения универсума как целостный процесс саморазвертывания разумного живого вещества. Анализируется мировоззренческая и идеологическая основа процесса познания полевой формы жизни, а также качество методологического инструментария, применяемого для изучения теории ноосоциогенеза.

В ходе гносеологического анализа последовательно раскрываются квантово-волновая природа социальных связей, сущность, содержание и форма социальной жизни. При этом показано, что личность есть не только неиссякаемый источник социальной формы движения универсума, но и то, что, вступая во взаимодействие с обществом на макроуровне, она образует органическую целостность – социальный организм. При этом по-иному объясняется место и роль второй природы в самодвижении универсума.

Для исследователей социальных процессов, преподавателей вузов, аспирантов, студентов, а также для всех тех, кто интересуется проблемами ноосоциогенеза как неотъемлемой составной части космогенеза.

Preface

Dear reader!

The offered work is a logical continuation of the previous research devoted to conceptualization of a person's place and role in the mechanism of the universum's self-movement. It has fundamentally scrutinized a mediating role of men in a process of transition from the first nature to the second one; genesis of the person as a functional body of a biological organism; sense and content of the potential social world subjectified within the structure of the human person; finally, the function of the planetary reasonable living matter in the universum's self-expansion was revealed.

The present work attempts to cognize the genesis, nature, essence, substance and form of the social world, as it is impossible without it to understand the chaos which has arisen at the planetary level, and it is especially critical and even amplified within the CIS borders and the countries of a former socialist camp.

The general idea of the undertaken step is that on the basis of a conceptual explanation of social life come to understanding of the organismal mode of functioning and development of the planetary civilization. It has matured under the influence of upcoming informational phase of development of the world community in the XXI-st century, and also the requirement to accelerate the construction of the Pan-European home, civilized exploration of the Euro-Asian space, formation of other continental and intercontinental structures which Ukraine aspires to join with dignity as the active and self-sufficient member.

"To act is simple; to master the theory is difficult", – a famous Eastern proverb says. Within it the superlative wisdom is hidden. That is why the author is assured that without fundamental theoretical insights into the selected problem, it is impossible competently, that is reliably, to diagnose a pathology in a family of social organisms, and furthermore to give a system of government

of a particular country, all the more local governments the recommendations on optimization of social life, developing the programs for overcoming the crisis at the national level.

As all serious concepts arise primarily through deductive way of reasoning, it does make sense to follow it. Thus, it is necessary to regret only that the analysis of “painful points” of social development of countries, including Ukraine as a self-operating subject of the world community, the final stage of morphogenetic formation, is put off indefinitely.

I express sincere gratitude to all those who with the advice, critical remark or practical action have helped the present publication.

Zaporozhye, January, 1999

Dear Reader!

Almost twenty years have passed since publication of this work. It was written not so much for external use, but rather for the author himself to bring theoretical and semantic clarity in genesis and life of social systems. The problem at issue was elucidating the origin and life of the family of social organisms: from the elementary ones – firms, organisations and institutions to specific formations of the national economy sector, and further – to a social organism of the country and, eventually, a planetary social organism.

In due course the solution to that scientific problem was successfully found. I defended the doctoral thesis and wrote several original scientific monographies that formed the basis for establishing my Author's school of thought investigating the problems of noosociogenesis and the social systems' self-organisation and self-regulation. More than ten doctoral dissertations and near fifty candidate's dissertation were defended within the framework of the school over the period of its existence as at the beginning of 2017.

After presenting the given concept of an origin of the social world in the National Pedagogical Dragomanov University Scientific Library Repository, unexpectedly, as a total surprise for me, it has become the most-referred-to by foreign researchers. In almost two years the researchers from 29 countries of the world referred to it. This led me to the idea of publishing its English version especially for foreign readers.

Of course, I couldn't do it myself, and that is why I was pleasantly surprised and truly grateful to my colleagues from Foreign Philology Department of the National Pedagogical Dragomanov University who have volunteered to translate the given work into English. Thus, my heartfelt thanks and profound gratitude to the virtual collective of translators under the leadership of my colleague As. Professor Olena Yu. Tytarenko for making the given

concept of generation of the social world available to foreign readers.

It is pleasant that the publisher Ivan A. Chalchynskyi, his son Vlad and editor Lesya – the “Lesya” Publishing House staff – displayed tremendous skills, and, as always, enthusiastically, professionally and with superb artistry handled design and production of the book. My profound gratitude to them for all they have done.

Scrupulously having reconsidered its text once again before translation, I didn't feel the need to change anything in it. The work was rather self-sufficient and almost time-independent. Therefore, it appears in its original version, as it was written several dozens of years ago. It is available not only through the National Pedagogical Dragomanov University Scientific Library Repository, but also through my personal official website:
[www.http://bvp.npu.edu.ua/ua/](http://bvp.npu.edu.ua/ua/)

*Volodymyr Bekh
Kyiv, 2017*

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INTRODUCTION

In the mid-80s and the beginning of 90s of the XX-th century it became absolutely clear that we are living through the epoch of major crisis in social development. The turmoil that has overtaken the organism of the world technogenic civilization, not just of the CIS and countries of Eastern Europe, is of geological character, and hence until now, of unknown force.

The social organism within a structure of which we find ourselves today, is a product of the Neolithic revolution that has allowed the man to begin organization of the natural and social environment gradually by way of using the new technics designed to exploit the nature and to organize the society. The Neolithic “technologies” – kinds of domestic animals and cultural plants bred by means of selection and hybridization; pottery, weaving, metallurgy – are widely used even nowadays. Over a long enough period of time our social organization has been based on the writing technique, geometry, arithmetic similar to the one that was necessary to organize the structured and hierarchically differentiated social groups of the Neolithic cities-states¹.

However, suddenly by the end of XX-th century, this organism started moving itself and transforming in unknown for us direction. The mankind long ago apprehended a possible global collapse but didn't know when and where from to expect it.

Today in this very context, we ask ourselves a number of rhetorical questions. Why, for example, has the catastrophic self-damage of the social organism been taking place? Why does the loss of its stability lead to spontaneous differentiation? What kind of nature does the polysystem of our interest have? How are the spiritual and material worlds related? Are we capable of creating a “comprehensive, complete philosophical thought” on the threshold of the XXI-st century?

¹См.: Пригожин И., Стенгерс И. Порядок из хаоса: Новый диалог человека с природой. – М.: Прогресс, 1986. – С.80 .

Instead of the evolutionary mechanism, as it has already happened more than once in the history of mankind, this time the bifurcate organism has come into action. It means that as if at present and in the given point of the Universe, the ways of evolution of the universum are branching off. It is the uncertainty of future, which all of us experience today, that is its main feature. The point of no return has been passed, no doubts about it; where we are being taken by fate no one knows. In addition, the role of the subjective factor, which nowadays is attributed to it in an effort to account for sources of the crisis, loses its significance for destiny of the terrestrial civilization.

The reasoning about the days to come is a vital responsibility of philosophers and scientists also because they should promote the establishment of intellectual and moral climate necessary for the cardinal change of that channel of our life's river that inevitably carries us through slightly shaded phantoms of nuclear Moloch, Chernobyl and Hiroshima, Aral and ozone gaps toward the planetary collapse if we do not change our thinking paradigm, if all planetary Reorganization does not come to the end with success.

Liquidation of consequences of the cold war between East and West, capitalism and socialism again acts as a catalyst of mutual interest in searching out an effective solution to the modern civilization's global problem – establishment of its integrity and forming the self-expansion mechanism based on the substantive unity of nature, person and society. It is its presentation that is the general and unique aim of the present philosophical work.

What is more, in our opinion, all necessary and sufficient preconditions have already been made available to understand at last the interaction between the individual and society, after all, as one that is reasonable, rather than a compelled, and most commonly a defective interrelation for an individual.

We can succeed only if there is the strong confidence in the power of the human Mind. There is a pattern before us: the pattern on a huge carpet of life weaved by human thought over millenia.

The author admires its beauty and admires its creators reserving the only thing – the desire to reveal to readers the philosophical prism which makes it possible to discern on it a family of social organisms. Thus, one day of synthesizing work consumes results of long-term analyses accomplished by different researchers at different times and in different countries.

Broadening, as much as it is in power of a single researcher, the noocosmogenesis and noosociogenesis bases as its integral component – the theory that is vital and extremely essential to formulate the all planetary strategy for the development of global community – all gravity and responsibility of this step should be especially realized, because an invalid attempt, erroneous statement of basic questions, incorrectness of first solutions can compromise the problem for a long time, for years and years waive the interest and attention of those who ought and want to deal with it. After all, such thing has already happened in our history, and not once. A known principle “Do not harm!” is vital not only in relation to a human organism. But it appears to be even more relevant in relation to a family of social organisms within which patrimonial life of mankind is running.

To cognize the reasons of the storming crisis within social life profoundly, it is necessary, as the research on the role and place of the man in the universum’s self-movement has shown, to comprehensively investigate the second nature. It means that in a process of philosophical analysis, it is necessary to use the categories “nature”, “essence”, “substance”, “form” and others. Social philosophy is capable of it. However, we consider it to be necessary to substitute the term “the second nature” for the term “the social world”. We have strong reasons for doing this. All the matter is that the second nature is found in any corner of the Cosmos where the first nature representing in its being the universum is found. But subjectification of the first nature can be conducted by different agents of living matter.

Under the conditions of our Universe, the subjectificator is the man who emerged and evolved in the environment consisting

basically of four elements: hydrogen, carbon, nitrogen and oxygen. Besides, the environment of our planetary system acquires certain characteristics depending on a distance from the Galaxy centre (we have in mind gravitational, electromagnetic, temperature and other characteristics). However, even under the planetary conditions, there are all reasons to consider the protein-nucleonic life to be not the only form of living matter on the Earth.

In recent times, in national science, for example, K. E. Tsiolkovsky's hypothesis about existence of at least four forms of life in the Universe has been growing in importance. The four forms of life are the protein-nucleonic form and three not protein plasma forms named according to a spectrum – blue, green and black. The latter ones are identified as manifestation of so-called higher Cosmic collective mind. A virus-bacterial organization, for example, is an integral component of the living matter; it has the atomo-molecular basis. Further, today the effectiveness of the idea of “reasoning aether” is actively fomented. All it means that different Cosmic conditions might support origin of life on novel bases. The living matter can then adopt a form that is different from the terrestrial one. The latter will lead to different content of the process of objectification. It may come out that by its functions the second nature generated by a form of life other than men is similar to the one generated by men, but by its form is different beyond recognition. Thus, ***not to create collisions, the present research will be limited to the analysis of accessible to us form of the second nature found in a form of the planetary social world.***

If researchers of the future generations do have a need to study the similar original processes outside the Galaxy limits, they will, for certain, succeed in doing this, because it will be absolutely different Cosmic philosophy at origins of which we, the earth inhabitants, have been clumsily going round in circles over a millennium.

Time hurries us up. Thus, I invite the reader to try through the boiling unrestrainedness of today's events proceeding within the

scope of historical process, to glance into the abyss of geological process; through turmoil of the Anti-Mind to discern the contours of the most complicated polymechanism of the Universe evolution, elevating the terrestrial civilization to the tops of the world Mind, an integral part of which we, dear Reader, are as well. To struggle with currently dominating outlook through verbal polemic alone does not make sense. We must destroy antiscientific developments with factual evidence uncovering their scientific validation inadequacies; this present work attempts to do that. We are empowered by comprehension of the fact that time is growing in strength, “timing from the future”, and that the work to be done “makes internal essence of time” we are living through.

It ought to be done to estimate objectively the huge shift forward, which the XX-th century has prepared and undertakes today, the value and force of which for the XXI-st century remain absolutely not understood and not revealed. It ought to be done at the present moment, to enable the emerging global community to come into the mysterious but inevitably approaching enigmatic XXI-st century and the third millennium of the existence.

It is also fundamental because, if in near future, it is still impossible to project purposefully mechanisms of self-development of particular countries (let's say, Ukraine, Russia, Belarus, if globally speaking – the CIS), continental and intercontinental social constructions, then at the very least, there will be understanding in response to a logical and natural ending of the morphological formation and effective functioning phase of the noospheric, or if more exact, reasonable form of the universum's movement under the conditions of the Earth as well as its dialectic transition to the cosmic phase.

The last remark is especially essential for politicians on whose activity directly depend the quality and rates of formation of the effective mechanism of self-expansion of a separate country, as the structural unit underpinned by the generic social organism.

There are no futurological or utopian models in this work. Its research materials include both well-known philosophical ideas and

philosophical ideas of little popularity, also the world social study theoretical provision, especially of sociology, psychology and political science. To analyze their interaction the dialectic principles for comprehending the universum's self-motion are applied.

Many results used in the given work could have been obtained many years ago, but research of such problems of social development was suppressed by a cultural and ideological context of the time.

This is no longer the case, and hence new possibilities to comprehend the social world are being introduced. However, it is not all so simple, as it can seem at first sight. All it not because of complexity of studied processes, but because modern science and philosophy are challenged by the subtlety and uniqueness of notions, in terms of which the life of *Homo sapiens* abruptly transformed during modern crisis in the form of *Homo intelligens* can be conceived.

The thing is that for an explanation of the social world, it is necessary to descend to the microlevel that is living a completely different life, compared with the macrolevel. However, as modern crisis proves, philosophy and social philosophy, in the first place, is lacking the categorical toolkit to explain the essence, causes of the crisis, and the mechanism of its overcoming. Therefore, in the conceptual idea, especially when explaining the social world genesis and formation, inverted commas should be used almost with each word. It is impossible to illustrate it with examples; the reader should either agree to share intuitive inspirations of the author, or simply put the book aside. It is a realm of irrational comprehension of Truth. It is in this realm that the philosophical thought is called to reign.

Here we deal with the internal, as I. Kant termed, aprioristic feeling: not pure thinking, but pure (archetypal) feeling of organisation of the world. Where it comes from is not clear. Whether it is true is not clear either. Here and today the developed stereotype of perception of scientificity is challenged. It concerns

the scientific character of philosophy upon which orthodox materialists build up, and the traditional social study as well. Landing upon the microlevel demands creation of the new, and at a given stage almost poetic irrational language which can only be used in an endeavor to express the sensations of aprioristic intuition about origin of the living and ideal. The bases of social world resulting from the phenomena of self-perception and self-reflexion, which are under investigation in the context of this conceptual idea, are searched at the level of a deep structure of the universum, and are rooted in the ontologic base of the maximum depth.

However, the situation with categorical toolkit used for explanation of the social world at the macroscopical level is not less complicated. Apparently, one of the most complex things that all serious philosophers in the world have faced when dealing with explanation of the social world was that each of them had to create own thesaurus; it made their concept ideas non-comparable. Absence of such specific thesaurus is a feature of the given work.

Another feature of this research consists in absence of a common for philosophical research empirical base, because, already existing philosophical, psychological, sociological, cultural urological and political science concepts are used as the initial material or data bases. In this connection it becomes clear, that the work widely uses ideas, hypotheses and particular parts of concepts to form the author's way of explanation of the mechanism of the social world self-expansion. The author openly declares it and asks to be tolerant to results of his long-term research work, as *only the scheme of conceptual explanation of the phenomenon of the social world is the increment here*. All the rest already exists.

The world outlook, ideological and methodological approaches implemented within the work to search the Truth in the field of the second nature, to which the reader will be introduced, have resulted under the influence of integration of objective – subjective dialectics in synergetics. The author perfectly realizes that offered work is still very far from being perfect. *It is more the desperate jerk in*

unknown, made in a form of monographic investigation of the second nature. The aim of the work does not consist in reporting on recognized achievements of science and social philosophy, their stable and authentically established results, not at all. The author attempts to draw readers' attention to the field form of life, and hence, to the new prospects and new problems revealed by the modern crisis of social development.

In addition, we apparently found ourselves only at the very beginning of a new stage of philosophical research; for philosophy and social study, it is called to open access to the second nature investigations. The road that lies before us is the road of many difficulties and dangers, misunderstandings, and at times of prejudice. In the given book the problem is stated in the way the author sees it at present; therefore, he distinctly realizes imperfection and incompleteness of his answers to many questions.

The author is convinced that the modern crisis of social development stimulates more profound understanding of the global (and local too) objectives of the world community development. That is why the main thing that he wants to achieve on this way is the clear understanding of how to arrange the world rationally, that is, according to the immanent requirements of human nature as the subjective image of the objective universum.

The offered work is of a paradigmatic character. It means only that it gives rise to a specific research tradition in a field of the social life research, allowing it to solve many present puzzles in the noosociogenesis field of knowledge. The new ideas of the social phenomenon comprehension will surely come into being, and they will necessarily improve the offered paradigm of the field form of life.

Chapter 1

THE SCIENTIFIC METHODOLOGICAL BASES FOR COMPREHENSION OF THE SOCIAL WORLD

1.1. The strategy for comprehension of the social world

The social world has matured during the evolutionary development of the planetary life. Its philosophic and the world outlook aspects should be cognized and thus explained by Social Philosophy, while theoretical – by a special branch of scientific knowledge known as the noosociogenesis. The noosociogenesis appears from the anthropogenesis with the Homo sapiens as the driving force. As known, the above-named forms of evolution have been preceded by the biogenesis and cosmogenesis. Stated differently, the noosociogenesis is a specific form of evolution of human life embodied in the social structures of various levels and purposes. Its originality consists in the social life progressing through changing not only an individual person, but also a society, that is to say the Collective Mind.

Today's noosociogenesis evolution has a form of crisis. We witnessed the dynamic self-disintegration of a social organism of the USSR. The government system of one of the world's super states has failed to stop it. The situation is so dramatic that even ten years after the beginning of that process, the feebleness of re-emerged CIS countries' government structures to formulate a positive doctrine for overcoming the crisis declares itself. However, it has not been generated over the years of Soviet power either.

The absence of the developed theoretical thought adequate to a reached level of scientific, technical and social development affects in a negative way a prompt overcoming of the crisis in these countries. The situation is also aggravated by a fact that productive forces, collected during scientific and technical revolution, have turned out to be lacking the adequate intellectual maintenance. The situation is cardinally complicated by the lowest developmental level of the organizational factor. The same reason explains a series of technological catastrophic accidents. The largest of them happened at the Chernobyl Nuclear Power Station. Dramatic situations occurred also in a social field. Suffice to mention the events that took place in Albania, Yugoslavia, Palestine, Kurdistan, Nagorno-Karabakh, the Czech Republic. The domestic practice is far from being safe too. Nowadays the total dramatic fall in the living standards of the Ukrainian people is strictly accompanied by decaying of moral foundations of the nation. As known, the spiritual impoverishment of the nation will slow the process of overcoming the crisis of the state.

Only the thorough analysis of the event, and elaborating on its basis the whole conceptual idea of the social life self-expansion is capable of improving the situation both in Ukraine and other CIS countries. The latter should be based, first of all, not on the patterns of the advanced foreign experience, but rather on features of Ukrainian mentality multiplied by country's mental potential capacity, quality and quantity of available productive forces, and also character of cultivated relations of production and

organizational humanism. It is dictated by the fact that for any system and moreover for Ukraine, which is undergoing a formation phase, internal relations are more important than external ones, as they create its unique shape, sustain survivability and progressive development.

The problem situation. The essence of the problem situation is that the developed social life of people on the threshold of the XXI-st century began its spontaneous differentiation on the unknown basis, and mankind under the condition of geological turmoil, because of ignorance of the causes and nature of the phenomenon, cannot substantiate the algorithm of the optimum behaviour.

The object of research. Within the framework of the present research, an extremely broad philosophical category “the universum” presents itself as the object. We consider it to be the epistemological and ontological unity of material and spiritual worlds or the modality of the potential and reality. Therefore, for us the universum arises as an organic unity of the spiritual (noumenal) and material (phenomenal) worlds. This substantial basis of the world acts as the quantum vacuum, which has two interconnected forms – a physical form and a semantic one.

We also proceed from the fact that philosophical understanding of the universum is based on the epistemological interpretation of the modality “potential” which is referred to the worlds, viewed *a priori*. In this connection the assertion “world set” is considered by us as “the set of all possible worlds”, i.e. facts, viewed consistently, or relations of things and ideas, without the reference to ontological realization of any of these potentials, but with the proviso that only one of them is realizable.

In the ontological aspect, we see the universum as “the world as a whole” or “all in existence”. In this case the given notion is a general notion of nonidentical logically, but equal ontologically worlds, that is such worlds to which one ontological modality –

reality – is equally attributed². Stated differently, the universum is a substance, which pulsates, self-realizes steadily; it is self-penetrated by all its parts, each of them is actually something that is involved in everything that potentially and beyond time has “the share” in all universum. Speaking figuratively, in the universum “everything ingrowths into everything”.

The subject of research. The subject of the present research is the social life which adopts an organismic form and is developed as the planetary process of geological character. It proceeds as a man’s transformative activity in various kinds and all sorts of forms; it is subjected to the laws of distribution and division; it is simultaneously occurring as a person’s subjective cognitive process, and objective process of the goal-oriented collective labour; stiffens in a form of objects of labour or vanishes as the song sounding, or disappears as a lightsome movement of a national dance. It is of it that the original body of the social world is being woven.

However, today as the man is ignorant of these laws, the world seems hostile to him, and he instinctively oppresses the nature of the social phenomenon; therefore, the knowledge of them introduces to the man qualitatively new horizons of mankind’s development and destiny.

The research idea. The essence of the research idea is, from the methodological standpoint of nonlinear thinking, to consider the social life as a multiphase process of self-expansion of human Mind. In our opinion, therefore, the logic of the process of the social world formation entirely predetermines the stages of the present research work, and the order of the received results statement.

In view of lacking for comprehending the social world formation process the research tools, adequate to complexity of examined object of knowledge, *we are dealing rather with a*

² См.: Философская энциклопедия. Гл. ред. Ф. В. Константинов. – М.: “Советская энциклопедия”, 1970. – Т. 5. – С. 279.

problem than with a task. In search of a solution to this problem situation, at first, it is necessary to substantiate the nature, then to create the complex of research tools and tools of cognition and, at last, to reveal the essence, substance and form of the social phenomenon, i.e. to present the social world as the object susceptible to natural and social studies.

The methodological basis of a solution of the given problem is formed on the basis of critical estimation of available in the scientific and philosophical arsenal categorial apparatus necessary for effective philosophical analysis of the problem situation and means of cognitive activity developed by the world philosophical thought and science.

In our opinion, the ***integration of rational and irrational approaches is***, presumably, the only effective approach to conduct a huge scale synthesis that commensurate to the requirements of the present research. In philosophical research, as experience proves, it should be a norm. The last statement is necessitated by a need in simultaneous investigation of the **micro– macro- and mega- levels of the universum’s self-movement.**

The methodological basis should, first of all, ensure the generation of the social phenomenon at the **micro-level**, because it makes possible to determine the substantive basis, the nature of a social form of the universum’s movement, the bottom border of the social world and many other things. Striking into the depth of the micro-level gives rise to a great deal of difficulty addressing the problems of comprehension. Social philosophy is completely lacking the categorial apparatus for its studying; what is at hand is not always welcomed by the modern community of philosophers and social scientists. It’s not all that simple for those who try to study the phenomenon at the **micro-level** by using the intellect either. The latter is connected with occurrence of contradicting and not understandable things, for explanation of which the research tools are simply lacking. It is accounted for by the fact that the researchers continue to think through the categories of the macro-

level, but intend to understand absolutely different level, the level that is beyond our perception.

Forming methodological basis of the micro – and also of the macro – level, we cannot be perfectly satisfied with the remark that it is necessary to overcome the old East – West and the subject – object oppositions. General impasse in a domain of knowledge of the social world at the end of XX-th century forces both the East and the West to descend to foundations of the Universe. The application of the synergetic approach to the social life is nothing but a stepping stone to a realm of the micro-cosm cognition in which it is necessary to describe something that is lacking causality, or does have causality but of an unknown kind, or has nothing for our mind to link chains of, when repeatability at the macro-level is caught. Hence there is no time either. However, where is all suchlike developed, how and where does the transition from the micro-level into the phenomena of the macro-level take place? There is no being yet, it has only just been in a process of becoming. Instead of it, if to scrutinize the history of philosophy, the application of other ideal entity is more appropriate. Suffice to recollect at least the Schopenhauer's World Will, Platon's Giperuraniia of Ideas, Gegel's Absolute Spirit, etc. The Space here does not play that role which is attributed to it at the macro-level either.

At the same time, it is here and now that vast expanses for philosophical comprehension of the world are opening. Philosophy through the examination of a front line of the social world comprehension ought to put forward hypotheses, form the conceptual apparatus, and then construct a plausible representation of the social world creation. The new social study about the micro-level is urged to test its viability. Its basic features from the point of view of a "rigid" science are given by a group of the St.-Petersburg authors. The essence of their remarks is that these features are "non-rigidness of thought, neglecting of basic rules of reasoning, infringement of the things scientists have diligently collected since Aristotle.

If proceed from this point of view, it is possible to state that texts of “a new science” existentially “float”. They to a limit are loaded by synonymy. Within them by all means are condensed the uncertainty, ambiguity, constant discrepancy of definitions, basic terms are lacking the accurate meanings (compare, for example, a couple of expressions: “passes by the fact of the existence in other element” and “exists within the being of other element”), texts are characterized by imperativeness, suggestion – blandishment, because the proof is impossible though, by force of habit, it is supposed.

However, on the other hand, one may point out the freedom of statement when mind is not constrained by discipline of consciousness, and even discipline of the accepted forms of statement. Instant ejection of internal images in the science is the means for “liberation” of undeveloped and critically elaborated preliminary ideas”³.

To examine the **macro-level**, at which the social life is running, dialectics enriched by all that is valuable and useful, that is collected by all schools and directions of the world philosophical thought will be effective.

To provide methodological foundation for the study of the social world upper border is not an easy task either. Here there is no even the slightest hint of methodology to cognize the descending folding world. In addition, the research methodology should ensure the comprehension of the **mega-level** at which the process of coding or self-folding of the social world proceeds. In this context, for comprehension of the social world, the significance and importance of the category “*self-folding*” should be especially underlined. In a short time, when we begin the exploration of the Cosmos practically, as a constant dwelling place, it will appear that the human life time is not invariant to time of a flow of the space processes; then, we will work with this category as intensively as today we work with the category “self-organization”.

³Самоорганизация: психо- и социогенез. – СПб.: Издательство С.-Петербургского университета, 1996. – С.97.

As far as the methodological basis, the only thing is clear: we bring in here the methods which we used to apply for investigation of the macro-level phenomena, and in the relative reliability of which we believe. At the same time, here the logic of the duality should work, or perhaps, the logic of multiplicity, because the social form of movement occupies the particular volume of space in which interaction takes place not according to the automatic principle (reason – consequence – reason, input – output), but rather bears the features of chaos, intercomplementing, eluding, and uncertainty. To determine the most effective methods, the researchers themselves must change. ***They must face the spiritual perception of the social world.*** The formation of the researchers' noospheric thinking is the first step. It is due to the fact that, it is exactly where the breakthrough to the outlook of the third millennium will occur. However, at present we are rather going away than approaching the idea of the noosphere. Even social philosophy treats it the way the stepmother and her daughters used to treat Cinderella.

General characteristic of research. All largest achievements of natural sciences are based on the analysis of the principle of organisation of objects as integral systems: biology, chemistry, physics, mathematics of the XIX-th and XX-th centuries. The study of people's social life is not an exception. We consider that the increase in knowledge of the social phenomenon can be received only having considered it as a ***spontaneous logic system.*** Thus, it is essential to reveal ***its two major aspects***, namely:

- **epistemological**, i.e. to conduct the systemic conceptualization of genesis and nature of the given phenomenon, as well as its essence, substance and form;

- **ontological** – to reveal the systematicity of the social world as an independent and self-operating subject.

In this connection what is already available to the researcher today is a rather burning issue. According to our vision, nowadays it is realistic to reflex the social phenomenon and to consider through available to social philosophy cognitive means the social life

epistemological aspect as the self-sufficient integrity. Such step opens good prospect for the ontological analysis of the given phenomenon.

This will ensure necessary conceptual maintenance for its special examination of the social phenomenon by social scientists who can proceed to a qualitatively new stage of its comprehension only after discovery of an elementary particle-bearer of basic attributive properties of the social life. In addition, using the research tools *of the genetic analysis*, we intend to reveal the genesis, nature, essence, substance and form of people's social life, and on this basis to describe its key parameters. By means of the structural approach we will uncover the functional structure and substructures of the logic construction, within which people's social life is running, and also to construct their heuristic models. Owing to possibilities of the functional analysis, it is necessary to show a mechanism of its functioning, and on the analytics and dialectics basis to formalize the source and driving forces of people's social life.

It means that to eliminate the above-named negative manifestations, the *theory of a social organism* has to be offered. But such theory cannot be developed without the methodology a modern development of the second nature requires; it, in turn, cannot be created without a perspective for the XXI-st century ideology. However, the deepest stumbling-block on the way of overcoming the crisis is a selection of the outlook for elaborating the effective ideological maintenance for the problems of optimization of formation, functioning and development of young social organisms.

This mode of induction about approaches to deal with the consequences of the overall noosphere crisis explains our choice of the algorithm of conduct: in the beginning, to consider the world outlook aspect of the problem; next, to formulate the ideological credo; then, to put in order methodological research tools; and only after that, to start developing philosophical bases of the noosociogenesis theory.

From this the **distinctive features of the present research** naturally follow. Its character cannot be other than a *philosophical one*. It is natural that exactly philosophical character of forthcoming research determines the maintenance and the formulation of all, without exception, elements of algorithm of the cognitive procedures we are to perform. It is clear that here we have the issue of the maintenance of a system of the research hypotheses, a tree of objectives, a complex of problems and all its other attributes.

Stated differently, the *essence of the present research consists in developing the philosophical bases of the theory of noosociogenesis* that uncover the self-expansion mechanism of the phyle of the human Mind as the leading subject of a specific form of the universum's movement – information which is based on the human attributive properties.

The evidence base of research. The initial material for synthesis of the philosophical concept of the social life self-expansion are the conceptual products of many years' analytical work of human thought, and, first of all, certainly, works of social philosophers, sociologists, psychologists, political scientists, culturologists, economists, and managers. Not less valuable is the author's perception of social reality.

Thus, the *evidence base of the research is made up of highly intellectual products of previous generations of researchers* – the concepts of social development of the planetary mankind in which the empirical data about social life of people “came to rest”. It is in this way that the *evidence* base essentially differs from familiar empirical base of research. The term “empirical base” in the given research is not absolutely correct, as it is connected with an attempt to probe through hypotheses the basis of the Universe or the Nothingness, then to study a condition of public consciousnesses in respect to the maintenance of concepts of social development or the Something, which entails the withdrawing of social reality or its returning to the basis, i.e. transformation again into the Nothingness.

It means that at the first and third stages we are compelled to follow intuition, and at the second one – to subject to profound philosophical reconsideration the basic social ideas laid down in the theory of social integration by M. Veber, “a mass society” of K. Mangeim, “a postindustrial society” of D. Bell, “stages of economic growth”, “democratic elite” of W. Rostow and J. Schumpeter, “technotronic era” of Z. Bzezinski, “a uniform industrial society”, “deidelogisation” of R. Aron, “a political utopia” of M. Oekshott, “collective democracy” of C. Birr, “moderate designing of social institutes” of K. Popper, “social institutes as kinds of an objectification of human will” of N. Rottenshtraikh, superindustrial and a society of the third wave of O. Toffler, A. Ettsioni’s active society, J. Galtung’s postrevolutionary society, a transformational society of J. Dator, a cybernetic society of J. Platt, K. Bolduing’s post civilization society, A. Gartman and F. Risman’s consumer society, a society of world village of M. Makljuven, L. Braun’s society without borders, a society of balance of L. Memford, “consensus models of political system” of S. Hantington, “models of administrative efficiency” of V. Wilson, “a planetary society” of G. Hirshfeld, Z. Roben, R. Koks, “new forms of wide democratic control” of M. Harrington, “ the New Leviaphan “ of R. G. Collingwood, a labour society, an information society and variety of other concepts of modern Western and Eastern researchers. In the mathematical language it means that it is necessary to take the second derivative from earlier reached in this area.

Therefore, our efforts should be aimed at constructive synthesis of ideas of the latter in the integrated doctrine of self-expansion of social life of the planetary mankind. Thus, we are deeply convinced that each concept of this sort existing nowadays is a unique achievement of human thought, intellectual peak of skills of their founders, reflects one or several aspects of the problem of our interest, and consequently has eternal value for the mankind. In other words, if they did not exist, they should have been developed on purpose.

Thus, in the light of the preceding reflections, it is safe to say, that without an accurate plan of action, to start the development of the given problem is a very risky business; one may sink in the richest evidence material accumulated by the history of science.

Initial preparation of the problem situation is best of all to conduct through a *system of hypotheses* which will allow us to begin the purposeful search for the problem solution: to determine the nature of the phenomenon; to explain the essence and substance of the social world; to analyze the forms of its manifestation under the conditions of the Universe.

The scientific assumption that the *social world is a field, i.e. a form of life of the planetary mankind existing in the form of a field, organizationally adopted an organismic form* is the **general hypothesis of research**. The possibility of explanation of a social development processes in both the concrete historical form and in the “abstract and theoretically consecutive form” was already pointed out by F. Engels and V.I. Lenin⁴. In his turn V.I. Vernadsky persistently underlined the thought that it was impossible to be limited only to the inductive approach in cognizing phenomena⁵. In practice even appeared a specific branch of philosophical knowledge which studied “a social reality” as a phase of self-expansion of the universum – social philosophy⁶.

As the leading hypotheses of the research the following ideas that require theoretical verification in a course of research are stated:

- at the present stage the natural-scientific picture of the world developed on the basis of the binary foundation of the universum is sufficient to effectively explain the phenomena of social world;

⁴ См.: Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.13. – С. 497; Ср. Маркс К., Энгельс Ф. Соч. – 2-е изд. -Т.20. – С.544; В.И. Ленин Полн. собр. соч. – Т.4. – С. 85-86.

⁵См.: Вернадский В.И. Биосфера (Избранные труды по биогеохимии). – М., 1967. – С.279.

⁶ См.: Философский энциклопедический словарь. – М.: “Советская Энциклопедия”, 1989. – С. 548.

- social life of people is generated by the lowest forms of the planetary life (Pre-life) and serves as a necessary step of ascension to a higher form of space life (Supra-life); therefore, it is an integral element in a chain of consecutive transformations of substantive bases of the Universe;
- not only a form of modification of the universum, but also a vector of its movement play an important role in development of social reality;
- social life of people, having the nature similar to the nature of other forms of life, due to organic substantive unity of the Universe bases, possesses essentially distinct morphological substratum;
- the living matter (Pre-life) is nothing but the universum's structure material and spiritual components in interaction;
- a biological human body is a unique converter of the first nature into the second one;
- the social world has the quanta-wave nature and is generated by intellectual energy of a person that subsequently generates social organisms of various configuration and orientation;
- the organizational form of the social world is the specific kind of an organism which is functioning as the contradiction between a person and a society;
- within a human body, a structure social world has the potential form, but when comes out it unfolds through a family of original social forms;
- the exit of the potential social world in the real one has a virtual character, i.e. depends on a set of internal and external conditions;
- morphological basis of the social world is the information, and its most qualitative condition is defined by scientific knowledge;

- all existing directions of world philosophical thought are productive, because they explain separate fragments of the universum's self-movement;
- the social world should be considered as a functional body of the Universe;
- components of the social world by their nature are material-spiritual and subjective-objective formations;
- the social world is a dissipative structure freely exchanging with the environment the substance, energy and information;
- the structural shift in the social world self-expansion is connected with a substitution of the technical unity of social organisms, i.e. created according to accidentally represented purposes, for architectonic unity, i.e. according to the universum's nature;
- the crisis of the present stage in the planetary mankind's development is a quantum leap in the universum's self-expansion;
- social philosophy is the forerunner of the noosociogenesis theory.

The general purpose of philosophical research consists in the deductive explanation of the mechanism of the social life self-expansion as a specific form of the universum's self-movement.

The primary objectives of research naturally follow from the maintenance of the above-named general purpose as, as it is known, the purpose is developed through objectives. The following are the prime objectives:

- to update scientifically-methodological bases of research of the social world;
- to explain the genesis of the social phenomenon;
- to substantiate the quantum - wave nature of the social world;
- to reveal the essence of the social world;

- to analyze the substance of the social world;
- to characterize the organismic forms of the social world;
- to represent a social organism as the person – society contradictions;
- to substantiate the directions and ways of an individual's assistance in a process of architectonic unities formation of the social world organizational forms.

The fore-said implies that *theoretical and practical comprehension of a social organism is for today, perhaps, the most difficult and pressing problem of social philosophy. It is on its solution that all available intellectual and other resources ought to be directed to.* The aggravation of the problem at the present stage extremely negatively affects the humanity. Never before the mankind has felt such feebleness and hopelessness of the existence. Former senses of life are lost. The peoples of the Earth ought to find new senses of existence, and on this basis to apprehend, or even to guess, a general direction of self-expansion of human phyle of Mind.

So, the research idea is of a humanistic character, and it is important for any type of the public form as promotes the philosophical substantiation of an individualization and increase of human life's value, is directed on economy of material and intellectual forces of the world community, provides insight into principles and criteria of formation of universal values, directly specifies for the earth dwellers a mode to get into the Cosmos.

It does entail that a solution to the problem of the social organism development should be sought on a joint of materialistic and idealistic directions of world philosophy. During research, it is necessary to synthesize them in a comprehensive and complete system to which the world philosophical thought had a very long way to go. That national philosophy had to carry out such an important mission is not an accident at all. It is explained by the fact that we are found on a joint of the East and the West, rational and irrational. On the basis of such synthesis should *arise new world*

outlook revaluation of the past, be generated a non-traditional way for solution of the problems of the present, and a deeper view of the future should develop. The choice of the world outlook and ideological platforms for research of the problem of social organism is the following step on a way toward accomplishing the above-named general purpose.

1.2. The world-view and ideological aspects of the social world study

1.2.1. Substantiation of the world-view approach to the study of the social world

Social life, although it is a form that unfolds at the macro level, has a “triune “ causation. At the same time the source of its self-unfolding (trigger mechanism) is hidden within the micro-level processes, 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. It should be obvious that without consideration of the most common issues problems of formation and functioning of the world, the problem of the social organism cannot be solved professionally.

In order to implement the philosophical reflection, and even more so, to construct a theory of noosociogenesis, it is necessary, if not to develop a fundamental theory, then at least put forward a working hypothesis of the universum. And it is the task of science as a social institution of austerity and consolidation of the era

thinking. Thus, it will give us the key to the whole nature and the Cosmos as well. Philosophy is to provide reflection of the fundamental substance, that is, to explain the nature of the universum.

For this we need to rethink the place and function of man in the evolution of nature. Cosmic matter and energy having formed the biological basis of man as a living being, laid down the prospect of his unlimited social development.

Therefore, any form of state or public institutions that we want to put into practice would inevitably have to be consistent with the need to intensify the production process as an objective reason humanity needs for self-unfolding of the universum, including, of course, a process of creating the artificial intelligence capable of stabilizing and increasing the latter one without limits. However, in the field of knowledge there was, in our opinion, dramatic situation. Its origins consist in the fact that philosophical thought while serving the science seemed to spread out through the tree of life, lost its wholeness, and ceased to be philosophy in the strict sense of the word. It follows directly from the fact that humanity has lost the general dialogical approach to solving the strategic problems of social development. "It seems – writes V.V. Nalimov about philosophy – that it has ceased to evolve; it has ceased to be the core of ideological culture; it has become nothing but the commentary of what has been said before – not only in our country but abroad too. The thinkers from the West, with who we have had chance to meet the last few years, share this opinion"⁷.

The planetary crisis of culture has made the situation in this area even worse. There is ongoing confrontation between the Eastern and Western cultures; sharing the same object of research they cannot find a common language.

This also means that the universal culture still remains split into two parts. The civilization born of the culture that had arisen back in

⁷Налимов В.В. В поисках иных смыслов. – М.:Издательская группа"Прогресс",-1993.-С. 95-96.

Athens, Jerusalem and Rome comes to end. Although in Western culture as the problem “consciousness – matter” as a philosophical issue remains open, we observe the maturation of breakthrough into the unknown; something that not so long ago was simply unthinkable. It ought to be noticed and adequately appreciated. To appreciate the processes taking place in Eastern culture is more complicated thing, as we are less familiar with them.

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. 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 I. A. Safronov who has suggested perspective approach for comprehension of unity of a person with the nature and Cosmos⁸. For

⁸Сафронов И. А. Человек и Вселенная: философско-методологический аспект //Диссертация на соискание ученой степени доктора философских наук в форме

this reason, for nearly eighty years, despite the obvious realities we have been expecting the state to wither away.

Available philosophical and specific scientific literature is devoted to analysis of various aspects of man and society's life, as a rule, without considering their place in a general process of the Universe evolution. Thus, the currently predominant "differentiated" approach to the study of the second nature finds its reflection in differentiation of knowledge about it. Elaborating upon sense of life issue, "exposure of an individual to eternity" closes, mostly, on society without examining the role of a social form movement in the Universe.

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. Recall that the essence of it lies in the "opposition" of substance and spirit. However, now it has turned to us its different side. Problem of clarification of primacy of origin of oppositions is transformed in necessity of conceptualization of them as integrity. We believe that only through comprehension of attributive properties of integrity the nature and characteristics of the social world can be explained.

It is qualitatively different situation. It has been brewing for along 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". 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. This allowed him to note the internal contradiction of the notion "ego": on the one hand, every "Self" exists as something in – itself – reflected, absolutely unique and distinct from another, with a separate identity; "the other -Self" is completely universal, absolutely continuous, not interrupted, a common essence for all people"⁹. Both "selves", as G. Hegel noted, form a single identity, and immanent conflict is a struggle between them.

F. Engels categorically denies the possibility of existing of parapsychological phenomena ¹⁰. 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 XX-th century success of unorthodox natural science caused urgent necessity to revise the ideas about correlation of substance and conciseness had been established in materialistic worldview. 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 forces¹¹. 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 XX-th century the scientific method allowing to begin investigation of complex self-organizing systems with unlinear inverted connections (thermodynamics of irreversible

⁹Гегель Г. Философия духа. – М.,1977. – С. 240.

¹⁰См.: Маркс К., Энгельс Ф. – Соч. – 2-е изд. – Т.20. – С.263-283.

¹¹См.: Циолковский К.Э. Грезы о Земле и небе. – Тула,1986. -С.300-322.

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, multicriterion optimization and etc. However, modern social philosophy does not take them cautiously at all.

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.

For the study of social systems, it is extremely important to use methodological potential of biological autopoietic theory, enriched with the ideas of self-reference, that is, it-selfness, and self-relatedness. This closeness is manifested through absence of causal relationships as the unequivocal response to input actions. The environment only simulates a change within the structure of social systems, giving rise to bifurcation, the outcome of which is determined by the level of complexity of the structure, and is essentially unpredictable. N.N. Moiseyev refers to these phenomena as the loss of the system memory¹². It can be said that such systems are lacking “inputs”.

¹²См.: Вопросы философии. -1992. -№11.

The signals that cause systems' self-change emerge within the system itself. Their response to the same, from the observer's standpoint, environmental impact may be different, and, generally speaking, cannot be a reaction at all. Such systems are unobservable by essence, not only due to the incompatibility of the observer and system cognitive domains.

The methodological tools should be formed with the expectation that the social systems themselves generate their own internal regularity. Recursive subsystems interaction creates a dynamic landscape, in synergy called an attractor. The fluctuations of the medium conditions that trigger structural changes in order to preserve the organization, and within the range conditioned by this requirement, the system continuous synthesis of their own behavior, which is nothing but the natural drift of the social system.

Perception of autopoietic social system places priority on the goal of the organization preservation. Under conditions of the present stage of social development the problems of profit and growth in turnover fall by the wayside. This means that today, actually not so much the extension of the planning horizon and strengthening of social systems management is topical as a deep conceptual change. Its essence is the abandoning by researchers the unidirectional deductive competitive and hierarchical thinking, typical for industrial type of development, and transition to the spontaneously operating information type. It is necessary to understand and accept as a guiding life principle a new type of causality – the so-called free causality.

Our methodological thinking must not only formally recognize the legitimacy of the apparatus of cybernetics as a means of studying the social body, but also the urgent need to apply the ideas of so-called alternative cybernetics that began with U.R. Ashby's works, who in 1956 identified isolation, resistance and survival. This cybernetics focuses on a holistic perception of the behavior of complex systems as the coordinated interaction of its parts. The autonomy of such systems is manifested through particular

dependence on the external environment. Identification and control of such systems is possible only when the integrity is maintained. This area is now referred to as the second-order cybernetics. It is characterized by presence of positive feedback, reinforcing minor deviations resulting in morphogenetic evolutionary mode of behavior that changes the structure. The advantage of negative feedback in the systems of common cybernetics usually leads to a morphostatic mode preserving the structure.

It seems that now because of adaptive inferiority we find ourselves at the stage of our world destruction. We have neither the experience nor the intellectual tools to understand the inner laws of social systems. Recognition and identification of self-organizing tendencies as well as the autopoietic aspiration of systems to survive can be a life-saving step in a proper direction.

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. 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 XX-th 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) ¹³.

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.

Already in the elemental form of electromagnetic interaction, which is a contradictory relationship between the two microscopic objects – material (electron) and immaterial (the photon) – there is the possibility of “separation”, which is realized through the fact of a single interaction process splitting. This refers to a split in electromagnetic radiation and matter. This occurs at a certain stage of evolution of the universe.

This dichotomy makes the process of formation of a specific level of the universe – namely, macroscopic, when organization of material objects takes place that finds its manifestation in the formation of the atom nuclei, and then – molecules and intangible objects that manifest itself through social processes and their specific products.

¹³ЯнковМ. Материя и информация. – М.: Прогресс, 1979. – С. 45.

Separation of substance and electromagnetic radiation is also a prerequisite for the formation of galaxies, stars, planetary systems, including the earth, on which about three billion years ago life emerged, and therefore a cosmic prerequisite for human existence. Moreover, the condition of our existence serves not just the fact of “polarization”, but also quite certain proportion of radiation and matter. This “balance” is about 10^9 :1 in favor of radiation (measured by the ratio of the number of photons, the radiation energy quanta to the number of protons and neutrons).

We can hence assume that the world of substance is just a barely perceptible ripples on the surface of the ocean vacuum that fills the universe and on a colossal scale is filled with energy. The energy density of the vacuum fluctuations is enormous – about 10^{95} g/sm³. For comparison, the density of nuclear matter is 10^{14} g/sm³, and the density of water – 1 g/sm³.

However, despite the extraordinary explanatory potential of this point of view on the origin of the world, it is not all that simple as it seems to its proponents. The main problem was that the image of the world, built by the classical natural science, proved to be totally spiritless. The contradiction between a tiny microcosm of man and almost limitless Cosmos was striking, and with the beginning of the era of the noosphere it became unacceptable.

Subsequent non-classical and post non-classical stages in the development of science did not significantly change this situation. Unsolved within its framework problems accumulated in various fields of natural science intensified researchers’ search of an idea of a universe other than the Physical one.

Thus, the failure to get a consistent classical view and to prove something that was once credible became the sad truth. Sometimes it seems that the positivist rejection of the very intention to understanding world became the only interpretation capable of competing with the classical interpretation of science. Hence, it is natural to expect from here two negative consequences – theoretical

uncertainty and practical helplessness of the world social science – to follow. The first of them, according to materials of the XII World Congress of Sociology, reveals itself in the fact that because of the lack of clear understanding of the “social reality”, as well as the meaning and the method of its rationalization, social cognition has a pronounced relativistic nature.

The majority of its members believe that there is no need to strive for a sociological theory to explain adequately the diversity of ongoing social processes. President of the International Sociological Association T. K. Oommen stated that sociology needed consolidation of approaches, concepts, cultures, lifestyles and mindsets, not the integrated theory for the whole world. The Thirteenth Forum of Sociologists added almost anything to this. In practice, this means that today, in a majority, according to the opinion of the researchers, spontaneously occurring social processes, even in theory, cannot be opposed to reasonably organized social life of people, because there is no way to know, even in principle, the objective laws of the social world self-development.

At the end of the XX-th 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, neovitalizm 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 sequences 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 value¹⁴.

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. The same idea is also energetically supported by L.V. Leskov¹⁵.

To ground the Semantic Universe it is important to underline the content value or statistic value of information. Using the works of Frege and Cherkha in a field of mathematical logics as a foundation¹⁶, 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

¹⁴См.: Рассел Б. Почему я не христианин.- М.,1987; *Философия и мистика // Новые идеи в философии.* -М.,1991.- С.111-122.

¹⁵Лесков Л.В. Семантическая Вселенная // *Вестник Московского Университета, Серия 7, Философия.* -1994. -№2. – С.3-18.

¹⁶См.: Кондаков Н.И. *Логический словарь – справочник* – М.,1975. – С.553.

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".¹⁷ 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, according to the 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"¹⁸.

¹⁷Франкл В. Человек в поисках смысла. – М.,1990. – С. 285.

¹⁸Вернадский В. И. Научное мировоззрение //На переломе. Философские дискуссии 20-х годов: Философия и мировоззрение. – М.:Политиздат,1990. – С.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 understood 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 reproduced¹⁹. Here we are fixing only the fact of existence of the ether, without commenting other nuances of the used thesis.

¹⁹См.: Маркс К., Энгельс Ф. Соч.- 2-е изд.- Т.23.-С.46; Чинакова Л.И. Социальный детерминизм: Проблема движущих сил развития общества.- М.:

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.

It should be noted, however, that the philosophical definition of matter is already overburdened in terms of content to the extreme. So, the Marxist philosophical dictionary lists the following forms of matter: inanimate nature systems, biological systems, people, society²⁰.

If we extend this definition and include meon in it – obviously, within such approach, it is not a difficult task – it is necessary to bear in mind that this is a very unusual form of matter that does not contain anything of actual material, but endowed with such paradoxical properties as having interpersonal and even cosmic consciousness. In other words, the matter in development goes beyond its own “physical” frame.

V. Nalimov and Zh. Drohalina in the work *The 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”²¹.

It is important that information theory regards man as an active producer and carrier of sense, since he constantly changes his

Политиздат, 1985.- С.25.

²⁰Философский словарь. – М.,1991. – С.253.

²¹См. :Налимов В.В., Дрогалина Ж.А. Реальность нереального. Вероятностная модель бессознательного. – М.: Издательство “МИРИДЕЙ”, АОАКРОН, 1995. – С.93.

system of values through ongoing interaction with the outside world. Therefore, he can be regarded as a very special living text, continually reinterpreting himself. Thus, the Ego – it is rather not a subject, but a process; this constitutes (in a large time scale) the illusory nature of the individual.

You can also talk about the semantic multidimensionality of the individual. In this case, separate components of an individual are correlated with each other. The simplest example of the multidimensional personality's manifestation is a continuous internal dialogue with himself. A more interesting example – it is now widely discussed in psychiatry idea of the multiple personality, which can bind as pathological manifestations and creative activity.

Thus, the classical science, the mythical science of a simple passive world today is the heritage of the past. Deadly strike was triggered not by criticism on the part of philosophers, or the empiricists humble refusal from attempts to understand the world but the internal development of the science itself. After it the transformation of philosophy follows. Although, it should be the other way around. And from the ruins of our modern culture, apparently, as in the days of the Renaissance, have already raised the seeds of a new philosophical culture, designed to ensure the effective development of a planetary humanity in the third millennium.

The above integration is possible in principle, as the physical and semantic universes are versions of one and the same substance – the quantum vacuum. In this model, the universe resembles the Möbius strip. The comparative ontology of two realities – physical and psychological – was done by V. Nalimov and Zh. Drogalina in the work “The Reality of Unreal”. They conclude that “our system represents all manifestations of life, including man – every man in its individuality,- is only a selective display of the semantic field, which can be described as the Semantic Universe. If the selectivity disappears and we face a uniform distribution of the probability

distribution function that defines the being, then the Semantic Universe goes into semantic vacuum. But the semantic vacuum is connected with us: both functions of distribution the selective and uniform functions are built on the same set of elementary events. Fluctuations of semantic vacuum ... preserve our ability to interact with it"²².

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, Tylykh and others).

Since man is one of the possible states of the semantic field, he has the ability to freely move in and out of it. Special symbols termed in psychological literature as archetypes serve as the means of inclusion of a man into the semantic field. They can turn into something similar to virtual particles. This opens the possibility of human interaction with semantic vacuum. Here, as in case of physical plane, any particle continuously emits and absorbs any type of virtual particles. What is happening here can be described as continuously flowing fluctuations of the probability distribution function that defines an individual in the semantic field.

In view of the above, legitimately put forward a working hypothesis that any observed reality is a product of the quantum vacuum self-unfolding; on its exit from the base, bifurcating in the material and spiritual components (fields) that make up a single substance-semantic space of the Universe. We, thus, proceed as once recommended P. A. Florentsky, who wrote: “It is necessary to have at least one point of human activity where a visual unity of the two poles would be given, there is an undeniable incarnation of the sense or that is the same – an undeniable spirituality of things”²³.

²²См.:Налимов В.В.,ДрогалинаЖ.А. Реальность нереального. Вероятностная модель бессознательного. – М.: Издательство"МИРИДЕЙ", АОАКРОН,1995. - С.101.

²³Флоренский П.А. Из богословского наследия // Труды Московской

Despite the fact that the information flow between the world of meon and the world of matter have both way direction, the researchers suggest that it is the information pressure from the semantic space of meon that defines the direction of evolutionary processes of animate and inanimate nature²⁴. By this circumstance we explain the viable nature of development, and ascent from simple to complex. Suffice to recall informational pressure on the Soviet Union from the capitalist world constituting the essence of the Cold War.

In accordance with this criterion, **for distinguishing between these worlds there should be such type of fundamental interaction, which is the basis of their properties and laws.** So, in our opinion, fundamental interaction constituting the inherent nature of the universe is **inter- transition of material and spiritual.** In addition, they, as the ingredients of the same substance, not only mutually transit into each other, but they also move from the micro- through macro- to mega-level and back.

Self-propulsion of the universe as the foundation of all things, therefore, it has horizontal and vertical components. The horizontal component in the self-movement of the universe is manifested in inter-transitions of the material and spiritual, and back at the micro-, macro- and mega-levels. The vertical component displaces itself in transition of interacting material and spiritual ingredients of the three above-mentioned levels, due to the self-unfolding of deeper phase vacuum qualities. Since moving into these areas is carried out at different speeds, the movement trajectory is converging and unfolding spiral.

It's amazing how slowly theoretical human thought realizes the dialectical relationship of material and spiritual. The fact that in the materialistic study the material and spiritual foundations were considered as contraries excluding each other signifies nothing else

Патриархии.-Вып.17. – С. 103.

²⁴Лесков Л.В. Семантическая Вселенная //Вестник Московского Университета, Серия7, Философия. -1994. – № 2. – С.11-12.

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.

There are a number of arguments in favor of the adoption of the fruitfulness of this ideological foundation for building the noosociogenesis theory. Here are the most important ones.

The first argument is that many objectively established in recent years scientific facts force to review existing presentation of the material structure of the world and turn the ideas of thinkers who defended an alternative point of view. Today, one can no longer bypass with the profound philosophical silence the most important discovery that has made an impact on the scientific outlook of the late twentieth century, the essence of which lies in the fact that “material particles can be created out of pure energy, and again converted into pure energy in the reverse process”²⁵.

The second argument is that it has received support in the scientific community. The original version of this hypothesis recently put forward V.V. Nalimov who offered to consider a multiplicity of meanings, existing simultaneously and independently from the world of matter, as the semantic space. Its merit lies in the fact that, unlike other authors, he was able to give to this hypothesis, the form of the mathematical theory.

S. B. Krymsky points out the legitimacy of the existence of the unity of being and mind in noosphere too; he writes that “instead of the dilemma of choosing between monism of matter or spirit, their complex mediation in certain ranks of reality emerges – from spontaneous extra-human objectivity to the virtual being objectified thought forms. In the latter case we are talking about a special type of reality that occurs in the computer – simulation systems”²⁶.

²⁵ Донченко Е.А. Социетальная психика. – К.: Наукова думка, 1994. – С. 21.

²⁶ Філософська і соціологічна думка. – 1996. – № 3 – 4. – С.106.

The third argument is related to the fact that the classification of physical theories proposed by M. P. Bronshteyn shows that all possible physical theories are described in the coordinates of the three fundamental constants – gravitational constant, Planck's constant and the reciprocal world's speed²⁷.

If to these three dimensions to add numerical meanings axis, there is the possibility of a common methodological approach to the description of the dimensions of our world, including the phenomena of consciousness. Interestingly, zero of coordinate system will be the axis of the senses that corresponds to the particular case of the conventional material universe.

The fourth argument is that it is time to move from a monistic view of the world and nature to a dualistic one, in order to avoid abusing of philosophical material as well as the results of development of natural sciences in the philosophical issues. It is necessary to make the transition from black-and-white vision of variants to a multi-color palette of colors and shades. Otherwise, the life pattern will remain gray and bleak.

The fifth argument in favor of the recognition of the above constructive inter-transition of worlds, we see that the world philosophy has long been attempting to include the consciousness into the picture of the physical world. It is based on this hypothesis, such philosophical trends as pantheism, hylozoism, esoterism, and others. Some researchers point out the presence of the spiritual element in such material particles like atoms and crystals²⁸.

Finally, *the sixth argument* – ontological. We just know a case where the material ensures its quality through opposites. It is the magnet whose contrasts are present as different poles. And, if you look at the original substance, by analogy, nothing prevents in

²⁷См.: Окунь Л.Б. Фундаментальные константы физики //УНФ. -1990.-Т.165. – №8. – С.177-194.

²⁸См.: "Дух в атоме" (Davies and Brown, 1989), "Сознание атома" (Бейли Алиса, 1994), "Закон синархии и учение о двойственной иерархии монад и множеств"(Шмаков В., 1994) и др.

reality the material and spiritual co-exist in the same form. This hypothesis could potentially contr-act only mechanistic materialists, but life if not rejects, then significantly alters their ideological basis.

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”²⁹.

The last remark is especially valuable, since often a contradiction is considered as a contradiction of the subject in different ways. This approach does not allow the main thing – understanding the universe in its necessary development and self-movement. Such understanding is possible only when the conflict is perceived as a contradiction, taken “in the same relation.” The thing considered in different relations does not cease to be “abstract identity,” which, as G. Hegel points out, “is not yet the vitality.” Just due to the fact that “the positive in itself is the negative; it goes beyond itself and starts to change”³⁰.

This inevitably leads to modification of controversy, previously considered to be antagonistic, between materialism and idealism, which at the same time, but with different epistemological positions, studied the social world with a particular view of the social organism, of course, as it is an integral part. At the ontological plane – the adoption of this hypothesis is the elimination of the

²⁹Гегель Г. Наука логики. – М.: Мысль, 1970. – Т.1. – С.31.

³⁰Гегель Г. Наука логики. – М.: Мысль, 1970. – Т.1. – С.31.

epistemological gap between the world of man and the universe, the micro- and macro-cosm.

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.

It is necessary to recognize the integration natural, and on this basis to offer own version of the philosophical approach to solve the problem under investigation. This is due to the fact that a qualitatively new target has required other, than the current dominant ideology, vision of the world. It happens whenever the explanatory power of the existing philosophical systems is exhausted. The increase of knowledge about the subject of investigation, we hope to receive by taking a look at it through another epistemological prism, creatively applying the tools and the knowledge of more advanced technology, formed by world materialistic philosophy. This is the *firstly*.

Secondly, the process of transition to the new outlook is subject to strict guidelines. It all starts with a group of people, who already are carriers of the new outlook appealing to their hearts. Under the dominance in a society of a very different values such resonance is possible only in people with the most unclouded, the brightest and purest ideational values. Spiritually, these people are very similar; they constitute the “pure group”. When public need arises, this group begins to move and become the center of the crystallization of a new world view.

The emergence of “pure group” resembles the birth of a new “body”- attractor – to perform a specific system function, vital to the ethno-social organism. Fortunately, the body as the ethno social systems are extremely reliable, so you always find about one percent of people born with the potential ability to work in the spiritual sphere of information for the common good, – as points

out, for example, the leading expert of the Center for the study of information problems of territories, National Academy of Sciences of Ukraine, I. Kaganets³¹.

Thirdly, we understand under whose fire and criticism in this case we expose ourselves. But, we repeat ourselves, that without changing the existing philosophical approaches, the problem of the development of the social organism cannot be solved. In connection with this philosophical approach, synthesizing the substantial foundation of the world is a logical step, as the researchers applying the old approaches to the problem, even do not try to put it, to address social science.

Fourthly, the criterion of truth here, as always, is the practice. Who is right, the following presentation will show. If we manage to get out of the ideological and methodological deadlocks and build a consistent logical structure of the organic type, then, the selected ideological approach will be considered to be correct and reliable. Otherwise, everything ought to be started again.

Thus, the put forward hypothesis about the higher ontological unity of material and spiritual principles in self-unfolding of the universe opens a qualitatively new perspective on the theoretical explanation of the riddle about origin and functioning of the social world. They are connected with the fact that only the realization of cosmic options for the development of humanity guarantees the possibility to find the correct strategic path of becoming self-unfolding mechanism of the cultural world, *the backbone factor of which is undoubtedly the human person*. And we still are to deploy the philosophy of human personality as a part of a much larger in its evolutionary possibilities than the whole – the social world.

Therefore, we are faced with the need to seek a positive ideology – the ideology of world civilization, which would disclose the cosmic orientation of earthly humanity. At the same time, we emphasize that the idea of the cosmic nature of life as a natural

³¹См.: Финансовая Украина. -1996. – 29 октября

stage of self-organization of matter is not identical with the well-known hypothesis of S. Arenius' panspermia.

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 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*. This requires practical use of the idea of re-integrated substance for a comprehensive review of the most general laws of social form of self-movement of the universe.

1.2.2. The ideology of the social world comprehension

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"³², than *the integrity of ideas (semantic filters) underlying our endeavors to begin recomprehension of social phenomenon should be considered as ideology of this investigation. In other words,*

³²Философскийэнциклопедическийсловарь.-М.:Советскаяэнциклопедия,1989.- С. 206

ideology is a means to include an individual into the spiritual world.

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 the XIX-th 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.

This simple fact is that if the former socialist countries with advanced academic science still do not have a changed concept of national development, then the previously cultured in the USSR materialist ideology fails to achieve the general goal of the present study. This conclusion should be taken as a sentence for old ideology for two reasons.

Firstly, in the former Soviet Marxist ideology it has undergone significant changes. It lost contact with materialistic foundation, on which Marx and Engels built, and gradually transformed into a deadlock apologetic direction, named marxocentrism. As V.S. Barulin rightly points out: “The essence of the socio-philosophical direction was the fact that the social philosophy of Karl Marx – historical materialism – was seen as a kind of matrix for the initial consideration of any other social philosophical current, the past and present one. Social-philosophical direction that marxocentrism put forward its assessment criteria of social and philosophical currents”³³.

Since these criteria – materialism, a reflection of class interests, scientific approach – are nothing more than a product of social and philosophical reflection of Karl Marx, and they were on top of ideological installations for the materialist trend in the world of philosophical thought. All other areas were recognized, within the borders of the USSR official philosophy, unscientific.

³³Барулин В.С. Социальная философия .Ч.1: Учебник. – М.: Изд-во МГУ,1993. – С.5.

We agree in many respects with the other V. S. Barulin's comments about negative effects of marxocentrism. But when choosing a study of the problem of the social world ideology, it is important that progressive, of course, for its time, ideology of the study of social reality is gradually degraded, and at the end of the twentieth century led to the crisis of the social system built on that twisted ideological basis of Marxism. The latter ended in a fiasco, due to the fact that his supporters tried to extend its heuristic properties to the processes that needed other ideologies to be explained by. Within the boundaries of "its" competence, for example, to explain the role and place of the material factor in a person's life, it was and remains indispensable. Thus, even it is even increasing its value, despite the fact that the range of application is reduced exactly halfway.

About how far this artificial ideology penetrated in the intellectual production of the modern period, evidenced the existence in the past such disciplines as "Marxist-Leninist philosophy," "Marxist-Leninist sociology" and others. The practical result of it was the crisis of the community of socialist countries, built on the "scientific" principles of historical materialism, while at the time there is a steady development (we are not talking here about progressive development) of the so-called capitalist world, guided by "unscientific" ideology. If we judge the cultural and historical process of socialism as outlookers, then it turns out that someone deliberately led the scientifically-guided community to the fatal end.

Thus, the philosophy of the former Soviet Union could not conduct an objective analysis of the current social practices, to formulate recommendations for the correction of the political course of the country. Z. Brzezinski not accidentally in the article "The Cold War and Its Consequences" called strengthening of the crisis in philosophy over the 1979 -1991 period one of the main reasons for the defeat of the USSR in the ideological confrontation to the West³⁴. And this is true, because in theory for all the years of

³⁴См.:Константы //Альманах социальных исследований. – Херсон: МГНПП "Взаимодействие",1994. – Т.1. – №2. -С. 16.

practical construction of socialism “Soviet philosophical thought did not managed to put forward a single solid idea, which would play a revolutionary role in the development of natural, technical and social sciences”³⁵.

Secondly, we feel that time has come to move from totalitarian ideologies that serve as a justification for murder, to building ideology. It is well known that even in Pascal “Provincial letters” indignant casuistry of the Jesuits, permitted the killing contrary to the Christian commandment “Thou shalt not kill.” And on the tables of the twentieth century it was written just the opposite – “Kill”. Camus in “Revolt of Man” traces the genealogy of this maxim of modern ideologies. Over the past three and a half millennia the entire civilized world has lived without war only 230 years.

The ideology of militant materialism is inherently aggressive, because it requires to reshape the social life in favor of a class, even if the class of workers. It’s not much different from the desire to reshape it in the interests of any nation or party. Two world wars thunders – a clear confirmation. Today mankind is more than ever employing self-destruction on a planetary scale. Ghost of a third world war even if somewhat faded after the crisis of the late 80’s – early 90’s of this century, but has not yet disappeared.

On the basis of these two considerations or limitations, since it can be regarded as constraints, we have formulated a method of operating a theoretical material available to provide implementation of the general objectives of the study – to explain the social life of a planetary humanity.

So, we endeavoring by means of philosophical tools to transcend in the XXI-st 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

³⁵Орлов В.В. Какой должна стать философская наука? //Диалектический материализм: вчера, сегодня ,завтра/ Материалы Всесоюз.конф. /.-М.: Моск. отд-ние филос.о-ва СССР, 1989. – С. 10.

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"³⁶.

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

³⁶Мамардашвили М.К. К вопросу о материалистической схеме анализа сознания (по работам К.Маркса) //Социальная природа сознания. -Вып.1. – М.,1973,-С. 33-34.

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"³⁷.

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" system"³⁸.

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 XX-th 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

³⁷Богданов А.А. Всеобщая организационная наука. Тектология.-М.,1989. – Ч.1. – С. 135.

³⁸Духовное производство: Социально-философский аспект проблемы духовной деятельности. – М.: Наука,1981. – С. 142.

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"³⁹.

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 a new image it is necessary that qualitatively different ideological directives should be employed.

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. ***The leading ideologema of this research consists in that social organism is a field form of life, proceeding in an organismic form.*** In addition, it is a specific part of the universum, substance transformed in information, more precisely in knowledge due to attributive properties of man.

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

³⁹См.:Налимов В.В., Дрогалина Ж.А. Реальность нереального. Вероятностная модель бессознательного. – М.: Издательство “МИРИДЕЙ”, АОАКРОН, 1995. – С. 42.

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”.⁴⁰

In other words in the process of investigation we have to produce in an ideal form a definite system of really existing relations. The only relation the scholars recognize is “man”-to-himself attitude and that is why for them all realistic relations turn into ideas”. In addition, more precise definition of relation as the one “that philosophers call idea” is given. 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

⁴⁰См.:Маркс К., Энгельс Ф. -Соч. -2-е изд. – Т. 3. – С.100.

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 world generating 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 ...”⁴¹.

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.

⁴¹ Ленин В. И. Полн. собр. соч. - Т. 29. - С. 321.

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 world generating 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 different schools and trends, into the organic

wholeness is perspective and will be typical for the development of philosophy and science of the XXI-st 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 of the 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”⁴².

It is this kind of production in which cultural relations play the same system-forming role as production in the sphere of material production.

It is important to see that the ideology of this study requires a synthesis of materialism and idealism in the organic unity. We were led to such idea by the complexity of the problems that must be addressed to optimize the social life of a planetary humanity. And in general, apparently, the synthesis of ideas of different schools of developments and trends in the organic unity is promising and will be characteristic of the development of philosophy and science of the twenty-first century.

To continue the study of the social organism, it is necessary to select the methodological means of converting a raw material and to present them in the form of cognitive-instrumental complex. This is, actually, what is the next on our agenda here.

⁴²БоголюбоваЕ.В.Культураиобщество. – М.,1978.- С.209

1.3. The cognitive-instrumental complex of methodological means of the social world comprehension study

1.3.1. The instrumental complex general characteristic

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 latter 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 noumenal 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 macro-level with results of macrolevel investigation possible. It is the motion of the notions in philosophic investigation

that constitutes the essence of the latter one, since logics underlying such new system of notions is going to reflect the logics of self-evolving of the social world.

It turns out that in the course of the study some concepts 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 world are studied and defined in the most general form. Mastering the most general issues of the social phenomenon philosophers elaborate theoretical, methodological, worldview, ethical, value and ideological aspects. The problem of the social organism is not represented as the independent one. Social world is still 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 explanation of a field form of life is given a particular emphasis, because it is here, where the structural and dynamic aspects of the social phenomenon 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 phenomenon received by different sciences.

But it doesn't mean that the general theoretical comprehension of the category “social world” 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 pain taking 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.

Precise and profound logic study of the concept of social world as a field form of life 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 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.

At the special scientific level empirical investigations of different concrete – scientific aspects of social phenomenon takes place. By this we mean sociological, political-economical, 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.

Many researchers point out the difference in the above-named levels. But relation between the possibilities of philosophic comprehension of the field forms of life 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 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 philosophic premises by interesting facts, it cannot enrich them with new views, since it is not discovering in reality, if basic facts of other branches are also discovered in a 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"⁴³.

Unfortunately, we still are lacking the material accumulated by natural sciences and needed for the elaboration of the concept of a field form of human life. It is connected with the fact that natural sciences cannot begin the study of the phenomenon of social phenomena, 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 field 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 world.

Thus, to select the means of research we take into consideration experience of employing the categories of natural sciences, accumulated by morphology and physiology and other special sciences, studying the field as a special case of the universe state.

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

⁴³Дюркгейм Э . О разделении общественного труда: метод социологии.- М.: Наука, 1991.- С.524.

facts are supposed to be studied as the **thing of the field origin**. 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 that is acts through the field.

In other 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"⁴⁴. 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 cannot be obtained by the bare desire, some intensive efforts should be

⁴⁴Там же.- С. 394.

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 conformed to their nature”.

Thus, 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 the 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.

From philosophic aspect, to achieve the main aim of investigation – elucidating the nature, essence, and contents of social world – 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 world.

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 world generating substance.

That “inner movement” of the phenomenon appears, as you know, “modification” of its nature.

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.

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 the social world.

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.

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 world. 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 judgments we have to form regarding a subject"⁴⁵.

Thirdly, above named apparatus supposed to provide an access to account for the nature and mechanism of vital activity of

⁴⁵Кант И. Критика чистого разума.- М.:Мысль,1994. – С. 430

organism as a coherent system. The shortage of theoretical researches on the problems of the social field 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.

1.3.2. The epistemological analysis means

A thorough examination of means of genetic analysis in this study is due to the fact that the existing approaches to the explanation of the origin of the social world suffer from a common drawback. Researchers tend to be especially delicate about this moment and do not consider it, referring to the simple fact of its generation by human activity. This is true, in general, as the original premise of the derivative nature or artificial origin of the second nature substantially obscures the question of the nature, essence, content, form and manner of functioning of its self-development. At the same time, it is well known that the more accurate and deeper epistemologically developed basic category of research is, the richer its results.

Heuristic capabilities allow the genetic analysis to clarify its basic function in this study. It seems that in this case it is to explain the genesis of social reality, based on the natural process of self-unfolding of the universe. In this sense universe serves as the organizational form of the harmonization of the coexistence of several types of worlds: the physical, spiritual, social and otherwise, if such already exist or arise later in the cosmos.

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 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 world 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 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 time⁴⁶.

So, goal of philosophy is to elicit the social "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 field form and mutating under the influence of process of spontaneous self-evolving of the fundamental substance of the Universe.

Therefore, the social world 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*

⁴⁶ГегельГ. Эстетика. В 4-х томах. – М.: Искусство,1968. – Т.1. – С. 131

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.

Thanks to it only, the attempt can be taken to reproduce the process of generating a second nature. The degree of complexity of the case can be judged by the difficulties encountered by researchers, such as Prigozhin's school, in explaining the means of generating synergy of the physical world.

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”⁴⁷.

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 displaying 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”⁴⁸.

The authors give a definition of self-organization: “Self-organization refers to the ability of the system to stabilize some of the parameters by means of a streamlining of its structural and functional relationships, in order to counter entropy environmental factors.” So in the foreground, there are the external influences. But, nevertheless, is it possible to reduce the essence of self-organization only to the parameters stabilization? Where are the selection and accumulation of information, improving the reliability and survivability of the system, its further development, which leads to self-improved system, to the emergence of new structures and self-organization? This is the basis for explaining the generation by social organism other organisms.

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, reproduced 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

⁴⁷См.: Материалистическая диалектика. В 5т. /Под общ .ред. Ф.В.Константинова, В.Г.Марахова. – М.: Мысль,1983. – Т.3. – С. 160-163.

⁴⁸Там же. – С. 160-163

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"⁴⁹.

The analysis of key words of above given definition proves that the process of self – organization of the social world 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 field 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 70s, 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"⁵⁰.

⁴⁹Философский словарь. – М.:Политиздат,1989. -С. 591

⁵⁰Петрушенко Л.А. Единство системности, организованности и самодвижения.-М.:Мысль,1975. – С. 146

However, postulated by L. Petrusenko ideas didn't find their reflection in the conceptual apparatus of philosophy of 80–90s of the XX-th century.

In the light of “underinvestigation” 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 of 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 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 external⁵¹. Elsewhere 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 mediation. But in such case life also should be defined by means of the unity of material and spiritual as the principle reason of the Universe origin. As mentioned above, the

⁵¹ГегельГ. Наука логики. – М.:Мысль,1972.-Т. 3. -С. 275.

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 subjectified 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.*

Dialectical integrity of the objectified and the subjective material, of course, involves the well-known differences between them and between their structural elements. So here we have to look for the difference between subjectified and objectified forms, both the first and second natures during all subsequent logical analysis.

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.

Firstly, the formative process of the social world is a universal, substantia land total, its internal process and, therefore, it has only what already exists in nature, therefore, is nothing new in it what is no longer there. For us, this observation is extremely important.

Structurally it is divided into three relatively independent processes:

a) interaction with the environment, nature; b) interaction inside of the body; c) the generic process as the interaction between the first and second. If a generic process is considered in relation to the man, a body acts in this moment as a target and a means, it has the action of realisation. External product is necessary at this only in order the body could get together and come back again to self-production.⁵²

Secondly, social world itself only exists as reproducing itself, with its functional elements working against each other, thereby serving each other; they exist only in interaction with each other. These results in the destruction of consumed, its relegation to lower forms; at this, its converting is done through transformation into opposition, and it has certain limits. During the formation the decomposition of its unity into three sub-processes takes place; each of the three creates own product. They must be distinguished by the number of processes: a) for purely internal consumption; b) to be used externally; c) as a neutral one to be ejected into the environment.

Thirdly, the social life is organized and supported only upon external products. This process should be carried out continuously as an organic part of the micro-, macro- and mega processes. In this regard, for effective explanation of the origin and nature of the social phenomenon, it is necessary to resort to the laws of synergy. 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

⁵²Гегель Г.Энциклопедия философских наук.-Т.2. Философия природы.- М.:Мысль,1975. – С. 444; 466 и др.

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.

This is largely contributed by the science of synergetic, conceptually established by the mid-80th of this century; it revealed the versatility of moment of self-generating of various elements of our reality of the substantial base of the universe. I. Prigozhin's works on the theory of irreversible processes in open non-equilibrium systems led to the award of the Nobel Prize in 1977 in Chemistry. In these works, in contrast to the cybernetics, the emphasis is not on the control processes and the exchange of information, not on functioning of the system but on its structure, on the principles of building the organization under the terms of its origin, development and self-complication.

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 form creation 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 nongenotropic 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. A modern interpretation of the term “chaos” is significantly different from the conventional understanding of the chaos as the maximum entropy. In synergy, for example, the chaos is associated with the concept of randomness,

with a chaotic variety of fluctuations in a complex system, chaotic variations of some parameters. At the heart of this chaos might be the active principle, and in certain circumstances even a single deviation, low impact of a parameter can become essential for macro-process: new organization can develop. It has a promising treatment in the sense of chaos, which was given to it by A. F. Losev.

The word “Chaos” (*Gk. Chaos*), in his opinion, contains the root *cha-* from which such verbs derived as: *chaino*, *chasco*, which means “yawn”, “open mouth”. Etymologically chaos, therefore, means primarily “*dehiscence*”, “*gaping space*”, “*empty stretch*.” It is wrong, says Losev, to build this concept upon the word *cheo-* “pour”, “spill”, as do the scholastics (ancient and medieval commentators, who formed the explanations concerning obscure places in the text – the so-called scholia). This starting point “hiatus” in the concept of Chaos, though become complicated almost beyond recognition by the end of the Ancient world, but is never fully out of sight⁵³. It contains the moment of formation, of spontaneous motion, self-differentiation and self-organization as an *agent of chaos* is still the same subject – the individual.

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

⁵³См. :Лосев А.Ф. История античной эстетики: В 8т.- Т.8. Итоги тысячелетнего развития: В 2кн. – Кн.2. -: Искусство, 1994.-С. 335.

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 randomness⁵⁴.

Thus, one should start the theoretical development of the social world from the reference to the source of production 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 steps of the given analysis are more precise definition of the origin, the essence, the content and the form of the social phenomenon.

⁵⁴См.: Абдеев Р. Ф.Философия информационной цивилизации. -М.: ВЛАДОС,1994.-С. 200

CHAPTER 2.

THE EPISTEMOLOGICAL ANALYSIS OF THE SOCIAL WORLD

2.1. The social phenomenon genesis

Explanation of genesis of the second nature assumes showing 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.

It is well known that the second nature appears on the planetary scene much later than the first nature, and that it is a product of human activity. From experience, it is known also that a man is a product of the evolution of the first nature. In another way, we can say that the second nature appeared as a result of converting activities of the man who crowned the evolution of the first nature.

The foregoing is not a game of terms, and the search for ways to solve this problem, since it is clear that an explanation of the determination of the social world is necessary. We also know that every phenomenon is determined by two factors: the base and conditions. At the same time the difficulty of explaining the origin of the second nature is further complicated by the fact that today even at least reasonable hypothesis about the mechanism of self-unfolding intellect is lacking.

In the work “The Place and Role of Man in the Universe of Self-movement”, we considered in detail the transformative and mediating functions of man in the self-unfolding universe, morphological and functional fit of the human body to the first and second natures. From the foregoing, it can be concluded that human is the basis of social world.

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.⁵⁵

Moreover, this pattern does not have a “local” (i.e., earthly) value. But the subject that has the ability to transform the conditions of their occurrence in the means of its development becomes a self-generating entity and operates as a social subject. This explains the uniqueness of a man as the base. In such a way, a person, as the foundation, is inexhaustible.

In this regard, the organic subject is a starting point for the formation of a universal (compared with the immediately preceding it) interactions, and thus prerequisites of the social form of the motion of macroscopic objects. 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

⁵⁵See.: Абдеев Р. Ф. Философия информационной цивилизации. – М.: ВЛАДОС, 1994. – С. 200.

See.: Амосов Н.М. Разум, человек, общество, будущее. – К.: “Байда”, 1994. - С.34.

universal flesh organization capable of really causing yourself in reality.

The relation 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. This is explained by the fact that the substance is the essence of self-reproducing, because of the evolution of the world, the basis of occurrence of which it is. The kind of thinking individuals becomes a necessary way of its self justification. That is why to understand what man is as a natural result of self-substance, it is possible only knowing the substance itself as a subject.

Thus, the relation of the substance as a base for the world to itself in the form of essential result of its development is a universal relation of reality itself, subject to which becomes a family of thinking 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 relation, they are nothing but when being a part of it – everything. So being like thinking individuals means “to include” a general relation, 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 “cosmic code” that we have to decipher.

Dialectical “wrap” of condition into conditional, reason into consequence, the general into particular, base into result are a general law of formation of integrated systems – from the social to the cosmological. 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 itself⁵⁶.

This assumption is correct but, it seems to us, is not entirely accurate. If to follow from the idea that the social life is a phenomenon of a cosmic measure, then the basis generated it ought to be of the same measure. In connection with this in the course of genetic analysis, we ought to be extremely attentive when defining of the *grounds and conditions*, which is a very difficult task.

Based on the works by V.I. Vernadsky, Pierre Teilhard de Chardin, E.Lerua, 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 all-round 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).

Maturation of a living matter and the accumulation of its mass on the planet leads to the fact that noosphere matures out of the biosphere, in Greek – the sphere of reason. The term was first used by the French philosopher and mathematician Edouard Leroy in the lectures at the Collège de France in 1927, published at the same time. Thus, Leroy emphasized that the concept of the noosphere emerged because of his acquaintance with the book by Vernadsky

⁵⁶Гегель Г. Наука логики. – М. : Мысль, 1972. – Т.3. – С. 306-307.

“Le Geochimie”, published in Paris in 1924, and which has a section devoted to the topic “The geochemical activity of mankind.”

The thought that living matter carries the inorganic, organic and supraorganic content at the same time is confirmed in the works of other researchers of later time. For example, Sorokin says that supraorganic phenomena “in expanded form are found only in the man and civilization. Other species of the living world show only rudimentary form of over organic”. The best definition of over organic and extent of its spread are given by E. De Roberti, who rightly points out that the transition from inorganic to organic, and then to supraorganic is gradual. Wildlife has inherent rudimentary mental processes, like irritability, sensations, feelings, emotions and associations of images.

Category of base gives a reason to believe that the latter is sufficient for social life to take place. On this occasion, there is a direct indication by G. Hegel, who wrote that “the foundation is enough to add it, in fact, is quite unnecessarily, because it is self-evident; something for which the base would not be sufficient, would have had no reason, and yet in fact everything should have its own foundation».⁵⁷

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, be 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 a potential form.

⁵⁷ Сорокин П. Человек. Цивилизация. Общество. – М.: Политиздат, 1992. – С. 156.

1 Гегель Г. Наука логики. – В 3-х т. – М.: Мысль, 1971. – Т.2. – С. 72-73.

In the normal course of the process it is reasonable that living matter must be mature in the course of evolution, but the base can become an artificial system, say, product of alien origin – which can be pumped with the social energy and sent as a charge into space by highly developed mind. In other words, the base of the social world can be *Homo sapiens* fiber – or creating *Homo sapiens* (a term coined by the French philosopher Henri Bergson). Artificial tools and human work, in his opinion, are the logical continuation of the natural evolution of life on the Earth. Vernadsky applied the term to the geological characteristics of the noosphere, since science is not only a system of knowledge, or a manifestation of consciousness, but something much more important as a factor of development, environmental adaptations, and the main instrument of the reality formation.

Thus, we clarified that particular subject in the biological sphere that, 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 field form of self-development and life of macro objects.

In the work “The Place and Role of Man in the Universe of Self-movement”, we thoroughly reviewed the morphological and functional aspects of a person and have shown not only the ability to act as a source of his second nature, but as the mechanism of generation of the society. There is no need to repeat it. But there is a need to consider separately the attributive quality of a person that provides him with the property to be the base the social world. This means that a person must be represented as a single force field that can create multiplied by many-times ethnic force field, finally, the humanity.

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 matures 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*. They occur on the basis of anatomical and morphological organs, under the determining influence of activity and communication. Although in the interpretation of the latter, there is a lack of unanimity.

The fact, that everything is working as described, is proved by psychological science. For example, V.A. Zinchenko and A.E. Morgunov write the following: “In our domestic traditions A. Ukhomsky, 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”⁵⁸.

Here once again let's turn our attention to the words by E. Ilenkov that “, “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”⁵⁹

The theoretical basis for allocation of these constructs, as functional organs of the nervous system or moving parts of the brain are the works of a physiological nature by Ukhomsky. They were later reinterpreted in relation to psychology by A.V. Zaporozhets, A.N. Leontiev, A.R. Luria and others. As an example of such bodies Ukhomsky pointed out, as it is known, on parabiosis and dominant or certain functional states of the body, he characterized them as a “integral whole”, complicated symptom complex”.

The reason causing functional organs in the human structure, and at the same time, the result of their functioning is *action*. Its

⁵⁸ Зинченко В.П., Моргунов Е.Б. Человек развивающийся. Очерки российской психологии. – М.: Тривола, 1994. – С.170.

² Там же. – С.175.

⁵⁹ Ильенков Э.В. Философия и культура. – М.: Политиздат, 1991. – С.397.

field 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”⁶⁰ 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. To do this, we first selected the clots of semantic substance, which function in the human body as ideas-meanings and then we arranged them in the substructures by defining the principle of the formation of internal substructural mechanisms. As a result, the informational counterpart of a human was formalized. In the studied process of morphogenesis, we consider ideas-meanings as subjects. Giving the motive, the ideal, the setting, for example, the mandatory properties of objectivity one can surprise many, but let us remind that A. N. Leontiev uses complete identification: motive is an object⁶¹

It was further verified the specificity of the role of each of the functional organs in the human life. Function of the new formation is the physical meaning of the action, produced by a 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

⁶⁰Гегель Г. Философия права. – М.: Мысль, 1990. – С. 56.

⁶¹См.: Зинченко В.П., Моргунов Е.Б. Человек развивающийся. Очерки российской психологии. – М.: Тривола, 1994. – С. 94.

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.

Therefore, the essence of action of functional organs is qualitative transformation of the semantic material that transits from one substructure 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 field form.

Functional organs found in intra-personality substructure, form an extremely complicated mechanism of generation of the second nature. The ontological unity of the three stages of the self-unfolding of the human body is organic in nature, as provided by their morphological and functional link between them. This unity is achieved through the modification and interpenetration of each other with the help of material and spiritual substrates. It is vital to remind that the material ingredient of the human body represented with a chain: the physical body – the brain – system of functional organs and the spiritual ingredient, in turn, with a chain: meanings – knowledge – structural information.

So, a person is a field form of human life. Based on the emergence of such a natural function a human can interact with other people, forming amazing ensembles. Here, we agree with the thesis by E.V. 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) ”⁶².

Personality as a functional organ is diffused throughout the human body and is not reducible to any of the above-mentioned social formations, such as the brain, intellect, mind, intellect, consciousness, self-consciousness, superconscious and others. With the quality of the individual display of the human body becomes more attributive property – thinking as to maintain the vital functions of the body in the manner of the functional needs of constant production and reproduction (or reflection) of semantic units – the individual elements of the structure. 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, and produced and maintained by extraterrestrial intelligence. This means that the field or form of social life must have flexibility.

In fact, the force field of the person acquiring the morphological design and stable functioning in the structure of the human body along with the physical body as a relatively independent whole. For a person, in order to fit in any niche of a social field, he/she should learn to perform a new role.

As used herein we have to recall the words by Marx that this man is the “king” only because others refer to him as “subjects ”. Meanwhile, the paradox here is that they themselves consider themselves “subjects to” because he is “the king.”

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

⁶²Ильенков Э.В. Философия и культура. – М.: Политиздат, 1991.- С.399.

“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”.⁶³

Let us underline another important point of explanation of the grounds of social world.

The fact is that the personality, the essence of which, in our opinion, is not the absorption and reflection of the ensemble of external and objective social relations, but it is a production of own social content that is generated and processed for admission from outside the human body, being in syncretic, i.e. non-deployed form as a base, and at the confluence of favorable circumstances it gets embodied in other people or freezes in a man materialized through a process of alienation. Personality, as a functional body caused by another person, and directed at another person, appears (but does not manifest oneself – E.V. Ilyenkov) in the space of “real interaction at least two individuals linked together through things and real-physical actions with these things”.⁶⁴

The base of the social world is not a confluence of coincidences, but it is the substantial strict constant. Otherwise, it would not guarantee a product of just social content. Moreover, it is structured. To explain the configuration of the force field of the person is

⁶³Ильенков Э.В. *Философия и культура*. – М.: Политиздат, 1991.- С.398-399.

⁶⁴Ильенков Э.В. *Философия и культура*. – М.: Политиздат, 1991.- С.404.

possible due to the concept of “social roles”. Under the social role here we understand a personalized function. Through an implemented system of social roles, a man takes the form of social media, putting pressure on the other members of the social process, and it becomes obvious to them, and, finally, he gets fused with them so much that he gets specific appearance due to the constant training of the physical body in the system of social relations

To understand how personality is formed as a social phenomenon, not a natural-natural formation, it is necessary to study the events that take place not within the organic individual, but in the “space” of social relations, in the socially determined actions. In other words, it is necessary to investigate man’s interaction with others.

The latter are for the individual, producing wealth of his social content into the environment, as if it was the canvas on which it is fixed for the public. This point is described in the literature as the concept of human monadity.

In this case the individual scale is only measured by the scale of the real problems in the solutions of which he arises, and is established in his certainty, and where he develops in the actions which affect the interests of other people, not just his own person. The wider is the circle of these people, the greater is a person. Then the force of personality is an individual expression of the energy force field – “ensemble” of social relations – that set in motion a group of associates and enemies of the individual, on the basis of which there is an actual functional organ. This person preserves himself only, if he is in the constant development of his capacity and expanding his activity. His epistemological counterpart – entelechy, which is nothing more than an activity or the ability of the noumenal and phenomenal substances to perform work when changing the state.⁶⁵

Our understanding of the nature and content of this mysterious concept for the domestic social philosophy – entelechy – is the same

⁶⁵См.: Философская энциклопедия. – Т.5. – С. 563.

as it appears in the philosophy of Aristotle and Leibniz's monad. In other words, the entelechy expresses the unity of the material, the formal, current and target reason.⁶⁶

When material world goes out to the objective reality through the second stage, a human is functioning as ontological organ able to do physical work. If spiritual world goes outside, his qualities called spirituality are shown. Altogether they form the system of attributive qualities, known to us as abilities. Abilities have creative functions which coming to outer environment as a neutral product "freeze" there and exist as a sensual second outer nature of human.

Here we admire best practice of philosophers-existentialists who stood up for the idea of transcending of social world from the inner content of personality. Here we have not only considered the technological side of the process, but also we have proved it in theory and consequently, the direction of existentialistic – philosophy in the world of philosophical thought.

Integration of the stage of the human body in the organic unity is provided by the links of the weak interaction. Executive mechanism of integration is, as we know, thinking process which does not stop for a moment. The process takes place in the form of internal unrest of human force field. In the human body, there are spread so-called standing waves that transport matter and energy in the cardiac muscle and information in the structures of the brain.⁶⁷

At the same time, natural forces are used for the organization of interaction of the subject with others horizontally, at the macro level, and information products or semantic photons are used to communicate with other sources of such radiation vertically at mega and micro levels. In addition, the fact of having two types of circuits or communication means the presence of two types of feedback loops in the system. The physical construct of a human has a

⁶⁶Там же.- С. 564.

⁶⁷См.: Добронравова И.С. Синергетика: становление нелинейного мышления. – К.: "Либідь", 1990. – С. 59.

planetary mission, and therefore the person stops his/her physical existence after running out of material resources.

Now, when we consider the functional aspect of the human body from the social world, it turns out that now a human intelligence, comes to the fore, representing both physical and spiritual components of the universe. Therefore, from this perspective, P. D. Yurkevich is right, who has written: “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”.⁶⁸

In other words, thereby appears a new, functional organ of individuality. As a result, a person has a new degree of freedom, which multiplies the effect of one’s accomplishment in planetary and space systems. It is important to understand that the main content of the process of life of a human is not the adaptation to the environment but the generation and implementation of internal programs of social purpose. This is precisely the function of a foundation. At the same time active actions of an individual directed to another individual, returning back to the individual, being “reflected” from another individual as from the obstacles and thereby they turn from actions aimed at the “other”, into the action directed (indirectly through “other”) to oneself.

Ontologically a personality is a specific force field, which is created by a specific person in the process of interaction with other people. He is a person, who has two kinds of relations with the external environment. The first kind is a functional connection implemented through society as a direct exchange of live activity, mediated by mediators- sense, a symbol, a myth, etc. “In general, personality is a unit of life, the expression of “ the ensemble of social relations in general, “This person is a single expression of the necessarily limited totality of these relations (not all) of which it is

⁶⁸Юркевич П.Д. Чтения о воспитании. – М., 1965. – С.198

directly connected to the other (with some but not all) individuals – “organs” of the collective “body” – the body of a human race” - wrote E.V.Ilyenkov.⁶⁹

The second kind of relations is the mediation of things. In addition, a person is not within the “body of the person”, but within “the human body”, so a person is the “body”, which, as noted by E.V. Ilyenkov, is “more complex and wider space, including in its morphology all those artificial “organs”, which are created and continue to be created by people (tools and machines, words and books, telephone networks and radio and television channels of communication between individuals of the human race), i.e. all the “total body” of separate individuals operating within live organs.”⁷⁰

Thus, the human person has two ways of communication with the public. One mechanism is used being hidden at the subconscious level, and the second is conducted through the external environment. This is the insurance of highly organized and complex living organism in case of accidents in planetary life.

As ontological object, a person is not a theoretical abstraction, but a real tangible reality, which puts pressure on others. His/her “bodily organization” is part of a “collective body” or “the ensemble of social relations”, the force field, and a part of “authority” which appears in every single human individual.

When an individual is so fused with the role that he is doomed to play in the well-known system of relations with other individuals, with the specific system of social roles, which he entrusted to the group, then he begins to train intensively exactly those organs of the body, which provide him/her the best of their execution. In this case, even a particular individual acquires specific appearance. As an example, reference is made to the proud posture of royal figures, a muscular athlete, a stooping accountant and others. Although

⁶⁹Ильенков Э.В. Философия и культура .- М.: Политиздат, 1991. – С.394.

⁷⁰Там же.- С.395

sociobiologists believe, on the contrary, that the behavior of the person in society is to be explained by genetic factors.⁷¹

This person has an internal social content ontologically, which is recorded in each semantic nest – the social content of the semantic structure of the element, and the outer part is represented in the form of skills (social roles or functions of the system) of the specific types of relationships with other people. The inner and outer parts of the social content represent the thing, which is called subjective social relationships or individual social world.

Only social philosophy, based on developments of various branches of social science of science, can introduce other social content of the inner world of the individual thoroughly as the basis of social peace. This is due to the fact that the formalization of human interaction of external structure will be explained by different specialists who for initial will use “their” elements or rather, the foundation aspects. Thus, sociologists reproduce the structure of the external relations of the human person through the functions carried out by it in the external social environment. In their eyes, the man looks like a multi-functional subject, that is why materialistic philosophers previously considered a man as a “partial worker, a simple carrier of a known partial social function”, who now replaces the fully developed individual, for whom “the different social functions are successive ways of life.”⁷²

Psychologists will treat this aspect with the help of the idea about social role of human behavior in society. In this regard, the structure of the individual social psychology can present through the theory of social roles that a person plays in life. The functions carried out by the human individual, act out as a character of his own that are, the individual social needs. External human activity is shown as the nature of work. The latter is the same basis for volitional processes as intelligence is the foundation of the mental processes and temperament is the base for emotional processes.

⁷¹См.: Смелзер Н. Социология: пер. с англ. – М.: Феникс, 1994. – С.98-100.

⁷²Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т. 23. – С.499.

Potential social world is always unique and always the result of an active inner life, the idea of producing an optimal arrangement of the social world for oneself and others. At the same time, as wrote G. Hegel: "Thinking process as subjective process can only watch the development of this idea as its own activity of its intelligence, for its part, and it does add anything 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."⁷³

In the course of this reflection on life, it is born a unique social world in a single and unique design. It is worth recalling the words of G. Skovoroda who said that people should "see the light lurking in their body like eternity ... And this spark is a spark of other worlds".⁷⁴ Once emerged, the potential human social world has been relatively independently throughout, as a rule, one's life. And any personality carefully tries to preserve it, because, according to G. Hegel, "the nature of the spirit is more in the highest sense, than the nature of living in general, which tends not to take itself a different original, in other words, to avoid a continuation of any reason but interrupt or transform it."⁷⁵

It follows several important consequences for the development of the theoretical foundations of social world. One of them is that the self-realization of the human person, as a result of which the objectified social reality requires a great degree of freedom, and is of virtual character, that is, it is the probabilistic by nature, because it is very much dependent on the external environment as a factor shaping the social world.

The second consequence follows from the fact that the life of the human person takes place simultaneously in two planes– the

⁷³Гегель Г. Философия права. – М.: Мысль, 1990. – С.91.

⁷⁴Сковорода Г.С. Диалог. Имя ему – Потоп Змиин // Сковорода Г.С. Соч. в 2-х тт. – М.: Изд-во соц. – эконом. лит-ры, 1973. – Т.2. – С. 148.

⁷⁵Гегель Г. Наука логики. – М.: Мысль, 1971. – Т.2. – С. 213.

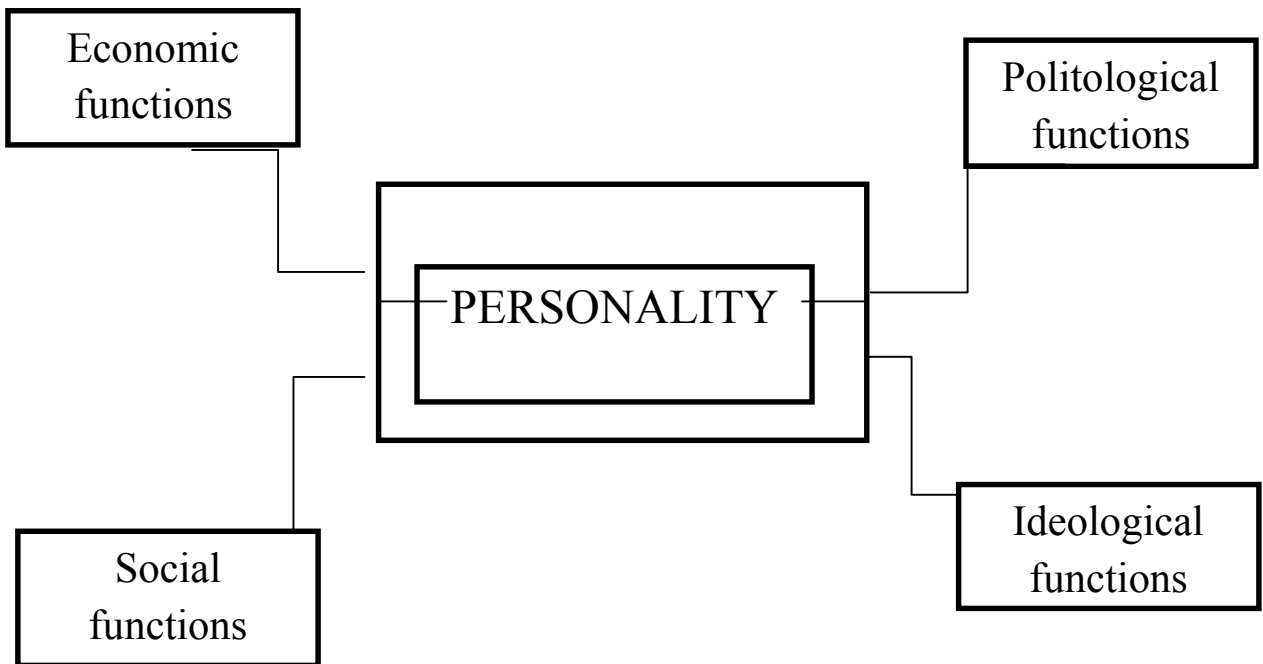
value-semantic plane and spatial-temporary plane. Let us recall that the self-movement of the individual in two planes is possible due to the presence in his/her structure of two mechanisms: a mechanism of self-determination and a mechanism of self-actualization. Therefore, the individual in spatial-temporary plane is the real field of acting (actual and potential), which stands for the mechanism of self-actualization, 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 transactions.

In terms of theory, this means that the potential social world, while staying in the structure of personality and being already deployed in axiological kind, and when coming into spatial-temporary plane, before it becomes a real and gets familiar to us, its parametric characterization requires measuring in a fundamentally new system of coordinates. This conclusion follows from the fact that the above-mentioned notions must “roll up” before they become the axes of the social world.

Finally, a third consequence is that the person, as the basis of the social world, depending on the development of intrapersonal substructures, determines the nature of the social world as a whole system. These factors are related directly as the objective social world is released from solitary confinement of potential social world. And if we take into account the rate of social reactions of the individual, the potential social world, as virtual reality, on the one hand, is determined by the character of human activity, which can be of three types – reproductive, adaptive and creative, and on the other hand, it depends on the external conditions, which can also be different according to the degree of its influence on the process of self-unfolding and functioning. Basis and based do not interrupt their relationships globally.

The analysis shows that if you reduce the works of sociologists and psychologists in the organic system, it appears that the potential

social world, being in syncretic state, is already structured. To uncover the structure can be the type of major external relations of the human person. The analysis shows that here it is necessary to talk about the four major types of human interaction: social, economic, ideological, and organizational or managerial. This will be at the same time the potential elements of the social world, and the individual elements of the structure, so that we are interested in (see Figure 2.1.). This typology is inspired by an objectified structure of society, in which there are, as you know, the same fields.



Where: 1 – social element; 2 – economic element; 3 – political element; 4 – ideological element.

Figure 2.1. The structure of the potential social world of the human personality

Potential social world of a personality can indefinitely stay in syncretism condition, rarely undergoing the inventory from his 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. This is common knowledge.

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. 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. Based on the above structure of the potential of human social world, it can explain how and why individuals or groups of people in a state of social chaos, usually intellectuals, are attractors and they begin to form social structures. This is due to the fact that they actively manifest some form of essential powers, which by

overstimulation causes the excitation of the field surrounding structures.

In connection with the above mentioned, a person must be regarded as monadic formation, that is, as an integrated system that can represent the entire universe, compressed within a particular individual. Not for nothing in the human philosophical literature, it has been called a microcosm. A Russian philosopher and lawyer I. A. Ilyin, exploring the conditions for ensuring an effective state of life, wrote that living individuals are “body – soul – spirit organisms; they do not just need the freedom and require it, but they must be worthy of it ... A person involved in the life of the state – as a living organism, becomes a living body of the state organism.”⁷⁶

This analysis can be completed regarding the foundation of social world and we can move on to describe briefly the conditions as a factor in the determination of the social world. It appears that the conditions that determine the appearance of the social world, too, can be at least two types: primary and secondary. Because the man is the biological integrity, then to the primary conditions it should include everything that is associated with the organization and biological processes. It follows directly from the authority of the Marxist postulate of the primacy of the material world for the generation of the social world, as indeed, in order to act, people must be able to drink, eat, sleep, breathe, and so on, that is, to meet their primary vital needs.

The primary conditions should include the human mind, which connects together the world and the individual mind. Thanks to it, a person cashes the content of the spiritual world. The latter occurs, however, only at the time of maturity of the fact that “the ideal acts along with real and builds for itself in the image of the intellectual realm of the same world, to comprehend in its substance.”⁷⁷ Thus, the foundation has “its” body for cashing the potential of the social world.

⁷⁶Ильин И.А. Собрание сочинений. В 10 т. – М.: Русская книга, 1993. – Т.2. Кн.1. – С.379.

⁷⁷Гегель Г. Философия права. – М.: Мысль, 1990. – С. 56.

A biological human life is not simply a process of mediation of dialectical interaction between the material and spiritual worlds, and it has the production of a specific type of energy, of which is formed the second nature. Moreover, it is necessary to show the mechanism of the above-mentioned process and to reveal the structure of the human body a source of production of social reality.

The secondary conditions of the generation of the social world are the parameters of the space environment as a determinant of the biological form of human existence. Let's recall that in whatever particular form or there was a man in the universe, its most general laws and properties will remain the same due to the substantial unity of the world. This follows directly from the organic unity of the human body with the universe. To do this, it suffices to show its quantum nature and the ability to maintain a stable, or rather, the natural link with the micro and mega-level.

Human microcosm not only contains everything that is in the cosmos, but also has the ability to play it holistically. To prove this, it is necessary to open a process, which leaves a subjective form and transmits "its" reformulated content into the base.

Reproducing in its structure and properties of macroscopic patterns, an organic system converts inorganic conditions of life in the process of self-motion, allowing thus the contradiction between them and their livelihoods. This contradiction becomes an impulse of over organic world.

At the same time, this means that social form is not only necessary universe, but indestructible, for the simple reason that it means to destroy itself is to destroy the universe. This ability to self-movement of life and, consequently, to the substantial change in the conditions of its functioning is expressed not only in the change of its specific conditions, but also in self-replication rate.

Thus, a human person is presented to us as the absolute foundation of the social world in which, firstly, the essence of social is primarily given as the basis for the foundation of all; more

precisely, the human person defines himself as a social form and social fabric and the social content of itself.

Secondly, a human person is a certain foundation as a basis specified, that is, the social content; as the base ratio, realizing itself, it is generally outside itself, it becomes conditional on mediation. Therefore, its vital functions have dynamic process of self-realization. And so how any change in person's life is reflected in logical categories of action and reflection.

In this case, it appears as a change of the existence of the social thing as of itself, the movement of its properties, components, therefore, the substrate, changing matter. In connection with this change, the personality's structure should be analyzed on the basis of reflection. At the same time action – that, on the contrary, as referring to the existence of other beings, movement relationship that acts as matter action of substance, its content. In the external environment, when it is connected with the actions of other persons, it should be seen as an interaction.

Thirdly, the human person requires a specific condition of life for the production of social world– free exchange with the medium substance, energy and information; but a condition of life as much assumes it as a base; unconditioned – is their unity, the very essence of the matter, which is through the mediation of which it determines the relationship that moves into existence.

Fourthly, the amount and intensity of the production of social reality is entirely dependent on the level of human development and wealth of its internal content, which is supported by the material and spiritual components of the universe, they are practically unlimited. The form of production and the level of development of social phenomena depend only on the conditions in which a person resides.

Fifthly, and very important, the person cannot be connected with the brain, mind, intelligence, consciousness or self-awareness. It is the quality of the system of the human body. Its structure is “diffused” throughout the human body and the elements that are the

functional elements that arise during the self-movement of the human body as a whole system. This single field form of intelligible matter at the exit of the biological form of the new conditions constitutes the social form of the universe.

After all the above, we can finally move on to the analysis of the nature of the social world.

2.2. The quantum – wave nature of the social world

For understanding the current state of the world, we have to, using the words of V.I. Vernadsky, develop a complete realistic view of the noosphere and hyperorganic nature of the social relations. But it is not very easy to develop such views. In fact, the main categories, which we have to use in this analysis, such as “spirit”, “intellect”, “mind”, “thought”, “science”, “knowledge”, “psychology”, “reflection”, “intelligence” and the others assumed to be known, and they are too often used only according to the psychological concepts and differences; but, as G.Gegelsaid, “their nature and the concept –what is the only important, is not investigated”⁷⁸ As far as the study makes it difficult to be seen by the way researchers approach to the definition of the nature of the social world.

The fact that today there is no unity of opinions on the nature of the social world, even more than that, there are diametrically opposed approaches to its definition, it has long been known. For example, Sorokin wrote:

"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.

⁷⁸Гегель Г. Энциклопедия философских наук. – М.: Мысль, 1974. – Т. 1. – С. 187.

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”.⁷⁹ Elsewhere he wrote that “all social relations, in the end, are determined by the thought”.⁸⁰

But it is contrary to E. Durkheim, who wrote 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”.⁸¹ However, he stressed that “we have even refused to bring their characteristic of immateriality sui generis to the immateriality of the complex psychological phenomena.”

Exposing the positive relationship of mental and social facts, E. Durkheim wrote: “The first (mental) are unformed matter, which transforms the social factor.” He emphasized that “social scientists attributed the mental factor of a more direct role in the genesis of social life because it was taken for purely psychological facts of state of consciousness, which are only transformed social phenomena”⁸². And he cited that other evidence of the same provisions, the most important among which it was independence of social facts in relation to the ethnic factor, belonging to the psycho-organic medium, and that social evolution is not explicable by purely mental examples.

Our attempt to establish the nature of the social world through the analysis of the epistemology of the term “social” is also not

⁷⁹Сорокин П. Человек. Цивилизация. Общество. – М.: Политиздат, 1992. – С. 39

⁸⁰Там же. – С. 531.

⁸¹Дюркгейм Э. О разделении общественного труда. Метод социологии. – М.: Наука, 1991. – С. 399.

⁸²Дюркгейм Э. О разделении общественного труда. Метод социологии. – М.: Наука, 1991. – С. 526

successful. The concept of “social” as a characteristic of one of the sides of public life was introduced by K. Marx. The scientific works of K. Marx and F. Engels with the analysis of the society, its processes and relationships use two terms – -public (gesellschaftlich) and social (sozial). K. Marx and F. Engels used the concept of “public”, “public relations”, etc., when it came to the society as a whole, the interaction of its parts -economical, political, ideological, etc. When they examined the nature of the peoples’ relationship with each other, person with person, with the factors and conditions of life, the human condition and its role in the society, the concepts of “social”, “social relations” were used.⁸³ In their works, “social” is often equated with the concept of “civil”. With the latter, the interactions of people within specific social communities (family, class, and so on.) was connected.

While working out the theory of society (historical materialism), Marxist scholars began to identify the concept of “public” and “social”. Doing that, the specificity of the “social” in the narrow sense of the word (as the subject of sociology) was naturally lost.

The opposite opinion was formed in Western Europe and the US, where the dominant development had the empirical sociology. Here, when the question of working out the general sociological theory was raised, the concept of “societal” (sozietal) was introduced. It was used to describe the society as a whole, the entire system of social relations (economic, social, political, etc.).

According to Spencer, the relationship between human beings belongs to the type of phenomena mainly superorganic. In “The Principles of Sociology”, he writes: “I felt it necessary to draw attention to the fact that over the organic evolution constantly appeared, a new and higher type of evolution, which I would willingly call superorganic”. There are several types. Each type is determined by the peculiarities of the animal kingdom, in which we

⁸³См.: Маркс К., Энгельс Ф. Соч. – 2-е изд. -Т.4. С.489; Т.13. С. 7; Т.19. С.25; 25. Ч.II. С.167; Т.47. С. 488 и др.

observe it. Spencer begins his review with insects and completes its study of phenomena peculiar to people.⁸⁴

In Soviet science, the absence of a clear distinction between “public” and “social” was to some extent due to the prevailing of some language traditions. The Russian language is generally used the concept of “public” and “civil”. At the same time, the concept of “social” was seen as a synonym for “public” concept, and the term “civilian” refers to the legal science.

With the development of social science in the USSR, the term “social” has acquired the independent meaning. It was the most often seen as a special aspect of the public relations. In confirmation of this, as a rule, the following provision is mentioned, written in the collective monograph on the sociology: “Social is a collection of various properties and characteristics of the public relations, integrated individuals or communities in the process of the joint activities (interactions) in the specific conditions and manifested in their relationship with each other, to their position in the society, to the phenomena and the processes of social life. Any system of the social relations (economic, political, etc.) is connected with the relationship of people with each other and to society. Therefore, each of these systems has always got a distinct social aspect”.⁸⁵

We do not agree with this definition of social because it is not an indication of the social aspect specificity, which means that the term is undefined in this case. Thus, the practice of using the term “social” is unsatisfactory. That is why, it is impossible to establish the specific quality of the concept that distinguishes it from the other definitions.

At the same time, as we see, the term “social” is in the constant making. A striking proof of this is the substitution of a synonym “social” to the notion “public”, “public” to “societal”, etc. The

⁸⁴См.: Ковалевский М.М. Социология. – С.-Петербург: Типография М.М. Стасюлевича, 1910. – С. 209.

⁸⁵ Социология / Г.В. Осипов (руководитель авт. кол), Ю. П. Коваленко, Н.И.Щипанов, Р.Г. Яновский. – М.: Мысль, 1990. – С. 27.

observed metamorphosis that is experiencing the term “social”, indicates that there is a tendency to the fact that it could take its place in the system of the philosophical categories.

If you try to look at the nature of the social material from the position of the different ideological platforms, we will find ourselves in a familiar situation and we will be forced to select a theological, idealistic and materialistic angle of view on the subject of study. For obvious reasons, here we do not consider the theological approach to the determination of the nature of the social world.

The idealist position on this matter is well seen in the works of thinkers of the Enlightenment. Their point of view deserves much more attention, because at this stage of development of the social thought, the above-mentioned concept began to acquire the philosophical content and a touch of science, so, in many respects, they can help to reveal the true picture.

It has developed a number of approaches. One of the most powerful, of course, is the approach to the nature of the social world, developed by G. Hegel, who understood it as self-developed World Spirit, “which in its true nature must be understood as pure activity”.⁸⁶ In another place, he will notice that it is “the spirit, the absolute definition of which has an active mind”.⁸⁷ In the third place, he points to the fact that “the spirit is the concept, and it is a perpetual, consists precisely in the fact that it carries out the destruction of the vile, leads to vanity of the vain”.⁸⁸ At the same time, for him the spirit exists in the form of knowledge. This time G. Hegel emphasizes the words “the mind is direct knowledge, the faith”⁸⁹.

In “Philosophy of Spirit”, the famous German philosopher explains in details that “the existence of the spirit, knowledge is an

⁸⁶Гегель Г. Энциклопедия философских наук. – М.: Мысль, 1977. – Т.3. – С. 96.

⁸⁷Там же. – С. 372.

⁸⁸Там же. – Т.3. – С. 35.

⁸⁹Гегель Г. Энциклопедия философских наук. – М.: Мысль, 1974. – Т.1. – С. 186.

absolute shape – i.e. form, which has in itself the content, or existing as a concept of a concept, telling the reality to itself”.⁹⁰Here, but a little earlier, he says: “The progress of the spirit is a development, since its existence, the knowledge, in itself has its content and purpose of the in-itself-and-for-itself-being-determination, i.e. the rational and activities of transferring this goal into reality is, therefore, a purely formal shift it to its discovery, and the detection of a return to themselves”. It is impossible to overlook the fact that G. Hegel to refer the material from which arises the social world uses several categories. We must also find out which category is true.

The links to the human nature of the social world are well known. In support of this thesis can be given many examples from the available literature. At the same time it must be noted that modern scholars usually emphasizing the artificial nature of the phenomenon, trying to escape from a deeper explanation of this issue. The link to the noosphere even makes some inaccuracy while explaining the merits of the case, as the material from which it is done, and in fact must be explained, to start with.

Secondly, noosphere unlike biosphere still hasn't got its face. We can't stop recalling the fact that the biosphere is a minimum of five concepts of development (biochemical, biophysical, geophysical, biocybernetic, biogeotsenological or ecological)⁹¹. At the same time, it is obvious that *the noosphere, too, must have its psychological, cybernetic, informational, semantical, energetic, magnetic, gravity, photons and the other faces.*

Human consciousness, or rather enlightening or scientific consciousness – that is the true nature of social as the part of research problem of social claims. These include, for example, Jean-Jacques Rousseau, who in his work “The Social Contract or Principles Political Rights”, wrote that “enlightened social consciousness creates in the social world the unity of understanding

⁹⁰Гегель Г. Энциклопедия философских наук. – М.: Мысль, 1977. – Т.3. – С. 257.

⁹¹Там же. – С. 256.

and will, from here will appear a proper competition of the parts and, finally, the greatest strength of the whole”⁹²

The link to the class nature of the social organism formation to which we are accustomed in such a situation does no help as well. So, from the point of view of the class approach, that explanation of the social world originally met the needs of their recognition of the ideological struggle purposes. During the ideological analysis, though various sides were described and analyzed, but the concept itself its subtypes, as well as its nature and substance remained unconscious and not shown. The specificity of the social organism has again slipped away from our sight. This means that this approach to working out the material specificity of “social” does not suit us.

So, in the philosophical and sociological literature, there are no consensus of opinion on the nature of the social world. It is associated with the ability to live, activity, action, public relations, social and individual consciousness, the noosphere, the knowledge, the divine substance, and so on. But none of these items can suit us for the simple reason that there is no indication of the substance base specificity, so, we cannot distinguish it from the others. According to K. Marx, “the explanation, in which there is no indication on the differentia specifica (specific difference – V.B.) does not have an explanation”.⁹³ Obviously we got into these traps.

The access to study of the nature of the social world specificity must be searched, as we see, from the source of the social phenomena production, that is, from the attribute properties of a living being. So, let us go back to the second stage of the formative processes of the human and examine carefully what is happening there.

This stage of mediation is a “quality” node or bunch of energy. This, to put it in Gegel language, is a quality modularity “of the

⁹²См.: Философский энциклопедический словарь. – М.: “Советская энциклопедия”, 1989. – С. 432.

⁹³См.: Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.1. – С.229; Т.24. – С. 252; Т.26. Ч.1.- С.142 и др.

objective world, logically connected phenomenological and social worlds in an integral unity, and there is an integrative form of the universe existence, the nature of which corresponds to the three realities.

This is our vision of the mediation level essence. At the same time, we recall that in the methodological part, we agreed that we should consider social as the things. But as you know, “the thing is the power that can be generated only by another force. Therefore, in order to explain the social facts, you need to find the energy, that are able to produce them” – rightly wrote E. Durkheim.⁹⁴

Here we have the opposite case, when there is energy, and it is necessary to explain a thing, and there is nothing wrong that it implies the social world as a unit. In other words, we need the philosophical means to cut this Gordian knot into the structural parts, and while examining them provide the evidence of our version of the nature of the social world. And the beginning of the philosophical analysis is a justification criterion for distinguishing the energy interactions.

Our methodological approach of their differentiation is based on the fundamental laws of the universe self-motion. This means that we put the supporting hypothesis that *the criterion for separating the above-mentioned processes is the motion vectors of the original substance*. Above, we have shown that those are only two. *One*, relatively, in the horizontal plane, *the other* – in vertical, again conventionally. In the horizontal the the process of the material and spiritual interaction of the Universe origins going on, and in the vertical – the moving of the Universe on the micro-, macro- and mega-levels is carried out. Let us not forget that.

At the same time, it is necessary to proceed from the fact that this energy node appeared in the structure of the human body at the mediation stage, which was formed as a result of the dialectical interaction between mental, physical and psychological. These

⁹⁴Дюркгейм Э. О разделении общественного труда. Метод социологии. – М.: Наука, 1991. – С. 525-526.

means that in the course of further philosophical analysis of the problem, the essence of the concept of “intelligent” should be considered, which removes all the contradictions of the above mentioned “quality nodularity” of the thing – information – energy content. Thus, is necessary to put aside the analysis of the “social” concept content for a while, as at first, we are dealing not with the social world, but with the *energy* from which it arises. The essence and content of the social world we will examine further.

In this regard, we are forced to consider the motion of the concept of “intellectual” as a kind of independent unit. The algorithm is self-unfolding of the concept as a whole is presented in Hegel’s “Science of Logic”.

However, as G. Hegel wrote: “The concept for its development does not need any external stimulus; its own, including the contradiction between the simplicity and distinction, and what is why a restless nature prompts itself to self-realization, it causes the development and makes a real difference, finds ideal in itself, i.e. in the form of a controversial non-distinction; it leads to the fact that by removing it simplify as a lack, a one-sided to make it really a whole, what it initially contains only an opportunity”.⁹⁵

Then we have no choice as to reveal the essence of the concept of “intelligent” according to the logic: the existence – phenomenonorbeing – the reality. Now we turn to a brief characterization of the above-mentioned self-unfolding stages of the concept of “intelligent”.

It is necessary to start here with review of the essence of “intellectual” as a reflection of the universe in itself. In other words, the essence, taken primarily as a direct, there is a certain determinate being of a base, which is opposed to the other determinate being of the same grounds: it is a significant determinate being as opposed to the immaterial.

⁹⁵Гегель Г. Энциклопедия философских наук. – М.: Мысль, 1977. – Т. 3. – С. 12.

From the above mentioned, it follows that *the essence of the intellectual should be understood as the original form of universe, which subjectified in living matter and therefore opposes it as an essential.*

According to the content, the intellectual is a new quality, arising on the basis of organic synthesis of the physical and spiritual Universes, because there is nothing else here yet. To such conclusion leads us dichotomous vision of the world creation. Their functional state, we believe can be regarded as entelechy. This does not contradict the meaning of the concept entelechy, which put in it the founders of the philosophy, say, Aristotle and the others. We have very little information about this term “entelechy”. All that we have today are the works by Aristotle, Leibniz, and a few representatives of the Vitalist School in the world of philosophical thought.

In the “Metaphysics” by Aristotle, energy means action, the transition from the possible to reality and the entelechy is the result of this transition. However, in most cases he does not make this distinction and uses the terms “energy” and “entelechy” as synonyms.

The essential role the concept of entelechy played by in Aristotle’s psychology, defining the soul as “the first entelechy of the natural body, potentially having life” (“On the soul” 412a 27). Exactly here Aristotle distinguishes between “first” (or simple) entelechy and “second (highest) entelechy; thus, knowledge (epistime), is understood as the “first” entelechy, can realize themselves further in speculation” as the entelechy of the second order. In Latin scholasticism (in particular by Thomas Aquinas) the energy and the entelechy are translated by one term “act” (actus). In our interpretation, it is just a question of the individual and collective forms of manifestation of the intelligence.

In modern philosophy the concept of entelechy is revived by Leibniz, referring it to the monads (Aristotele had never given the term “entelechy” a substantive sense), by which he means “the state

of a substance (*substantia affectio*), in other words, that there is another and is submitted through another” (“*per quod etiam concipitur*”) (“*Ethics*”, the 5th definition in the first part)⁹⁶.

The existence of the essence of “intelligent” is connected with anxiety of the human soul, so its essence is manifested in the form of attribute human qualities. “But – as G. Hegel notes – it finds them not as something external and not an external relation, but as a base, it makes as determined, its simple materiality merges with itself in the determined, and have this removed itself disappearance of its differences from its determination and, therefore, a simple significant spontaneity. Consequently, the base does not remain anything other than based; the truth of the base is that the base is connected with itself in it, and, therefore, its reflection in the other is its reflection in itself. That is why the essence of the matter, just as it is free from the (external) conditions, just as it is something that has no base and extends from the base, but because the base have disappeared, and since it has gone—it appears from something that hasn’t got the foundation, that is, from its own substantial negative or pure form. This base-mediated condition and immediacy, which became after the removal of mediation identical with itself, is the existence”⁹⁷.

It should be noted that the moment of transition of the essence of “intelligent” in its existence as a human *reflexivity*, is an extremely important and sensitive issue for the subsequent analysis of the problem of the social world. So, *the intelligence manifests itself in our world through entelechy, since, as G. Hegel wrote, “to reveal itself – that’s its own action”*.⁹⁸

Subsequent movement of “intellectual” from **the existence to the phenomenon** “is a transition into something completely opposite.

Therefore it is infinite, and this output of the opposite from the infinity or of its non-existence is a leap, and the actual existence of

⁹⁶См.: Гегель Г. Наука логики. – М.: Мысль, 1971. – Т.2. – С. 241.

⁹⁷ Гегель Г. Наука логики. – М.: Мысль, 1971. – Т.2. – С. 109-110.

⁹⁸Там же. – С. 184.

the image in its revived strength is, the beginning of itself, before it will aware its attitude towards the alien”.⁹⁹

At the same time, as noted by G. Hegel, “that is performed according to an inner necessity, is that the result is not a prerequisite by the other, but rather, what preceded, and also is created as the result coincides with itself, finds itself or in other words, both moments—the direct actual existence and determination—are determined as one moment”.¹⁰⁰

Here, when considering the structure of the concept of “intelligent”, we are analyzing only the dialectic of the material and spiritual principles. We have already noted that this mutual transition is fundamentally possible, and even in living matter is necessary because the material contains a structural information and the spiritual is a phenotypic information. And since it is one and the same material, staying in different forms, it should flow from one state to another. The complexity of the explanation, as always, lies in the mediation moment. This last remark means that the sticking point here is finding an intermediate state in which the structural and phenotypic information is one original product and is knowledge. The most valuable of which is the scientific knowledge.

In order to ensure the constant interaction in the personality structure, two functional organs are formed and operated. They are familiar to psychologists. From the material component is a psychophysical and from the spiritual is psychological.

The philosophers of course, know about their separate existence, who have long been enshrined this in the idea of spiritual duality. One part of it exists as unconscious and is involved in the life cycle intuition, and the other – as a conscious or theoretical. For example, F. Shelling wrote that “the intelligentsia is productive in two ways: either blindly and unconsciously or consciously and freely: it unconsciously productive in the contemplation of the

⁹⁹Гегель Г. Политические произведения. – М.: Наука, 1978. – С. 274.

¹⁰⁰Гегель Г. Философия религии. В двух томах. – М.: Мысль, 1977. – Т.2. – С. 65.

world, deliberately – in the creation of an ideal world”.¹⁰¹ G. Hegel also pointed to the dual nature of the spiritual, when he wrote: “The knowledge (conscious – V.B.) is now the mind subjective and objective mind (unconscious – V.B.) is the knowledge”.¹⁰²

F. Shelling even criticized G. Hegel for having neglected the unconscious, leaped through it, and in fact described the theoretical mind. He wrote that G. Hegel could “see where in the system the world of the concepts in all its diversity and systematic, completely disengagement enters the unit; he could even see that the forms of the so-called logic treated exactly the same way as a forms of nature, it is an analogy which G. Hegel himself uses, at least where he says about reasoning figures. Here, where the infinite potency, which has passed through the nature, for the first time became the subject itself, where it deploys in the subjective consciousness as world of mind, its objectively detailed world, here in advancing, actually emerging first philosophy was the only place for the concepts as such. They could be for it, as well as the corporeal world, plants or anything else found in the nature, only the objects of a pure priori elimination and therefore for it to be available only from the moment when they come consciously into reality, at the end of the philosophy of nature, at the beginning of the philosophy of mind. At this point, most concepts are also something truly objective, while G. Hegel considers them only something subjective, artificially made objective. The concepts as such, in fact, exist only in the conscious; therefore, they are objectively after nature, and not before it. G. Hegel deprived of their natural place, placing them at the beginning of philosophy. He starts with the most abstract concepts, such as becoming, determinate being, etc. Meanwhile, the abstraction cannot, naturally, be considered as valid before there is something from which they are abstracted: the

¹⁰¹ Шеллинг Ф. Сочинения в 2-х т. – М.: Мысль, 1987. – Т.1. – С. 182.

¹⁰² Гегель Г. Энциклопедия философских наук. – М.: Мысль, 1977. – Т.3. – С. 310.

emergence cannot appear before the emerged, the existence before the existed”¹⁰³.

An indication of this fact is also found in S. Frank, who found that a person’s inner world is not homogeneous; it has the experience or feeling, “peripheral”, “external” type associated with the physical senses of pleasure, bitterness, fear, etc., but there are also in-depth experience, more fully express the nature of human beings. S. Frank defined the first kind of the experience as mental, and the second as spiritual.¹⁰⁴

Even a mathematician Poincare, for example, pointed to the existence of two types of mind (conscious and unconscious), each of them obeys the laws of their own dynamics, and each of them performs a different function with the limited ability of the interaction in the activities of the others¹⁰⁵

But the unconscious according to Poincare differs from the unconscious according to Freud. It is located away from the pre-logical, related to sexuality and primary processes, rather reminiscent of an emotionally neutral, highly logical combinatorial machine.¹⁰⁶

So, now, the problem is to show what is inside and how operates the mediation body. In the existed philosophical and psychological literature, we find only the most general characteristics that are always reduced to one and the same – the human soul. For example, G. Hegel, on the subject wrote: “Until now, we have considered a special reality in its closed features as something positive. However, this independence negated in a living being, and only a perfect, spiritual unity within the bodily organism remains valid to relate positively to itself. Soul should be understood as this ideality, assertive in its rejection. Therefore, if in the body is the soul, then the phenomenon itself is affirmative. The

¹⁰³Шеллинг Ф. Сочинения в 2-х т. – М.: Мысль, 1989. – Т.2. – С. 508.

¹⁰⁴См.: Франк С.Л. Духовные основы общества. – М.: Республика, 1992. – С. 7.

¹⁰⁵См.: Пейперт С. Переворот в сознании. – М.: Педагогика, 1980. – С. 192.

¹⁰⁶Там же. – С. 193.

soul, however, manifests itself as a force opposing self-isolation of the members; however, it creates them as it contains an internal and an ideal beginning that is externally detected in forms and members. Thus, in the external is an internal with its positive content, the external remains outside with an abstraction and one-sidedness”¹⁰⁷

A real element of consciousness is represented by the so-called “intelligible matter”. In the course of its development psychologists were fruitfully affected by L. Feuerbach’s old idea of the existence of the consciousness for the consciousness and the consciousness for being, which L.S. Vygotsky has developed. This idea was at different times and from different angles mastered by A.N. Leontiev, A.V. Zaporozhets, V.P. Zinchenko, S.L. Rubinstein and other psychologists. N.A. Bershteyn, for example, introduced the concept of a living movement and its biodynamic fabric. “When you add to the number of generators the conscious of the biodynamic fabric, we get – says V.P. Zinchenko, – a two-layer or two-level structure of the conscious. The existential layer forms the biodynamic tissue of a living movement and action and the sensory fabric image. The reflective layer forms the value and meaning.

All components of the proposed structure are already built as the objects of scientific research. Each of these components are the subject of the numerous studies, there have been discussions about their nature, characteristics, new and new ways of analyzing the mare working out.

Of course, each of these entities has been studied both as an independent, and in the wider context, including the conscious, but they did not act as components of its whole structure”¹⁰⁸.

So, taking into account the whole course of the previous analysis, we have summed up the need to recognize the fruitful hypothesis that energy is the intermediate product in which there are structural and phenotypic information in nature. But this power is

¹⁰⁷Гегель Г. Эстетика. В 4-х томах. – М.: Искусство, 1968. – Т.1. – С. 131.

¹⁰⁸Зинченко В.П., Моргунов Е.Б. Человек развивающийся. Очерки российской психологии. – М.: Тривола, 1994. – С. 189.

not infinite. It is quantile in the meanings. We were made to refer to this hypothesis because of the logic of the previous analysis of the physical and the spiritual interaction in the structure of the human body. In the light of this hypothesis, the statement by M.I. Setro seems very important to us: “it is impossible to understand the essence of the information, without considering it as a special form of energy processes”. The developing of the functional-energy theory of information can also evidence this. “The description of information mechanisms at various levels – says M.I. Setrov – shows that information, first of all, has the energy and functional character”.¹⁰⁹

In his turn, S.N. Lazarev writes: “Every object in the universe can be considered as a process, at the same time, any process is also an object. Each process and facility has oscillatory motion of the information to the physical unity of the differentiation. Physical differentiation must strictly correspond to the spiritual unity. The condition of the two opposites development is the presence of the third element, providing manifested presence of one extreme in the other. This role carries energy, which is a mediator in determining the development of the Universe”.¹¹⁰

The problem, as we see, is very difficult, but to solve it we need time. We, of course, without claiming for its final withdrawal from the agenda of philosophy and psychology, dare to put forward another working hypothesis for its decision. The gist of it is that we will proceed from the fact that the mediation authority is, of course, as well as the physical and spiritual ingredients of the two parts of the original intermediate form of the universe substance: matter, known as a “living tissue” in modern psychology, and information abiding in the mediation stage in a specific form – namely, in the form of the energy pulse.

¹⁰⁹Сетров М.И. Информационные процессы в биологических системах. – Л., 1975. – С.77.

¹¹⁰Лазарев С.Н. Диагностика кармы. Книга первая. Система полевой саморегуляции. – Санкт-Петербург: АО “СФЕРА”, 1993. – С. 32.

The last is a kind of the Morse code in the wild, where every burst of energy, no matter in what form – light, sound or electromagnetic pulse – is to be a certain quantum information message – sense, which is building on the principle of holographic images in the human brain, or causes the processes of assimilation or dissimilation ingredient in the physical human body. Hence, an increase or decrease in the acidity in the stomach and the importance of acid-base balance in the human body.

In the modern biochemistry there is a hypothesis that the sodium-potassium permeability of the membrane should be regarded as a material expression of human thought flow¹¹¹. The results of the laboratory experiments on the role of light in the regulation of the physiological information and the biological processes of a living organism prove these as well. Another result of these experiments is photodynamic influence of visible light (wavelength 300 nm) on proteins, fats and carbohydrates in living organism¹¹².

The presence information element in the psychological component of the structure is very important also for understanding the processes of self-organization and self-regulation of the human body. The transmission of information on intra and interconnectors leads to the implementation of the regulation and control instruments. Information is not only organizes the real-energetic processes in the living systems, but also makes them feasible. The transition of the chemical autocatalysis in biological self-organization and self-reproduction (self-renewal) is associated with the information as a measure of “irregularities in the distribution of energy (or matter) in space and time”, – wrote V. Glushkov¹¹³.

¹¹¹См.: Донченко Е.А. Социетальная психика. – К.: “Наукова думка”, 1994. – С. 32.

¹¹²См.: Казначеев В.П. Феномен человека: космические и земные истоки. - Новосибирск: Новосибирское книжное издательство, 1991. – С. 52-53.

¹¹³ Глушков В.М. О кибернетике как науке. Кибернетика, мышление, жизнь. – М., 1964. – С. 53.

We have already shown that the interaction takes place in the form of a weak electromagnetic interaction. Managed by the electromagnetic field of the human mind. The man as a being endowed with the ability to create, to build a new, possessing consciousness and will, of all living beings “makes his life activity the object of his will and his consciousness.”¹¹⁴

At the same time, we emphasize another point. The gist of it is that ***a process of mediation is huminal, and it is nothing but a psychophysiological or just mental life.*** Humanity will render its due to psychology and psychologists, when it recognizes itself in its entirety.

Mediation takes place in a biological organism as an interaction of the psychophysical and psychological components. Psychologists are well aware that the psycho-physical component is connected with the human senses, and psychological – with the meanings. Pulses are initiated or “reflex of purpose” (instinct) or “criterion will” (consciousness). In the first case, the source is the motion of the physical body, hence the therapeutic properties gymnastics and sports, and the second is the human brain, hence the importance of auto training and other all kinds of methods development and consolidation of strong-willed qualities. N.M. Amosov describes the above mention process of interaction between mental, physical, and psychological in the human body adequately¹¹⁵.

It is known that the energy transfers from the structural state into the phenotypic accompanied by bursts of energy into the external environment, and from the phenotypic into the structural, taking the energy from the outside. Here is how it writes R.F. Abdeyev: “Informational processes are impossible without energy costs. This fact was once again confirmed in the solution of the famous problem with Maxwell’s demon. To write a book or to capture the information in the form of a drawing, you must spend

¹¹⁴Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.42. – С. 93.

¹¹⁵См.: Вопросы философии. – 1992. – № 6. – С. 52-53.

some energy. Accordingly in wild life the recording, for example, of the genetic information is not done for free”.¹¹⁶

Even in a state of the physical rest, man consumes about 2,000 calories a day, and this heat is a “payment” of the informational processes in the body. The information contained and circulating in the body (both structural and operational), is very high. Each individual cell is like a complex chemical plant, which is programmed “anti-entropic” automatic machines, the biological membranes operate, their ionic pumps are capable to transport the material and information, using energy. The body, creating on one hand, “order out of disorder” (E. Shredinger), and on the other hand “the order of the order”, with the help of information flows, manages a coordinated work of the thousands of plants cells. This information flow is associated with the interaction between the cells.

Information flows, due to the interaction with the environment, are composed of the adoption, assimilation of food (the structural information), on the one hand, and on the other hand, the perception of the various operational information (social, scientific, technological, entertainment, musical etc.) by senses.

The body directs the flow of information (negative entropy) inside it, on which is also expended the energy released as the heat.

For biological organisms, as well as for technical systems, general is that high-quality energy – chemical, electrical, lighting, mechanical – after reading the information is converted into the “low-quality”, the thermal energy in the chaotic oscillations of the medium molecules. Therefore, there occur simultaneously two interrelated and seemingly contradictory processes: the introduction of new information that improves the negentropy of the system in the cybernetic sense, and the conversion of various forms of energy into heat, which means an increase of entropy in the thermodynamic sense.

But not every living substance is able to develop phenotypic information. By this, it should come up in the course of the upward

¹¹⁶ Абдеев Р.Ф. Философия информационной цивилизации. – М.: “ВЛАДОС”, 1994. – С.178.

evolutionary development. And science already has a version that “at some point, when the living matter has got 15-20 billion neurons, the biological process of development is replaced by the process other than biological”.¹¹⁷ Sobiosensor changes to anthropogenesis.

A living being receives entirely new quality, as each neuron has got a field, they are all connected, arranged by the conductors. So, in such a way *a field form of living matter* is created. It can absorb information from the outside, define it, adapt, reproduce, and propagate. The field form of the living matter has no mechanical limits. “It can sit in a protein-nucleic life, though it may withdraw from”,- V.P. Kaznacheev writes.¹¹⁸ The moment of appearing the idea that the field form appears in subjectification of the first nature, at first, is a fundamental transition to the explaining the nature of the actual social world. Since we are dealing here with *an explanation of a qualitative leap in the evolution of living matter, which suddenly becomes the reasonable living matter*. It took, even using the toughest calculations, less than one quarter of one percent of the evolutionary time!

Let us consider the occurrence timing of the person and the nature of his/her intellectual activity (noosphere quality according to V.I. Vernadsky or consciousness in the usual formulation) across the cosmoplanet, geological time.

V.P. Kaznacheev writes: “If we consider that the development of living matter on the Earth lasts 3.6 – 3.8 billion years (maybe even 4.5 billion years), then take this time to 100%, it is easy to see that the time from the appearance of ancient man (anthropo-evolution period) is only about 0.07% (3 mill.years) and 0.25% with an increase of the term up to 10 mill. years. It is obvious, that the explosive phenomenon is not comparable with any other known phenomena in the evolution of the biosphere”.¹¹⁹

¹¹⁷Казначеев В.П. Феномен человека: космические и земные истоки. – Новосибирск: Новосибирское книжное издательство, 1991. – С. 8.

¹¹⁸Там же. – С. 8

¹¹⁹Там же. – С.74

Thus, the evolutionary explosion! “In this connection it should be assumed -V.P. Kaznacheev continues, – that the combination of two kinds of living matter of the biosphere of the Earth (up to a certain level of evolution) was dominated by the properties and function of protein-nucleic shape. The field form combined with the first, was an integral part, but was not functionally dominant. The hominid neural brain mass increases. Further psycho-physiological and intellectual activity of the brain cannot be realized by only the existing neuronal – synaptic connections. The field form of the neuronal communication becomes a necessity. Those individuals, who changes the dominant functional forms of living matter, are transformed from hominids into human precursors, and then in humans (the second leap by Ya. Ya. Roginskiy about 40 thousand years ago)”¹²⁰. Thus, it is hard to overemphasize this moment. It is the pinnacle of the social world nature. We have found, finally, the *movement and material, which display the living matter beyond it and turn it into a reasonable living matter. The latter just gets the specific attributive quality of the subjective nature of the first and generates the social world.* These are the weak electromagnetic pulses, which constitute the force fields. The legitimacy of the central theoretical position of the intellectual nature in existence we confirm the results of the nature years, obtained in the laboratory of Biophysics Institute of Clinical and Experimental Medicine, Academy of Medical Sciences of the USSR. So, V.P. Kaznacheev states: “For many years, studying the super-weak radiation in human cells and tissues, we concluded that the tissue culture cells emit photons of electromagnetic fields. It can be assumed that the radiation for the cell is a necessary manifestation of its activity that is peculiar electromagnetic transmission system for the cell, without which the life of a cell is impossible. This assumption has repeatedly been expressed. Apparently, this is a universal law of propagation of the living matter in space”¹²¹.

¹²⁰Казначеев В.П. Феномен человека: космические и земные истоки. – Новосибирск: Новосибирское книжное издательство, 1991. – С.74.

¹²¹Там же – С. 28.

Living matter, and more over intelligent matter gets out of it a variety of products, among which, first of all, coming into contact with the outside, the space environment in the other words, may receive the incoming stream of protons – the basic “building” material of the universe. It becomes active, collects and distributes into the biosphere the obtained in the form of radiation energy; in the end, it transforms it in the Earth’s environment into free energy capable of producing work. This means that we have found the conditions under which a reasonable living matter can create the social world. There is a reason to take a closer look at the ideas of Eastern philosophy, and, in particular, Taoism. As we know, Lao Tzu proclaimed the cosmological theory, according to which from “Tao” is born “chi” (energy), then “form”, “substance” and then “all things”.¹²² This approach is similar to modern physics, in which energy can be preceded by the substance.¹²³ The social world, as we see, is not an exception. On the other hand, the living matter is found within the ongoing photon radiation field and is also being acted upon by it. The number of photons in the universe 10^9 or even 10^{10} times outnumbers protons.¹²⁴

This means that a person coming into contact with the external environment, filters, space flows of matter – energy – information, such as jellyfish filters sea water, removes the necessary for himself context and thereby makes the useful work of the sea cleaning. There is a special need to look at the messages that appear in the literature that there is a tendency to expand the range of human organism susceptibility and even expanding the number of the external world perception organs, up to the acquisition of these functions by the skin.¹²⁵ Thus, Engels is right when he writes that

¹²²См.: Хирочи Н. История философской мысли Японии. – М., 1991. – С.83.

¹²³ См.: Пилипенко В.Е., Поддубный В.А., Черненко И.В. Социальный морфогенез: эволюция и катастрофы (синергетический подход). – К.:Наук. думка, 1993. – С.18-19.

¹²⁴См.: Казначеев В.П. Феномен человека: космические и земные истоки. - Новосибирск: Новосибирское книжное издательство, 1991. – С. 28.

¹²⁵См.: Зинченко В.П., Моргунов Е.Б. Человек развивающийся. Очерки российской психологии. – М.: Тривола, 1994. – С.151.

“the power of act is something embedded in the body from the outside, rather than inherent and inseparable from it.”¹²⁶

The assimilation processes of the exterior material and creation of his/her social world by the living matter are rather original. For example, proton flux absorption occurs in the form of excitation in the human body in the same content as it is present in the form of an objective universe. “The fact that instead of external causes, we found for the body the definition of the external excitation potentialities – G. Hegel wrote – is an important step on the way to a true representation of the body”.¹²⁷

In physical terms, the interaction looks like the excitement of the internal force field of the individual and the oscillation of the external enegro-informational field of the social community - the group, collective, ethnic group, nation, and, finally, the humanity. The mechanism of self-excitation of energetic interaction between the individual and the social group was named “passionarity”. It is described by L. Gumilev, of course, based on the creative application of the latest Gurvich field theory to the development of the ethnogeny phenomenon.¹²⁸

In this case, in the process of development of the information, the person, for example, involves 10^{15} cells, which, being in fact a giant bioantenna, occupies about 2,000,000 square meters, which is about 200 hectares. Their dry weight equals nearly five kilograms. The length of the capillary, these connecting channels in the human body, is up to 100 000 km.¹²⁹ And in the same, about 100,000 genes are participating, according to the N.M. Amosov, concentrated in the genome of nerve cells in the cerebral cortex – neuronal 10^{10} , 10^{11} - 10^{12} links that promise an immense number-models.¹³⁰

¹²⁶Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.1. – С. 597-598

¹²⁷Гегель Г. Энциклопедия философских наук. – М.: Мысль, 1975. – Т.2. – С. 504.

¹²⁸См.: Цехмистро И.З. Поиск квантовой концепции физиологических оснований сознания. – Харьков: Выща школа, 1981.

¹²⁹См.: Малахов Г.П. Целительные силы. Биосинтез и биоэнергетика. – СПб.: АО “Комплект”, 1994. – Т.2. – С. 98.

¹³⁰См.: Амосов Н.М. Разум, человек, общество, будущее. – К.: “Байда”, 1994. – С. 34.

It is important to remember that all the genetic information in biological systems is concentrated in the macromolecular package and the extract of the necessary information, structuring it in a sequence are determined by the metabolic processes of the dynamic function of the field. The entire volume of chemical reactions in the cell, are equal to 10^{11} - 10^{12} acts of reactions per second, governed by directing cell function field, and realized by the chemical chain reactions.¹³¹

Thus, from the above mentioned model of self-unfolding of the universe through the levels, it should be clear that when there is a pulse from the cosmic consciousness, the macro-level is being enriched; vice versa, the macro-level enriches the universe with its content.

Thus, it turns out that the macro-level, which is set of the living substance biota, as an organic unity of the irrational and rational, is a giant quantum vacuum pump membrane in the body of the universe, the universe pumps through itself the material, while ensuring its modification. This modification process is a transition from a universe materialization phase to the phase of dematerialization.

Taking into account that the macro-level, as well as the whole universe is of a quantum nature, all appearing here should have a quantum origin and pulsate to the beat of the action described above the membrane structure. If this hypothesis is confirmed in the future, then the universe needs the social world as a vital organ without which self-development is impossible. It seems that the social worlds are the organs of self-movement of the universe. How it actually goes, it should be figured out. There is every reason to believe, that there is the process in the anti-world that is reverse to the described one that is, the dematerialization phase transforms into a phase of materialization. Then the circle is closed, because the mechanism of self-movement of the universe is clearly seen.

¹³¹Казначеев В.П. Феномен человека: космические и земные истоки. – Новосибирск: Новосибирское книжное издательство, 1991. – С. 57.

However, we continue to study the essence of the concept of “intelligent” in the being. Going “intellectual” essence in its being is, therefore, a process in which the result as well as the premise are different only in form. Here, the essence of “intellectual” and its being, are final, both are one-sided definitions, each of which becomes more and presents itself as a non-self in another moment, and as producing a different definition, which it carries in itself. This transition has two opposite values; on the one hand, each member is represented as a point, that is, passing from direct to another, so that each member has something posited; on the other hand, it also has the significance that each of them produces a different, suggests another. Thus, the one and the other side is movement.

But the acquisition by the mind of the form through the phenomenon – it is also a definition of the content; cause and effect, both sides of the relationship are therefore also different content of the “intelligent”. This unity of form as the ratio of being is being first and foremost the establishment of the transition of one certainty of life to another, as if to say more specifically, it is the process of the subjective form transition (psychological) into the objective (psychophysical) and vice versa (the most interesting to us), which is at a certain level of maturity, begins to produce an intelligent field form of living matter.

From the material discussed in the second stage the essence of the notion “intelligent” follows a very important conclusion that the self-determination of a reasonable living matter in the form of the field has got an objective appearance, and “in view of the fact that it is at the same time identical with itself, it is an absolute contradiction”.¹³² Thus, *the resolution of the dialectical contradictions between the psychophysical and psychological or sensory consciousness and rational process of experiences and*

¹³²Гегель Г. Наука логики. – М.: Мысль, 1972. – Т. 3. – С. 227.

awareness has an inexhaustible source of material for the social world formation.

The leptonov human biofield, represented by us as the noosphere, arises from the thoughts, feelings and desires of millions and billions of people, embodies the weak biocurrents in nerve cells, as well as in low and ultra Leptonov electromagnetic pulses emitted by the cells become the clotted semantic space. Energy and power of the Leptonov fields (gods) is directly proportional to the number of people who believe in them, and the power of their faith. Perhaps it is this fact meant the P.A. Florensky, when he spoke of the existence of pneumatosphere and spiritosphere.¹³³

But let us continue further study of essence movement of the concept “intellectual” on the next stage – **the stage of reality**. “Actuality – as it follows from G. Hegel’s teachings – a unity of essence and existence; it has its truth devoid of the shape nature and devoid of support phenomenon, in other words, the uncertain sustainability and devoid of strength diversity. The reality is “effectiveness”, it is not just one predicates of reality, but its attribute of its inactive reality. The inactive actuality is the contradiction in the definition.

So, in the phenomenon “the differences of form, the inner and outer, is posited within itself as the totality of itself and its other; the inner, as simple identity reflected into itself, is the immediate and accordingly is as much being and externality as essence; and the outer, as manifold, determinate being is only an outer, that is, is posited as unessential and as withdrawn into its ground, hence as an inner. This transition of each into the other is their immediate identity as substrate; but it is also their mediated identity; for it is precisely through its other that each is what it is in itself, the totality of the relation...

The essential relation, in this identity of Appearance with the inner or with essence, has determined itself into actuality”.¹³⁴

¹³³Наука и религия. – 1992. – № 4-5. – С. 15.

¹³⁴Гегель Г. Наука логики. – М.: Мысль, 1971.-Т.2.- С. 169-170.

This unity of the internal and external aspects of the “intellectual” is an absolute reality, which is its absolute relation to itself - the substance. In other words, this is a morph of the social world. It is of it that the second nature is woven.

Since the development of the absolutely “spiritual” is its own action, and in this case, the one that begins with it, as well as come to it, then it means that it is absolutely absolute. However, the absolute, which is given only as absolute identity, is only the absolute towards the external reflection. It is therefore not absolute, it is absolute in a certain certainty, in other words, it is attribute. Therefore, the absolute forms itself, causes it to be visible inside, and defines it as an attribute.

It is clear from the history of philosophy, that the result of the formation of “intellectual” or its attribute is *egregor*, understood by us as the pulsating force field. Since this field arises based on human mental processes, it can be considered as *thoughtful air*. Thanks to it, the earthly humanity is able to break free, finally, from a variety of external dependencies and to create a mechanism of self-development that can help the man to lift into the space.

It is useful to refer to the *egregor* definitions existing in the esoteric philosophy. For example, in the original material from which the social reality is created, it indicates the following position: “... Egregors isothermaterial formation, arising from some psychic human secretions over the large groups: the tribes, states, some parties and religious society. They are deprived of monads, but have temporarily concentrated willed charge and the equivalent of the consciousness”.¹³⁵

So, in *egregor* we have the moment of the synthesizing the physical and spiritual or phenomenal and noumenal worlds, in particular, material from which arises the social world. The last, as it is mentioned in the philosophical literature, is an ethereal realm of being with a fundamental substance.

¹³⁵ Андреев Д. Роза мира. – М.: Тов-ство “Клышников – Комаров и К”, 1993. – С. 294.

In this context this product, as it is evidenced by G.Gegel, is “without the end disappearing phenomenon which presents itself; easy etheric body, which disappears as soon as formed; not the subjective intelligence, not its accident but its reasonableness as real. This very reality is perfect and infinite and directly in its being as its opposite, namely, non-being, so that the etheric body, which is the extreme terms, is real in terms of the concept, but to preserve the body of the creature, its ideality should immediately come to nothing – and there is a manifestation of it in this very connectedness to each other, and the appearance of dying. This middle term is completely intelligent, it is subjective, there are individuals in the intelligence, but its physicality general objective and the subjective being (for) the immediacy of the nature of this being given directly as objectivity. This idealized reasonable medium term is speech, an instrument of the mind, a child of intelligent beings”.¹³⁶

Only the esoteric philosophy purpose fully studies egregor that under it understands the consciousness of society as opposed to the individual minds of the individuals. Egregor is the combination of the noumenal and the phenomenal, and is the disclosure the system of ideas in certain conditions of the phenomenal world. For example, V. Shmakov writes: “the totality of the members of the group consciousness is something essentially relevant in the esoteric tradition, it is called egregore. So, egregore is an organic totality of the actual consciousness of all members of the group”.¹³⁷ However, it considers the family consciousness as the simplest egregor.¹³⁸ Along with it, it highlights the economic, political and other its types.¹³⁹

This particular product is a force field, which is sometimes described in the literature as a functioning element of the culture or

¹³⁶Гегель Г. Философия права. – М.: Мысль, 1990. – С. 291.

¹³⁷ Шмаков В. Закон синархии и учение о двойственной иерархии монад и множеств. – К.: “София”, Ltd., 1994. – С. 261.

¹³⁸Там же. – С. 267-269; 279; 283-285 и др

¹³⁹Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.12. – С. 733.

specific formation of ether type. This “whole” K. Marx also describes “as a special ether which defines the specific weight of all that exists, and can be found in it”.¹⁴⁰ This “whole” is the “the beginning” according to V.I. Lenin.¹⁴¹

At the same time, it must be noted that the scientific thought of mankind is the most efficient of its kind.

It has an energy-informational character, corresponding to the nature of the world base. On the one hand, it is the product of the purposeful scientific or reasonable human activities, and on the other it carries in the quantum-vacuum form the semantic information about objects and processes that take place not only within the boundaries of our universe, but going far beyond its borders. It gives the World evolutionary process the cosmic scale, the special geological significance and the total character.

Today it is quite clear that the thought, including science, is the interaction of the neutrons in the brain, which are already available for the studying by the modern science. This is primarily done by quantum bio-energy and computer science that studies the processes of exchanging weak and ultra-weak energy informational signals. It is, incidentally, helps to take a fresh look at the phenomenon of telepathy, telekinesis, clairvoyance, dowsing, poltergeists, levitation, reincarnation, and others.

For an electron, the neutron processes are the energy cloud with an individual spot patterns and weight. And, of course, with their magnetic, gravity, photon replicas, unique space-filling, we call it the noosphere. In this way the idea surpasses the limits of head. So, it is really becomes a material. This is the mechanism of its effects on the global order. Let us remember: “Every thought affects the course of world development”.

But, we can already point out, that lepton-electromagnetic hypothesis of material carriers of the physical fields in the form of leptons (light elementary particles, starting from electrons) and their

¹⁴⁰ Ленин В.И. Полн. собр. соч. – Т.1. – С. 318.

¹⁴¹ Там же. – С. 274.

division – microleptons (starting from neutrinos) looks rather pretty. According to this hypothesis, as we know, the space, surrounding us, is permeated with the microlepton waves that transmit the movement of the global lepton gas. According to its creator B.I. Isakov: “Around all bodies there are standing lepton wave” – the quantum hologram inserted into each other and copying the geometry and structure of the body. Each hologram contains all the information about the body, being its “counterpart information”.¹⁴²

In a physical way, this phenomenon takes place at the macro level as the social world, a naturalized person in the objectified form. The man himself/herself appears as its chief architect and the builder.

The above-mentioned arguments are convincing us that we correctly identified the nature of the second nature of the wave-corpuscule field, which produces a reasonable living matter. In this connection, it is necessary to take a fresh look at the whole animal kingdom – biota, which should also be considered as the source of a specific range of the force field, not only as a food or vehicle.

In his time V.I. Vernadsky spoke about the organization of the biosphere, which produces the noosphere. So, the latter consists of the organic energy of the living matter (matter). This idea V.P. Kaznacheev brilliantly demonstrated by the following experiment. He took two flasks and segregated the filler with the quartz glass, than the experimenter placed inside the same cell culture. Then, the cells from one flask were struck with a virus or poison that killed them. The cells, securely isolated in the second flask, died four hours later. This experience encourages us to think about the transmission of information at unknown energy level, not only of human, but also at lower levels of the living matter organization.

However, we have not still finished the consideration of the category of “intelligent” as we didn’t make a single concept model of self-motion nature and didn’t give its definition.

¹⁴²Наука и религия. – 1992. – № 4-5. – С. 15.

Thus, it follows from the above, that the concept model of “intelligent” is as follows (see fig .: 2.2):

Phase of existence Phase of being or occurrence Phase of reality

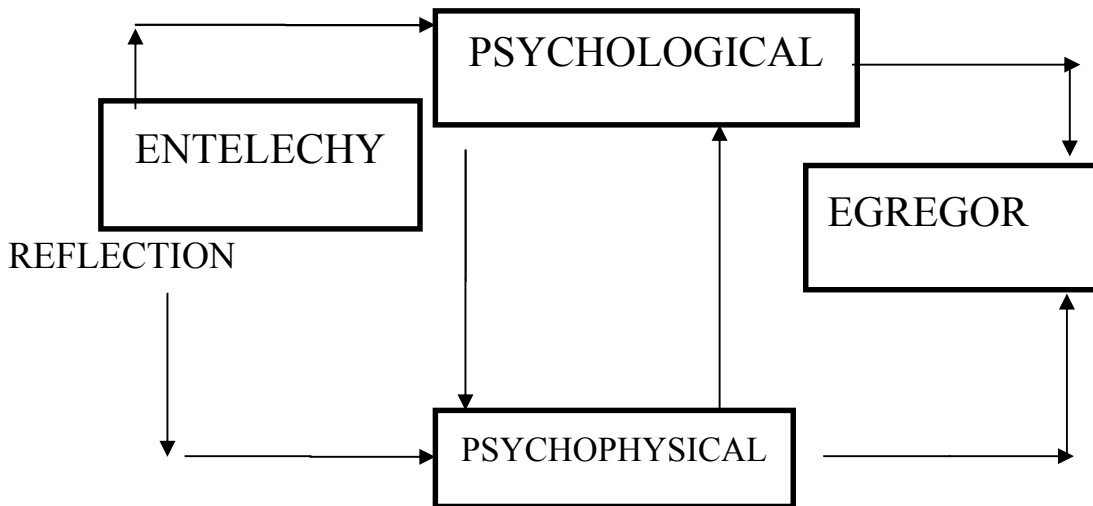


Fig. 2.2. The structure of the category “intelligent”.

We have tracked the changes of the “intellectual” in the chain: the existence – the phenomenon or being – reality, we have covered the laws of its transition from one state to the other based on a qualitative transformation of the content. Thus, we have come closely to working out our understanding of this category, showing the most significant properties, natural connections and relationships we found above.

So, we propose a working definition of the category of “intelligent”, under which, in our opinion, it is understood a special *way of human liberation in the process of mediation of dialectical interaction between the material and the spiritual principles of the free energy of the universe, which in the beginning appears as an internal stress edentelechy form, and then in the phenomenon takes place a total reflective process, revealing itself in reality by a surge of energy specific force field – egregor.*

If you look at the **ontology of the intellectual**, the following picture emerges: from the sphere of the material at this stage of the

fundamental interactions mediation “the material – the spiritual” the rejection of the *particle energy in the form of a signal* is possible, and from the area of the spiritual –the *bits of knowledge* on the stage of transition from the meaning to the structural information.

Thus, the *egregore is exactly that energy-or force field from which the pattern of the social world appears*. There is no pure form of the matter (substance) or spirit (mind) in egregor. They exist here in a modified form as an organic unity. This objectified human universe. It sounds ironically, but it’s true: the universe turned itself inside out. First, from the objective state, it moved to the subjective, taking the form of the human body, and later intensively began to objectify itself in the social form.

Thus, ontologically egregore is a weak electromagnetic interaction of the material particles resulting from the human brain, further enriched by the particles of the intelligence – knowledge. This material is of a quantum-wave origin and it creates the fabric of the social world. V.I. Vernadsky has repeatedly stressed the idea of the special conditions (types of organizations) of spatial-temporary phenomena, which are associated with the vital activity of the living organisms, the living matter.

The process of producing egregor coincides with the production of new knowledge; it arises during the transition of the universe from the spiritual to the material state. In the same case, when the motion is on the line “the material – the spiritual”, the power consumption takes place from the outside to the human body.

The phenomenon egregor appears as the pulsing energy-field. The double name is not a coincidence. Structurally, it consists of the quantum energy and quantum semantics. After an elementary particle is defined, representing the egregore in the existence, this duality will be overcome. In practice, the total force field arises from the products of the mind, rejected by the individuals. *The force field is built by the specific gravity of the energy and semantic charge, getting a stable structure. But since these are the*

pulsating elements, from them are formed and function the highly dynamic functional systems.

In reality, there is a constant process of self-consistent and self-destruction of the social systems, for example, lepton molecules (mother-child, pair of lovers, predator -victim, political parties, religious sects and world religions, God, etc.). Using them the stronger fields are a constant process, the largest of which is the force or energy-informational field of the Earth, whose existence is no longer a doubt. In practice it has several names. Here, we only theoretically have explained the legitimacy of its existence.

Since self-generation of the energy-power fields is a natural process, it is *necessary to proceed from the general laws of thermodynamics while explaining the laws of self-manifestation and functioning* break the boundaries of thermodynamics to the power of semantic processes, as well as to modify its conclusions at the beginning in relation to the subjective, and then to the objectify form of energy. The world is unified, therefore at the same levels of the organization operate the same laws and regularities. Only a form of the universum's external manifestation changes depending on the phase of its self-motion.

We're very close to confirm V.I. Vernadsky's idea that in the different areas and at the different levels of the hierarchical organization of the universe, the different types of material and energy flows are used, there are the diverse forms of living matter that are based on the various field forms. In particular, it is what we have now reached, means that there is a specific form of the reasonable living matter with the electromagnetic field of the species. Thereby, Sorokin's brilliant idea is confirmed that "the most complex forms of civilization occur only from the development of the mental life".¹⁴³

V.P. Kaznacheev indicates the existence of an objective "programmed" by the general physical laws of the space – time

¹⁴³Сорокин П. Человек. Цивилизация. Общество. – М.: Политиздат, 1992. – С. 490.

local area, in which the conditions are created for the emergence of the thinking beings. In particular, he writes: “As a result of the evolution of the cosmic whole, the living matter and the reasonable living matter arise, objectively; the emergence of the specific, complex form of the space organization of material flow in certain local areas within the spatial-temporal organization of the universe is becoming possible”.¹⁴⁴

The proof of the above-mentioned hypothesis we intend to expand in the future. It is, though, debatable, however, does not contradict the known functional definitions of life that were previously formulated by A.N. Kolmogorov and A.A. Lyapunov.

In such a way can be formalized the **main law** governing the self-unfolding of the philosophical categories of “intelligent”. Its essence lies in the fact that the free energy ejected by the humanity in the space environment, achieving the critical amount, determined by the strength of the external compression under the Earth conditions creates *a qualitatively new form of the planetary life, which should be called social. The latter is the product of the integration of individual pulsing fields.*

It is important to emphasize the fact that a reasonable living matter grows through evolution of the biosphere, which means that it is the same natural body as “primary” *living matter*. Therefore, a *reasonable living matter* is also the subject of study of the natural science. And the quantum bioenergy, using the ideas of the quantum statistical physics, can explain the materiality of the basic elementary particles of the intelligent, it is capable to maintain stability, develop, transform and demonstrate the organismic features.

So, during the peoples’ life, steadily specific formation is formed and functioned, according V.V. Nalimov and Zh.A. Drogalina, it is the semantic field. They wrote: “It was previously assumed a lot of terms to denote that problem field, which we are

¹⁴⁴Казначеев В. П. Феномен человека: космические и земные истоки. – Новосибирск: Новосибирское книжное издательство, 1991. – С. 33.

now considering from the point of concept of the unconscious, and various verbal formulations already indicate that the authors gave preference to value of the individual components of this immensely broad field. Freud wrote about unconscious; Jung – the collective unconscious; James – a stream of consciousness; Buchan – cosmic consciousness; Bergson – intuition; Husserl – transcendental phenomenology; Whitehead – the category of eternal objects; Popper – third world world intelligibly; Assagioli – subpersonality; Leibniz – dark picture of the soul, in which the contents of the mind slumber; Gegel – a developing spirit; ... Plato – the world of ideas”.¹⁴⁵ To this we can add the archetypes of our contemporary S.B. Krymskiy.

Apparently, it may take a little time, and the natural scientists, for sure it will be biophysics, will disclose the substantial is possible, that it will be a *bit* like the quantitative information unit, which is firmly establishing itself in the field of informatics. There is a possibility, that *noomi* must be recognized or the elementary particle of the social field. This particle is now intensively sought for not only by cybernetics but also psychologist.¹⁴⁶ Moreover, the scientific practice has already argued that the fact of setting the targets for the discovery of a particle is an indirect proof of its existence (objective and material), since the problem never arises until there are no preconditions to resolve it.

And here again, in the future, mankind expects another evolutionary leap, which must take place on the basis of abrupt increase by the planetary humanity the intellectual power. In this regard, it is the assertion that “if the co-operation of several billions of cells in the brain can produce our capacity of consciousness, the more acceptable is the idea that some sort of co-operation of all mankind or

¹⁴⁵Налимов В.В., Дрогалина Ж.А. Реальность нереального. Вероятностная модель бессознательного. – М.: Издательство “МИР ИДЕЙ”, АО АКРОН, 1995. – С. 365-366.

¹⁴⁶См.: Зинченко В.П., Моргунов Е.Б. Человек развивающийся. Очерки российской психологии. – М.: Тривола, 1994. – С. 104.

part of it will determine what Cont called “superhuman supreme being”.¹⁴⁷It is clear that the work on the creation of the artificial intelligence is a necessary preparatory stage on the way to it.

The “quality nodularity” of the universe, which we have just considered in the structure of a reasonable living matter, is marked, as we now understand, with the term “vital functions”, in this case of the human body. This ingredient “life”, as it follows from the previously proposed hypothesis, reflects the interaction of the material and the spiritual, and “activity” – reflects the production of free energy that can do work on the formation of the social environment. Even in Bhagavad-gita is said that “this world is bound by the action”.

Thus, the “quality nodularity” possessing the enormous energy potential is the integration of nature, man and the second nature. It is the energy nodularity and it is a derivative value of the original state of the universe. With this approach, to the man is put the corresponding discrete unit – the energy photons, corresponding to the possible states of the universe: the natural and the artificial, the subjective and objective, observable and unobservable, visible and invisible.

But the energy in general and the cultivated intellectual energy cannot be the basis of the universe, because it is observable and of it should be considered non-existence in a state of not observability, which is a potential basis of the reality, having the features of the observability.¹⁴⁸

It turns out that to a man, thanks to his/her possession of the knotted quality, the various kinds of energy, is available the entry (multiple and instant) in the area of physical and semantic vacuum. Based on his basic needs, he can use the power of fluctuations (effects), and inform in turn the photon or semantic vacuum, if it is possible, both at the same time, a sufficient amount of energy for the

¹⁴⁷Цит. по:Тейяр де Шарден П. Феномен человека. – М.: Наука, 1987. – С. 56.

¹⁴⁸См.: Физика микромира (ред. Ширков Д.В.). – М.: Советская энциклопедия, 1980.

generation of photons, or particles of semantic vacuum, which does not yet have a name. So the vacuum state of the universe from unobservable becomes observable. Only then, by further subjection (transformation) in a biological organism universe gets the output to the external environment. This is due to the special process of objectification of the person's inner content.

So, the distinction of the social world consists of the fact that its foundation is intellectual energy of the rational living matter, which arises in the course of the dialectical interaction of the physical and semantic vacuum in the structure of the biological body. It means that *its nature is the derivative magnitude of the intermediate product – the psychic energy of the living matter in which Nothing, and Something has once undergone a transformation and has formed a new reality, which we call social*. It, in its turn, is just another transitional step in the self-unfolding of the universe. This is how functions the self-propulsion mechanism of the universe, which, as we see, is a multistage. Multistage is the attributive property of the universe, it provides its access to Something (being) and returns to Nothing (base).

Thus, we can finish analyzing the nature of the social world. However, before we do that, we will just draw the main conclusions arising from the fact that we have opened in the course of the foregoing. Their essence is as follows. *First*, the disparity of the views on the nature of the social world is overcome. To do this, we had to analyze in depth the process of the development of the living matter and to allocate in it two **levels**: the simplest living matter and the *reasonable living matter*. The path of transition from the first to the second is shown. The factors and conditions of maintaining a reasonable progression in planetary terms is opened. The intelligent by its function in the self-unfolding of the universe in the logical area is the same as the psychic unconscious or urological phase of self-movement.

Second the corpuscular-wave nature of the social world is proved. This means that the social form of the movement is

organically merged with other sublayer forms of the universe. As the analogue here can be mentioned the London-Heitler quantum theory of the chemical bonds, developed in 1926-27 by V. Heitler and F.London. Theological conclusion follows that the laws of self-unfolding of the living organism as a whole can be applied to the social world as well.

Third, in the course of the analysis we came across with the existence of the field form of the reasonable living matter – the human. On the basis of it, the hypothesis is grounded about the existence of a specific field form of a generic human life, based on the total variance in the nature of the base universe structure.

Fourth, we have defined the philosophical category of “intellectual” as a way to produce free energy capable of doing work outside the human body. At the same time, the human body becomes an instrument of production of social world, based on the intellectual energy.

The explanation of the nature and the content of the category “intellectual” revealed the specifics of the intellectual stage generating second nature by converting the first nature. First, the latter was subjected by man in the intrapersonal products and then objectified in the social structure. As a product of the social world is a continuous process, man becomes a part of the specific form of the universe self-movement, called social life, where he/she merges with the whole human race. In other words, thanks to the attributive feature of producing the intellectual energy, there is a generic human life.

In fact, we have disclosed a particular stage in the chain of continuous mediation of the universe changes. The latter is deployed in the other plane than the one in which occurs the mutual transition “the material – the spiritual”. Ontologically the intelligent is the particle, which has synthesized in the organic unity from the spiritual field – knowledge and from the material the signal – an electromagnetic pulse. This is the objectified universe.

Fifthly, it is theoretically shown that the mental substrate contains the biological life, and intellectual contains the generic life of man, which forms a completely different, according to the principles of formation and functioning, social world. At the same time, the human race in order to maintain the necessary level of its ability to live forms a collective intelligence that leads it beyond the planet Earth. Currently, the planetary humanity seeks to strengthen this function by creating an artificial intelligence. However, the research work is hampered due to the lack of hypotheses about the nature and mechanisms of the mind self-movement.

At this point we can stop and turn to the nature of the social world.

2.3. The social world essence

To define the essence of the social world scientists should pay attention to its inner structure characterized by the unity of multifunctional and contradictory forms of its existence. According to this assumption, social phenomenon is defined as the expression of the social world. In the terms of cognitive mechanism categories of the social world essence and its expression we observe the transition from the diversity of social world existing forms to its inner structure and unity – to the notion. As the social world represents the totality, the understanding of its essence is the main task of philosophy or its branch social philosophy.

By that time the understanding of the social world essence was the main task of sociology. The theoretical background of sociology shows that the essence of social phenomenon was interpreted in different ways and the scientists have not reached the agreement yet. F. Giddins writes “Professor Ludwig Gumpilovych made an attempt

to prove that even true social phenomena are considered to be the assimilation of different social groups”. Novikov had moved further. The scientist claimed that social evolution is a progressive form of conflict diversity and as a result the conflict itself is not considered as a physical struggle any more. Moreover, it should be analyzed as an intellectual struggle. Professor De Greed is agree with their assumption. He found a different feature of social phenomenon. His measure of social progress is rather original. He was sure that forced power should be replaced by the conscious agreement. Another scientist who represented original and interesting research works was Gabriel Tard. He proved that primary social fact lies in the difference between labour and agreement. Professor Émile Durkheim didn't agree with Tard. He tried to prove that existing social progress depends on the individual mind in relation to its external actions, thoughts and feelings¹⁴⁹.

F. Giddins was sure that Tard and Durkheim were very close to the understanding of the social world essence but the essence of elementary social fact, which is closely connected with imagination and imitation, is not imitation and imagination itself. F. Giddens states that we have to find it in such form, which would suit the existing society and nothing else¹⁵⁰.

Modern scientists express different points of view too. They try to explain the essence of social phenomenon through the prism of sociology. For example Y Autweid states that “social” is closely connected with the notion “social reality”. N Smelzer identified it in terms of “society and social relations”. V.N. Ivanov relates it to the notion “social relations”. V.A. Yadov relates it to the category “social community”. Zh. T. Toshchenko and V.E. Boykov consideres “civil society” to be the main object of sociology. M.S. Komarov doesn't take into account social essence of this

¹⁴⁹ Американская социологическая мысль: Тексты / Под ред. В.И. Добренькова. – М.: Изд-во МГУ, 1994. – С. 301.

¹⁵⁰ Американская социологическая мысль: Тексты / Под ред. В.И. Добренькова. – М.: Изд-во МГУ, 1994. – С.302.

phenomenon. He states that the initial social elements are “steady forms of these relations” – typical and standard aspects of social relations which contain changeable social reality¹⁵¹.

There are numerous attempts of different scientists to give the definition of this notion. One of them is represented in monograph of Russian scientists “Sociology” which was published in 1990. The authors claim that “social” is represented as the unity of characteristic features and peculiarities of social relations which is integrated by individuals or community in the process of common activity (interaction) under some definite conditions¹⁵², it is identified in the process of their relation to each other” and social role in society, the attitude to social processes. This typical definition of “social” doesn’t help us to identify the essence of the social world.

Moreover, it leads to negative consequences. One of them is theoretical uncertainty; another one proves the practical helplessness of sociological science.

The first of them is revealed by the means of the materials of XII and XIII world sociological congresses because of the absence of clear definition of ‘social reality’ and also about the sense and the way of its rationalization, sociological cognition has brightly evident relative character. According to the opinion of the majority of the participants of the XII congress there is no even a need to aspire for creation of general sociological theory which would give satisfactory explanation for variety of current processes. This ideological policy created ethnomethodology as a scientific discipline.

As it was emphasized by the President of the International sociological association T.K. Oommen it is not the integration of the theory needed for the whole world but the consolidation of approaches, concepts, cultures, lifestyles and ways of thinking. In reality it means that nowadays in most cases sensibly organized

¹⁵¹Комаров М.С. Размышления о предмете и перспективах социологии // Социологические исследования. – 1990. – № 3. – С.37.

¹⁵²Социология // Осипов Г.В. /рук. автор. кол./ Ю.П. Коваленко, Н.И. Щупанов, Р.Г. Яновский. – М.: Мысль, 1990. – С.27.

social life of people cannot be opposed to naturally flowing social processes even theoretically as there is no opportunity to cognize objective regularities of human civilization self-development. With this, as it is well known, researches who support positions of materialistic dialectics cannot agree.

Paradoxically but fact that there is no the definition in 'Philosophical Encyclopedia', and among the 150 terms with the descriptive form 'social' there are no terms as 'social pathology', 'social norm of pathology', 'social pathology of science', 'social physics', 'social physiology', 'social defection', 'social dismemberment', 'social illnesses', 'social instinct', 'social reaction of animals' as far as the terms 'social movement', 'social form of movement' etc. To be precise there is one notion given 'social movement', but in the meaning of 'national movement'.

Till the present moment the analysis of social form of material movement (we will keep to the spread terminology) has been usually restricted to general discussions about material production, productive forces, productive relations and stating the fact that there are social systems of different order in the society. At the same time it has been discovered that works devoted to private issues of social movement not rarely happen to be methodologically vulnerable namely as a result of the fact that more global problems of society development have not been solved.

At the same time from the philosophically-economical heritage by C. Marks and F. Engels it is clearly seen that the reason of appearing of social is social division of labor in which they firstly found a key to understanding the history of social development and then explanation of origin of social and 'personal relations'. Namely they represented 'social' as 'humanistic relation of a human to another human'¹⁵³.

In the work 'The German ideology' the classics of Marxism rather clearly stated the idea of isolating individuals' activity in

¹⁵³ Marx C., Engels F., Comp. – 2nd edition – T.42. – p. 154

relation to their own corporal organization, “alongside their attitude to the nature and one another”¹⁵⁴. The specifics of social relations they saw in the fact that process of labor presumes the existence of special relations connected with conditions of existence and widened reproduction of cumulative individual as working force and personality and in these relations people have been personalities, subjects, individuals, expressing particular relation from a person to a person, ‘personal relations’, a person’s to a group, collective, society and so on¹⁵⁵. V.I. Lenin made an important conclusion about ‘practical identity of a human to human used to “signify social or human attitude of a human to human’¹⁵⁶.

By the end of XX-th century in the theory of cognition it has been stated that ‘social’ is not a synonym to ‘societal’. It has been rather strictly fixed in scientific literature¹⁵⁷. And the fact must be admitted as positive. However in practice to a great regret these two terms have been often used as identical which logically leads to logical mistakes and misunderstandings.

We are deductively approaching the essence of the social world.

For us the essence allows its alternative being, it means that it can be actualized in its potential forms given empirically. To put it another way, the essence 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.

Abovementioned way of studying the essence of the social world is described in Hegel’s study of essence. Its sense is in the fact that thanks to the operation of definite reflection it is possible in really existing social world to look for and to find its truth which is presented to us as truth of social connections. H. Hegel writes about this: Since the goal of knowledge is the truth, whabeing is in and for

¹⁵⁴ Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.3. – С.24 .

¹⁵⁵ См.: Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.3. – С.438-441; Т.23. – С.181-183, 243-244, 586-587.

¹⁵⁶ См.: Ленин В.И. Полн. собр. соч. – Т. 29. – С.14.

¹⁵⁷ См.: Социология //Осипов Г.В. /рук. автор. кол./ Ю.П.Коваленко, Н.И.Щупанов, Р.Г.Яновский. – М.: Мысль, 1990. – С 25-26.

itself, knowledge does not stop at the immediate and its determinations, but penetrates beyond it on the presupposition that behind this being there still is something other than being itself, and that this background constitutes the truth of being. This cognition is a mediated knowledge, for it is not to be found with and in essence immediately, but starts off from another, from being, and has a prior way to make, the way that leads over and beyond being or that rather penetrates (sich erinnert) into it. Only inasmuch as knowledge recollects itself into itself out of immediate being, does it find essence through this mediation.¹⁵⁸

Thus, on the basis of the above explained policy we in the being of the social world must find something that in case of reflexive self penetrating becomes its essence as the last has been always understood as functional aspect of the notion.

‘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 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 finds; 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’.¹⁵⁹ With this approach to explanation the social notion ‘simply and rather conveniently comes out of its basis’.

It is clear that we need other categories and logic to structure the proof. The other question that results of our explanation of social essence notion and result got earlier by other researchers have to coincide. Moreover, it is even better, for we have a reference point,

¹⁵⁸ Hegel H. The Science of logic. In 3 v. – M.: Mysl, 1971. – V. 2. – P.7.

¹⁵⁹ Hegel H. The Science of logic. In 3 v. – M.: Mysl, 1971. – V. 2. – P.88.

which other researchers, such as K. Marx and his contemporaries, interested 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.

Let us remind that whilst analysis of the form making of the third stage of the human personality we stated that its self cognition creates the product which goes beyond human's mind and has its own life. We called it over-consciousness.

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 over-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”¹⁶⁰.

Hegel wrote that spirit must be understood as attraction as it is activity namely first of all ... the activity with mediation of which the object that seems to be odd instead of an image of something premise, different and accidental is gaining the form of something that became inner, subjective, overall, necessary and sensible¹⁶¹.

The mechanism, thanks to which the transpersonal product is received, is the action. It 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

¹⁶⁰Гегель Г. Наука логики. В 3-х т. – М.: Мысль, 1971. – Т.2. – С. 73.

¹⁶¹ Hegel H. Encyclopedia of Philosophical Sciences.- М.: Mysl, 1977. – V. 3. P. 258

(functional. – V.B.) organs, which such system lacks, are arranged and developed”¹⁶².

Based on such definition of the category of the “action” by the psychologists, we view the integration of the over-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”¹⁶³. How not to recall L. Humilyov’s passionarity here.

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. But we agree with him only partially, as we distinguish interrelation of intellectual energetic impulses as primary detection of essence of ‘social’ on the stage of existence namely as a simple in itself the very essence in its inside themselves.

Just over whilst the substantiation of social world nature we showed that it was the field form of life.

M. Weber views the separate individual and his action as the prime element, as the “atom” of the social world. He writes that we call the action of a personality (regardless of its character, external or internal. It comes down to noninterference and tolerant acceptance), if and because the acting individual or individuals

¹⁶²Zinchenko V.P., Morgunov E.B. A Human Developing. Essays of Russian Psychology. – M.: Trivola, 1994. – P. 94 – 95.

¹⁶³Kagan M.S. The World of Communication. – M.: Politizdat, 1988. – P. 150.

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.¹⁶⁴

M. Weber considered action as an action of a person that had a subjective meaning, namely sense. That is why sociology, to his point of view, studies not only facts, as positivism offers, but the inner world of an action – ideas, motives, objective reasons which are put into an action by a person. From this the general method of sociology he saw in understanding and interpretation of the sense of an action. F. Znanetskiy includes into the subject one of the main branches of sociology ‘actions accomplished under a person as an object and admitted to call particular reactions from his side. These are social actions. Rather distinguishable from other actions accomplished not on the people but on the material things, economical values, sacral objects and mystical forces, objects of esthetical perception, linguistic symbols and scientific theories called to produce not the human reactions, but technical, economical, religious, artistic, literature and scientific results’¹⁶⁵.

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

¹⁶⁴ Weber M. Chosen compositions. – M.: Progress, 1990. – P. 602 – 603

¹⁶⁵ Znanetskiy F. Initial Data of Sociology // American Sociological Thought: Texts. – M.: Publ. MGU, 1994. – P. 70 – 71.

understanding, it will be viewed as the action in the exact meaning.

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The theory of interpersonal interaction of people, proposed by N. Smelser, 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 psychoanalytical theory of Z. Freud¹⁶⁷.

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 value rational 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 relations¹⁶⁸.

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"¹⁶⁹. At that, the Marxism interprets the social action as the form or the means of the solution of social problems and

¹⁶⁶Парсонс Т. Система координат действия и общая теория систем действия: культура, личность и место социальных систем // Американская социологическая мысль: Тексты. – М.: Изд-во МГУ, 1994. – С.449.

¹⁶⁷См.: Смелзер Н. Социология: пер. с англ. – М.: Феникс, 1994. – С.133.

¹⁶⁸См.: Веселов Ю.В. Экономическая социология: История идей. – СПб. : Издательство С-Петербургского университета, 1995. – С. 37.

¹⁶⁹Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.42. – С. 97.

contradictions, in the basis of which lays the conflict of interests and needs of the main social forces of the given society ¹⁷⁰. According to apparition of Marxism the social action is being prepared by social movements led by particular programs and ideology. Developed social movements create their own organizations – parties, associations, political unions.

In the present literature the moment of out coming of the essence of the social from a human organism as its foundation onto the stage of existence has been noticed for a long time and caught with the notions as 'archetypes' or universal images and models for cognition of the world, 'unconscious structures', 'It' by Z. Freud, 'Understanding' by V. Dilthey, 'Collective unconscious' by C. G. Jung, 'Civil Religion' by E. Durkgame, 'Communicative action' by M. Weber, 'Anthroposphere' by V. I. Vernadskiy, 'Orientation' by D. N. Uznadze, 'Acceptor of the notion' by P. K. Anokhin, 'the image of required future' by N. A. Berstein, 'Scheme' by P. Fress and S. Moskovichi, 'Information model' by V.N. Pushkin, 'Passionarity' by L. Gumilev, 'Mentality of Nation', 'Spirit of nation', 'Mentality of the Nation' and 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 the morphological, but not functional tasks.*

As Liliein field has mentioned that there is a great analogy between development of the organism in the nature and development of public groups. In both cases the cells, if there is enough of them, aspire for uniting with each other. In the social organism individuals correlate with each other with the help of reflexes directly or indirectly. That is why here the grouping of cells does not lead, as it happens in nature, to mechanical piling or plastic

¹⁷⁰См.: Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.27. – С. 410.

that has a shape of a leaf or a plate, but awakes simultaneous vibrations, movements, activity in particular directions in different individuals. It is especially applied according to his opinion to general social dynamics.

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”¹⁷¹.

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 above mentioned work the author analyzes the given moment as a phenomenon of societal psychic which is considered by it as ‘archetypes, societal behavioral models, tendencies of social processes development’¹⁷².

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

¹⁷¹Гумилев Л. Н. География этноса в исторический период. – Л.: Наука, Ленинградское отделение, 1990. – С. 418.

¹⁷²Донченко Е.А. Социетальная психика. – К.: “Наукова думка”, 1994. – С. 36.

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 E. A. Donchenko was absolutely correct when she wrote that 'from the moment entering of scientific ideology into the sphere of admission of possibility dividable and independent existence of material substrate (brain) and psychic (conscious and different forms of unconscious) a new coil of humanitarian science prepared by achievements in the branch of natural sciences starts'¹⁷³.

It is important here to constantly remember about M. Weber's warning that 'not all types of actions including outer are 'social' in the accepted sense of this word. An outer action can't be called social in the case if it is oriented only on the behavior of material objects. The inner relation bears the social character only in that case if it is oriented on the behavior of the rest'¹⁷⁴.

Action is not that much inner product of a person as his collaboration with outer structures of society. Here it is appropriate to call for a definition of an action by P. Shtompka who writes: 'Action is attributive notion; it sums up particular notions of social factory this 'really real reality' of social world.

It is worthwhile to quote P. Shtompka's definition of the action; he writes 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;

¹⁷³ Донченко Е.А. Социетальная психика. – К.: "Наукова думка", 1994. – С. 25.

¹⁷⁴ Вебер М. Избранные произведения. – М.: Прогресс, 1990. – С. 625.

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.¹⁷⁵

Dialectics of categories 'action' and 'interaction' has not found its scientific explanation yet. Many researches 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 notion and logic of social paradigm'¹⁷⁶.

Thus, the essence of the 'social' at the stage of existence is represented for us as interaction of individual minds, which are considered by us as '*social intellect*', unlike the intellect of an individual. The mechanism of this interaction has been well described by L. Gumilev through the notion of the 'passionarity' (rooted from the Latin words *passio* – passion) under which he understood 'the effect produced by variations by this (intellectual – V.B.) energy as a specific feature of people's character. At that he emphasized that 'passionarity' is characteristic dominant, unbreakable inner aspiration ... to an activity, directed onto realization of any purposes'¹⁷⁷.

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

¹⁷⁵Shtompka P. *Sociology of social changes*/Tran. From English under the edition V. A. Yadova. – M.: Aspect Press, 1996. – P. 274.

¹⁷⁶Volkov Yu. V. *Basic Notions and logic of social paradigm* // *Sociological researches*. – 1997. – No1. – P. 22 – 33.

¹⁷⁷Gumilev L. N. *Geography of Ethnos in Historical Period*. – L.: Nauka, St.Petersburg Dept., 1990. – P. 33.

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”³. Its main question today is correlation of action and structure.

Now let us have a look at what is going on with the field form of intellectual life at the stage of appearing, where it coexists in organic unity with maternal, that is to say with a form of life that gave it the birth and inseparable from a human organism. On the second 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”¹⁷⁸.

For its achieving it is a very important to understand that the further movement of 'social' from existence into the notion 'is a shift into something absolutely opposite; consequently, it is endless and this issue of the opposite from the eternity or from its non existence is a leap, and presence of being of an image in its reborn force is initially for the being, before it realizes its attitude to the strange'¹⁷⁹.

At the same time the shift of the essence of 'social' from the stage of existence into the stage of notion or being is accomplished according inner necessity of self development of the given notion. By its content this shift is the one that 'the result of precondition is nothing else but what has been conditioned also appears as a result coincides with itself, finds itself or in other words both moments are direct presence of being and availability they are available as one moment'¹⁸⁰.

That is why a person through interaction with other people 'first of all, defines himself and with it supposes himself as being denied and with this correlates with other into relation to him indifferent

¹⁷⁸ Shtompka P. *Sociology of social changes*/Tran. From English under the edition V. A. Yadova. – M.: Aspect Press, 1996. – P. 254

¹⁷⁹ Hegel H. *Encyclopedia of Philosophical Sciences*.- M.: Mysl, 1975. – V. 2. P. 561

¹⁸⁰ Hegel H. *Political Compositions*.- M.: Nauka, 1978. – P. 247

objectivity but that it, secondly, is not lost in this loosing of itself, keeps itself in it and remains as identity of equal to him notion; with that it is impulse to supposing for itself another relating to it world equal to the notion, to coping of the world and to objecting itself. As a result of it, self identification of living has a form of objective appearance, and on the account that it is identical with itself it is an absolute contradiction'¹⁸¹.

The shift of the essence of the 'social' into its being is consequently the process in which the result and precondition are different only in the form. Here both the essence of 'social' and its being, social world, sure both of them are one sided notions each of them goes into another and presents itself in the another as independent moment and also as productive other notion which it bears in itself. This shift has two opposite meanings; from one side each member is represented as a moment in other words it is represented as shifting from direct to the other, as each member is something available; from the other side it has such a meaning that each of them gives a birth to another. Thus the both of the sides are movement.

But acquiring by process of interrelation of people of form in the notion it is also a definition of contents; the reason and movement, the both sides of relation; the other content of the social is the meaningful too. That is why it is necessary to separately research the contents of 'social' as here the qualitative turning into the self developing contents of the social world happens. We shall get back to the explanation of the contents of the social world later but now let's continue analysis of emerging of the essence on the stage of the being.

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

¹⁸¹ 2Hegel H. Philosophy of religion. In two volumes – M.: Mysl, 1977. – V. 2. P. 65

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”¹⁸².

K. Marx, having separated the category of labour, and the latter he viewed as the “positive creative activity”, 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 organism¹⁸³.

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

¹⁸² Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т. 23. – С. 62.

¹⁸³ Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.4. – С. 133-134.

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”¹⁸⁴.

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”¹⁸⁵.

The moment of partial alienation of individual life or free activity in form of alienated labor is fixed in the structure of a person by qualitatively new fundamental trait – a need of communication and activity sharing with other people. Now for an intellectually developed person the other person becomes extremely necessary as his not organic continuation for organization of the 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

¹⁸⁴ Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т. 42. – С.92.

¹⁸⁵Thesamesource. P. 119

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”¹⁸⁶. And here it is necessary to separately research the level of necessity of fulfilling the demands of social sphere 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 very beginning of the research we with the general hypothesis have tied ourselves to the given interaction of people with each other as we identified it as an organic unity. The structure of the heuristic model of this process factually represents before us an image of opening before us physiognomy of social organism. In connection of this we have to more deeply research the process of exchange of activities flowing as a total life activity of having

¹⁸⁶Вебер М. Избранные произведения. – М.: Прогресс, 1990. – С. 418.

cooperated humanity. It is itself a field form of life or social life which develops according to the laws of noosocialgenesis.

Thus, communicating with each other throughout their daily lives, people gave rise to a specific type of social relations. These connections between people enabled them to live together and develop a 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, up to a point, it was a kind of a byproduct of their activities. L. Feuerbach was the first who noticed it and, for whom the communication between people was according to the apt definition of Karl Marx. 'An internal, dumb generality tying many individuals in natural knots only'. According to L. Feuerbach, the force, uniting the 'I' and the 'You'¹⁸⁷ was human's love for another human¹⁸⁸. However, Marxists didn't give him credit for this for a rather long time though, K. Marx considered it a kind of L. Feuerbach's 'feat' to make a 'social relationship 'human to human' one of the 'basic principles' of his 'truly materialistic theory'. K. Marx and his followers believed that this social relationship was practical, establishing from a joint production of human activity, rather than an innate sense of community of the 'I' and the 'You.' Their position shows clearly visible rough materialism and the denial of spiritual stimuli in people's lives. It was only with the advent of the industrial phase of development, communication and social relations as its product have become the subject of a special theoretical analysis. Thus, in the 'German Ideology', as we know, it was emphasized that 'during a production process people had to enter into relationship with each other' and that and that this practical communication' has created and is now recreating universally the

¹⁸⁷Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.42. – С.266.

¹⁸⁸See the same source. – p.154.

existing relations¹⁸⁹. In his turn, V. I. Lenin also emphasized that people 'begin communication' in the course of joint practical activity which produces a certain kind of social relations¹⁹⁰, although the people themselves are not aware of those relationships, and become dependent on them. M.S. Kahan, describing the interconnection of communication and social relations, wrote that "there is an interaction between them, but it is not described in terms of 'form and content' or personification', but rather 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"¹⁹¹. Except it referring to C. Marx points out the other aspect of dialectic interconnection of communication and society relations realizing purposefulness of the communication (as a form of a subject's activity) and unconscious, spontaneous and gaining the accidental power over subjects force of social relations. He finishes the characteristic of their peculiarities with the reference that the third aspect of dialectics of communication and social relations is bound by connections of notions 'direct', 'mediate', 'indirect', 'dependent'.

His conclusion that 'whatever forms communication is conducted, its aim is to reach the community (or increasing the level of community) of active subjects with their free common efforts whilst keeping the original individuality of each is very important for us'¹⁹².

Let us now look at what happens with the essence of the social on the next stage of self development of the notion 'social'. As it is known in the notion 'thank to "the differences of form, the inner and

¹⁸⁹ Маркс К., Энгельс Ф. Избр. соч. В 9 т. – Т.2. – С.411.

¹⁹⁰ Ленин В.И. Полн. Собр. соч. – Т.18. – С.343.

¹⁹¹ Каган М.С. Мир общения: Проблема межсубъектных отношений. – М.: Политиздат, 1988. – С.136.

¹⁹² Каган М.С. Мир общения: Проблема межсубъектных отношений. – М.: Политиздат, 1988. – С.163.

outer, is posited within itself as the totality of itself and its other; the inner, as simple identity reflected into itself, is the immediate and accordingly is as much being and externality as essence; and the outer, as manifold, determinate being is only an outer, that is, is posited as unessential and as withdrawn into its ground, hence as an inner. This transition of each into the other is their immediate identity as substrate; but it is also their mediated identity; for it is precisely through its other that each is what it is in itself, the totality of the relation...

The essential relation, in this identity of Appearance with the inner or with essence, has determined itself into actuality".¹⁹³.

In this way the **reality** of 'social' is unity of its essence and existence. In it faceless essence has its truth and baseless phenomenon in other words unidentified stability and forceless variety. This unity of inner and outer as composing parts of 'social' is absolute reality which is absolute relation of it to itself – a substance of which the second nature is made up of.

Development of the absolute 'social' is its own action and is the one that starts from it and comes to it that means that it is absolutely absolute. But absolute which is only given as an absolute identity is an absolute of outer reflection. That is why it is not absolutely absolute but absolute in its some identity, in other words, it is an attribute. Consequently the absolute form itself makes it visible inside of itself and defines it as an attribute.

'Attribute is only relatively absolute, a sort of connection, H. Hegel notices, – not meaning anything else except of absolute in some identification of a form. Namely form from a very beginning to the finishing of its developing being only inner or the same only outer and generally is only identified form or negation at all. But as it is at the same time given as a form of absolute the attribute makes its contents of absolute, it is unity, earlier representing itself as a world or as one of the sides of sufficient relation each of which is a unity'¹⁹⁴.

¹⁹³Гегель Г. Наука логики. В 3-х т. – М.: Мысль, 1971. – Т.2. – С. 169-170.

¹⁹⁴Гегель Г. Наука логики. В 3-х т. – М.: Мысль, 1971. – Т.2. – С. 177.

From the above stated it clearly follows that the result of the 'social' statement or its attribute is *collectivism* as the overall principle, the way of common people's activity. 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" ¹⁹⁵. E. Durkheim as known 'admitted Marx's idea that social life must be explained by not the representations by its participants but by more deep reasons rooted mainly in the way individuals are grouped between each other to be productive. Though, according to E. Durkheim, this idea is a logical finish of the social idea evolution, it is by no means connected with socialistic movement and 'a sad spectacle of inter class conflict'¹⁹⁶.

And V. I. Lenin directly pointed out that social side of the material process is unification, grouping and organization of employees¹⁹⁷.

At the dawn of XX century the most sophisticated and general in spirit representative of Russian culture, as he was spoken about by N. Berdiaev, Russian poet and philosopher Vyach. Ivanov in modern to him reality finds "non-deceiving sings 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"¹⁹⁸. According to his belief it is not only the era of the tightest social joining is coming but new forms of collective consciousness. At that the highest level of human community in his opinion is not organization but the collegiality.

The same thoughts are reflected in works of modern period explorers. Thus, for example, Yu. V. Volkov and V. Z. Rogovin write: 'The notion of social expresses, first of all, the common

¹⁹⁵Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.42. – С. 119

¹⁹⁶Дюркгейм Э. О разделении общественного труда. Метод социологии. – М.: Наука, 1991. – С. 539.

¹⁹⁷See Ленин В.И. Полн. собр. соч. – Т.1. – С. 178.

¹⁹⁸Иванов Вяч. И. Родное и вселенское. – М.: Республика, 1994. – С.98.

character of life activity of people, defines the existence of connections which in virtue of social character of productive economic activity, unites them into something solid, making something that is called community life'¹⁹⁹. And many other authors believe that a category of 'social' in modern interpretation 'should be understood as a base for... collectiveness'²⁰⁰.

With the same the reality of 'social' as direct formal unity of its inner and outer owns the definition of directness which is opposite to reflection in selfness, in other words it is a reality in opposition of a of both is the third – real, defined as reflected in its existence. This third is a necessity.

Their interaction is that is why only core causation as a reason does not only have some action but in the action the reason correlates with its self. Thanks to this the causation is back to its absolute definition and at the same time it has reached the definition itself. It is, first of all, a real necessity, an absolute identity with itself as distinction of necessity and correlating in it with each other definition of substance sense, free in relation to each other realities. The necessity in the way is inner identity; causation is itself-identification in which his vision is existence in substantive sense has eliminated itself and the necessity has been turned into freedom.

This their simple identity is a peculiarity which from singular contains a moment of identification and from common – the moment of reflection in itself, has them in direct unity. That is why these three entireties are the same sense which is reflection which, as a negative correlation with itself reveals itself, as a difference between the two shown sides but as an absolutely transparent difference namely a definite simplicity or simple definition which are both the same identity. This is the definition of 'social', reign of subjectivity and freedom.

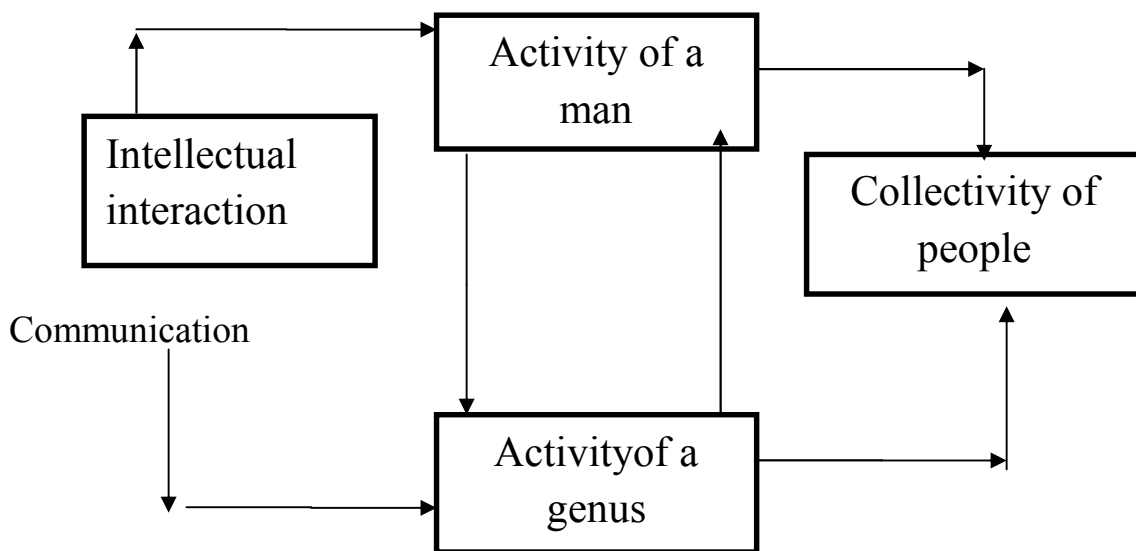
¹⁹⁹Волков Ю.В., Роговин В.З. Вопросы социальной политики КПСС. – М.: Политиздат, 1981. – С.7.

²⁰⁰Желтухин А.И. Обсуждается предмет социологической науки // Социологические исследования, 1985. – № 1. – С. 183.

Thus, having followed the changing of the sense of “social” in the sequence: existence – phenomenon – reality, we have theoretically rendered self-extraction of the noumenal formation, have uncovered the regularities of its transaction from one condition into its own but different based on quality transformation of its contain. With this we have closely approached to the moment when we can reveal our understanding of the mentioned category, to fix found above its most significant characteristics, regular connections and relations.

But let us firstly imagine heuristic model of expandability of the notion 'social'. It has the following image (see. Pic. 2.3.)

Phase of existence Phase of being or occurrence Phase of reality



Pic. 2.3. The structure of philosophic category '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 must be clear why all moral systems of the world turn around mutual understanding, justice, togetherness and solidarity of participants of common life process.

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.

At this we should point out *that relation of people due to their production and reproduction got a name of social relations in a narrow meaning of the word. But here we continue to consider social relation only in a broad meaning 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 formal or informal interaction of people lead to strengthening of connections between them, there is a moment of development occurring between them which is called a process of social establishing. Togetherness is an indicator of its maturity. Increasing of people's togetherness is considered by us as a progressive tendency in maintenance of social and decreasing, on the contrary, as regressive tendency.

Thus, while formalizing the category 'social' we have approached the notion of sense of the secondary nature as a field form of existence of a rational human being appearing as integration of energy informative fields of individuals for changing of which we are offering to use a unit which is noomen. At this it is established that the notion 'social' has **two basic characteristics**: morphological and functional. *Morphological aspect* is opened in an absolutely new layer of the Earth mantle which covers biosphere forming its absolute new layer – noosphere. *Functional aspect of 'social'*, in its turn, is an intensifying process of activity exchange between participants of over planetary life. Functionally connected society in scientific literature as it is known is called *socium*²⁰¹.

Thus, it has been established that according to their structures individual and family activity of a man consists of two parts: intellectual which is connected with learning of the semantic Universe contains physical too, based on practical transforming movement making products of physical world.

²⁰¹See Карташев В.А. Система систем. Очерки общей теории и методологии. – М.: “Прогресс-Академия”, 1995. – С.51.

Certainly it is also possible to say that we in practice have faced the regular change of social being base. It has been before. Inorganic base has been replaced by organic; organic by overorganic or intellectual. Here we have closely approached to understanding the neolife. And this is the base of space form of, universe movement. To master it is a process of noocomogenesis. Which makes Teyar de Sharden to be true, when he is writing about neolife born artificially the following: 'Thought artificially improving its own member. The life making a leap forward under collective thinking... Yes, the dream which is being dimly cherished by scientific exploration is in its core to be able to master the main energy that lies outside of the realm of all atomic and molecular features, and that in relation to which all other powers are only secondary and having united all of them together to take in your hands wheel of the world, to find the spring of evolution'²⁰².

At this we will emphasize only two circumstances. The first of them concerns only a fact that the task of philosophical learning of social organism results in learning of something which is in social world, 'as what exists is mind'²⁰³. Here the philosophical idea of social organism must disclose itself as the comprehension of the identity of form and content of a specific phase of the universum's state, as form in its the most direct meaning is mind as learning in notions cognition, and sense is as mind in substantive essence of ethic and natural reality'²⁰⁴. Today we must after gaining freedom from idiom of class struggle understand more deep sense of a famous quotation of H. Hegel which is 'what is rational will become real, and what is real will become rational'.

From the above explained 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

²⁰²Тейяр де Шарден П. Феномен человека. – М.: Наука, 1987. – С. 198.

²⁰³Гегель Г. Философия права. – М.: Мысль, 1990. – С. 55.

²⁰⁴Seethesamesource

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)²⁰⁵. But with the purpose not to withdraw from the general aim of the study we must further consider the specifics of identified in *existence the essence of field form of rational living being* or in other words, social world, which is the same.

2.4. The social world substance

The next step of the epistemological analysis of the social world, after the definition of its essence, is detection of its content, which isn't connected with a form and "the form is external to that; the content is something different than the form"²⁰⁶. In this study, *a content of the social world is not understood as an independent social substrate, but as its inner state, a set of processes that characterize the interaction of the elements constituting the social world among themselves and with the environment and are responsible for their existence, development and change; in this sense, the content itself acts as a social process.*

²⁰⁵Штомпка П. Социология социальных изменений / Пер. с англ. под ред. В.А.Ядова. – М.: Аспект Пресс, 1996. – С.27-28.

²⁰⁶Гегель Г. Наука логики. – М.: Мысль, 1972. – Т.2. – С.86.

This axiom is the perception of the world as an affordable all rational thought and irrational social observation, abiding in the field form. At the same time we note that the social world, according to the information above, consists of two parts: subjectified and objectified, which originate at the micro level, the located at the macro level and go on mega level.

Now we have every reason to believe that subjectified part is in the structure of the human personality and in its potential form. It goes to the micro level with genetic roots. Its content is partially discussed above, which shows the social content as a person or as a set of social roles that the human personality has to play in its life. But we do not consider the bare social roles, because they are likely only outward signs of social quality in unity with a spiritual component which comes out in the form of ether. Subjectified content of the social intuitively is familiar to us.

Another part of the social content is objectified in the external environment. It is an objectified reality that we know. It is called the society. Unfortunately, for the national philosophy, the term has little to say. It just fell out of its problem field. For a long time we thought it was “a godsend” Western philosophical thought. For us, it was enough to operate the category “*society*”, which was a productive tool in the materialist analysis of social reality. It is gratifying that today this concept finally became the subject of attention of Russian and domestic social philosophers²⁰⁷.

In history there are several options at the approach of defining the society as a “middle world”, “mesokosm” (from the Greek of mesos - middle, intermediate and kosmos – universe) placed between the microcosm, on the one hand, and the macrocosm at the other. It is considered in an anthropomorphic way that is in the

²⁰⁷Кризисный социум. Наше общество в трех измерениях. – М.: Ин-т философии РАН, 1993; Система социологического знания: Учебное пособие / Авт. – сост. Г. В. Щекин. – К.: МАУП, 1995; Прокофьев Ф.И., Гугнин А.М. Социум: сущность, развитие, прогнозирование. – Днепропетровск, 1992 ; Бойченко І.В., Куценко В.І., Табачковський В.Г. та ін. Суспільні закони та їх дія. – К.: Наукова думка, 1995. – С. 179 и др.

image of the human. At the same time society can be interpreted as a reflection of the universe, a replica of it, that is ekomorphic (or ekumorphic; from the Greek oikumene – inhabited earth, Wed-Latin oecumenicus – universal and Greek morphe – form). In another way, the essence of the latter consists of its likening to the world as a whole, transferring its features inherent in the universe in all its volume and fullness.

So, it is better to analyze the content of the social at the level of objectified social world. That is connected with the fact that this analysis would help us to understand it more clearly, because society is a kind of external object to the investigator. In this case, it appears as a social thing which can be played. If we want to genetically withdraw its constituent elements, it is necessary to introduce the social world as “real process of formation in its various phases.”

It is necessary to make one more methodological digression. It is due to the fact that although individual pieces of categorical schemes forming surprisingly well projected on the theoretical model of synergy and cosmology, the conduction of the further analysis apart from the determination of issues is impossible. Indeed, the categories of internal and external, to which we now have to move in accordance with an algorithm of forming procedures, cannot be analyzed outside the categories of determination. Besides the fact of causation, we set a potential genetic link and updated social worlds.

So, objectified social world or society is the product of a double determination such as: the rationale and conditions. At the same time the **rationale** generates the content of the social world in the process of self-organization of the substrate “social” and the **conditions** quantize it in specific sites – clots social content – intelligible matter. Therefore, we first consider the content of self-generation “social” **rationale** or under the influence of internal forces, factors, and then the loan analysis method of its metering by **external conditions**.

But first, we shall state a few general remarks on the problem of existence of the content of the social world. The initial capacity of the universe to self-organization is to form the forces which are inherent to the universe per se, for without them no discernable origin conceivable whether it sensible or intelligible fit and bonding material. However, precisely because the formative force prevails in the first nature, second nature to it must join the beginning, which elevates it above the first.

Here the question arises naturally: how does a general formative force of the universe, which was inherent to sensible matter that is perceived by ordinary senses, becomes the desire to create intelligible matter perceived spiritual senses?

The notion of “striving for the formation” is in that fact that formation proceeds not blindly by forces which are peculiar for the universe in general, but the necessary things contained in these forces are joined by random strange influence that thorough modifying form the universe of force, at the same time makes them produce a certain substrate of the social world, which is relatively stable and repetitive in its main features over the centuries, at the same time having the ability for constant renewal, and at the same time is a part of the subjective and objectified parts of the social world. In this particular quintessence, in which the universe is by itself and entered into a random of each organization and this random in the formation, in fact, finds its expression in the concept of “striving for the formation”.

Organization and life in general express not something self abiding in it, but only a certain phase of the existence of the universe, something in common, due to the close co-efficient causes. Therefore, the origin of social or intelligent life is only a reason of a certain existence quality, rather than a cause of being itself, for it is in the self-organizing environment in general cannot be even imagined.

Consequently, the forces that act in the tribal life are not special powers connected to the second nature; something that introduces

the forces in the game, the result of which is intelligent life, should be the special beginning, which withdraws the reasonable nature of the scope of universal forces of nature and moves that would be a dead product of the formative forces into a higher sphere, the sphere of intelligent life."Only in this way – F. Schelling wrote – the origin of any organization manifests itself as random as it should be in accordance with the concept of the organization; for nature does not make it necessarily; where it occurs, nature acts freely; only in such organization a product of nature is in its freedom (the free play of nature), it can cause the feasibility of the idea, and only to the extent that it causes these ideas, it is the organization “²⁰⁸.

Such qualitative leap is possible only through collective thinking, which, in contrast to the individual thinking, loses negentropic features. Collective thinking, as it follows from the above, are directly involved in a production of intellectual energy of the collective person. This is connected with the fact that the collective entity capable of thinking in the process of producing scientific knowledge, giving information uniform phenotypic character.

As we have already substantiated the fact of the existence of the exchange of knowledge between members of the social process, there should come out of it as a self-evident from the circumstances that contribute to a reasonable interaction between people. We note in passing that knowledge, as logic design, cause internal tension in a certain space, which occupies an updated social world. This is achieved due to the fact that *knowledge represents meanings, quantified and packaged ideas*. Between them, there are energy fields. But for this, a critical mass of conceptual material should be present. Then the tribal life of the ethnic group becomes a single channel development, with which each participant gives a steady and direct feedback. Acting as a motive, the semantic field becomes the center of the crystallization of people’s thinking, directing their actions to achieve specific goals.

²⁰⁸Шеллинг Ф. Сочинения в 2-х томах. – М.: Мысль,1987. – Т.1. – С.179.

So, from the thoughts of people a kind of semantic core is being formed; it becomes the attractor of the process of generation of a local social world. As a result of this, the local fields (centers) of sociality spontaneously appear, occupying, as a rule, those parts of the space in which the elite ethnic group are focused.

Thus, the product of social content is, as we have shown above, the product of intelligent interaction between people. However, such understanding of the social world producers was not always like that. Initially the “agent” was placed outside the human and social world to the supernatural world. At the next step it was lowered to the Earth. Generating social content began to be seen as the action of physical, biological, climatic, geographical and even astrological forces. It took some time and energy till the subject of action was ascribed to individuals: the prophets, heroes, leaders, inventors and geniuses. Only at the end of the twentieth century, finally, there was “the realization of the fact that, although each individual is only a tiny voice in the general chorus of social change, the latter cumulative result is the work of everyone. For everyone it allocates only a small, almost invisible part of the authority named as “agent”, but together they are all-powerful.²⁰⁹

Today, our efforts are focused on explaining the mechanisms of generation of social reality (society), as individual and collective actors. This “market metaphor” borrowed out of the economy helps to understand how the “invisible hand” of the numerous and scattered decisions made countless producers and consumers, buyers and sellers. That, as a metaphor borrowed from linguistics, should contribute to an understanding of how in daily practice, people create, recreate and transform society in the same way as in everyday speech they produce, reproduce and modify their language.

Based on the fact that the process of objectification is exposed to the same material, which underwent subjectification in the human

²⁰⁹Штомпка П. Социология социальных изменений / Пер. с англ. под ред. В.А.Ядова. – М.: Аспект Пресс, 1996. – С.244.

body, we are entitled to believe that this process is carried out, according to the same algorithm forming. This means that the objectification process must begin with the product that is the result of individual subjectification of the first nature, that is, with the mindset of people, but rather their social formation – the ethnic groups. This objectification process, opposed to subjectification as it “turns” and begins to move in the opposite direction. Out of the potential world of social human beings is generated the objectified social world. In other words, in a course of objectification the subjective or individually manufactured products – the essential powers, – should be transformed into a collective work or objectified products such as elements of society. Products themselves of this process are well known. The way of their interrelation remains unknown. The latter is precisely the subject of our attention.

So, as the starting point of the process of objectification is alienation of the human person, to be exact those are all living people on the planet, the potential content of the social world into the environment. Here the alienated product of individual production takes the form of a specific product, which is called the *mentality of the people*.

The fact is that the self-generation of society begins with the mindset of the people. “In the state of spirit of the people, such as the manners and laws, that is the beginning of the dominant”²¹⁰ – rightly wrote G. Hegel. He in his famous work “Philosophy of Law” has convincingly shown that the mentality of the people should be regarded as “something that can serve as a beginning for themselves and arise from subjective perceptions and thoughts”²¹¹ of a separate nation, ethnic group, or, finally, super-ethnos. And underdevelopment of the Russian state, as we know, he connected with the absence of the middle class – the spiritual mass producing

²¹⁰Гегель Г. Энциклопедия философских наук. – М.: Мысль. – Т.3. – С.243.

²¹¹Гегель Г. Философия права. – М.: Мысль, 1990. – С.292.

the material for the construction of public life. Here he writes about the fact that the mentality of the people is that “in the normal state and the ordinary conditions of life are accustomed to know the state as a substantial basis and the purpose”²¹².

We ought to cite a few of the statements that clear up an issue on the social world self-generating. G. Hegel, for example, writes that “the mentality of the people, as well as the realization of its principles is a significant moment in the real state.”²¹³ Elsewhere he points directly to the genetic relationship of the mindset of the people and the state apparatus. “As for the notion that the state structure can be created then it cannot, unless the people stop being themselves. *The political system is the spirit of the people*; being such, it becomes established in the consciousness, aware of itself; it is history, relates to history and is an external way of how the spiritual is moved to the external reality.”²¹⁴ Let’s just note that the state, as the most active functional body overshadows all other elements of society.

In human groups or ethnic groups the superfluity of intellectual power creates fluctuations, surges purposeful activity described by L. Gumilev on rich historical material like passionaries’ tremors. By the same order of phenomena, apparently, should include the idea of Nietzsche’s “Faustian soul” and Henri Bergson’s “elan vital”. At the moment of the intellectual energy superfluity, there is a special state mentality of the people that forms a particular ethnic field. It is because of that that then elements of local and planetary social fields appear.

Creating the hypothesis of ethnic field L. Gumilev, as it is known, based on more general notions of biological fields, formulated by A.G. Gurvich, B.S. Kuzin for living organisms. Ethnic systems are, as we have shown above, a special case of

²¹²See the same source. – p 292

²¹³See the same source. – p. 300

²¹⁴Гумилев Л.Н. Этносфера: История людей и история природы. – М.: Экопрос, 1993. – С.526-532.

groups of living organisms developing naturally and in interaction with the environment.

The last is nothing more than a mechanism for running the self-organization of the social world, which refers to a specific set of relationships between the real figures of history, diverse dissected within itself not only on the main opposition, but also on various other parts and units, to local “bands” within the main and territorial, up to a cell as a family, with its internal relations between individuals. Gumilev discovered the process that determines the course of any of ethnogenesis: at first passionaries number is growing rapidly, which is accompanied by the creation of new social structures and expansion, then their number fluctuates near their maximum level, then comes a sharp decline and exit to a certain gradually declining level, then passionary person is no longer fixed by historical sources. Such is the general course of the process of self-generating of the social world. In this passionate impetus, as we know, in the course of self-unfolding it passes through a series of phases such as: rise, tacme, that is the highest peak, fracture, inertia, obscuration, regeneration and memorial.

L. Gumilev explains the passionary thrusts as the micro-mutations having a cosmic origin. The conclusion was based on identified historical patterns, according to which the new super-ethnoses appear on the surface of the Earth simultaneously and along the same line, for many thousands kilometers across any landscape obstacles. For example, the 1st century AD push: Goths – the Slavs – daki- Christians Abyssinians (Ethiopians), or push of the 6th century AD, the Arabs (Muslims) – radzhputy- bots (South Tibet) – tabgachi- medieval Chinese – Koreans (Sylla) – Japanese (Yamato). Such tremors are observed on the surface of the Earth in the form of strips of a width merely 200-400 km/ and a length of about 0.5 circle of the planet at different angles adjacent to the meridian and width.

We ought to recall also in this context the above-mentioned contact directed by the fluctuations of the Semantic Universe

towards the Physical Universe. L. Gumilev found that the passionate fluctuations occur once in about 100 years. It is obvious that on such huge in scope and geodetically correct bands could not simultaneously begin “class struggle” or instantaneous dissemination of genetic trait from one point (the existence of such obstacles as Tibet, excluded very rapid interaction between people in the 6th century).

L. Gumilev found that in the period immediately after the passionate impulse in all affected by it regions one could observe a rapid growth of new ethnic entities activity, changed patterns of behavior, there were new ideological and religious movements. The only hypothesis that explains the amazing synchronicity of these phenomena in different parts of the world was the study of L. Gumilev about the passionate thrusts as genetic mutations.

Now it's time to analyze the transformation of the subjective first nature at the moment when it entered the process of objectification, in which subjectivity is finally complete. In other words, a man can be happy only producing the social world, because only in this case he fully realizes himself as a person.

In the theoretical study of the process of generating the content of the social, we need to disengage from the already existing social world. We have to show what it generally represents, its morphology, and only then we have to reveal the mechanism of formation and mutual transitions already on the stage of being.

For this we will consider shape formation rejected by individuals the intelligent products under the free play of the cosmic forces. The possibility of a synergistic way of the life origin, i.e. by independent, spontaneous way, as points K.Marks and F. Engels pointed out²¹⁵.

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*

²¹⁵Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т. 20. – С.611-612; Т.42. – С.125.

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”.

Societal psyche is recognized as one of the most important parameters like ethnos integrity that like the person has a special body or the perception. This refers to the fact that one of the hemispheres of the human brain is responsible for logical, rational thinking, and the other is responsible for imaginative thinking, Gestalt, irrational artistic and sensual perceptions.

During the centuries of the formation of this element of social psyche it had acquired certain circuits, a specific form, which became a kind of information-energy patterns, deep essential basis of social and individual dynamics. 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, not less than Jung’s archetypes²¹⁶.

²¹⁶Донченко Е.А. Социетальная психика. – К.: Наукова думка, 1994. – С.31-32.

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.

This process does not start suddenly, and unexpectedly. Even in the fifth century B.C., history and philosophy, according to G. Greef, continue to evolve: “their penetrating idea loses specific national character and becomes wider, which is international and cosmopolitan; in institutions of individual societies and events, it searches the higher universal laws. Thucydides is not a simple chronicler observer as Herodotus is; he sets the sociological correlation, the grip of sociological facts. Thus, he noted that in Greece the electoral principle everywhere followed the hereditary

monarchy, and that “the tyranny rooted itself as the state revenue increased.”²¹⁷

A view at the role and place of religion, metaphysics and science of philosophy as a social consciousness integrators belong to O. Cont. However, his merit is not that he discovered them; these forms of collective consciousness had been well known before him. They were formulated by Turgot. Cont’s contribution to the theory of the social world is that he proposed to consider them as a raw material for the creation of the social fabric.

So, at first the myths then philosophical system played the role of the collective intelligence integrators. At a certain stage of human development religion was trying to oust philosophy. Here it is estimation of the role of Christianity in the formation of the social world given by G. Greef. “Christian stood above the ancient religions only because it was the center of vaster religious coordination than the previous religions. It borrowed from the philosophy the least scientific elements, but at the same time it raised to a higher level people’s beliefs, purified them and united; thus, by lowering the level of philosophical ideas and raising the level of religious representations, it has created some average and the overall level; it generated some common feelings, ideas and institutions, making the Catholic world more extensive body; the body that was more opened to further complex transformation than those existed before”²¹⁸. According to this, it has understanding of the growing role of personality in history.

At later time, and more particularly in modern times, metaphysics changed religion, which subordinated the individual mind and interests to those of the collective. Metaphysics, becoming independent from theology and defended in the face of the great Italian thinker Dzh. Bruno even when its independence was at the

²¹⁷Грееф Г. Общественный прогресс и регресс. – С-Петербург, Типография Ю.Н.Эрлих, Садовая, № 9, 1896. – С. 31.

²¹⁸Грееф Г. Общественный прогресс и регресс. – С-Петербург, Типография Ю.Н.Эрлих, Садовая, № 9, 1896. – С. 64-65.

stake; it acted as a legal successor of all previous theological studying and philosophies. It is becoming more and more perfect co-ordination center for mental beliefs of mankind; it reduces everything to a smaller and smaller number of idols and superstitions; it promises to the community thought much broader than the one given by Catholicism and Protestantism. It directs the churches; the world is divided into several great schools, and this division does not coincide with the territorial division, regardless of affiliation to a particular state, this or that tribe.

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”.²¹⁹

This means, that the historic moment has come to advance the scientific thought as significant and deep foundations of self-reflexive phenomena of planetary social world. On this occasion, 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”²²⁰.

In this regard, today is especially bitter to realize the intellectual failure of Gorbachev’s advisers, coming out of the mouth of G. Shahnazarov: “This audacious challenge (mastering the human conditions of existence – VB), alas, not destined to be realized, as the utopian (now obvious) idea of Vernadsky’s noosphere . The development of science in the XX-th century brought it to

²¹⁹Вернадский В.И. Философские мысли натуралиста. – М.: Наука, 1988. – С.500-501.

²²⁰Вернадский В.И. Философские мысли натуралиста. – М.: Наука, 1988. – С.79.

abandonment of the belief in “total ordering of the world,” inherent in science of the XIX th century”²²¹.

In terms of content against the collective consciousness, as Durkheim wrote is “a set of beliefs and feelings common to the members of the same society, forms a particular system with the life of its own; it can be called the collective or general consciousness. Undoubtedly, it does not have as a substrate a body; it is, by definition, scattered throughout the community”²²².

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”²²³. *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.*

²²¹Коммунист. – 1991. – № 4. – С. 28.

²²²Дюркгейм Э. О разделении общественного труда. Метод социологии. – М.: Наука, 1991. – С.80.

²²³Арон Р. Этапы развития социологической мысли. – М.: Издательская группа “Прогресс” – “Политика”, 1992. – С.319.

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 ²²⁴.

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 XX-th 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 contradictive 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-

²²⁴Каныгин Ю.М. Основы когнитивного обществознания (Информационная теория социальных систем). – К., 1993. – С.32.

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”²²⁵

Mentality is known to be “materialized” in the lifestyle of people, traditions, values, norms of behavior, in the language (proverbs, common language and culture). Mentality 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.

With the increase in rank considered ethnic mentality of the system is shown more clearly: if the level of the consortium (convines) the specifics of mentality are not always noticeable, it comes to the fore in super-ethnic integrity. Moreover, super-ethnos,

²²⁵Додонов Р.А. Этническая ментальность: опыт социально философского исследования. – Запорожье: РА “Тандем-У”, 1998. – С.75.

where is a variety of behaviors, mentality is a major consolidating factor. So, it is extremely colorful super-ethnos united orthodoxy (not only as a religion but as a mentality) – as well as much later caused Russian super-ethnos. The West, once known as “Christendom”, is integrated “civilization” and “progress” nowadays, which corresponds to the mental appearance of modern Western man.

However, in general a closer look at super-ethnic mentality can always highlight ethnic differences, such as “sharp Gallic sense” and “gloomy German genius.” A more detailed analysis can also identify super-ethnic nuances of mentality: for example, in Russian XIX century they could observe between the nobility, plebeian intellectuals, Old Believers, Orthodox clergy, distinguished not only by its behavioral stereotypes (as sub-ethnos), but mentality²²⁶. At the same time the concept of “ethnicity” characterizes the human community with varying degrees of development of a single pattern, which are formed as a result of the prolonged existence of the community in specific geographical and socio-historical conditions. Here the term is understood in this sense as it was used by the author of the theory known L.N. Gumilyov ethnic group, that is, as a community, are called a nation, or nations, or ethnos²²⁷. The category of “ethnic” refers to not only the community, that is, ethnic groups, but also the full range of connections and relationships that arise between people regarding their ethnicity.

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*

²²⁶Гумилев Л.Н. Этносфера: История людей и история природы. – М.: Экопрос, 1993. – С. 503.

²²⁷Гумилев Л.Н. География этноса в исторический период. – Л.: Наука, 1990.

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. There is a moment full of spiritual alienation. For a comprehensive assessment of this phenomenon we will return.

The second stage of formation of the social world is due to self-unfolding of the collective consciousness of social communities, ethnic groups, people. It is a mediating factor in the generation of objectified social world. The original product of this stage is: civilization, the division of social labor and culture.²²⁸

The first product, or the result, meant only for the intra-stage 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,

²²⁸Климова Г.П. Образование как феномен цивилизации // Автореферат диссертации на соискание ученой степени доктора философских наук. – Харьков, 1997. – С.6, 10.

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).

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”.

However, in a phase of disintegration and collapse of the creativity dries up. Civilizations fall apart from the inside. Sorokin pointed out three important circumstances determining the exit of civilizations from the historical scene: the lack of creative power in

minority; as a response, weakening the majority support, and the consequent weakening and loss of spiritual unity of the society. To illustrate this thesis is sufficient to point out the self-destruction of the USSR.

Civilization is, in fact, the social organization of public life, characterized by a universal bond of individuals, or elementary, or rather basic, social formations in order to ensure the progressive development of mankind. Vernadsky wrote that civilization is “cultural humanity” because it is a form to organize a new geological force “...it can not be interrupted or destroyed, since it is a great natural phenomenon fitting the historically rather geologically established organization of the biosphere, creating a noosphere, it roots itself into this mortal shell”.²²⁹

In the available scientific literature particularly written in the late nineteenth – early XIX, the concept of “civilization” and “culture” are often used synonymously. A common knowledge is that a significant role the category of “civilization” is playing in a materialistic direction of world philosophy. Karl Marks wrote that a certain mode of production or a particular industrial stage is always associated with a certain way of joint activities of people. In this form of civilization is not always a positive effect on a person. Criticism of civilization Rousseau was, for example, one of the expressions of his protest against the transformation of a person in a one-sided thing. The current crisis is the evidence too. For example, the highest leadership of the USSR orthodoxy in relation to a technogenic type of civilization, in a time when the objective course of social development has demanded transition to its information type, has become one of the major causes of death of the once mighty country.

A method of converting the environment to every nation needs is shaped by the ideology that works as a semantic filter. The history of planetary humanity gives a lot of examples to prove the truth of

²²⁹Вернадский В.И. Начало и вечность жизни. – М.: Советская Россия, 1989. – С.139.

this thesis. For example, the highest growth rates have monoideology countries. Among them, Japan with the ideology of collective responsibility, China with the idea of the communist future, the United States with the idea of "organizational humanism", Sweden, with the idea of social protection, with the idea of Pakistan Islamic fundamentalism.

The ideology carriers are those or other individual nations, while other agents are adjacent to it to a certain time. This also explains the fact that civilizations exhibit their creative essence only in selected areas, they concentrate on some individual, unique to these areas and themes such as: for Greek civilization – the beauty, for the Semitic – religion for the Roman – law and the administration, to the Chinese – the practice and benefits for the Indian – imagination, fantasy and mysticism, for the German-Romanesque – science and technology. Marks, as we know, the term “ideology” used also in a very broad sense, investing in it the whole philosophy, political, legal, artistic and other views.

Spengler identified eight “higher cultures”: the Egyptian, Babylonian, Indian, Chinese, classical (Greco-Roman), Arab, Mexican and Western (arisen about 1000 AD). Each of them had its own dominant theme, or “primary” character, which is embodied in all of its components, giving a particular shade of thinking and action, defining the nature of science, art, customs, habits, etc. For example, the “primary symbol” of Greco-Roman culture is the cult of the sensual, Apollo topic. In Chinese culture that is “dao”, indefinite wandering, multi-line “way” of life. For Western culture “primary symbol” is “boundless space” and the concept of time, stretching to infinity, as a destination, Faust theme²³⁰.

Toynbee also indicates the presence of a specific dominant theme in every civilization. For example, in the civilization of the Greeks it's aesthetics, in Hindi it's religion, in Western civilization it's science and mechanical technology.

²³⁰Штомпка П. Социология социальных изменений. – М.: Аспект Пресс, 1996. – С.192-193.

There is no such thing as better or more perfect civilization; each has its own internal logic of development and goes through various stages in only its peculiar sequence. "Every civilization arises and develops its own morphological form, their own values, thus enriching the common treasury of human cultural achievements, and then goes away, did not continue in their specific and essential form"²³¹.

"There is, as indicated P. Shtompka, the typical cycle of development observed in the fate of every great civilization first period, sometimes very long. It is the period of occurrence and crystallization, when civilization is born, it takes different forms and an image, according to their cultural and political autonomy and a common language. Then comes the phase of prosperity, when fully developed civilization and revealed her creativity. This period is usually relatively short (acc. Danilevsky it is 400-600 years) and ends when the stock of his creative powers exhausted. Lack of creative forces, stagnation and the gradual disintegration of civilization is the final phase of the cycle"²³².

As believed N. Danilevsky, European (German-Romanesque) civilization entered a phase of degeneration, which resulted in several symptoms: growing cynicism, secularism, weakening innovation potential, the insatiable greed of power, and domination in the world. The flourishing of the Russian-Slavic civilization is still to be seen in the future. This is the final few ethnocentric historiosophy of N. Danilevskiyi. Current practice proves that society leaves the stage of history, if it does not gain an ideological perspective. The bitter experience of the USSR, which made an attempt to pave its way into history ideologically unsecured, is a clear confirmation. In fact, socialism in the USSR is the worst, as the practice has confirmed, variant of the capitalist mode of the world arrangement. To investigation of this issue is devoted a lot of philosophical works.

²³¹Штомпка П. Социология социальных изменений. – М.: Аспект Пресс, 1996. – С.191.

²³²See the same source. – p.191

The **main product** of the second stage of the formation of the socium 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 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 nothing compared to the moral action created by it; its real function is to create the sense of solidarity between two or several people.²³³ 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. “ 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

²³³ Дюркгейм Э. О разделении общественного труда. Метод социологии. – М.: Наука, 1991. – С.58.

Веселов Ю. В. Экономическая социология: История идей. – СПб.: Издательство С. – Петербургского университета, 1995. – С.41.

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.²³⁴

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 forms²³⁵.

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. 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

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²³⁵Дюркгейм Э. О разделении общественного труда. Метод социологии. – М.: Наука, 1991. – С.58.

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. 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 functions²³⁶.

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.²³⁷ And the man again becomes holistic. Here we leave aside the ideological underpinnings of materialism.

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 contradictory character²³⁸. In order to figure out the order of appearance of elements of the second nature we need to pay

²³⁶Философская энциклопедия. – Т.4. – С.454.

²³⁷Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.19. – С. 20.

²³⁸Дюркгейм Э. О разделении общественного труда. Методсоциологии. – М.:Наука, 1991.

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"²³⁹, – he wrote. 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.**"²⁴⁰.

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”.²⁴¹

The concept of “culture” in its modern sense became applicable in Europe in the XVIII century through the works of such thinkers as D. Viko, I-G. Gerder, Montesquieu. The concept of “culture” is one of the fundamental in the modern social sciences. American cultural studies and A. Kreber, K. Klakhon in their joint study on the definition of culture, noted the huge and growing interest in this concept. So if, by their calculations, from 1871 to 1919 was given

²³⁹See the same source. – p.239

²⁴⁰See the same source. – p. 218

²⁴¹Налимов В.В., Дрогалина Ж.А. Реальность нереального. Вероятностная модель бессознательного. – М.: Издательство “МИР ИДЕЙ”, АО АКРОН, 1995. – С.20.

seven definitions of culture (first, they believe belongs to the outstanding British ethnographer Edward Tylor), then from 1920 to 1950 by different authors, they totaled 157 definitions of the term. In domestic (Russian – V.B.) literature willingness to compare different definitions of culture allowed L.E. Kertman counted over 400 definitions. Now the number has four digits definitions²⁴².

Since the second half of the nineteenth century, the concept of “culture” gradually loses its estimated value and acquires scientific status, and not just a philosophical category. It began to interfere with such categories as “civilization”, “socio-economic system”, “global regionalization.” There were those of its definition as “biologically non-inherited memory of mankind” – through a system of local behaviors and perceptions, through a set of anthropological and “evolutionary” universals, etc. Science began to intensively search for the answer to questions about the structure and elements of culture, as well as to explore the cultural complexes arising from the 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.”²⁴³ Here, apparently, 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,

²⁴²Философия: учебник / Под ред. В.Д.Губина, Т.Ю.Сидориной, В.П.Филатова. – М.: Русское слово, 1996. – С.287.

²⁴³Hoebel E. Man in the primitive world. – N.Y., 1949. – С.499.

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”²⁴⁴ It is its function along with interrelation with the subject of the historical action.

Perhaps the reader has doubts and objections regarding what the categories ought to be identified with. Doubts are appropriate. They are the engine of the thought. Therefore, we are forced to look for additional evidence of their legitimacy in other grounds. Indirect evidence that we’re not mistaken when determining the place of discussed categories “civilization” and “culture” is the fact that the term “civilization”, as stated in the philosophical literature, appeared in the middle of the XVIII century, while the concept of “culture” was introduced to science only in the middle of the nineteenth century²⁴⁵.

There is other evidence of a need of such referring to the data concepts in the process of shaping the social environment. For example, K.M. Kant states the following: “Civilization is not a synonym for culture, even if Western civilization in contrast to the barbarism is the totality consciously, “formalistically” constructed types of communication that oppose the primary natural social organization, protecting from it an individual. Elements of civilization are in every culture”.²⁴⁶

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*

²⁴⁴Философский энциклопедический словарь / Под ред. С.С. Аверинцева, Э.А. Араб – Оглы, Л.Ф.Ильичева и др. – 2-е изд. – М.: Сов. энциклопедия, 1989. – С.293.

²⁴⁵Коган Л.Н. Цель и смысл жизни человека. – М.: Мысль, 1984. – С.197.

²⁴⁶Вопросы философии. – 1992. – № 6. – С.44.

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. Here we encounter the first social institution as an organizational form of existence of social material.

However, we are aware of completely opposite points of view on the concepts of “civilization” – “culture” correlation. To see this, suffice to review the discussion of this problem in the works of Berdyaev, O. Spengler, K. Levi-Strauss, A. Kreber, H. Ortega y Gasset, M.P. Mchedlov, L.I. Novikovoy, Yu.V. Sachkov, A.N. Sokolov, and others.

If through our proposed methodological prism to analyze the content of the three famous historical theories, we are talking about the concepts of historical development of Russian scientist N. Danilevskiy, German scientist O. Spengler and English scientist Arnold Toynbee, it would appear that the developing view on the formation of the social environment receives full confirmation.

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 objectified world. The process of objectification of content of the social world here seems to transcend from micro level towards macrolevel 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.

In other words, at this stage of self-organization, the social world is materialized in the products of collective human activity, and more specifically in man as the main productive force, and systems of instruments of labor for material and spiritual production. And the similarity of their generation during the same self-organizing process does not prevent them from being diametrically opposed, and perform different functions in the self-unfolding of the social world.

In the material culture, it is necessary to distinguish the process of creating instruments. The labour creating own instruments of self-realization in its subjectivity becomes the self-perpetuating process. For such a process, it is sufficient to establish its “exit” - “input” positive feedback; and it (if resources are available) can develop potentially indefinitely.

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 proves, 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”) communities²⁴⁷.

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 marks²⁴⁸. 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”²⁴⁹.

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. Further, the sign language as an instrument of labor, it is a substantive product of human activity, objectively existing material object. Marks and Engels wrote that “spirit” is afflicted with the curse of being “burdened” with matter, which here ... its appearance in the form of agitated layers of air, sounds, in short, ... with it move.. sounds is in a word, in the form of language”²⁵⁰. Owing to their subjectivity, sign systems like tools receive relatively independent of their

²⁴⁷Коммунистическая партия и научное управление. – К.: Политиздат Украины, 1984. – С.114.

²⁴⁸Выготский Л.С. Развитие высших психических функций. – М., 1960. – С. 123.

²⁴⁹Ананьев Б.Г. Человек как предмет познания. – Л, 1969. – С.319.

²⁵⁰Маркс К., Энгельс Ф. Соч. – 2-е изд. -Т.3. – С. 29.

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”.²⁵¹

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”.²⁵²

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 objectification of subjectified 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*

²⁵¹ВЫГОТСКИЙ Л. С. Развитие высших психических функций. – М., 1960. – С. 198.

²⁵²Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.23. – С. 140.

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* (italisized – 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"²⁵³.

"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"²⁵⁴

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

²⁵³Каган М.С. Мир общения: Проблема межсубъектных отношений. – М.: Политиздат, 1988 . – С.131.

²⁵⁴Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.18. – С. 216.

actual (true) collectiveness individuals get freedom in their association and by means of it”²⁵⁵

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. Will remind only that G. Hegel defined a society as “system of his (the person. – V.B.) general relations” ”²⁵⁶ According to K. Marx' definition, as it is known, a society is “a product of interaction of people”²⁵⁷ 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”²⁵⁸ 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 realization of people's need of affiliation. For Aristotle it is an

²⁵⁵Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.27. – С. 75.

²⁵⁶Гегель Г. Энциклопедия философских наук. – М.: Мысль, 1977. – Т.3. – С.344

²⁵⁷Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.27. – С. 402.

²⁵⁸Парсонс Т. Система координат действия и общая теория систем действия // Структурно-функциональный подход в социологии. Вып. 1. – М., 1968. – С. 35-58.

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".²⁵⁹

In the domestic philosophical thought hardly anyone puts this fact into question.

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 childbearing; 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.

The functional problems T. Parsons understands as adaptation of the goal achievement, reproduction of structures, stress relief, etc.

²⁵⁹ Андрущенко В., Михальченко В. Сучасна соціальна філософія. Курс лекцій. В 2-х томах. – К.: Видавництво "Гене́за", 1993. – Т. 1. – С.148.

Society, in his view, is a holistic, formation with a hierarchical structure. And a number of sub-systems of this integrity are designed to ensure the implementation of a function. Will focus the reader's attention at the processes designed to ensure, in the opinion of the researchers, certain functions in society. Thus, the adaptation function provides the economic sub-system, the goal-pursuing function is political; integrative function is provided by the customs and stereotypes, developed in the framework of a given culture, and legal institutions; the structure of the reproduction is ensured by moral norms and belief system, and are included here as factors of socialization, including the institution of the family and education. There are also a number of structures to remove the social tensions. However, these structures are different depending on the nature of society. All of these subsystems in the normal and efficient functioning society should be balanced. The level of this balance is largely determined by the degree of the integrity of society.

It is important to make a distinction between the *socium* and society, because they are different "things". Society is made up of social institutions, relations between them and the mechanisms governing the institutions in social interactions. Institutional framework sets concrete historical dimension of society: at every stage of its history, society exists in certain defined instrumental dimensions known to us as the formation.

In turn, the *socium* is an ideal structure "of society in general", regardless of its specific structures and formed social dimension; mutual, but not co-organised co-existence of people; the property of the person as a social being, who may be called also the "societal" that only means that people need each other for their own self-identity. In other words, *socium is a society in a virtual state, and society is a socium in a steady motion.*

The crisis observed today throughout the sociogenesis demanded from researchers the application of synergistic means to the analysis of social processes, and at once the essence of society's definition became different. For example, the following is a

definition of society given by a group of authors from St. Petersburg, “Society is a specific (collective) subject with its goals, the means of their achieving, the internal language, and self-regulatory systems”²⁶⁰. This approach is much closer to us in spirit and we are going as far as possible to elaborate and complement it.

At the same time, the generic product of this stage as the most objectified 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 evolution 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.

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

²⁶⁰Самоорганизация: психо- и социогенез / Под редакцией В.Н. Келасьева. – СПб.: Издательство С.-Петербургского университета, 1996. – С.175.

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 ²⁶¹.

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 objectified 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

²⁶¹Коммунистическая партия и научное управление. – К.: Политиздат Украины, 1984. – С. 118.

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 the social content takes place, have the mission to determine ***parameters 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.²⁶²

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

²⁶²Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.3. – С.70-78.

for a system, i.e. that very system, in interaction with which the system reveals its properties, 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"²⁶³.

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 objectified 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-evolvement 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.

²⁶³Афанасьев В.Г. Системность и общество. – М.: Политиздат, 1980. – С.151.

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.

The fact that there is a direct relationship between collective values and the division of social labor, for example, can be traced on the basis of the following fact established by science. Its essence lies in the fact that an essential condition for social efficiency and the success of the labor division of all forms of pluralism is the unconditional recognition by all members of society a certain minimum of uniting common values, forming, according to Durkheim, the “collective consciousness.” There is a very valuable interpretation by N. Smelzer Dorendorf’s idea that the system of values is “the most stable element of society, which is also a society framework”; valuable in terms of establishing the correlation between categories under consideration – the elements of a process of the social content self-generation.

The philosophical definition of values (the values of the object, as opposed to its existence) was introduced, as you know, in the 60-ies of the nineteenth century, by Lotze and Cohen. In sociology, the term was granted the rights of a theoretical category thanks to Thomas and Znanetski, who summed up the background of this concept in bourgeois sociology (the normative aspect of “collective

consciousness” of E. Durkheim, “interest” and “accessory” of A. Smoll et al.) And defined it in terms of social significance of the object and social attitude (attitude).

Proceeding from the Kantian opposition between proper and real, the “kingdom of values” and the “kingdom of life,” Weber argued a priori values in relation to the activity. Values could not be derived from the theory of activity, and therefore they could not be rationally explained or rationally justified. Therefore, Weber, noting the fact of expansion of the goal-rational activities in the domain of values in Western society, captures this process as a “loss of values” or “loss of meaning”, but not as the change in content of the value itself that already appears in the form of worth. Since the theory of activity cannot explain the nature of values and their transformations.

Overcoming the shortcomings of Weber’s sociological nominalism occurred in several ways; the most important of them were the sociology of Emile Durkheim, interactionism of G. Mid, and structural functionalism of T. Parsons. Yu. Habermass critically reconstructs Emile Durkheim’s concept of collective consciousness to determine the root of the non-language norm-formation and exploring the ways to move to linguistic forms.

In a broader historical perspective, the value orientation serves as a judgment of the “sense” of the historical process, the “properness” of its direction; it serves as the basis for many utopian predictions of the future, and social reconstruction programs. It is exactly where Weber’s point of view is correct: the “superstructure” rather than “base” (to use Marksist terminology), or a “soft” system of beliefs, rather than “rigid” economics or technology are active and effective forces of history. He especially elaborated this detail, as we know, in his work “The Protestant Ethic and the Spirit of Capitalism”.

There is no doubt that one of the compression forces in the formation of this segment of the social world is a spontaneously occurring regulatory system, known to us as morality. The latter, as we know, is one of the main ways of normative regulation of human

behavior. It regulates human behavior and consciousness in all spheres of public life. The principles of morality are social and universal values; they apply to all people, fixing something in common, something original capable of making these special requirements, forming the value basis of the society, creating the culture of interpersonal relations. Now E. Durkheim's thesis can be better understood that "morality is a set of conditions of social solidarity."²⁶⁴

The principles of morality authorize and support certain social foundations, way of life and forms of communication (or, alternatively, require them to change) in its most general form, in contrast to the more detailed, traditional, ordinary ritual, is etiquette, organizational, administrative and technical standards. Morality is one of the main types of normative regulation of human activities, such as law, rituals, traditions, and others, come in contact with them, but is, at the same time, significantly different. Morality is not only supported by the power of an established and generally accepted procedure, the power of habit, and the total pressure of others and their view of the individual, but receive ideological expression in general fixed views (the commandments, principles) of the must-to-behavior rules. The morality does not have, as you know, a typical for institutional norms separation of subject and object. The adequate form of moral regulation is self-regulation.

Moral reflects the integral system of views on the social life, which contain a particular understanding of the essence ("purpose", "sense", "goal") of the company, history, man and his life. About morality as a regulatory system that has arisen on the basis of the practical life of the people, is said a lot; its principles and laws are grounded and cultivated by ethics.

For us here it was important to establish the place and the role of morality in self-generating of the socium. However, the literature

²⁶⁴Дюркгейм Э. О разделении общественного труда. Метод социологии. – М.: Наука, 1991. – С.389.

does not sufficiently clear distinguish between ethics as a normative system, and values as a body, generated it. We agree with N. Smelzer, that values include universal human desire for justice, knowledge, democracy, freedom; hence, the rules are the means to achieve these goals. The means are understood as “a set of objective factors and way of human action, leading to the achievement of the objectives”²⁶⁵. Such, for example, are discipline, education, work, ambition, etc. At the same time, the standards are of more specific character, in comparison to shared values, as they clarify certain regulatory principles necessary for the implementation of values.

Because of subtleties in the delimitation of the concepts of “value” and “rules” in practice, as a rule, these terms are used side by side, and they are ascribed the same regulatory function. Let’s turn to available literature. Values are known as objects, phenomena and their properties, as well as abstract ideas that embody social ideals and acting thereby as the must-to-be etalon.

Values are the standard of the subject at various levels of activity of social community, the group and humanity as a whole. These values as based on their subject can be determined as social. Social values, refracted through the prism of individual lives, are personal values, forming a personalized hierarchical structure, and serve as one of the motivational factors.

At the same time, each individual type of values forms a type of historical relations that arise between individuals and social communities. This connection was noticed by V.S. Bakirov, but he explained it differently. “Each historical type of social ties, – he writes – is in need of particular value”; it is leading to the development and expansion of a special system of value concepts, projecting the “ready-made formulas “of such behavior, which preserves the existing system of social dependence; this type of social relations arranges these values accordingly, expresses them

²⁶⁵Яценко А.И. Целеполагание и идеалы. – К.: Наукова думка, 1977. – С.89.

in respective terms, subject to special mechanisms of functioning."²⁶⁶

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.

This means that at the stage of social chaos this role can perform archetypes, myths, beliefs, at the stage of the social environment we can talk about values and morality, and at the stage of the noosphere we find philosophy, ideology and all logic, that is science. Of course, this working hypothesis requires separate justification, but what we find on the subject in the scientific literature, points out its fruitfulness.

To complete the analysis of the objectification process, we must consider the social world, or second nature as an entity. Here, the term “second” well-emphasizes its derivative character.

Identifying the relationships of shapeformation, even if they are taken in their genesis, is the reflection of only one aspect of the essence. If not to go beyond its boundaries, we will be constricted by the structural and genetic approach alone. Dialectics as a theory of development and reproduction involves a holistic formation and development of the content of the social world in its necessity, determinism by own base and conditions of its formation and existence.

After all, the potential social worlds do not remain aloof from the society generated by them, and continue to actively cooperate with it. Thus, it is a fundamentally different situation, since the content of the potential social world will inevitably interact with the content of the actual social world. Under the new circumstances, the

²⁶⁶Бакиров В.С. Ценностное сознание и активизация человеческого фактора. – Харьков: Выща школа, 1988. – С. 79-80.

two parts of the social are now able to gain a new quality. This requires a separate explanation. In this connection, it is necessary to consider the substance of society as a totality, and then present it as a totality; then to show its ability to upgrade or develop; and then disclose the way it returns to its grounds. In other words, it is necessary, by means of epistemological analysis, to show what exactly happens when socium, acquiring independence, begins to exert pressure on a person.

Generally speaking, philosophy associates with the notion of “totality” the highest level of integrity. Of course, by nature the processes of subjectification and objectification, contemplated herein, are the totality. Therefore, we must approach the human field form, and even more so the humanity field form, as revealed outward from totality; and it requires the corresponding view of it from the inside as the concrete that “is unfolding in itself and preserves the unity, that is the totality”²⁶⁷.

From the foregoing it follows that the “planetary consciousness” in ontological terms is nothing but the energy-field of the Earth, occurs on the basis of the integration of energy-power fields of social communities. This enables researchers to claim that a person can be and should be considered as a neuron in the “collective brain”. At the same time, this means that in the process of social self-organization of the world he is a separate person, carries out a feedback function, without which it simply is not possible to comply with the measure in the spontaneous production of social content.

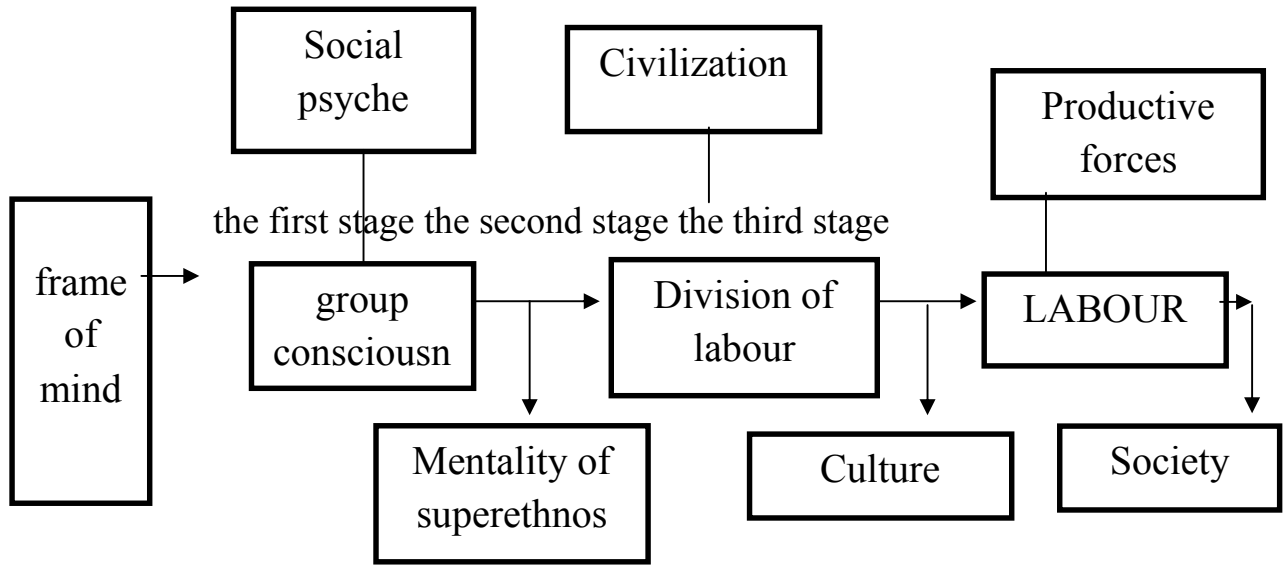
This means that the mentality of the people is the same totality, and it must be approached historically, from the point of view of its systemic nature of formation, in order to understand the grounds for its integrity as a stable totality. Therefore, in reality, these two processes are integrated and act as a single totality is one (leptonic, telluric, etc.) planetary force field.

²⁶⁷Гегель Г. Энциклопедия философских наук. – М.: Мысль, 1974. – Т.1. – С.100.

Now we have to model the process of self-generation of content of the social world as some independent totality. For this purpose, it is necessary to consistently reproduce all three stages of the above generic formative process and further, following the chronology, to build all products of morphogenetic processes. Heuristic modeling allows us to cope with the task without special effort. (picture 2.4)

The “material”, which embodies integrity of the described system, is, first of all, its internal and external relations. The fundamental 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. In other words, the integrity of socium is considered by us not as the hidden essence of the system, but as, determined by its characteristic and by specific research goal, principle which sets the appropriate program of development. Distinctive features of this development can be summarized as the following points: firstly, such system has quite clear and rigid definition of its borders, acting as a base for its separation from the environment and differentiation of its internal and external relations; secondly, the identification and analysis of its systemic relations and ways to implement them; thirdly, the establishment of the mechanism of life, the dynamics, i.e. the way of its functioning and development, since in practice, it is very important not only to get its general characteristics, but also try to find the law of mutual change of its properties.

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.



Pic.2.4. Algorithm of socium self-development or of objectified social world

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 objectified 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”.²⁶⁸ 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 Distempered 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. Surmin²⁶⁹.

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 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-

²⁶⁸Парандовский Ян. Мифология. – М., 1971. – С.46.

²⁶⁹Новая парадигма. – 1997.- N3. – С. 10-20.

system of paucians (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 Contrereformation 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 XX-th cent.(especially the civil war) are considered to be its brightest display".²⁷⁰

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 centers 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. Thus, only the latter and only in the final analysis, leads 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

²⁷⁰Гумилев Л.Н. Этносфера: История людей и история природы. – М.: Экопрос, 1993. – С.528-529.

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 pretersensual reality. – writes I.Kaganets²⁷¹ 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 objectification 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

²⁷¹Финансовая Украина, 1996. – 29 октября

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”²⁷²

It is at this point that the stable boundaries of division of the social content into objectified 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)²⁷³.

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,

²⁷²Ильенков Э.В. Философия и культура. – М.: Политиздат, 1991. – С.409.

²⁷³Добронравова И. С. Синергетика: становление нелинейного мышления. – К.: “Лыбидь”, 1990. – С. 64

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 objectification 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”²⁷⁴.

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

²⁷⁴Вернадский В.И. Химическое строение биосферы Земли и ее окружения. – М.: Наука, 1965. – С.328.

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 subjectified, and after that again objectified 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”²⁷⁵.

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.

²⁷⁵ Абдеев Р.Ф. Философия информационной цивилизации. – М.: “ВЛАДОС”, 1994. – С. 201-202.

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 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 objectified 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 objectified 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. 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.

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.²⁷⁶. 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 category²⁷⁷. As it is known, K. Marx considered the mankind and the society to be a subject also.

From the analysis it follows, that the person opposes the society, which also might be right fully referred to as a collective

²⁷⁶ Шеллинг Ф. В. Й. Система трансцендентального идеализма. – М., 1936. – С. 209-210.

²⁷⁷ Быченков В.М. Институты: Сверхколлективные образования и безличные формы социальной субъективности. – М.: Российская академия социальных наук, 1996. – С. 159-160, 209, 228-229, 235-236, 243, 249, 290, 463 и др.

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 objectified 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 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 universum.

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 objectified 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 social world form

The existence of the social essence and the appearance of the social world content indicate 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 a transformed 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"²⁷⁸.

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 characterizes 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

²⁷⁸Мамардашвили М.К. Как я понимаю философию. – М., 1990. – С.269-270.

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)²⁷⁹.

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 goal-oriented activity 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

²⁷⁹Problems of Philosophy. – 1977. – № 7. – p.275.

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. “The fact of the absolute is the relationship between form and essence, – wrote G. Hegel, that essence is simple unity of founding and founded, but in this unity it itself is defined, or there is negative and distinguishes itself as a basis of the form, but thus, at the same time it itself becomes the base and moment forms”²⁸⁰.

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.

²⁸⁰ Hegel, G. *Science of logic*. – M.: Mysl, 1972. – T. 2. – P. 76.

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 undetermined, 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 and energy informational content” ²⁸¹. Beyond such flows the terrestrial life doesn't exist.

²⁸¹Казначеев В.П. Феномен человека: космические и земные истоки. – Новосибирск: Новосибирское книжное издательство, 1991. – С.59

Following from that, the integral living material (monolith) may be defined as a material integrity, specially organized. If we abstract away from all the definitions of the social form. It is necessary to remember, 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 intuition²⁸² 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 electro-magnetic field (or weak intellectual ties), and depending on the difference of this receptivity or sensitivity of, so called “spiritual senses”²⁸³, 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 irritation²⁸⁴.

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 (will, love, etc.)*²⁸⁵. 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

²⁸² See: Philosophical dictionary / edited by M. M. Rosenthal. Ed. 3-E. – M.: Politizdat, 1975. - P. 149.

²⁸³ Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.42. – С. 122.

²⁸⁴ See: Dictionary of foreign words. – Moscow: RusskoeSlovo, 1988. – S. 434.

²⁸⁵ Marx K., Engels F. Soch. – 2nd ed. – Vol. 42. – P. 122.

coincidence (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 cardinally 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 electro-magnetic (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 organization. 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, we can assume that the electromagnetic interaction, reflected in the various forms of life, represent one of common principles of informational inter relations of functioning living systems. This assumption resonates with the proposed in 1940s in biophysics by A. G. Gurvich the concept of the biological field.

Back in 1960s and 1970s in his works A. S. Presman wrote about the information value for biological systems of electromagnetic fields in the overlying and submillimeter ranges. Later B. S. Kuzin, as we know, defended this point of view. It can be assumed that, as a result of natural selection in the course of

biological world evolution, the electromagnetic field has evolved from the inevitable companions of all living things within a reasonable living matter into a major information system and a mandatory attribute of life.

Thus, *the social form presupposes 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, returns as to its foundation. 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 foresees 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 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 (determinacy) 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 feelings (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 nonsocial 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”²⁸⁶.

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

²⁸⁶Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.42. – С.122.

knowledge in the human structure is marked by its peculiar features, known as the intelligence, and their presence 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 egregor (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 (actualized 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 independency 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 formal 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.

This versatility of human personality in production and reproduction of social reality is structurally ensured by coordinated functioning of two hemispheres of brain. It appears that the transition from the individual to social environment is provided by the one possessing the logical toolkit, while the reverse movement is provided by the hemisphere with the irrational toolkit.

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 primordial – 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), disintegrates 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 content 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 actualizes 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 behavior of the social life is the *social 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-realization 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 realize 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 cosmic form of life. Here the term “the space form of life” is not absolutely exact. It will be certainly specified further.

F. Schelling 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) matters²⁸⁷.

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.

²⁸⁷ See Hegel G. Encyclopedia of Philosophy. – M.: Thought, 1975. – V.2. – S.561.

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 universum. 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***²⁸⁸.

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 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, as the big architectonic construction, as the hieroglyph of mind which expresses itself in really²⁸⁹.

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 appropriateness and correctness of usage with respect to the given form of the self-determined social content of the term “organism” is demonstrated (proved).

²⁸⁸Гегель Г. Философия права. – М.: Мысль, 1990. – С.322.

²⁸⁹Гегель Г. Философия права. – М.: Мысль, 1990. – С.55.

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 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 realized identity of both of them is a philosophical idea”.

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 realized from the real, easy to our understanding and to the theoretical analysis of the specific process – from an exchange of activity between people.

2.6. The social world as a contradiction between a person and a society

Now we have everything we need to, based on identified content of the social world and the above understanding of the relationship of content and form, proceed to investigation of the social organism as both the process and object, woven from intelligible matter. Only then we will be able to understand not only what the intellectual mind may be as a totality in itself, but also that it exists in the real world.

At the moment only one thing is clear. This process starts with the need of the human body to bring itself up to fullness, that is that a person, first of all, defines himself, thus considers himself as subjected to denial, and by this relates to another indifferent objectivity, but, secondly, he also does not lose himself in this loss, retains himself within it, and remains as identity to the notion equal to him; thus, he is the impulse to positing for himself the other, specified in relation to him, intellectual world as an equal notion, to withdrawal of this world, and to the objectification of himself.

Consequently, the human self-determination possesses a form of objective appearance, and in view of the fact that at the same time it is identical with itself, it is the absolute contradiction. This means that ***the social organism based on the dialectical contradiction between the individual and society, between human and collective personality, between the potential and objectified social worlds.***

To confirm the legitimacy of the contradictions, we turn to the available scientific sources, 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 a personality and society to be such dialectical contradiction.* The mankind “noticed” this contradiction a long time ago and throughout the long historical

period tries to explain it. To description of this question are devoted hundreds of thousands of works of scholars from different historical periods, philosophical trends and methodological approaches. It has matured for a long time. But our understanding of this contradiction remained poor, due to the fact that, we tried to oppose the contrary, rather of trying to understand them as parts of a whole.

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. In the slave society, status and dignity was a privilege only of free men. 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 Protagoras “the person is a measure of all things” challenged not only old gods, but also traditions of community life.

At a later stage of development of human history representatives of German classical philosophy address this contradiction. Basing on the empirical reality of a bourgeois society with its individualism and utility I. Kant recognizes 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 realizes 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, or, according to Hegel it arises as “realization of God’s mind”.

Since the difference between the individual as a person and a random individual is not just a logical difference, but a historical fact, that social science was trying to resolve it. For example, 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. Inability to explain the unity of man and society in bourgeois science leads to the emergence of many variant of future options, usually, to sad ones.

Most correctly and scientifically accurately the given contradiction was described by K. Marx and F. Engels. 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".²⁹⁰ 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 socialized humanity"²⁹¹. But this method of removing the dialectical contradictions is not

²⁹⁰Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.3. – С.236.

²⁹¹See the same source. – p.4

sufficient, since it is more political and ideological pathos, than the natural- way of the problem withdrawing.

This is what G. Greeyef 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”.²⁹²

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 consists in the fact, that a person and a society are the products of the same process – formation of the social world. Recall that in our algorithm this is a complex entity, consisting of genotype, intelligence and super (phenotype), that is, it is a social product that goes beyond the human body. Marx even in “Economic and Philosophical Manuscripts of 1844 “ with the help of categories of objectification and objectification showed how essential powers leave the human body and start an independent existence in the external world in the form of embodied human.

On the side of the objectified ingredient of the social world, too, there is a specific social product that falls in the “precipitate” at the third stage of the society formation. Recall that such ingredients here are the mentality, culture and society. And the extremes, as is known, can clamp with themselves. In other words, *the generic products of subjectivized and objectified 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. Will dwell upon this in detail, as in a course of history of philosophical thought the issue of recognition of ontological existence of society as something “general” regarding a person as something “individual” has been a controversial subject for a long

²⁹²Грееф Г. Общественный прогресс и регресс. – С.-Петербург, Типография Ю.Н. Эрлих, Садовая, N 9. – 1896. С.169.

time. Does “general” exist as ontological reality, that is objectively in the very reality of things, or in the strict sense of the word only “individual” exists, while “general” is merely a subjective synthesis, merely mental association produced by our thinking? This general philosophical or, more precisely, logical problem of reality, and objective significance 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.

But in this case, we need to consider the existence of the “general” as an element of both the individual and society. Although modern logic and the theory of science clearly shows that the general as such is not deducible from the individual, and that, when the objective significance and reality of the general is denied, it becomes inexplicable neither the formation of concepts, nor their importance for the knowledge development. Thus, in this case, to know that we deal with fundamentally different members that have the right to an independent existence is not enough; we have to disclose their ontological basis.

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”²⁹³.

These two trends have been in constant conflict and have been changing each other in the history of social and philosophical

²⁹³Франк С.Л. Духовные основы общества. – М.: Республика. – 1992. – С.38.

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 abstraction; only in the substantial being, within the unity of the society actually real is what we call the person”²⁹⁴.

Finally, *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. In this regard, we will use these terms in this paper interchangeably, leaving themselves and others the right to further clarify the boundaries of their authenticity.

Briefly will explain explain what is meant. Let’s start from the notion “chronotop” which supports to understand mutual crossings between the sensible and intelligible flash. The notion “chronotop”, as is known, was actively used in the humanities, first of all, by M. Bahtin.

It is important to note that the concept of “chronotopos” applies not only to the individual but also to the social community. The peculiarity of chronotop lies in uniting in itself as if nonunited 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 inter-action²⁹⁵.

²⁹⁴See the same source. – p. 53

²⁹⁵Каган М.С. Мир общения. – М.: Политиздат, 1988. – С.114.

K. Marx, explaining the crossings like that often used the synthetical categories-notions: “practically-spiritual” comprehension of reality, “feeling and overfeeling” pertaining to the qualities of goods, “sense explaining unity of nature and society” concerning the person.

The society itself has the mechanism of influence on the personally. F. Giddins was writing about that fact this way: “the society is the organization influencing its members”.²⁹⁶ 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 imperative “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 “shedowy imagination about the whole image” of gender.²⁹⁷

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 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 convening 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. They may be considered also as the resonators, to the frequency of which the living beings tune. The last mentioned

²⁹⁶ Американская социология: Тексты. – М.: Изд-во МГУ, 1994. – С. 313.

²⁹⁷ Гегель Г. Наука логики. – М.: Мысль, 1972. -Т.3. – С.266.

not only assimilate these frequencies, but also generate the new ones, but recharge the mediator with their energy.

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.

Thus, both sides of the whole, grounds and condition are the same essential unity, as the content, and as the form. They inter-pass due to themselves, in other words, being the reflections, they consider themselves withdrawn, set themselves as withdrawn, correlate themselves to this objection and assume each other.

Now it is time to move on to the study of the social organism as a dialectical contradiction between the individual and society at the macro-level, because we have already reproduced all that we needed at the micro level. Here we no longer rely on the intuition, as that region we mastered mostly in irrational way. Because of no adequate conceptual toolkit, we presented the image of the social world in macro-level terms. Today, the level of representations of the social world is principally not verified. But we still hope that proceeding processes are captured correctly, and the results of the research are presented in a convincing manner.

Determination of the social organism as a dialectical contradiction between the individual and society is a logical step, and today is unlikely to cause anyone serious objections, particularly after what is shown above. In this dialectical contradiction, personality is a negative opposite of revolutionary character, as it seeks to destroy. Society, on the contrary, is a positive contrast of conservative nature, as it seeks to preserve 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"²⁹⁸ 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; *objectified* – 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.

At the same time the vital activity of the social organism takes place as a total system interaction of the original public bodies that constitute the social world. Since social life is by nature an organic process, the social organism is characterized by the fact that everything coming to it from the outside, no matter of the phenomenal or nominal worlds, is destroyed, infected and turned into “its”, i.e. intellectualized and converted into a form field.

Based on this fundamental property of the social body to convert into a suitable for itself shape, in the scientific literature there is the identification of the categories of civilization and social organism. The mechanism of civilizations, which are more like individual social organisms, is described in detail, as is known, by

²⁹⁸Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.27. – С.403

P. Shtompka with reference to Arnold Toynbee's works. This happened due to the fact that the term "civilization" used to be "understood as the organization, embracing several more or less autonomous societies with almost identical, homogeneous structure and vital functions"²⁹⁹.

Now we already have everything you need to move to the macro-level and scrutinize the same processes through verified by experience categories. But, first of all, will make some important, certainly from the point of view of the general purpose of the present study, theoretical conclusions drawn from the above material. Their essence is the following.

Firstly, and most importantly, in the course of epistemological analysis, we came to an explanation of the field form the social world, which operates in the form of the *social organism*. The latter one appeared before us as a form of functioning and development of social life. We established the specificity of the content and form of the social organism that reflects the phenotypic information, entirely defined by the inter-phase state of the universum. Therefore, the structure of the social organism, in our opinion, should include the elements belonging to the phase of the materialization of the universum, that is, be of familiar to us material sensible appearance of matter, and elements belonging to the dematerialization phase, i.e. take the form of intelligible existence. They coexist in a converted form. At the same time the processes of materialization and dematerialization should be presented as the sensible – intelligible matter inter-transition.

Secondly, social body simultaneously represents, on the one hand, the process of people's inter-activities, fixed in a social form as public relations, and on the other hand – as social object with its original morphological body – the electromagnetic field. According to its ontological base, the social organism is the intelligible product for universum's further self-unfolding. This vision of the content of

²⁹⁹Грееф Г. Общественный прогресс и регресс. – С-Петербург, Типография Ю.Н.Эрлих, Садовая, № 9, 1896. – С. 297.

the social body fits well the natural scientific picture of the world we develop, and, hence, explains it well.

Thirdly, the epistemological analysis revealed the organic unity of the social phenomenon base – the human person, and established social world – socium. It became clear that the structure of social relations can be subjective and objective. This means that the social organism is a dialectical objective- subjective social content inter-transition. Moreover, the subjective form of social relations is presented as a potential social world, hidden within the structure of the human body; the objective form of social relations is presented as realized by the social world – socium.

Fourthly, it is reliably established that the social organism is a product of two processes: self-organization, which is determined by the basis of “social” , and the organization (self-regulation), which is caused by factors that are part of the environment. “The environment for the body – the inviting power. Not so much a shell – but a challenge”(Mandelstam). In this case, its fullness or portion is determined, as we have indicated above, by the logical determinant, that is the meaning enclosed in the idea. If we judge by analogy, ***the idea of the social organism for the environment is a possibility, desirability and expectedness, and the environment for the body – the compression force, which gives to its content an external form – the organizational form. The environment achieves it by imposing certain principles on produced social content. In this way its function of social content quantization is realized.*** The environment carries out this operation thanks to the presence of external (space) compression forces, which are also the elements of the compression mechanism. We have no doubt that each individual stage of formation has adequate “their” compression forces, transforming the content of social world. Here, everything is going according to the laws of self-organization, that is, without targeted intervention in the process of man. These are the features of the micro-level.

Fifthly, in general terms, the mechanism of the production of the social organism is presented. Such it is: material for the construction of the social organism comes from human psyche; then it is formed in the social forms by thinking and by really existing at the moment social reality or social environment. Depending on the appropriateness of external conditions for forming social material, and on the power the energy flow, generated by collective effort of people, various types of social organisms are formed. If to paraphrase Lenin's well-known saying that the person lives "in a variety of historically changing social organisms"³⁰⁰, it is necessary to say that: "Man throughout his life in historically changing conditions creates different social organisms."

Sixth, to some degree we raised the veil of secrecy family social organisms, which by its very nature – is reasonable, and as far as the place of manifestations is related to the transition phase of the universe from the phase of materialization into the phase of dematerialization. This is very important, because the society, the state and other social institutions in general in the theory of knowledge must also be regarded as the products of the mega-evolution process, that is, as the products of the universe self-unfolding. Researchers sidestep the problem, as they believe that social institutions are temporary entities, and necessary for normal functioning of a person within the planetary boundaries.

From this directly follows a new for social philosophy problem of exploring the dialectics of becoming the family of social organisms of different types and purposes acting as the necessary elements of the universum structure. There is no doubt that the family of the social organism is the organ of self-development of the Universe, and exploring it in a such way, we will get valuable knowledge to optimize life organization on the Earth.

³⁰⁰See: Ленин В.И. Полн. собр. соч. – Т.1. – С.476.

CHAPTER 3.

THE MAJOR OUTCOME OF THE EPISTEMOLOGICAL ANALYSIS OF THE SOCIAL WORLD

3.1. The philosophical characteristic of the social world

In the course of the present investigation the genesis of the social world is being consecutively revealed. Simultaneously its quantum-wave nature is shown, the essence is uncovered, and the content is clearly demonstrated; at last, its organismic form is proved. Now it is time to present the philosophical properties of its basic attributive characteristics. For this purpose, it is necessary to discuss such major properties of the social world as the causality determining its behaviour, the coordinates or a plane in which its self-expansion takes place, distinctive features of social space and time, substantiality and substractiality, social metabolism, an axis of evolution of the social

phenomenon, transition into a state of a supra-sociality, margins of the social world, interrelation of a product and process in the social world self-expansion, and some others.

Further discussion, since it concerns the issue of philosophical characteristic of the social world, allows us to return to the term “the second nature”. It is related to the fact that philosophical characteristics of the social world are of general worldview character and should adequately reflect its attributive properties through the universum structure, regardless of a part of the Universe or the Galaxy it has manifested itself in. In other words, further discussion is about the most general characteristics of the noosociogenesis products.

In the beginning, we will consider *the determination of the social world*, as it explains its sustaining sources, and poly-variability of its manifestations on the planetary stage. The process of generation of real social world out of a person’s private world, on what existentialism persistently insists, has a virtual character and depends on environmental conditions. We have already discussed it before. These are so-called two kinds of causality: *natural* and *free causalities*. *The* idea of duality of determination of the social world is suggested by the binary nature of the Universe substantial foundation of the Universe and its producer, the human personality. It is also quite in harmony with the world outlook and ideological mainstay we use as the principle undergirding the present concept.

Natural causality rests on the fact that the intellectual energy production by an individual and interactions of people is a logical and natural process of physical origin. At the heart of the latter, there is the weak interaction. As it is known, such type of interaction is one of four constants of our planetary system. It has been in detail described at definition of the quantum-wave nature of the social world, and also in the course of explanation of how the mechanism of an individual personality’s works.

The weak interaction, as the causality of social processes activation and transformation at different stages of the society form-

shaping, starts with different sources and, therefore, acts with different forces. At the initial stage, the society form-shaping is determined by weak interaction of an individual. Upon its coming into being, the social content exposes itself to collective thinking, intellectual (energetic) potential of the social (collective) environment. Now, in many respects, it depends on a vector of public opinion which idea, and consequently, action will get support and will receive a start in life.

The heterogeneity of the compression forces effect results from two reasons. The first one is connected with a fact that the farther the social content from its source – interacting persons – the more objective character the social content acquires; the second, that it occurs at the expense of action of the first nature factors, for example, space and time, gravitation, weak and strong electromagnetic interaction. A cooling of lava flowed from a volcano crater can serve as analogue. Natural connection of one state of a human body, within sensory perceivable world, with a previous state, succeeded by the first one, due to organic unity of an electromagnetic field, is governed by the universum natural laws and regularities.

Given the intelligible matter exists in a form of field, the evolution factors impact the social process as forces of compression, and the orientation of transformations is defined by the dynamic function of electromagnetic field not only at the cellular level (it has already been mentioned above), but also at the subject-field level, whether it be an organism of an individual or the community in an organismic form. This issue is of special interest for development of the effective technologies of influence on organization of social energo-force fields, and also for explanation of the action mechanism and principles of conduct of “cold war”; it will doubtlessly become a subject of a special research in the future.

Free causality represents qualitatively different phenomenon which emerges within a human body as an ingredient of the Semantic Universe. It is being revealed, on the one hand, as

liberation of its will of the sensuality compulsion, for in general, man has inherent capability to spontaneously determine himself irrespective of sensory compulsion formed by the dynamic function of electromagnetic field; on the other hand, – between individuals as agents of social interaction characterized by high degree of liberty.

The semantic causality is not generally known to a modern researcher. In our opinion, I. Kant meant it, when wrote that “obligation serves as a special type of expression of necessity and relation with the bases not found anywhere else in nature”³⁰¹. Moreover, we do not have any reason to shrug it off, as it acts today on the foreground, and its influence is growing. Advent of the information civilization proves it vividly.

To this type of causality we include people’s actions under the influence of their functional bodies – sense, goals, ideals, images, directives, motives and other units of semantic structure of both an individual and a collective subject. Our own life provides the most convincing examples. Suffice to remember those cases, when the idea once flashed across our mind did push us beyond the boundaries of our comfort zone leading us into the world of events not interesting, or even antagonistic. Poets, writers, actors, designers, innovators, and many other categories of people – the brightest representatives of semantic determination. The desire to become, for example, a leader, a commander, a cosmonaut, a businessman or a judge can determine the behaviour of an individual for years.

However, there are examples of greater scale. For example, the idea of national independence stirs to action millions of people. The potential of national idea should be also included to causality of this type. Influence of values, symbols, archetypes and many other things from the area of societal psyche, including the collective unconscious, supplement the picture.

A form itself is a determinant within this system of causality too. Thus, for example, democracy or dictatorship, as a form of

³⁰¹ Кант И. Критика чистого разума. – М.: Мысль, 1994. – С. 335.

realization of imperious functions, automatically brings to life the whole system of social institutes, about existence of which we do not even suspect.

The second type of relation demands liberation of causality of the first kind. It must be of a cosmologic character. It means that it should have, as I. Kant wrote, “power to begin a state on its own, without help or stimulus from anything else”. So an exercise of the causality of freedom won’t result from a temporally prior cause such as is required by the law of nature. The concept of freedom in this sense is a pure transcendental idea, its transcendental nature being secured by two facts about it; first, there’s nothing in the concept that is borrowed from experience, second, the freedom that the concept refers to can’t be given in any experience; because the very possibility of experience depends on its being a universal law that every event has a cause that is itself an event and therefore also has a cause. . . , and so on, so that the whole domain of experience, however big it is, is transformed into a sum-total of the merely natural. In this way, however, it isn’t possible to get an absolutely complete causal chain, so reason creates for itself the idea of a spontaneity that can begin to act on its own, without having to be kicked into action by an antecedent cause in accordance with the law of causality”³⁰².

These two forces within the conditions of our planetary system are unequal in potential, as processes and products of material origin here concede on durability or strength to spiritually-oriented processes. It also means that in other part of the Universe the reverse is the case. For the indestructibility of universum’s matter, which is attained due to the motion, the materiality must prevail.

Among modern researchers, it is I. Z. Tsekhmistro who based on S. Bir’s works stresses that physical causality is the most simple and most primitive form of relations between the elements within the system and has a rather remote relation to processes of self-

³⁰² Кант И. Критика чистого разума. – М.: Мысль, 1994. – С. 327-328.

regulation in an organism and society. He introduces to a science the hypothesis that at the heart of cognitive processes in natural intellect not the causal schemes lie, but implicative connections and dependences. In fact, “a man completely dedicated to the moral goal and duty will rather die, than deny actions implicatively following of the content of his goal and duty, thus, inseparably linked with his consciousness and his existence”³⁰³, – writes I. Z. Tsehmistro. For us it means that in the grounding of causality of phenomena in collective consciousness, we should proceed from the premise that the implicativity of individual consciousness produces a sharp increase in uncertainty about origin and direction of social processes in society. Thus, in the social world free causality that is capable of abrupt alteration of the course and direction of social processes, dominates. This explains the social process peculiarity which consists in spontaneity of origin of the process and its rapidity.

Manifestation of a social form of the universum’s movement is not one moment act, even if of genius, creation; it the process which is generated and is supported by every individual, the process reaching stability and completeness of its manifestation only at joint functioning of large groups of people, ethnos. According to researchers of the given phenomenon, the constant increase in number of producers of intellectual energy, steady increase of a level of their natural maturity and degree of their individual and collective activity inevitably leads to the noospheric explosion in the future.

Further, we also should see *the plane of self-expansion of the social world and thoroughly characterize its coordinates*. For its visual representation, it is necessary to get down to the range of parameters of the basis of the social world, that is to the person. Proceeding from morphology of the human person it should be

³⁰³ Цехмістро І.З. Феномен цілостности как пристанище духа: о неможливості множинних “механізмів” мислення // Дух і Космос: наука і культура на шляху до нетрадиційного світосприймання / Кол. авторів під кер. проф. І.З.Цехмістро. – Харків, 1995. – С.37.

involved, as we have demonstrated earlier, in two directions: logical and pre-logical. The first one is characterized by coordinates “value – sense”, and the second one – “need – action”. However, to use strict approach to explanation of the parameters 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 micro-level. 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. As shows the analysis of the available literature, here labor is the leading interaction both in a sphere of production of goods, and in a sphere of manufacture of spiritual products. “The labor of a separate individual, – K. Marks wrote, – from the very beginning acts as the social labor”³⁰⁴.

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. Thus, it is enough to specify the labor also as a specific kind of the structural

³⁰⁴ Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.46. – Ч.1. – С.116.

information exchange. Within the horizontal area the elements of material origin intended for production and reproduction of the person as a producer of the social world undergo transformation and moving.

The present research made it clear that labour as a mechanism of social world self-expansion appears only at the third stage of self-expansion of a society. It means that in a materialistic aspect of philosophical thought only final, external, but doubtlessly, the most essential and matured element is presented – the labour and, based on it, manufacture of means of production and satisfaction of people's needs. It reaches completeness mainly in materialized products, for example, productive forces, industrial infrastructure of a society, and objects of satisfaction of people's vital needs. Proceeding from this, it is possible to assert that co-ordinate axes of the given plane are the needs of the person and actions directed to their satisfaction.

In a *vertical* plane, as it is known, the internal content of the person develops within the coordinate system “values – sense”. On the basis of it, we make an attempt to prove that “values – sense” character remains also in a vertical development of the social world, but only as the external process, proceeding in environment, therefore, having slightly different content, and consequently, the name. Here, as in the first nature, the transition of a universum from more simple to more difficult forms of movement takes place. Therefore the unconscious, perceptible consciousness, consciousness, self-consciousness, subconsciousness, and, finally, space consciousness (the pure 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 were examined and studied.

If in a horizontal plane the labor acted as the transformation mechanism, than in this case this function is carried out by person's intellect that gradually masters the above-named levels of an ascension of a universum. At the level of objectified social world,

this movement is reached thanks to collective thinking and collective reflexion.

The ascending product, its form and the speed of ascension through structural levels of the universum differ totally from those of a human organism. The mechanism of ascension 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 constituents, 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.

The universum self-expansion in a vertical plane is carried out in the information movement form. Materiality here is presented in a form of a signal. The material subject or process can be a signal only if its structure reflects the features of the structure it has been sent by. At the same time between the reflected and reflecting systems the information is transferred by means of a number of signals; if there were no reflection between systems, that is there were no gradual formation of conformity of structures, there would be no interaction of the levels. Interaction of levels is provided through the exchange of information products. In this case the *information metabolism* takes place. In movement from the micro-level toward the higher level – macro-level, and from the macro-level toward the mega-level etc. the exchange is ensured by the signal movement.

There is also the reverse transition. It also has the information character, but proceeds in a latent form. We have already represented this type of transition when discussed the dynamic function of electromagnetic fields at the cellular and organismic

levels. Now we consider necessary to extend this process to a social organism. In this case the specificity is that the field gets new proportions, as self-expansion of the social world follows, in our opinion, the Space electromagnetic streams. Researchers of the present stage, such as V.V. Nalimov, M.I. Setrov, V. N. Kelasyev and others have paid attention to this fact. Today for an explanation of the mechanism of this transition the innovative functional theory of a field is which highlights architectonics of the “unknown hand”, performing wonders in life, and public life is not an exclusion.

The signal, as a material data carrier, functions only in a certain nature and in a definitely organized system, because it – the accordance between their nature and structure – is the only condition under which it can interact with other elements of this system to transfer to reflecting system the information it contains.

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 regulating factor of the latter. Every signal is a material object or social process that embodies in its structure (directly or indirectly) the peculiarities of the system or organ that has sent it. Between the structure of this system and the structure of a signal the specific accordance is formed. The signal, having reached the system exposed to influence, begins interaction. The relation of structural accordance is formed between them. The structure of reflecting system becomes similar to the structure of a signal, and through it to the structure of the influencing system. It is in such change that the essence of self-regulation consists in. So, movement in a vertical plane provides to the social world, and in a broader sense, to a universum, the fundamental property *of self-control*.

Thus, the “value – sense” plane takes extremely important place not only in a destiny of an individual, but ethnos and society as well. Here, even more should be said. The understanding of the social world is possible only when its value-semantic characteristic is presented. In practice, for self-expansion of the social world the

value-semantic characteristic appears to be more important, than the spatial-temporary plane. Although, apparently, the national social philosophy pays not enough attention to it.

To understand what will become of us, means to understand what the ethnos, the people will value in the future, what will make sense to them. In other words, it is what is called the value projection of the future. As follows from the social world form-shaping, it is the value saturation that exists only subjectively in ethnos conception that defines the content of all three stages of self-generation of the social world.

Eventually, the self-expansion of the social world has been delineated as qualitatively isolated form of “objective process” which, according to V.I. Lenin’s definition, is a “*goal-oriented activity of individuals*”³⁰⁵. The goal-oriented activity, in particular, integrates simultaneously in different planes two essentially distinct processes, such as the process of thinking, which provides internal treatment of spiritual component of the Universe base, and 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.

As 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.*

Here we have come to understanding that self-expansion of the social world in planes inherent in the person is impossible, because the substance of sociality demands totally different topology. Within

³⁰⁵ Ленин В.И. Полн. собр. соч. – Т.29. – С.170

human limits, it can exist only in a form of a potential social world. When, for any reasons the substance of the social world, regularly distributed between its agents, appears beyond a collective power field, the very first thing it does with iron necessity, is returning to the condition of original chaos, that is accompanied by intensive “intellectual ferment”.

So, the social world, being a product of the individual’s self-motion does not inherit co-ordinates of the source, but develops in a totally different plane, incongruous with the coordinates of a physical body and axes of a spiritual component of the person’s structure. In other words, the social organism is compelled to have its own, that is transformed and allocated from the first nature, topology, or a specific plane of self-realisation.

In other words, above algorithm of the development of the social organism as the removing of the contradiction between the goal 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, with the incentive and executive components joined together”.³⁰⁶

The last statement is also justified by functioning of a person’s self-realisation mechanism that, as we have shown, operates within two planes: the vertical in which self-determination as movement of a person’s theoretical component is a final step, and horizontal, in which the movement of self-actualization of a physical body of a person finds its completeness.

Recall that Hegel (*Encyclopedia of the Philosophical Sciences*) considered the knowledge and practices as the two sides of the idea. “On the one hand Cognition supersedes the one-sidedness of the

³⁰⁶ Самоорганизация: психо- и социогенез / Под редакцией В.Н. Келасьева. – СПб.: Издательство С. – Петербургского университета, 1996. – С.63.

Idea's subjectivity by receiving (der Aufnahme) the existing world into itself, into subjective conception and thought; and with this objectivity, which is thus taken to be real and true, for its content it fills up the abstract certitude of itself. On the other hand, it supersedes the one-sidedness of the objective world, which is now, on the contrary, estimated as only a mere semblance, a collection of contingencies and shapes at bottom visionary. It modifies and informs that world by the inward nature of the subjective, which is here taken to be the genuine objective. The former is the instinct of science after Truth, Cognition properly so called – the **theoretical** action of the idea. The latter is the instinct of the good to fulfil the same – the practical activity of the idea, or volition”³⁰⁷. 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. The *theoretical one* contains all riches of the spiritual source – the reason of a person; the *practical one* contains all his riches as a practical laborer, possessing physical strength, and functioning within the plane “need – action”. So, it is possible to present the “value-sense” plane as a theoretical component or the potential social world, and from the standpoint of needs – a utilitarian plane or the actualized social world can replace what is called the practice. From here directly follows the value of unity of the theory and practice for human life.

Understanding the theory and practice as fundamental coordinates, in which the social life runs, is crucial for comprehension and explanation of the crisis of social systems in general, and the Soviet Union in particular. Particular evidence that there was a gap between word and deed in the former USSR, is not required. It was seen from the quality of the five year planning, and

³⁰⁷ Гегель Г. Энциклопедия философских наук: В 3 т. – М.: Мысль, 1974. Т.1. – С.410

from the level of orders and decisions taken by the Party and Government, and the “fancy” reporting, and cultivation of double morality in the society.

For the record, two types of causality are explained by the Universe basis dualism; they operate in two above-named planes overlapping and activating each other, but never replacing one another completely; they only constrain or, on the contrary, induce one another to activity. Presence of two planes explains the difference in speeds of self-expansion of public processes, density of connections between some of them, rightism and leftism in architectonics of social structures, and many other things.

The stated above explanation of the social organism genesis results in understanding of its *basic contradiction*, i.e. the reason, 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 matured within the womb of the biological life form of the motion and can't exist without it, but it finds its solution 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*.

The important characteristic of the social world is *space and time*. However, as the analysis shows, here it is also impossible to judge about, for example, processes and a substratum of the social world, proceeding from analogies of the physical world, although researchers usually do tend to do it. They seem to be ignoring the warning of some scholars that the given categories, at least in the sense they are applied to the first nature, are unfitting in this case. Suffice to specify the distinctions between geometrical and social space, reflected in the work of P. Sorokin³⁰⁸.

At self-expansion of social life in a horizontal plane, that is in co-ordinates “need – action”, naturally, it is possible to use

³⁰⁸ См.: Сорокин П.А. Человек. Цивилизация. Общество. – М.: Политиздат, 1992. – С.297-300

existential units of measure of the proceeding processes. However, it is necessary we always remember that in the social world, we deal with qualitatively new properties of space and time which are manifested not materially, but energetically.

In the end of the XX-th century, it became clear, for example, that in thermodynamics of dissipative structures time ceases to be a simple parameter; it appears as the concept expressing rate and direction of events³⁰⁹. Very interesting thought about time in human dimension was provided by V. V. Nalimov and Z. A. Drogalina in the work “The Reality of Unreal”. V. I. Vernadsky warned about the “strangenesses” of the social space; he wrote:” It seems to me, among new general concepts caused by the fact of descriptive natural sciences especially two of them should attract attention: firstly, the condition of space; and secondly, the rightism and leftism. They are closely connected, the core of them is the condition of space”³¹⁰. Back in his time Helmholtz underlined that the physical space differs from geometrical as possessing own characteristics – the rightism and leftism. So appearance and functioning in our political life the right and left-wing parties is a material expression of properties of the social space.

Thus, it is known that “geometrically rightism and leftism can be observed only in space in which the vectors are polar and enantiomorphous. Apparently, absence of straight lines and strongly pronounced curvature of forms of life is connected with this geometrical property”, – underlined V. I. Vernadsky³¹¹. And it means that in social organisms we deal with the space which is unfitting the space of Evklid, and fitting one of forms of space of Riman.

In 1933 the Soviet physicist professor Friedman theoretically proved that Einstein’s constructions suppose abrupt changes of

³⁰⁹ Добронравова И.С. Синергетика: становление нелинейного мышления. – К.: “Лыбидь”, 1990. – с. 80

³¹⁰ Вернадский В.И. Философские мысли натуралиста.- М.: Наука,1988. – С.257

³¹¹ Вернадский В.И. Философские мысли натуралиста.- М.: Наука,1988. – С.31.

essence of understanding spaces, its pulsation, that is in other words that such space can naturally be compressed and extend.

Surprising organizational properties are also manifested by the social form of time. The difference between physical time and social form of time is, as V. I. Vernadsky specified it, that “now measurement of time in its deepest and interval is based not on motion, but on change of properties of a body or phenomenon.”³¹²

It is necessary also to take into account the theory of the Soviet astrophysics N. A. Kozyrev, that in this condition new properties of the space environment reveal themselves; time becomes material force (energetic flows of time), the organism perceives time flows, the degree of their density, specificity of the organization. So-called “Kozyrev’s condition” appears, that is that very manifestation of weak intellectual connections and interactions.

When we consider the given issue, we ought to apprehend specific spatial-temporary characteristics of modern social organisms. V. N. Kostyuk correctly stresses that, at times their information field goes beyond interstate borders. If at the first stage of the information society development national information fields emerge, then they afterwards are gradually integrated into the uniform worldwide information field, in which the open information circulates freely. The explanation seems evident: only in case of an omnitude and absence of obstacles for information flow, the information field can realize its latent possibilities completely.

We support this idea that the “information field de-facto is a subspace of social space, and thus, it requires the characteristics of the last to be understood”³¹³.

The concept of social time is also fundamental. It is rather individualized and very much different from astronomical time³¹⁴.

³¹² Вернадский В.И. Философские мысли натуралиста.- М.: Наука,1988. – С.336

³¹³ Костюк В.Н. Информация как социальный и экономический ресурс. – М.: ИЧП “Издательство Магистр”, 1997. – С.32-33.

³¹⁴ Хайдеггер М. Исследовательская работа В. Дильтея... 10 докладов // Вопросы философии. – 1995. – №11. – С.90-112

There is also the qualitative distinction between short and long intervals of social time. The behaviour of individuals, groups, states and societies can considerably differ within the short and long time intervals.

Summerizing it all, Kostyuk makes a suggestion that “there are strong reasons for considering spatial, information and time positions of social subjects together within the limits of the uniform socioinformational space-time, or the SIST”³¹⁵. To this idea, we are also led by the properties of the mechanisms of the person – society interinclusion, i.e. chronotops. We have spoken about them a little bit earlier, when investigated possibility of existence of a social organism as the dialectic contradiction.

The analysis of space and time as the SIST is especially important for an information stage of development of social organisms, when they disclose themselves to each other in a process of creation of continental and intercontinental social structures. In this case, the information becomes the basic social and economic resource or the development factor.

Now it is possible to consider a way the so-called social life is carried out. The essence of movement of the social world or social life consists in the course of a global *metabolism* by objectified processes and products. It appears that many of its properties can be disclosed by such world philosophy of mind as functionalism. However, the interactions are not alike. The analysis has shown that in the social world, it is necessary to distinguish two directions of exchange of the objectified products, and its four versions, that is, by two in each direction. The exchange directions coincide with vectors of the universum’s self-expansion. In other words, it is possible to say that the exchange takes place in horizontal and vertical planes.

In addition, we underline that a process of the social world self-expansion in a horizontal plane is on a full scale reflected in works

³¹⁵ Костюк В.Н. Информация как социальный и экономический ресурс. – М.: ИЧП “Издательство Магистр”, 1997. – С.33.

of representatives of the materialistic wing of philosophical thought – K. Marks, F. Engels and V. I. Lenin, and in a vertical plane – in G. Hegel's works and works of other representatives of the so-called idealistic wing of the world philosophical thought. As it becomes obvious now, K. Marks and G. Hegel's opposition is not justified, not so much because of different methodological approaches to the world explanation they used, but rather because of the planes of the analysis of objects they studied.

Researchers of a modern period also specify the interaction within different planes, however they interpret it differently. So, for example, J.D. Pryliuk distinguishes a horizontal exchange systematized by kinds of social interaction (material and spiritual manufacture) and vertical – according to social levels of social dialogue: the individual – group, the group – mass (class)³¹⁶.

As practice proves, in a structure of the human person the spiritual constituent prevails, and the material one is of a derivative character. Simultaneously the known fact is understanding that on the society part, on the contrary, prevails the material constituent, while its spiritual opposite functions unstably and manifests itself externally in a fragmentary way. This explains existing in practice underestimation of culture and all that is connected with a content of spirituality in a society. In everyday life the last one is materialized through principles of management by means of cultivation of a residual principle of financing the spiritual sphere.

Among four exchange processes, we distinguish two transitive and two actually social ones. In a transition period two sub-processes take place. The first of them is the *reflexion*, which provides transformation of a universum from the lowest form to actually space; the second – the *management*, which provides transition from the higher one or space form to the lowest one. In totality they represent the self-control of the social world.

³¹⁶ Бойченко І.В., Куценко В.І., Табачковський В.Г. Соціальні закони та їх дія. – К.: Наукова думка, 1995. – С.108

We relate *labor* and *dialogue* to social interaction, which encloses the person into horizontal circulation of objectified universum. All totaled they form what we call materially and spiritually- oriented production. All together they form specific process which we call the social metabolism, as within it the exchange of objectified products takes place.

When contrasting those two metabolic flows, the leading role appears to be played by the exchange proceeding in a vertical plane. The attentive review of N. Berdyaev 's works may prove especially helpful in this context; he, in particular, wrote: "On the burning issue I question myself." whether this fallen world with eternally triumphing evil, and with unreasonable sufferings sent to people can be possessed of true, original reality ?... No tanks and destructive bombardments could convince me of deep, primary and final reality taking place in the world. For me it is only symbols of a different... I have a strong feeling that this imposed given world does not settle a reality... that we are surrounded by enigma... Our world, which is the only reality for many, is settled, is represented to me as the derivative one"³¹⁷.

In addition, it appears that the form of the social world is defined by latent structure of functional connections or interactions of people, and actually is indistructible. It, the social form, is caused by a need of interaction of people and disappears in case that interaction stops. This explains identical forms of interaction in different peoples, and in different historical periods of their life. They are altered, as a rule, complicated and intellectualized by an individual only. However, it cannot allow arbitrariness here. His activity is directed by the dynamic function of an electromagnetic field of the Earth. This is a kingdom of physics; therefore, it has the power to provide an explanation of the given aspect of self-expansion of a social world.

All this specifies the existence of a certain third reality, the discussion of which we avoid today; otherwise, we should recognize

³¹⁷ Бердяев Н.А. Самопознание. – М., 1991. – С.150 – 152.

existence of either God, or existence of the third world in which the electromagnetic nature or the strict logic form reigns. Earlier to the description of processes of this highest level we successfully applied a category “sense” from the Semantic Universe, though psychologists prefer to work with concept “the ideal form”, sociologists – with concept “ideal”, philosophers – with the Absolute. *All it specifies the necessity to search the way leading to the highest level which is obviously involved in macro level processes.*

All these are far not idle questions. Concerning last remark, for example, opinions of researchers differ. In national literature the point of view denying other stages in a universum’s self-expansion is widespread. The basic argument here consists in considering “the person, society to be the higher (highest) step of the matter development” (V.V. Orlov), “capable of infinite development, without limits” (A.V. Lastochkin). At the same time A. D. Ursul, for example, writes that “at a certain stage of development, there should be a new form on the basis of the social one, which can be called conditionally “supra -social” or “ post-social ”³¹⁸. We should now and we will try to clear up this dispute.

For this purpose in the further analysis, it is necessary to isolate and separately to estimate a place and a role of each of following four specific interactions: *reflexions* as exchange between people and collectives, ethnos consciousness products; *labor* as exchange of the structural information (products), *dialogue* as information interchange in the course of spiritual production and *management* as specific exchange of the administrative information in the course of the organisation of social process. Thus, metabolic process in the social world is carried out thanks to a substance and information objectification. It means that in a social organism should exist two original circles of exchange. One of them, which is based on a circulation of objectified substances, is most likely to be the

³¹⁸ Урсул А.Д. Человечество. Земля. Вселенная. – М., 1977. – С.205

commodity exchange, and another – the information one – is an exchange of knowledge. Functioning together, they provide morphogenesis, functioning and development of a social body.

However, in the scientific literature, there are also other approaches to this question. So, for example, J. D. Pryliuk, distinguishes three main, in his opinion, types of people's universal information interaction: autocommunication, or intrapersonal process of the information exchange, parties of which are spiritual formations of an individual – conscience, soul or “the second – self”; interpersonal dialogue – intersubjective process of the information exchange, parties of which are members of social group act; mass dialogue – intersubjective process of the information exchange of considerably large mass of people acting as remote carriers of certain social statuses or roles³¹⁹.

As the genetic analysis has shown, specificity of *substantiality* of the social world is the level of self-movement of a universum, which is based on universal material – spiritual interaction of the people organised in social collectives. It should be clear, as any level of a universum consists of material and spiritual components. Only the form of the substance lying in the basis of the Universe is undergoing changes. In this connection, it is also necessary to distinguish the interaction of people based on material and information substrata. This explains the existence of two various systems of instruments of labour. In other words, in the social world essentially, it is necessary to distinguish these two kinds of fundamental interactions of people. One of them proceeds in a horizontal plane, and another, as the subject is located at different levels, – in a vertical plane.

Thus, the basic problem of rational understanding and description of the social world is that its elements are more similar to energy or forces, than to substantial formations, but actually they are realised as something capable of revealing itself as though it was

³¹⁹ См.: Бойченко І.В., Куценко В.І., Табачковський В.Г. Соціальні закони та їх дія. – К.: Наукова думка, 1995. – С.107-108.

something of substantial character. “Energy” and “force” are never shown separately, but only in interrelation, as if “synergies” or “co-operating factors” (samskara).

The present investigation covers the issue of what substantive form of a universum underlies the social world. The answer here is unequivocal. The social world consists of the first nature twice transformed by an individual which we have got used to accept for the natural form. In the beginning the natural form is subjectified in a human body in the form of the potential social world, and then is objectified in the form of the valid social world.

However, in an everyday life the person, who is not aware of all riches of self-movement of a universum, concentrates the attention to its separate moments, and as a result we have absolutization of its either noumenal fraction, or its phenomenal fraction of process of efficiency. As V.Shmakov writes: “If the society is artificially focused on noumenal only, we receive the church; if – only on phenomenal – we receive an economic state. But both essences are only utopias, abstract ideas, for in life the noumenal and phenomenal are always found in organic associativity”³²⁰.

Further he writes that “usually the church and the state are not able to outline correctly a field of the activity and constantly interfere with one another’s areas. The church tries to replace with itself the state, and on the contrary, the state tries if not to replace, anyway, to subordinate the church, to force it to serve particular goals”³²¹. Therefore, usually the “church” is called the noumenal-phenomenal organism with the centre of gravity in the noumenal, and the “state” – with the centre of gravity in the phenomenal. In the first case, we naturally get the hypertrophicity of noumenal values and full ignorance of the phenomenal ones. The most they can get is to be left at purely office position. In the second case, at

³²⁰ Шмаков В. Закон синархии и учение о двойственной иерархии монад и множеств. -К.: “София”, Ltd, 1994. – С.186.

³²¹ Там же. – С.187.

hypertrophicity of phenomenal values and ignorance of the noumenal ones, absolutely similar picture turns out. It is rather easy to provide a number of historical examples to illustrate two cases.

The fact is quite obvious that movement in a horizontal plane is inter transfer of objectified material and spiritual components of the social world. Expansion of the first one is represented by the materialistic direction of philosophical thought, and the second – by the idealistic one. By co-operating in this qualitatively new condition, that is, objectified condition, the material and spiritual components generate that it is called the cultural-historical process. Interpreted in this way substantivity of the social world predetermines more or less univocal understanding, on the part of a *substratum* of social movement in function of which act the person and its organization. Thus, one of conditions of the social world self-expansion is that the person should reach certain degree of maturity. There are the parameters following from a biological phase of his development, and despite how paradoxical it may sound, from a condition of the social or public form as means of self-expansion of the person mixed on a biological substratum.

Basic biological parameters of a substratum of the social motion follow from the analysis of person's intellectual aspect. As it has appeared, he should possess all basic attributive qualities of substance – a universum, the major among which are metabolism, heredity, reflexion, reflexivity, receptiveness, thinking, informativeness, power consumption and others. To the social parameters, defining degree of maturity, are included functional bodies, entropy, negentropy, activity, self-control, self-organising and others. Biological and social qualities, operating together, have provided a process of generation of unique in form and content process of universum's self-movement called by researchers the social or second nature.

Originally social world gets the potential form and for the time being it is hidden within the structure of the person. The mechanism of this transformation we discovered thanks to becoming familiar with the

person's shape-formation, and also with the person's morphogenesis. The mechanism of emerging and sustaining of the potential social world within the person's structure became clear thanks to construction of a complete model of the person's semantic structure. It is necessary to admire T. Parsons discovery; he has specified exclusively fruitful role *of action* in generation of the social world.

Theoretical analysis of essence of the social world has shown that the creator of its valid form, that is of real social world can be the collective subject only, because by its nature the sociality is the realized corporate principle. We are left to add the only thing, it should be an *active subject*.

Therefore, Toynbee is absolutely correct writing the following: "The analysis we carried out has revealed the essential moment of great value for the further research (history – V. B.). The analysis of "action fields "and" action carriers "assumes not only that "the substance or the Universe material "is" activity, not matter, but also that this activity is strictly organized and directed. The micro-cosm brings goal-oriented action in macro-cosm; the action, being the main theme, of human history, represents the pressure of separate people upon the general basis of corresponding action fields, the basis which we call a society.

The action field – and in addition, intersection of some sets of fields – cannot be an action source itself. The society cannot be a source of social action, but the separate individual or group of individuals the fields of actions of who make a society can

A society is not and cannot be anything other, than the mediator to help separate individuals to interact. It is individuals, not societies that create human history"³²².

In this connection we share the point of view of those researchers who consider the subject, in this case, to be the groups, collectives, ethnos, and peoples. The last one not only produces the social form, but also split it in levels. So, public life, according to a way of realization, generates a public organism which in literature is

³²² Тойнби А. Дж. Постигание истории. – М.: Прогресс, 1991. – С.253-354

synonymic to the concept of a “social organism”. And, in a sense, it is true.

In a reality a social form of movement of a universum contains some hierarchical level. At each level it can get organismic form thanks due to the fact that people are being organised in microgroups and microcollectives for the decision of their vital problems. On the basis of such cooperation of intellectual efforts, the hierarchy of power flows emerge that eventually turn into a specific form of a universum’s motion. In such a way we can explain autonomism of kinds of intellectual energy on which the esoteric philosophy insists. Being integrated, they form the organic system termed us *family of social organisms*. If to consider N. Berdiaev’s remark stated in his work “Russian idea” that “organicity is hierarchism”, then the social world has structural levels, and it means that the community of social organisms consists of social individuals of different kinds and types. The historical background we provided at the very beginning of the work has proved it to be true.

The *general tendency of self-expansion of the social phenomenon* is also well revealed. It can be characterized today in such parameters as globalisation of planetary life, escalating of its capacity, intensification and focus on the Space. To understand it more deeply, it is necessary by means of the theoretical analysis to establish an axis of evolution of the social form of motion, its border, vector and character.

The research clears up one of the deepest questions of understanding of conditions of our life, namely, where are central or intense points in which quantum leaps in universum’s self-movement take place. We have all reasons to believe that the *universum possesses qualitative nodosity in places of the material and spiritual interosculation*. And it is observed in overall circulation of a universum. The first time we have faced it at an explanation of the origin of protein-nucleinic form of life. But we observe the same qualitative shift also at interosculation of the

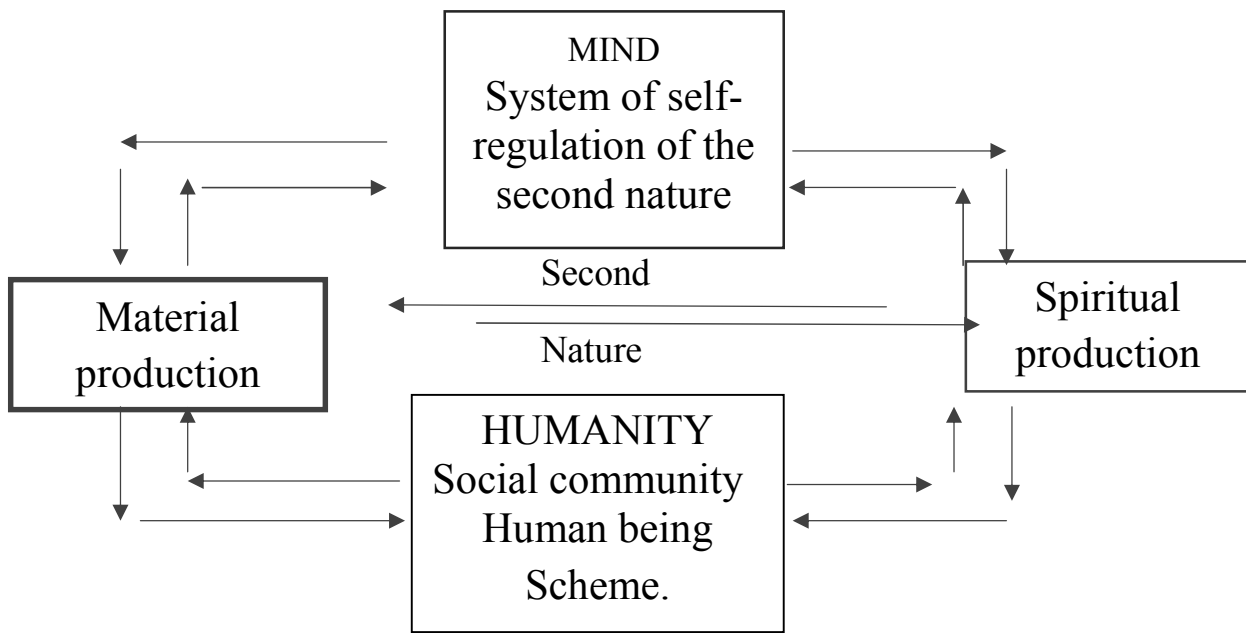
material and spiritual within the structure of a biological human body. Now we have the right to expect the increment of a new quality, and it takes place at interaction of the material and spiritual production in the social world. It means that the *axis of evolution of a universum* passes exactly where the material and spiritual, existing in various conditions, is found in a condition of separation.

So, if the material and spiritual production is a split into two parts universum, they must be integrated again into an organic unity. However, the specified components *have gone so far, that only a unique force can bring them together, the force, enabling us to see the whole where it is practically impossible to be seen with the help of other means. We claim that the means able to unite them into an organic unity is a theoretical construction which is logical or reasonable link or mind.* The link itself is a functional body.

Herefrom the fundamental conclusion directly follows: to the logical within the social world should be included everything unveiling fundamental, essential connections, and also tendencies, realization of which provides for the evolution of social organism as a form of reasonable life.

In addition, we should thus pay particular attention to the bringing to the single basis the material and spiritual production, which leads to the important consequence. Its essence is *that the movement of the logical within the structure of the social world serves as a basis for the formation of a qualitatively new stage of self-development of universum* (See scheme 3.1.).

Based on the algorithm established in the process of exploration of the social world, at the supra-social level the same components are to be distinguished. We are now speaking of the third world, the third nature and specific form of a universum's self-motion. We believe that in a way of predictive exploration, we can put forward working hypotheses concerning the essence and the content of the third level of a universum's self-expansion. But in the beginning we will try to make a collective portrait *of the third world* on the basis of available information.



3.1 Heuristic model of the process of generation of the third world

Scheme. 3.1 Heuristic model of the process of generation of the third world

Particular interest thereupon represents the well-known dialogue in Platon's "*Timæus* "; we remind that it is evidence from the IV-th c. B.C.³²³ To begin with, as *Timæus* marks, we should distinguish two things: "some things always are, without ever becoming" and "some things become, without ever being"; the first – "If and only if a thing always is, then it is grasped by understanding, involving a rational account"; the second – it is grasped by opinion, involving unreasoning sense perception, "never exists actually". If as a "prototype" as a tamlete, Demiurge fashions after the first one – "all what is necessary becomes beautiful", otherwise – "flawed". Clearly that the first is understood as transformation of semantic shape of a universum on a vertical level; the second one is understood as its physical modification at the horizontal level.

³²³ Платон. Тимей // Сочинения . В 3т. – М.: Мысль, 1971. – Т.3. – Ч.1. – С.445-542, 647-676

We leave for researchers the right to make comments on issue of origin of worlds in works of other authors and, in particular, possibility to comment herein the well-known Trinity (Trinity of God: the Father – the Son – the Holy Spirit) in the theological doctrine. We will dwell shortly only on the origin of G. Skovoroda's "the world within the world"³²⁴, conducted on methodological base of pantheism. According to G. Skovoroda's interpretation, there are two natures (matter and form) that constitute all three worlds: macrocosm (nature), microcosm (person), symbolical (Biblical); thus, in the last one "gathering of creatures" represents matter, and through the sign moves to the form, the divine nature; and in this world there is life and death, flesh and spirit etc.³²⁵ The idea of pantheism and the creative beginning of the person in their internal connection finds also its reflexion in T. Shevchenko's "Diary", 1857-1858: the will and force of soul cannot be shown without matter³²⁶.

In the XX-th century K. Popper put the contrast strokes on the canvas, depicting the third level of a universum's self-movement of. The third world represents, in its opinion, a product of human activity. It constantly grows. At the same time it is very important to pay attention to its considerable autonomy. *"The world of language, assumptions, theories and reasonings (i.e. logical – V. B.) – is shorter, the universum of objective knowledge (it is distinguished by us) is one of the most important universum created by the person"*³²⁷.

We have direct evidence of human involvement in three different worlds, described by Karl Marx, Karl Popper and other

³²⁴ Сковорода Г. Сочинения. В 2 т. – М.: Мысль, 1973. – Т.2. – С.16.

³²⁵ Шевченко Т. Дневник. 1857-1858 // Твори. В 5 т. – К.: Дніпро, 1979. -Т.5.- С.22, 59.

³²⁶ Цит. по: Философия и методология науки: Учеб. Пособие для студентов высших учебных заведений / Под ред. В.И. Купцова. – М.: Аспект Пресс, 1966. – С.190.

³²⁷ Петрушенко Л.А. Единство системности, организованности и самодвижения. – М. Мысль, 1975. – С. 162

researchers. In contrast to Feuerbach, K. Marx, for example, the human activities do not only “explain”, but “change”, that this activity does not only belong to the spirit, but also to the nature and material life of society. The most important in K. Popper’s construction is the accurate differentiation of three Worlds: the World I – the world of physical objects; the World II – the world of subjective experience; the World III – result of activity of the mind. The latter world, as K. Popper says, can exist without being materialized. Habermas, in turn, believes that “people live and rotate in three different worlds, although these different worlds constantly intersect in everyday life. Firstly, it is an objective world in which the business relationships preside; secondly, it is the social world with its standards and assessments, and finally the subjective world, i.e., our feelings, hopes etc.”³²⁸

We have previously mentioned that the residents of the supra-social level are meanings and products that contain logical connections. This instance has already been indicated in the works of other researches. It is necessary to mention the hypothesis of N.M. Amosov that the mind should be viewed as an apparatus for control of complex objects by criteria of optimality through the activities with the models. The word “apparatus” thus includes both the structure and algorithm”³²⁹. All the elements of the mind are material and structural. Relations between the elements (models) are also structural. They may be permanent and temporary. Structures are created from combinations of elements. Examples of structures – “codes” – and elements: the genes of the nucleotides in a cell, ensembles of neurons in the cerebral cortex, literacy in a society, memory in a computer, meanings in Cosmos. In other words, thanks to the social world (or social worlds!), our Universe is becoming of a higher level of organizational structure. It thus becomes a non-entropy object of Cosmos!

³²⁸ Монсон П. Современная западная социология: теории, традиции, перспективы / Пер. с шв. – СПб: Издательство “Нотабене”, 1992. – С.327.

³²⁹ Вопросы философии. – 1992. – № 6. – С. 51

According to K. Popper, the residents of the third (linguistic) world are also represented by products of logic. He writes the following in this regard: “The inhabitants of my third world are primarily theoretical systems; other important residents here are problems and problem situations. However, its most important inhabitants... are critical reasoning and what might be called. the state of discussions or the state of critical debate; of course, this includes the contents of magazines, books and libraries”³³⁰

Let us imagine, K. Popper writes that all the products of human activity and the memory about them has been illuminated, however, libraries and our ability to perceive the content of the books has been preserved. In this case the civilization will be restored relatively quickly. But if the libraries are destroyed, it will take millennia to restore civilization, i.e., everything will have to start from the very beginning: “If someone had to start from that place, where Adam started, he would be unable to go further than Adam”³³¹. These mental experiments show not only the importance of the third world, but its autonomy. Certainly, the third world is created by the person. However, he does not always give account of his actions, and the results of his activity start to conduct their own life, in unexpected ways. “Our theories, K. Popper writes, act just like our children: they tend to become more and more independent of their parents. Our theories can do to us what our children do: we can acquire of them more knowledge, than we have initially invested into them”³³².

Of course, the natural numbers were created by a human, but then he himself becomes the object of study, which generates a vast

³³⁰ Цит. по: *Философия и методология науки: Учеб. Пособие для студентов высших учебных заведений / Под ред. В.И. Купцова. – М.: Аспект Пресс, 1996. – С. 190*

³³¹ *Философия и методология науки: Учеб. Пособие для студентов высших учебных заведений / Под ред. В.И. Купцова. – М.: Аспект Пресс, 1996. – С. 190-191*

³³² *Философия и методология науки: Учеб. Пособие для студентов высших учебных заведений / Под ред. В.И. Купцова. – М.: Аспект Пресс, 1996. – С. 191*

amount of knowledge about the numbers. The same can be said about any scientific theory. The objects of the third world are not only their actual reality, but the potential of their development”³³³

It now becomes clear that in order to discover the essence, content and form of supra-social level of motion of the universum, it is necessary to master the category of self-development or self-disorganization of the universum, which in function is opposed to self-organization. Although its introduction to the research practice is the task for the future, it is still possible with a high degree of confidence to say that we are now dealing with the specific nature, the logical. The products of the Semantic Universe, the meanings, are created from it. At this particular level there emerge new relationships and objects, which in science are called “quasi-relationships” or “quasi-objects”.

“A contemporary philosopher, N. P. Pchelin writes, is interested not only in the economic relations, which a human is a part of, but the impact of their “image”, the model of these relationships on the economic behaviour of the subject, or what is understood as “quasi-object” and “quasi-objective” relationship. Therefore, if simulation of the “social organism” as an intersection of the mass of ordered “objectified” social connections both vertically and horizontally is possible, then this scheme should be supplemented by “quasi-objective” relations: between the exchange of goods and human rationalization of this process, between the real implementation of power and its rationalization, between human behaviour and its motivation”³³⁴.

All above-stated convincingly testifies that object of steadfast attention of the western schools of social thought not casually was language (a “linguization” phenomenon of philosophy which is still

³³³ Философия и методология науки: Учеб. Пособие для студентов высших учебных заведений / Под ред. В.И. Купцова. – М.: Аспект Пресс, 1996. – С. 190-191

³³⁴ Пчелин Н.П. Социальная реальность как “квазиобъект” // Дух і Космос: наука і культура на шляху до нетрадиційного світосприймання / Кол. авторів під кер. проф. І.З. Цехмістро. – Харків, 1995. – С. 73.

known as a linguistic bias in philosophy), even not so much language, and quasiobjects of human life which are formed in language horizon.

The issue of a form of universum's self-motion is of a special importance. We believe that the universum replaces the social form of motion with the energetic form. *The energetic form of movement of the universum, integrally following from its social phase, is as though its natural continuation.*

The similarity of structures of the second and the third nature emerges on the basis of the fact that in the process of universal interaction with the necessity a process of mutual reflection occurs, resulting into the establishment of structural correspondence between the systems. It emerges due to the fact that reflection is the basis where processes of self-regulation and reformation of information occur as a universal means of interconnection of various in nature subsystems of the universe.

The reflecting structure by means of information processes impacts the surrounding, systems causing some structural changes within them, that is controlling them. Hence appears the objectivity of the third nature or God, Allah, Mahomet, and other persons dictating us particular standards of life.

With reference to the considered above, we have every reason to believe that *the social world does not complete the transformation of the universe, but serves only as a basis for the emergence of the logical nature, the third world, and energetic or electromagnetic form of motion of the universe.*

Now, due to a system of working hypotheses, we have set the boundary of the social world, second nature, or social form of motion of the universe.

The lower margin of the social world can be distinguished based on several properties, namely, the nature, the type of energy or even the indirect attribute. It seems to us reasonable, proceeding from the semantic structure of the individual, to treat the emerging of the sensations as the bottom border. It is starting with feelings, that a

human breaks with the first nature and then continues under the influence of the subjectified first nature or the emerging potential social world. The margin of first nature can be clearly seen here, while the beginning of the second nature we perceive intuitively as nothing else yet is visible.

In connection with this matter, it is appropriate to cite the remark of V. I. Lenin regarding the causes of the processes emerging in the organism, causing sensations. Are not these “processes” related to the organism – outside world substances exchange?, –V .I. Lenin asked. – Could be such exchange possible without an objectively correct idea about the external world provided by the sensations of the organism?³³⁵

The upper margin of the social world is fixed by the advent of supra-collective formations and impersonal form of social objectivity. We have already mentioned it above. Probably, the organ of self-regulation of the social world, used as a criterion for detecting and comparing the meanings contained in the signal coming from its lower levels, already belongs to the logical nature, i.e., to the third, supra-social level. Here the situation is similar to the one with defining of an upper margin of the first nature, when a human being its product actually controls its development and contains the potential social world.

Thus, summarizing all above said, *the social world begins with human sensations and ends with a verge behind which begins morphogenesis of quasi-structures of the organ of its self-regulation*. Movement in the vertical plane is the self-development of the universe on micro-, macro- and mega-levels. It generates the energy and information field of Earth or produces free energy, i.e., the force capable of doing the work outside the Earth. It is probably intended for the generation of new life forms in Cosmos.

³³⁵ Ленин В.И. Полн. собр. соч. – Т.18. – С.38.

There is no doubt that this would happen again when the human intelligence has reached the critical power in the phase of neocosmogogenesis. The last assertion does not only assume the possibility of spreading of the collective consciousness beyond Earth, but also the emergence of a qualitatively new phenomenon, the monolith of the cosmic mind. There are different designations for it, “Cosmic civilization (N.S. Kardashov),” “Omega Point” (P. Teilhard de Chardin), etc. This is most likely to happen if Earth’s population reached 15–20 billions of people. In the work “Cosmoplanetary phenomenon of a Human” V.P. Kaznacheev and E.A. Spirin, for example, predict the Big noosphere bang, leading to the emergence of the monolith of the cosmic mind and noocosmogogenesis³³⁶.

It is also likely that correlation between Physical and Semantic Universes is maintained through it. Further reproduction of the process of self-transformation of the universe is the task of the near future of philosophical science.

All the above allows to finish the discussion of hypotheses on prolongation of the social world and proceed to *philosophic portraits of the second nature*. This is necessary in order to rise above our observable social reality and present an algorithm of self-development of a social phenomenon in other, distinct from the earth’s conditions. This has been mentioned above. This is necessary to be done to be able to observe practically and explain theoretically all possible genetic, morphological and functional variations of the embodied form of mind, wherever it emerges, within the Earth, our universe or in other Galaxies.

In order to proceed from the social world to the second nature, it is sufficient to imagine the phenomenon of the mind as an integrity, which means not only a product, but as productivity at the same time.

³³⁶ См.: Казначеев В. П., Спири́н Е.А. Космопланетарный феномен человека: Проблемы комплексного изучения. – Новосибирск: Наука, 1991. – С.14-36.

Then this integrity rises to the nature, namely, this identity of the product and the productivity is denoted by the concept of nature, even in ordinary discourse.

Nature as a product (*natura naturata*, or the created nature) is called an object (empirical studies only it). The nature of the productivity (*natura naturans* or the creative nature) is called the subject (is studied by the theory of philosophy). It is commonly understood that the product obscures the productivity, while in philosophical, productivity, on the contrary, overshadows the product.

Since the object is never absolute, then the essence of the second nature should be something completely biased. In our case, the role of such basis is performed by the original human productivity, not only the source of activity, but the owner of the produced products. However, in different conditions of Cosmos the objectivator of the first nature or its analogues can be represented by completely different entities, the producers of the mind. In this case, they can produce products of the mind even more effectively than the Earth's humanity does.

But the common thing that classifies them as a part of the second nature, is productivity, which we understand as a process of the mind creation, and a product as a thing, which the mind is materialized into. Therefore, it directly follows from the above that we should consider this particular phase of the universe, synthesizing the firstborn material and spiritual bases into the mind, presenting them as productivity and product. The dualism of the second nature on productivity and product should be presented as a universal duality of the bases, which nature uses to be constantly active, and which prevents it from dissolution in its product; a universal dualism as a principle of any explanation second nature – just as necessary, as the concept of nature itself. We combine it well with the dual nature of the original substance.

Initially the second nature is the productivity alone, therefore, there cannot be anything definite within it (as any definition is

negation), and the emergence of products by means of it, therefore, cannot occur. In order for the products to emerge, productivity should be transformed from the vague into the definite, and so should be removed as the pure productivity. If the grounds for the definite productivity were outside the nature, the nature would not have originally been the absolute productivity. The non-definition is removed and is restored each moment. Therefore, the mind acts within both resting and moving social formations. Duality as a basis of the world we observe enables us to assume that within the structure of the planetary social organism, two kinds of processes and two kinds of products should be found. One of them is material in origin, and a thing will be its product, and another is spiritual in origin, the meaning will be its product.

If a biological organism as an organic integrity is not only a product of the dialectical interaction between physical and spiritual family of organisms, which we are to analyze in terms of a specific object, but also productivity, that is a specific process; consequently, there can never be absolute identity within the above mentioned integrity, as identity would lead to the absolute transition of the productive nature into the nature as a product, i.e. to the absolute calmness.

Social body as a productive product can exist only under the influence of external forces, for only thus productivity is interrupted and faces an obstacles, preventing it from disappearing within the product. A special environment is a prerequisite for these external powers. They are to exist in the unproductive world, i.e. in the basis. However, this world should in all respects be fixed and invariable. Such specific grounds for the reasonable phase of the universe is, as showed above, is a reasonable living matter, a human, in particular. In this case, it is reasonable living matter due to its attributive qualities that provides for the pulsation of the second nature.

It is extremely important for development of the theory of the social organism that we view *the exchange of activity between people as the productivity of the second nature.* In the pure

productivity of the second nature there is nothing indiscernible beyond the split, the productivity split within itself creates the product. This means that in the process of exchange of activities, we should distinguish two opposite types of activities stemming from the impact of the two sources, which form the foundation of our Universe. And we have two kinds of such activities. They are labor and communication, directed by thinking of a person and using physical human organism as an instrument for implementation of its plans.

Since the absolute productivity is directed only at the production itself, by itself, not at the production of something definite, the trend of the second nature, through which the product emerges, will be a negative trend of productivity.

In nature, to the extent that it is real, there cannot be exchange of activity without a product, as well as there can be no product without the exchange of activity. Nature can only approach to both extremes. And we are further to illustrate the way it does it. Productivity as such appears only at times when the margins are placed. The bounders are defined by senses emerging in a latent way, due to local dynamic functions of local sites of an electromagnetic field of the Universe. Here takes place the process similar to photosynthesis in the first nature with the only difference that there it occurs in a range of visible radiation as the sun ray is perceived by sense organs of the person; while here it occurs at the expense of an invisible spectrum of space energy. We will remind, how painful are for the person even insignificant fluctuations of general electromagnetic field of the Earth, known as magnetic storms.

What is everywhere and in everything, that is nowhere. Productivity is only restricted by the limitation. In other words, *only limited by a subjective goal the activity serves as an approach to the product*. It is the sense enclosed in the goal that can limit and does limit activity of the person practically. And here he cannot transpass the limits of his biological organism development. It means

that, with the maturation other senses will become available to him. It will be manifested in practice by setting inaccessible before goals in practical activities, for example, free moving across Space.

What is everywhere and in everything, that is nowhere. Productivity is only restricted by the limitation. In other words, *only limited by a subjective goal the activity serves as an approach to the product*. In nature, there can be neither pure productivity, nor pure product. The first is the complete denial of any product and the second is a denial of any productivity. Consequently, the second nature should initially be something transitional between the first and the second and we are therefore, arriving at the concept of productivity, which is at the stage of its transition into a product, or a product, productivity of which is infinite. If we attempted to find productivity as a reasonable infinity within the second nature, it would be society as it represents a set of dialectic interactions of individuals as free producers of mind. They are in no way restricted in terms of time or space. The following question is bound to arise here – what should be understood as the product here?

Since the above stated is already a product, then, being productive, it can only be itself in one possible way. However, definite productivity is (an active) formation. Consequently, the third should be at the stage of formation. Then the unique third component, the noosphere, contains everything produced by thought and activity of Homo sapiens.

The noosphere thus has at least three stories. The mind of living organisms functioning in the emerging or pre-human shapes forms the foundation. There is no necessity to prove the existence of animal mind as there has already been much talked about it in scientific literature, in works by M. Weber, I. Prigogin and others³³⁷.

Then there is a medium floor where the human mind presides. A common concept that human possesses the most powerful mind appears here quite controversial. This unique noosphere construction

³³⁷ См.: Вебер М. Избранные произведения. – М.: Прогресс, 1990; Пригожин И., Стенгерс И. Порядок из хаоса. – М.: Прогресс, 1986. – С. 19

is completed by a cosmic or extraterrestrial mind. Russian cosmists were the first to acknowledge the existence of extraterrestrial mind K. E. Tsiolkovskiy defines Cosmic mind and its reason as everything that is not only beyond the endless consequentiality of reasons and actions, but that completes the nature.

The noospheric product appears as constantly being in the process of metamorphosis. From the perspective of reflection it is, if illustrated using the example of the first nature, just a material that is always ready for transformation from the liquid state into the hard thus never achieving the perfect condition. We are now dealing with two types of products, those of material production, or, fixed, and those of spiritual production, or free. The concept of product (fixed) is opposite with the productive product (free).

Since this phase of the universe has to be eternally productive, this transition should never happen completely. Consequently, even though the product is always productive to a certain extent, there still remains productivity, but not the product. The renovation of the universum thus occurs.

The change of the field of activity as well as production of different kinds of products is caused by alternation of contraction and expansion, i.e. by the *pulsation of the quantum vacuum* as its attributive trait. This alternation is not a part of the universe. It is the universe itself and the first stage of transition of productivity into the product. The third component, as it has been already mentioned, is the quantum vacuum, the universum, the human.

The product emergence can only be achieved by cessation of alternation, i.e. by means of the third component that establishes this alternation. Therefore, the universe at the lowest stage (first potency) would be such an alternation, viewed in the state of peace and balance, and, on the contrary, the universe could be risen to a higher level if the third component was eliminated. There is a possibility that the eliminated products could be at different stages of materiality or transition, or that these stages could be more or less

distinguishable in one product compared to the order. Consequently, the dynamic succession of products could be thus illustrated.

Though the universum has acquired specific (individual) products, the *matter and the meaning*, productivity as such should still be clearly distinguished here. Productivity as the process is assumed to not have completely transited into the product. The existence of the product a continuous self-reproduction. And if a human strives to provide for the renovation of the Semantic Universe, Cosmos – for Physical Universe. We attempt to prove the first statement with the help of social science. The second one has already been proved by natural sciences, quantum physics, in particular.

We face the problem to explain what prevents this absolute transition, what prevents the transition from happening completely, in order that productivity dissolves in the product, or what turns the existence of the product into its continuous self-reproduction. We will remind that it is a question of activity of the person which is materialised in a social organism. It means that ability to live of the last is constant manufacture and reproduction of ensemble of the public relations which have developed in this or that historical period.

It appears complicated to understand how the activity which constantly strives for the product, always faces impediments preventing it from complete transition into the product, given there are no external influences, and the product should not reproduce itself to exist. The universum necessity to restore the integrity of initial sources, the material and the spiritual, appears a barrier here. The extent and continuance of the implemented power aimed at splitting the original universum, can be expressed in the following way: the masculine and the feminine halves of a human are in endless strive after unification, that is to restoration destroyed.

Not only the second nature, but the universum as a unity, both avoid emptiness and strictly observe the content of integrity of original foundation. We have previously viewed the Universe as the

absolute identity of duality. Now we are facing the antipode that should be present within this identity. This antipode should reveal itself, if it is possible to do, in the most deduced product. The deduced product is an outward-directed activity. It cannot be viewed as such without the inward-going activity within the same product (reflected to itself). The existence of this activity, in turn, is impossible if it is not rejected (reflected) from the outside in the opposite direction.

These mutual transitions in the second nature are known as thinking and labor. Since it is a rule of the total order, it should also be found within the first nature. So, a plan or a project of a structure in the form of information is directed at an object from the outside. The information concerning the structure or internal organization of an object is directed into the external environment.

The opposite trends emerging in the course of this resistance include the principle of construction of all phenomena not only of the social life, but of its any form. If opposite trends are disregarded, social life turns out to be either absolute activity, or absolute receptivity, i.e. it is originally possible for it to exist as a mutual designation of receptivity and activity. Receptivity is here regarded as borrowing and adapting of sociological and cultural forms that have emerged in different countries or in different epochs by a certain ethnicity or community; for instance, implementation of the Roman law by Western European countries in the Medieval Period³³⁸.

We shall further find out why social organism is a product of a higher level of constructions. We have already explained the emergence of the product through the pressure of the universe aimed at the initial point of inhibition, due to which this point raises to the level of filed sphere and thus acquires constancy. Here, since we aim at the pressure of external nature not at a point, but at nature's product, a human, the first construction raises to the second potency, resulting

³³⁸ См.: Словарь иностранных слов. – 17-е изд., испр. – М.: Рус. яз., 1988. – С.434.

in the emergence of the doubled product. It will further be clearly seen that organic nature is just a higher potency of the non-organic, as well as super-organic nature is only a higher stage of the organic nature. It presides over the organic nature due to containing a thinking product, which has now become a collectively thinking product. It transforms into the original functional body of the Universe.

Generally, if to look at biological and social forms of functioning of a universum, they in their organic unity are surprisingly similar to psychophysical and psychological substructures of a human body. This leads us to the thought that they should play a distinctive role in the Universe structure. But then the Universe should be not simply a form of spatial organization, or simply saying, of a universum's existence, but should have the property of Rational Live Beings.

From the very beginning we accept as a principle the following: as the organic product is the product in the second potential, the organic construction of the product must be, at least, the symbol of the original construction of any product in general³³⁹. In order to fix *productivity* in one point, the boundaries must be given. As the boundaries are the condition of the former phenomenon, the cause, due to which the boundaries are created, cannot be any more, it returns to the depth (profoundness) of nature or of each product. If in organic nature this limitation of productivity is given through the means, which we call perceptiveness, and which must be thought as the first condition of the construction of the organic product, in the living nature – it is irritability, but for social form of life this limitation is conditioned by the level of communication of people and social formations with each other.

At the point, where this interchange stops, the productivity transforms into the product, but at the point, where it recreates, the product transforms to the productivity, because as the product must remain permanently productive, the three stages of productiveness

³³⁹ См.: Шеллинг Ф.В.Й. Сочинения в 2 т. – М. : Мысль, 1987. – Т.1. – С.212

should be distinguished in it; the absolute transition of the productivity into the product is elimination of the product itself. The same as these three stages are distinguished in the individual as the higher product of organic nature, they must be distinguished in all the second nature, in this as though “secondary constructed matter”, and the sequence of the stages of organization is the sequence of the stages of the productiveness itself. On the basis of this dynamic sequence of the stages in the individual, as in all organic and superorganic nature, the construction of all organic and superorganic phenomena³⁴⁰.

Thus, finally, we have approached to the solving of our problem – to bring to the general expression the construction of the organic, neoorganic and superorganic nature! Nonorganic nature can begin from simple factors, the organic nature can begin from the products, but superorganic, such as intellectual nature can begin only from thinking products! Perceptiveness, irritability and the intention to formation and communication participate in the common process of excitement. It is important to remember that in human organism all collisions of Physical Universe and the most complicated logical constructions of Semantic Universe are reproduced by the means of excitement. But if the reason is only higher functions of magnetism, electricity and so on, for the latter the higher synthesis must exist in the universum, but to search for it, certainly, is possible only in the second nature, which, having been considered as some totality, is absolutely superorganic. This is social organism!

As any other organism, the social organism has integrated in its body all kinds and types of people relations and their products, so it should be considered as the organic unity of productivity and the product, the proportion between which it states by means of self-regulation, which appeared not at once. The natural course of development of the social life as the second nature system was the reason for it.

³⁴⁰ См.: Шеллинг Ф.В.Й. Сочинения в 2 т. – М. : Мысль, 1987. – Т.1. – С.213.

There appeared the necessity in it alongside the accumulation of the products of the process of exchange by the activity between separate people and social communities. The stage of functioning of the products and the interaction of auxiliary processes within the main process of activity as independent subjects, stated the problem of its regulation, which transformed into the main problem of philosophy, because for regulation it is necessary to know the reason and consequence links between the two kinds of intellectual product.

The original split of the universe in the first nature leads to the fact that the second nature is initially its own object. We thus mean that the reasonable should be regarded as a whole, capable of transforming from being a pure entity into an object for itself, which in the earth conditions leads to unlimited amplification of its potential on this basis, and reaching the eternal process of transition of the first nature into the second. The reverse transition occurs in the anti world, that is at the opposite end of the Universe. The cosmic entities, known to us as nebulae and black holes, are apparently, of a significant importance in this process.

The existence of antiworld is beyond doubt, as scientists have succeeded in synthesizing the substance of the antiworld on Earth. Forty years have passed since receiving of the first antielectron (positron) and an antiproton. And only in autumn of the 1995 in the International Centre for Nuclear Research, CERN (Geneva) they managed to put them together for a moment. Eight atoms of antihydrogen, the real substance of the antiworld, were obtained³⁴¹.

The original evolution is inhibited (without which it would occur with infinite velocity) by initial duality embedded in the identity of the base. That duality of the foundation is a secret means through which the second nature, and hence, the social world, acquire durability. Consequently, the absolute continuity exists only for contemplation, but not for reflection. Contemplation and reflection are opposites.

³⁴¹ См.: Комсомольская правда, 1996. – 6 июня

However, if the nature of the mind is initially dual, opposite trend should already be incorporated in the initial productivity of the second nature. A positive trend should be countered by a negative. Therefore, the social life generated by the second nature within the planetary boundaries should be a never ending struggle of the products of material origin and those of spiritual origin.

The same struggle (due to the duality of the substantial foundation of the Universe) should take place in all other cases, the only difference being that in within our planet we are observing a transition of the materialization phase into a phase of dematerialization, to be more precise, of the sensible matter into the intelligible matter, while in the other part of the universe it is the transition of intelligible matter into the sensible.

For the product to appear in general, two tendencies should collide. The forms of the process can differ: from collaboration to mutual exclusion or even destruction. In due time F. Engels noticed that “interaction of bodies in nature... includes both harmony and collision, both struggle and cooperation”³⁴². However, as they are supposed to be equal, for there is no basis to believe in opposite, then, having met, they destroy each other; hence, the product will be equal to zero, that is in this case does not emerge.

This inevitable, though till now insufficiently realised contradiction can be solved only in the following way. Steady presence of a product is impossible without its constant reproduction. Each moment the mind as a product should be considered repeatedly destroyed and reproduced. We see, as a matter of fact, not the presence of a reasonable product, but only its constant reproduction. From here follows a critical need to make this process steady, and for this purpose we need the *artificial intelligence*. Here it would be possible to assume that, thanks to the artificial intelligence, the second nature tends to get independence of the first nature. However, interruption of

³⁴² Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.34. – С. 134

natural transition of the first into the second one will lead to negative consequences for a universum. It is its self-damage. As the self-regulating system it will reject it; therefore, it is more correct to connect artificial intelligence creation with strengthening efficiency of a dematerialization phase in circulation of a universum or with acceleration of the general circulation of a universum within the Universe borders.

Finally, finishing the genetic analysis of self-expansion of the social world, it is very important to establish its place and a role in a universum's self-motion.

3.2. The concept of noosociogenesis as an idea of philosophical account for the social organism's life-sustaining activity

Forces operating within the second nature have the same power and destruction as well as within the first one. It was already emphasized in due time by F. Engels, who wrote that "public forces act in the similar way the forces of nature do. They work blindly, violently, destructively until we learned them, understand them, their actions, the direction and influence, and it depends on us only to subdue them to our will, and use them to achieve our objectives"³⁴³. To bridle these forces is possible only through coming to realization the logic of social forces self-expansion. For this purpose, a special theory presenting a design of the social world as a complete system is needed. However, without it, the initial step on a road to its development ought to be the philosophical conceptual idea.

³⁴³ Маркс К., Энгельс Ф. Соч. – 2-е изд. – Т.20. – С.290.

In other words, it is time to present our philosophical research main practical and theoretical conclusions. They will elucidate the concept or idea of a noosociogenesis as the explanatory principle disclosing the main plot lines of the social phenomenon self-expansion.

Thus, considering all mentioned above, we can conclude that *the social world possesses two kinds of forms: potential and real*. Potential form is of a virtual character, it is hidden within the person, and can be created and manifested only when certain external conditions are available. The real form, on the contrary, is external, has duration in time, and it is also exposed to decomposition and gradually disappears from the face of the earth, leaving a trace in historical memory of people.

Thus, *basis* or main source of the social phenomenon is the biological form of a universum's self-motion process, and the *actualized social world is a condition of its self-expansion*, acting by the principle of external addition. All definitions of the personality, as sets of the public relationships, having played a positive role in the social world study, ought to be considered in the narrow range, as the basis plays certainly the leading role here.

The social form disappears by an overflowing in a logical form, continuing existence in the withdrawn mode within the third nature. Thus, it obviously keeps the properties, and it is capable, as any grain, of growing in any corner of the Universe, adapting to the content of geological climate.

It is important that in a process of the research study we came to realization that a human being, as a product of the social world, lives and works in two, the "value sense" and "space time", plans, and social world also self-extends in two planes: the vertical and horizontal. Moreover, the gnoseological analysis showed that combination of horizontal and vertical movement of the social world is possible only in system of coordinates – *theoretical and practical. From here, it could be directly made the conclusion about the importance of the value of unity of the theory and practice for human life.*

Thus, it became clear that the social form, though showing spontaneity, nevertheless possesses property of causality. Besides, we have already showed that here *two sorts of causality – natural causality and free causality* work. 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. It is clear that, if in the phenomenon the causality is established, it means that it is possible to disclose also logic of its origin, formation, functioning and development.

Peculiarity of manifestation of causality in the social world is that there is natural and free causality at the same time. On the side of a human personality, the natural causality prevails; it gradually passes into free causality, and on the part of society, on the contrary, free causality gradually turns into the natural one.

It is clear from the foregoing that spontaneity is replaced by regularity as social material moves away from its source, human. For instance, *at the stage of social chaos*, spontaneity is the master of situation. But on the second stage of self-development of social content within *social environment* the antagonism between spontaneity and regularity is observed. It is here, transforming the possible into reality with its content, substance reveals itself as a creative power, and turning the real into the possibility, it reveals itself as destructive power. But both are identical, creation destroys, destruction creates, as the negative and positive, possibility and reality are completely united in substantial need as Hegel (*Science of Logic*) write.³⁴⁴ There is virtually no room for spontaneity at the third stage, or *noosphere*. Regularity dominates there.

The idea of stage-by-stage consideration of proportions in the ratio of spontaneity and regularity in the social world is also put forward by other contemporary researchers. So, for example, I. V. Boychenko writes that the result of self-damage of the USSR made possible to consider very urgent need of the analysis of public laws

³⁴⁴ Гегель Г. Наука логики. – М.: Мысль, 1971. – С.206.

not in one, as earlier, ideological, but in three main directions or dimensions. “The first one – traditional, classical. Another one can conditionally be labeled as nonclassical, connected with disclosure of nonlinear nature of society laws. And, at last, the third approach, we will routinely call the philosophical anthropological, directed on determination of originality of society laws, starting out of not social whole, but of personality”³⁴⁵. We can comment on these three types of laws: the first one is aimed to explain the activity of a person, which we will apply to neosphere; the second, which is clearing up the essence of synergetic character of the social world, we correlate to the social environment; the third one is connected with sense generating in human life, and it can be related to a stage of social chaos.

At the same time it means that based on this algorithm, we ought to analyze the cause and effect relationships of the social world as existence of the moment of determination doesn't raise any doubts. G. Hegel expressed this relationship in known saying that “everything that is reasonable, has to be”.

After all, if the content of the social world as we have showed above, is determined on the basis – the potential social worlds – and environmental conditions, and in the course of formation of social systems neither that, nor another one disappears, then it is in action. Probably, here all matter is that on each of three above-named stages social action has different time of self-implementation. Here time displays its artful character.

In *social chaos* the action, generated by certain people during short-term and casual inter-contacts, is so little that the philosophy and science can't fix them in a form of steadily repeating, objectively carried out relationships. They are, but toolkit of modern science is so inadequate that it doesn't fix them. As B. V. Raushenbakh rightly points out, “there are laws, which is impossible

³⁴⁵ Бойченко І.В., Куценко В.І., Табачковський В.Г. Соціальні закони та їх дія. – К.: Наукова думка, 1995. – С.9.

to imagine, they can only be formulated"³⁴⁶. In such way he, by the way, explain incomprehensibility of God.

For an explanation of nature of morphogenetic process one should be contented with the figurative example introduced to science by Engels and known as “a parallelogram of forces” .

Logic of social life, because of imperfection of gnoseological tools, at this stage of a shaping whole is possible to comprehend only because the tendencies are exposed. Today, *the leading tendency of social development is globalization*, which can be defined as “a series of processes that make up the sole world”. It can now be characterized by such parameters as increase of capacity, intensification and aspiration to Cosmos.

In the social environment we already deal with social interaction of people which is mediated by elements – intermediaries from environment. Thanks to this circumstance, social processes are already slowing down, and the repeating relations become more stable. The bigger number of figures participates in them – people or social groups. Their action is already fixed by synenergetics as the science about self-organization, certainly operating also in the social world. However, here the nature of social interactions isn't rationalized to a limit yet, the purposes of many are blurred, and meanings aren't clear. In this case we deal with tendencies in self-expansion of social process which it is necessary to call regularities.

We can now indicate other *regularities* observed by researchers at the present stage of self-development of the social world. One of the main laws is that a modern human does a transition from being a *Homo sapiens* to a *Homo inteilligens* through sociobiological changes, or according to Charles J. Lamsden and Edward O. Wilson, by means of “genetically-cultural coevolution”.

Their principal difference is that *Homo sapiens* organizes and lives on the basis of material production and produces mainly

³⁴⁶ Вопросы философии. – 1990. – №11 – С.169.

material goods, while a *Homo inteiligens* develops spiritual production and produces “temporary values”. The shift of spiritual feelings to the forefront necessarily generates a new system of values based on the spiritual production. This, imperceptible at first glance, shift will inevitably lead to fundamental changes in social life. According to J. Masuda, “a new human, Homo inteiligens should now create a civilization that is completely different from the one built by Homo sapiens”.³⁴⁷

Thus, it is necessary to recognize transformation buildup and build-up of spent power capacity. Given that human personality only began to show the attributive properties. In other words, it is still at a stage of a cocoon! It is truth that the personality – is the factor of self-expansion of the Universe growing by leaps and bounds. After all, it is only a few thousand years old, while the organic nature continues to exist for millions of years. His/her age is only a couple of thousands of years, while the organic nature has existed for millions of years. According to Russian cosmists, the mankind is definitely likely to have a brilliant future, if human receives all the necessary things for their further development!

On the basis of development of this pattern other trends are emerging and becoming visible in the social environment. Factors contributing to their emergence are the increase of share of robotics, releasing a person from working in the sphere of material production, intensification of communication between people, computers and global state and interstate, as well as autonomous, civilian communication networks, coupled by strengthening of the role of intelligence of the individual due to human genetic and cultural evolution. We have every reason to suppose that the break in will take place at the time of creation of artificial intelligence.

And we have yet to grasp the complexity and depth of the latter thesis because the progress of global humanity totally depends on its implementation. Thus, an idea that the information civilization will

³⁴⁷ Масуда Й. Гіпотеза про генезис Номо intelligens // Сучасна зарубіжна соціальна філософія: Хрестоматія. – К.: Либідь, 1996. – С. 355

be followed by era of anthropogenous civilization is now being confirmed.

In the noosphere, which evolves from action of huge mass of people, social processes mature and are repeatedly repeating. Here, it is already possible to purposefully distinguish essential, necessary, steady and repeating relationships within the social world systems and subsystems. Consequently, it is necessary to distinguish the separate law or even types of systems of laws from the regularities comprising the social world palette of paints. In such case, the law appears as a monophonic fragment of social interaction.

In the course of the research another important effect of an animated origin is gained. We mean that, at last, we come to better realization why the world philosophical thought offers such a variety of philosophical currents, schools and trends in social science, especially in sociology. In this case, the versatility and many-stage character of a social form of a universum's self-motion process directly added to it. All of them developed in order to joint active efforts to explain origin and a mechanism of functioning and development of social life. But, to establish a place and a role of each of them represents a separate problem, the solution of which will undoubtedly enrich the results of our research.

Thus, the key to understanding logic of the social world is hidden within a mechanism of evolution of social interaction of people and social communities. In the context of this conclusion, the history of classes, the class struggle, as well as ownership of means of production, type of tools, and a character of productive forces, at last, the content of the production relationships are special cases of of people's interrelation. The historian, for example, while exploring the artful designs of the social world, tries to figure out the people's interaction trace, which is lost in time in a process of realization of specific goals, or under the pressure of sidetracking people's interests.

It is necessary to notice that if laws, regularities and tendencies as determinants of behavior of social elements, are organized into a

uniform denominator, they *ought to be called logical, reasonable link of mind, or simply reason*. We should now mention the words of I. Kant that intelligence is the ability that gives us the principles of a priori knowledge.³⁴⁸ In contrast to the logical connection, in this process, there is nonlogical or irrational relationship.

The fundamental conclusion is bound to arise that the logical within the social world should include everything unveiling fundamental, essential connections, and also tendencies, realization of which provides for the evolution of social organism as a form of reasonable life.

When unveiling the logic of self-development of the social world, we made extensive use of three well-known laws of dialectics, namely, the law of unity and struggle of the opposites, the law of transition of quantitative changes into qualitative, the law of denial of the denial. However, we cannot limit it to social form of motion of the universe only because they obviously have a more general character. Their explanatory potential extends to other forms of self-motion of the universe.

It means that for an exhaustive explanation of the social world, it is necessary to indicate, at least, three specific laws which would open a mechanism of formation of morphology, functioning and development of the social whole.

Thus, it is clear that the morphogenesis submits to laws of self-organization. It means that in future research of the social reality formation, it is necessary to apply its already known laws to an explanation of a stage of formation of public life. However, it is necessary to see that “subtlety” of the studied matter is similar to the king’s illusive dress from known fairy tale; therefore, relying on intuition the results should be carefully verified by logical toolkit.

Functioning has to be explained by the law akin to the second law of thermodynamics, which indicates a ratio of entropy and negentropy in a social body. It is also not a simple thing to do, as

³⁴⁸ Кант И. Критика чистого разума. – М.: Мысль, 1994. – С. 44

perception in practice of social processes is possible only due to feelings of perception of an individual. The intelligible matter, which makes identical impact on everybody, is estimated by us differently. Hence we make an important conclusion that we have to be ready both physically and psychologically to catch the slightest fluctuations of spirituality. However, today we live in such roar of guns and information “noise”, that even the thought to perceive the spirituality movement with human feelings seems unreal. The mankind should reduce cardinaly the stress potential, if it wants to pass to qualitatively new level of development, that is to begin move intensively within the spirituality plane.

At last, it is possible to explain further development of human population in cosmological scale only on the basis of the idea that human life doesn't end ridiculously on Earth, and has logical continuation in the Semantic Universe. For this purpose it is necessary to make an attempt to study a social form of the universum's movement not only on the basis of regularities of self-organization, but also with the laws of self-disorganization. Here the absurd is less, than it can seem at first sight. The dialectics, after all, proved that destruction of the one, is, at the same time, creation of the other. Thus, if to consider the social life be more perfect, than biological, it is possible to assume that semantic life is richer than social. To probe the available for our comprehension margin of a universe is a function of philosophical knowledge. In it is our need for it, fascination of work on the first line of the Truth comprehension, its complexity as the research toolkit, and the charm of the results giving primary idea of what is hidden behind the horizon of development, and will become tomorrow available to social science.

So, *the concept of a noosociogenes presented here should be considered as the matured in the course of philosophical research explanatory idea of a social organism's life-sustaining activity.* To turn it into a harmonious theory of a noosociogenesis, it is necessary to enrich considerably our knowledge about dialectic contradiction, which is the cornerstone of a social organism.

CONCLUSION

The outcome of the research of the social world philosophical aspects consists in elaboration of a new conceptual approach to explanation of genesis, nature, essence, contents and form of the social world. It differs from the approaches which have existed for an explanation of the second nature before. Need for it is dictated by storming crisis in human race's social development. Its novelty consists in substantiating the holistic approach to explanation of social reality based on the binary basis of the Universe; it allows us to integrate all known forms of the universum's movement in an organic unity. The proof of the quantum-wave nature of social relationships not only brought a social form of the movement into line with physical and chemical forms, but also confirmed existence of a field form of life on the planet.

This research, certainly, doesn't make it possible, yet, to resolve the topical problems of updating the social life within the existing forms of its organization in a near future. It only focuses researchers on a field form of social life, a leading role of the personality within it, as a carrier of social chaos, spontaneous nature of ongoing processes, and subtlety of the toolkit necessary for regulation of public life. But its greatest effect is most likely to be evident as realization of the place and role of the social world in the universum's self-movement.

Theoretical novelty and practical value of the research comes out of the fact that it is the holistic philosophical study of the social life of the planetary humanity which is realized on the qualitatively new world outlook and ideological background assumption of theoretical explanation of the universum's self-expansion mechanism.

It means that the *philosophy* is being enriched with qualitatively new ideological and methodological approaches to reflection upon new knowledge about the universum. The philosophical category

“organism” receives a significant increase, due to theoretical development of the specific concept “social organism”. The opportunity comes to theoretical justification of the general, special and individual in *organisms of different types*: physical, biological, social, logical and others.

Social philosophy is being enriched with the concept of self-expansion of the social world, which at the same time is philosophical basis of the theory of noosociogenesis. It brings research thought closely to understanding the mechanisms of ontogenesis and phylogeny of social organismal forms, and also to development of social technologies of designing and elaborating of social organisms.

Modern **social science** significantly comes closer to scientific development of **social and logical** forms of a universum’s motion. However, for science it is left to resolve one of the most complex issues – the issue connected with an elementary particle of these forms of a universum’s motion; without this it isn’t capable of developing the world. The last statement is correct, despite the existing views that its establishment is an equivalent to discovering the “perpetuum mobile”.

Discovery of elementary particles carriers of social and logical forms of movement will get the **natural sciences** and, first of all, certainly, physics involved into research of a universum.

Practice activity, in its turn, is directed toward the developing in the nearest future the effective technologies of optimization of mechanisms of functioning and development of social organisms of various type: the elementary, specific (industrial), generic (state), continental, intercontinental and, at last, complete planetary organism, and also mechanisms of intra-formation and inter-formation movements of social organisms.

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 the XXI-st century based on other, than current, ideological and methodological foundation, etc.

In other words, the present research is still distant from solution of today's problem; it only creates a world outlook basis for transition of mankind to the XXIst century. This is to be expected, because a deductive way of research is always long; however, it is reliable, because it is not the isolated facts but the nature of phenomenon that serves as the proof.

The most perspective direction for further research of the social world, which logically follows from the work we have done, is studying of its organismal form. ***It is necessary, on the basis of essentially new for domestic practice semantic filter – the ideologema to comprehend a social organism as a field form of existence of planetary mankind.*** It is, beyond doubts, a hard time and efforts consuming task; however, today it is the most perspective one for the breakthrough to a qualitatively new level of understanding of our prospects of development in the third millennium.

The fact of establishment of a field form of social life forces us to take a fresh look at the solution of the environmental problems that are gaining an appalling character for national and planetary security. ***Therein the phenomenon of national security is understood as creation of necessary and sufficient set of the economic, legal, organizational, political, spiritual, ecological and other conditions which are purposefully formed by a system of public administration for optimization of position of the country on the world scene and continuous growth of welfare of its citizens.***

Not so long ago it was a common wisdom that the main source menacing to progress of this or that country were separate countries or public systems confronting each other as “capitalism – socialism”. However, due to the collapse of the USSR and removal of the “East – West” opposition this reason receded into the background. Nowadays, after falling of “iron curtain” and self-collapse of the USSR, on the foreground, based upon intensive discussion of survival problems of individual countries and society overall, we came to realization that the threat to national and human interests is at the bottom of people’s practical consciousness that continues to subject itself to the logic of an external order of things. People lost contact with an inner world. They ceased to understand its logic, and this inattention slammed a trap of ecology which reflects the demand to observe regularities of cosmic character. In other words, threat of national security began to be looked for within the very social system.

However, conducted research shows that *the causes that are transforming modern social world lie even deeper*. Ongoing crisis of social development with clearly manifested theoretical, methodological, ideological, and the world outlook characteristics, is a consequence of the painful processes taking place within an organism of a modern civilization. They arose because functions of its separate ingredients aren’t adapted to each other, while regularities of evolution of a universe demand from it absolutely different behavior. It is natural, because the Universe as growing older, gains more and more elaborated organization. As time passes, the level of the organization of the Universe steadily increases, due to improvement of underlying forms of the movement of a universum. Thus, the whole dictates terms to the parts. Modern crisis or pathology in the social world, in the same manner as physiology, – the valuable assistant for identification of causes of a social organism illness, their subsequent elimination and prevention. Situation is aggravated also that mankind, having internal problems, at the same time passes from development, industrial to information type.

In other words, ***public processes on the eve of the third millennium approached such threshold of development when the technical unity of social organisms of the certain countries, based on random characteristics (for example, national, religious, class, racial, etc.), is transformed in organic, that is such which answers the substantiality of the social world nature.***

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.

Thus, the offered above paradigm has to tell the authoritative word. The explanation of sense and nature of ongoing change becomes its task, in order that subjects of historical action could develop the adequate mental paradigm and behavior. The same reason can identify the level of abstraction which is necessary for an explanation of the process of optimization of public life. The principles of such behavior ought to underpin the concept of national security.

Our analysis shows ***that the idea of a social organism is that cognitive means which allows to integrate two above mentioned tendencies of social development into organic unity. To reaffirm, it is enough to look at the development of a certain country as on ontogenesis process, and joint development of the countries as a part of the world community, as on the process of a phylogeny, and everything becomes clear.*** Imperativeness of this idea is in that it defines ***what, how and why*** ought to be secured, and also by what means safety can be ensured.

So, the concept of national safety, as far as the social organism is a huge, functional body, has to be built upon organizational regularities that can provide concrete and elaborate “chanalization”

of public processes, specific functionality of spatial and temporary correlations of its bodies. Essentially important is a creation of conditions for self-expansion of a certain set of social processes which constitute the organic system we call a social organism.

Thus, *the concept of safety of any social system has to reflect conditions under which the balance between its components and environment is reached.* This aspect, as we know, especially intensively is developed by social ecologists. It is possible only at fixed, relevant to it alone type of a configuration of field components which expresses invariant parameters of an ethnosocial organism. From this, a direct need to develop programs ensuring national security for each particular country follows.

As the all planetary social organism represents a system of functional correlations, it arises due to operating at present functional structures—social organisms of certain countries. In this regard, the concept of planetary safety is formed on the basis of national conceptual ideas. Providing a co-evolution of national social systems within laws and regularities of a phylogeny of social forms is its leading function.

Such concept will be effective, if it provides favorable conditions for process of self-reproduction of the constituting it existential structure. In its course hierarchy of the relations of coexistence “is developed” in hierarchy of forms of transformations of the national social organisms being in certain phase correlations; therefore, there is a repetition of the relations of coexistence and, thereby, prerequisites for repetition of the temporary relations are created, the self-repeating spatial time order (an existence cycle) is formed. Set of such events forms structure of a social organism of the planet.

The approach to the development of bases of the theory offered in research of noosociogenesis is urged to challenge philosophers and scientists’ thinking defining the character and organization of spiritual production in an era of a formational phase of planetary mankind development. The latter really enriches a complex of

means of philosophical and scientific search for realizing actual problems of the present with more *universal methodological means for investigation of a field form of life*.

It is necessary in order that, employing diverse theoretical heritage, it would be possible to purposefully and rationally reorganize the set of philosophical ideas accumulated by the mankind. The application of the category “organism” to energy informational (field) form of life means that social philosophers, and, therefore, both political scientists and practical politicians should not be afraid to include the terms, which have recently been used in an arsenal of natural sciences, in an arsenal of methodological means used for developing the concept of security . It concerns such highly productive cognitive means of transformation, as, for example: synergetics, spontaneity, chaos, potential social worlds, virtuality, self-organization, morphogenesis, phenotype, information metabolism, self-regulation, entropy, organotsenos, homeostat, homeores, ontogenesis, phylogeny, selection, heredity, continuity, poly alternativeness of development, ecological equilibrium, cooperation, coordination, freedom, democracy, creativity, scientific and business cooperation, arts education, cultural exchange, free trade, joint activity, etc.

Thus, ***lexical language units of the concept idea turned to be such specific substratum of a security system, which already “sets” a class of possible morphological structures which can be realized on this very substratum, and at the same time determines quality of their functioning, as this is about live organisms.***

At the same time, research shows how difficult and delicate is intelligible matter for its regulation on the part of the person. Therefore, the problem of multi-criteria optimization of social life of planetary mankind, as well as individual countries, is a truly unique and difficult object for both the modern theory of knowledge and practical transformation of image of the social world by forces of politicians. And, if not to predict a turn of researchers to the offered paradigm, and even better, to development of an alternative

approach to it, and also a quantum leap in improvement of methodology of principal research of public life, development of the above mentioned problem by political scientists and politicians can even go far beyond the XX-th century limits. Thus, it is quite obvious that, the earlier philosophers, social scientists, scientists in the field of esthetics and politicians of different countries, the staff of the international organizations and ecologists begin moving jointly in this direction, the more they will be able to reach on the way of development of a field form of life.

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