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**SOCIAL WORLD
SELF-SPREADING**

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Problem of the genesis, establishment, operation and development of the social world has been the subject of research over a hundred of scientists since the ancient times. However, it has not lost relevance nowadays. Therefore, in order to predict its further development it is necessary to justify the methodological framework. This is how we regard this research work, where the unity of nature, man and society is justified. The very essence of the processes of social world evolution is a phenomenon of cosmic scale.

Thus, the first phase of the study examines the important concept of work – the “model of social world evolution”, highlights the scientific approach of the study and the author’s methodological paradigm of the research.

Later, in the second stage, the philosophical description of social phenomena is presented at the various levels of self-motion of the universe, i.e. micro-, macro-and mega-level. The next step is consistent analysis of subjects, elements of the process of generation of the social world and its system products: society, the society, the noosphere. It is followed up by the reproduction of their morphological parameters and functional properties. The algorithm of social world evolution appears as a three-step process in which the human community through its own activity regulates the morphological structure of the universe, thus

greatly reducing its entropy.

In the third stage is the projection of the holistic model of the social world evolution and its mediators which are marked in transition from the lowest to the highest level. For the model validation analysis a scheme formed in accordance with the chosen criteria.

The research is finalized with the analysis of the main processes and products of the social world evolution in the space of the social organism of Ukraine. It is concluded that the Ukraine to fully self-propulsion and active functioning of all levels of the social world evolution countries need to create a single image of the future of Ukraine.

This work may be of interest to researchers, educators, graduate students, masters, students who are engaged in research philosophy, sociology, political science, management theory, but also for anyone interested in social issues.

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INTRODUCTION

The global metamorphoses in civilization pinpointed the problem of the social world Gestalt perception of its own accord. Human activity has come into antinomial contradiction with total dependence on the imperatives of economic and technological effectiveness. The problem of bringing together identity and efficiency, traditional values and I-net culture became a burning issue. Philosophical and scientific thought, being on its march directing the XXIst century itinerary, has gradually been starting to speculate about the problems of the social world self-spreading, searching at the same time for the ways of mastering its attributive characteristics, which constitute a new social reality appearing in the process of accumulation of products of its profound strata bifurcational emission.

At the present stage the overall social theory is bound in the vice of severe paradigmatic gap, relating to the conception of generally accepted “social picture of the world” and the method that generated this picture. This gap is the result of the major alteration in the pattern of mentality and world outlook, which signify the changeover from classical cognition paradigm to non-classical one and post non-classical paradigm. The crux of the matter is that classical explanatory principles and patterns are incapable of responding in full to the questions put by the post non-classical era. According to the terminology of J.Toynbee it is possible to say that contemporary social theory is searching for the Answer – to - the Challenge of contemporary epoch.

The lead to new vision of the social world is the problem of relation of the actual being and the establishment of a new picture of the world being studied by contemporary synergy. It is synergetic

methodology in the social context that focuses not only on the study of synergistic processes of self-organization, but also on the ideology (and practice) of cooperation, voluntary group practice of individuals and social groups in search of universal consensus, balance of the historical process subjects' attitudes and interests.

Topicality of the problem of the social world self-expansion therefore lies in a series of factors. From the theoretical side we are urged to it by differentiation of philosophical knowledge about social world, so far as philosophy purposes to contemplate all facets of human life. It is this reason that prompts the theorists to establish "special philosophies" – social philosophy, the philosophy of politics, the philosophy of technology, the philosophy of education, the philosophy of medicine, the philosophy of economy, the philosophy of finance, the philosophy of tourism, etc. But then again the understanding of the world wholeness, the "nature and society" system enables us to realize more clearly the danger and menace of "disbalanced" world, torn between "civilization" and "culture", inadmissibility of absolutization of one of the "knowledge" components, for example, political, and disregard of others. B. Russell made an accurate note in this respect asking: what is the world like in the most general terms – is the question, which has never been studied by any other science except philosophy, has never been studied, is not been studied and will never be studied" [219].

There is a pressing practical need to study this problem, which was reflected in the work of such world organization as UNO – in September 2005 a specialized World Integrity Committee, liable for assistance to the countries during the termination of the state of war and establishing peace, was formed. This fact is indicative of the existence of the necessity to coordinate the social world self-expansion. UN Secretary General Cofi Annan called this establishment of a new body "a very great advance" because all operations, which had earlier been performed by different organizations, will be under the same roof.

We can add to this a file of other arguments in favour of consistent recreation of the process of the social world self-spreading, as far as the latter is the most intricate and profound problem, which has been giving a great deal of nuisance to the philosophical thought of the world, and of our country in particular, since the dawn of time.

The topicality of the study of the problem of the social world self-spreading has increased before the pressure of the people's social life crisis, which beset our planet at the turn of the century, for the coverage, rates and depth of today's crisis of social life, the intensity of the elements have made the need for large-scale propositions from philosophical and theoretical communities concerning fundamental rationalization of social life most pressing. This demand has matured not only over the post-Soviet territory, where Marxism-Leninism failed to prove its advantages over the other theoretical and practical systems, ideals, tasks, but also all over the world social scientists initiated searching for new approaches for developing a new evaluation concept of social, political, economical, intellectual forces confrontation and interaction on a global scale.

The topicality of this research increases in view of surmounting a transient condition by Ukraine, which during a considerable time has been striving to cure the aftereffects of a rather prolonged and not very successful experiment of creation a socialist/communist society, resulting in men, material and moral losses, failing to reach a level of the world most developed countries. Thus, it is imperative to fit the reforming of the country into the macro-evolutional tendency of the social world self-spreading.

It is rather difficult to define the specificity of research of the social world self-spreading problem, because, on the one hand, that whole array of scientific and empirical information, accumulated by the mankind during the past historical period, is an integral part of it, may be used as the empirical background of the given research, and on the other hand, there are no available research activities, in which the morphogenesis and integrity of today's social world

would be studied, though the use of the morphogenesis conception have gradually penetrating into the field of social philosophy, sociology and other social sciences.

Various aspects of contemporary crisis range of problems concerning social development are studied in works of such famous foreign scientists as D. Kellner, R. Rorty, P. Feyerabend (USA), Z. Bauman, K. Davis, A. Heller (G.B.), K. O. Apel, W. Beck, B. Grois, A. Kopf, U. Habermas, F. Hoppel (Germ.), E. Agatsi, U. Bukhenskiy, G. Lubbe (Switz.), R. Garodi, Zh. Derrida, A. Kotta, P. Lans (France), I. Prigogine, I. Stengers (Belgium), W. Himmelstrand (Sw.).

A considerable contribution to the study of this problem was made by contemporary researchers of our country and Russian scientists: A. Arshinov, V. Branskiy, L. Bevzenko, V. Vasylkova, A. Vengerov, L. Gorbunova, A. Davidov, I. Dobronravova, O. Donchenko, I. Yershova-Babenko, S. Kapitsia, S. Krymskiy, O. Knyazeva, S. Kurdiumov, O. Kutsenko, V. Lutay, M. Ozhevan, M. Popovich, I. Predborska, S. Pozharskiy, Yu. Romanenko, Yu. Romanovskiy, Yu. Sayenko, E. Sedov, Ya. Svirskiy, T. Tytarenko, I. Chernenko, S. Shnolet al.

The authors of the most remarkable works, forming the methodological bulk of the informational society research activities are D. Bell, Z. Bzhezinskiy, P. Draker, M. Kastelye, N. Luman, M. Makliuen, A. Toffler, A. Turen, Yu. Hayashi. The theory of the informational society is developed in the works of such famous scientists, as R. Kats, Y. Masuda, M. Porat, T. Stounier, F. Ubster et al.

The informational society, being a landmark level of civilization, is studied in the works of researchers of our country and Russian scientists V. Andrushchenko, V. Barkov, V. Bekh, G. Volynka, V. Gorbatenko, V. Kremen, S. Krymskiy, V. Krysachenko, V. Lyakh, M. Mykhalchenko, L. Melnyk, V. Pazenok, M. Popovych, Yu. Rymarenko, M. Stepik, V. Tkachenko, A. Chukhno, R. Abdeyeva, S. Vartanova, V. Inozemtseva, V. Kogan, I. Meliukhin, M. Moiseyev, O. Panarin, Sh. Ayzenshtadt, Yu. Yakovets et al.

Thus, evidential background of research is composed of highly

intellectual research products of former generations of the scientists – the concepts of the social development of the planetary humanity, within which the empirical data concerning people's social life have been resting. This means that in the course of research there appears a necessity to add to the profound philosophical reconsideration the main ideas of the social life self-spreading, laid in the social doctrine of Marxism, M. Veber's theory of social integration, K. Manghaim's "mass society", D. Bell's "post-industrial society", W. Rostow and J. Shumpeter's "stages of economical growth" and "democratic elitism", Z. Bzhezynskiy's "technotronic epoch", R. Aron's "integral industrial society" and "stripping of an ideological bias", M. Oekshott's "political utopia", Ch. Birr's "collective democracy", K. Popper's "gradual construction of social institutes", N. Rottenshtrigh's "social institutes as kinds of objectification of people's will", O. Toffler's "superindustrial and the third wave society", A. Etzioni's "active society", Y. Galtung's "post-revolutionary society", J. Dator's "transformational society", J. Platt's "cybernetic society", K. Bolduing's "post-civilization society", A. Hartman and F. Risman's "cooperative society", M. Mcluen's "world village community", L. Braun's "society without boundaries", L. Memford's "society of balance", S. Hantington's "consensus model of the social-and-political system", V. Wilson's "model of administrative efficiency", G. Hyrshfeld, Zh. Roben and R. Cock's "planetary society", M. Harrington's "new forms of broad democratic control", R. Collingwood's "new Leviathan", "labour community", "informational community" and a chain of other concepts of contemporary western and eastern scholars. So our efforts should be aimed at the constructive synthesis of these ideas into a comprehensive whole of planetary mankind social life self-spreading doctrine.

The problem domain of our research is the contradiction between our ideas about the stage character of social world self-spreading, practical behaviour of people, on the one hand, and the natural forces, which act elementally, destroying "unipolar world",

accumulating contradictions and globalizing conflicts, – on the other hand. In a different way, despite of unfavourable objective conditions for the development of theoretical research, a topical altogether cognitive and constructive task – to perform a reverse transition from ideological perception of social development to theoretical reconstruction of the mechanism of its self-organization has come to the fore before the social scientists of the world and of Ukrain in particular.

The aim of the research lies in the revealing of the social world self-spreading algorithm by the way of recreation of its processes specificity and specific features of its stages/products at each level of the universum self-motion, that is at micro-, macro- and mega levels.

The object of the research is social universum as gnosiological and ontological integrity of material and spiritual worlds, universal principles and premises of possibilities and reality of the social world modalities.

The subject of the research is the process of social world self-spreading according to the hierarchy of micro-, macro- and mega levels of universum self-motion.

Methodological background of the research is the concept of philosophical pluralism combined with the bases of the dialectics, enriched with the synergy concepts. The use of the latter enabled us to consider social world as a specific system, possessing its own components (they acquired the names micro-, macro-, and mega levels) and develops according to its own principles. The dialectics reveals its intrinsic interdependent relations between the abovementioned levels. The methods from abstract to concrete, analysis and synthesis, formalization, idealization, modeling etc. are used extensively in this work.

CHAPTER I

HISTORICAL AND METHODOLOGICAL ASPECTS OF SOCIAL WORLD SELF-SPREADING STUDY

1.1. Socio-philosophical meaning of the concept “social world self-spreading”

One of the most significant features of today's social life is an extremely high rate of transformations, most of which have a drastic character. Pondering over the situation of “fluctuating world”, the social consciousness in its theoretical form strives to apprehend the main tendencies of human civilization evolution. It figures that the philosophical thought today is clarifying the genesis, content and meaning of main categories, with the help of which it tries to find out and analyze the diverse phenomena of the social world modernization during the transformation of the world community to the informational phase of development.

It is generally known that the notions act as the initial items of postulational means of any research, including philosophical ones in particular. Though it appears that in the research the notions play different roles. In order to sort them out, we should discover the mechanism of heuristic editing of notions. It functions, as we know, through comparison of noumenon units – meanings which are fixed in notions. As far as the mechanism of notion functioning is grounded on comparison of meanings they comprise, outwardly it acts as language. Due to the language, the spiritual world self-expresses itself in objective reality. Language, being materialized,

generates the text.

Thus, the research of the problem of the social world self-spreading may be started from any notion, and above all is to sort their hierarchy out. It is the notions' motion in philosophical research that presents the essence of the latter as far as the logic, assumed as a basis of this new system of notions, will reflect the logic or the algorithm of the social world self-spreading.

The basis and the essence of the philosophical aspect of the problem is the precise and thorough logic study of the problem. It is the power – the analysis of the notion – with the help of which philosophy impacts on the science, and on the social one in particular, in the most profound way.

Hence let us specify the meaning of the notions which make up the main concept of the research “social world self-spreading”.

The key term here is notion “world”. In contemporary philosophical dictionaries the term “world” has not acquired its interpretation. But when consulting the Dal's dictionary, we read: “World – Universe; the matter in space and power in time; one of the earths of the Universe, our Earth, the globe, the world” [162, 330]. Here we appreciate the definition of the world as one of the components of the Universe, i.e. the earth created by ourselves.

In I. Frolov's “Philosophical Dictionary” “world” is widely used for defining separate components of the Universe (stellar worlds), the Earth and the processes, phenomena which characterize them as integrity (the world enterprise, world culture, World Congress), particular spheres of life and its manifestations (person's inner world, the antique world, the scientific world).

A more detailed definition of the term “world” we find at the works of B. Russell, who thinks that the Universe is sheer nebulae and leaps. It is the one such “nebula” on the body of the Universe, initiated by the intelligent living matter, the key agent of which is a human that forms a specific phenomenon called “world”. It is interesting enough that the structure of the world he also interprets through the language element [219, 151].

The term “world” we differentiate from the so called “second nature”, as the latter exists in every nook of Cosmos. The second nature is the product of intelligent matter functioning, but the world is not only the product of human activity.

Hence, the social world in this case we consider as the reality, which has come in the stead of so called first nature and man-made machines, i.e. it is the product of not natural, material origin, but the one, that is made by man and is apperceived due to the “reflection” of own “I” in other people (D. Bell). The society in this case becomes a social construction. At the same time it means that the scarcity in human evolution at the stage of conversion from industrial to informational civilization disappeared together with the end of the era of nature and things. It means that we understand the term “world” as a part of the Universe which has the characteristics of certain completeness or integrity and which has ability to self-spreading, i.e. a certain independent life. The completeness of the world in this case is provided by the human acting as its producer [28].

It is important to mention two conditions: first, the object of investigation has a cosmic scale; second, the world belongs to the Universe, which in turn means that it, being a part of it, complies with the rules of the whole. It is possible to define the specificity of this relatively integral part of the Universe

provided the content of the adjective “social” is specified. As, according to K. Marx (Critique of Hegel's' Philosophy of Right), the definition, in which there is no indication to differentia specifica (specific peculiarity. – Yu.B.), is not a definition [146, 229].

It is clearly seen from the philosophical and economical heritage of K. Marx and F. Engels (Economic and Philosophical Manuscripts of 1844), that the origin of the “social” is the social division of labour, in which they first found the key to understanding of the entire history of social development, and after that they found the explanation of social or “personal relations” origin. Its in these works that “social” appears as, first of all, “human attitude of a person to person” [153, 154]. V. Lenin in Philosophical Notebooks also drew an

important conclusion about the practical sameness of a human to human, which is used for denotation of a social or human attitude of a person to person [See: 130, 14]. Thus, the social appears in the course of people's cooperation. The significance of the cooperation is considerable. Some of the researchers consider it to be the basis of any social formations. P. Sorokin in *Man. Civilization. Society* writes that all boundless sea of people's communication, wrote – is composed from the processes of cooperation: unilateral and bilateral, temporal and long-run, organized and spontaneous, ideological, sensory-emotional and voluntary [242, 26]. He also grounds on the G. Zimmel's opinion that a social phenomenon or a society exists where several individuals are interacting [91, 31-39].

A considerable contribution into defining individual characteristics of the "social" was made by contemporary scientific researches. Among them monographs and articles of V. Andrushchenko, E. Anufriev, G. Arefeva, V. Bekh, A. Bychko, I. Bychko, P. Gnatenko, A. Gorak, A. Gorodetskiy, O. Gugnin, V. Davydovich, G. Zaychenko, E. Illenkov, V. Kutsenko, M. Lukashevich, L. Malysheko, M. Mamardashvili, M. Mykhalchenko, M. Moklyak, I. Moroz, V. Pazenko, I. Popova, F. Prokofiev, M. Rutkevich, L. Sokhan', E. Tikhonova, S. Franko, I. Tsekhmistro, L. Chinakova, V. Shynkaruk et al.; dissertations of S. Asayev, A. Baydelginov, I. Bakshtain, V. Grekhnev, V. Ladeyshchikov, V. Mulyava, O. Plaksina; published works of L. Abalkin, V. Bakharev, I. Bekeshkina, Ye. Bystrytskiy, L. Bondarenko, K. Buslov, S. Vovkanych, Yu. Volkov, V. Volovich, V. Voronkova, Ye. Golovakha, T. Dorokhova, K. Gryshchek, B. Grushin, Ye. Donchenko, T. Zaslavskaya, O. Kyseliova, I. Kon, O. Krutova, N. Panina, V. Rogovin, A. Ruchka, T. Tytarenko, V. Khyzhnyak, A. Shokhin et al. should be called.

In a short encyclopedia dictionary "Sociology" we find a statement, that "the category "social" reproduces a special objective and subjective reality, which is created by people directly through their being in communities (font enhanced by Yu. B.). This Reality

combines features, actions, acts of people, their relations, things, norms, values, signs, symbols, senses and their meanings" [241, 492]. It is a considerably important conclusion for our research, because "the social world" is presented as the phenomenon created and recreated by people in the course of their life activity and interrelations.

At least three prerequisites (essential conditions) may be constated here. The first one is that these are people who are the initiators of the social world, which we observe and which is introduced to us as a text [176, 83], which is regulated by a particular rhythm of functioning and spreading (development). Due to the available to our consciousness texts we act reciprocally with the World. Thus, scrutinizing closely the depths of our consciousness, we also start comprehending ourselves as a text. We come to understand all the ins and outs of Heidegger-Ricoeur's metaphor concerning the concept that man is language, and Nalimov's thesis that personality is constantly "reinterpreting" text. So, the language provides the pulsing of social systems, i.e. the rhythm of the social life is determined by the language, we communicate with each other and with the surrounding countries.

The second prerequisite is that we should search for the interrelations with the other worlds due to the texts or language. And the integrity of the World itself we should substantiate through the manifestation of its texts, which integrates the individual manifestations of life with the common – semantic fundamental principle of the World. Here we have something in common with Heidegger's hermeneutical philosophy, whose cognition theory arises from the conception of the World as a peculiar ontologized text.

In contemporary scientific literature this integrity is postulated through the characteristic of the information or knowledge. It is the attractiveness, seductiveness of the information and new ways of drawing it is one of the reasons of the concept's availability and popularity of the informational society practice. It is not unfounded

that the researchers discover the realization of V. Vernadskiy and P. de Chardin's noosphere project in the social space, full of electronic and cybernetic tools, equipment and devices: "Noosphere strives to become a single self-contained system, where each element in particular sees, feels, starves the same way the others do together with it" [254, 199]. This 'feeling unity', integrity is provided now by the ramified system (network) of 'intelligent' devices, part of which is able to simulate certain brain functions and perceptive abilities of 'homo sapiens'. Underlying this fact, M. Castells in *The formation of social networks* mentions the following: these are the systems (networks) that make up a new social morphology of our societies, and the 'network' logics dissemination has a considerable effect on the course and results of the processes connected with the manufacturing, everyday life, culture and authority [103, 494].

The third prerequisite lies in the fact that the social world is integrated by the same rhythm of the earthmen's consciousness pulsation. If we stray from the subjectivity, we can say that the rhythm of the pulsation is paced by noosphere, to which other intelligence carriers also relate. This would be more precise definition of the social world pulsation determinants. It is significant to note that it was already in 1924 when V. Vernadskiy noted the existence of the common mechanism of self-motion for the planet as a whole, including both: bio- and lithosphere [16, 184].

Hence the appropriateness of the study of the social world self-spreading process, of its general course, becomes obvious. Understandably enough, one may take another line, which acknowledges the existence of nonpersonalized mind (Absolute spirit, World reason, God) in the Universe. Then we can really rest satisfied, for we admit that man lives in the World, which exists in the Universe itself. Though, we shall not cover this whole aspect, but confine ourselves to the study of the regulations of the social world (which is the people's coordinated actions product) self-spreading.

So, the social world we regard as the product, which includes not only the production of the tangible wealth in the course of

material values production, but also accumulation of the senses in the course of spiritual values creation – on the one hand, and on the other hand – as the process of people’s rational purposeful coordinated actions in the course of creation and recreation of their generic life.

Let us now turn to the term “self-spreading” (self-development). It should be pointed out that it is this term in particular that conceals the pith and marrow the research concept: to study the social life as a multi-stage process developing on the micro-level, maturing on the macro-level and withdrawing on the mega-level of the universum self-motion from a methodological position of non-linear thinking. The prefix “self-” denotes that the process is performed at the expense of the forces inherently characteristic of the social world. It is possible as any phenomenon has, – according to Hegel, – two sources for their development: from the inside it is determined by the basis (underlying reason), while from the outside it is determined by the conditions. The conditions form, and the basis germinate. In the given case we are interested in the determination by the basis.

In the works of V. Vernadskiy, P. de Chardin, E. Lerua it becomes clear that the basis of the social world is the biota of the living matter. So, we may consider that it is the living matter and only it that is the source initiating the second nature. It has necessary attribute characteristics for this, i.e. its extensive and unceasing (persistent) activity. In the history of philosophy the activity of the substance and of its manifestations is defined as “vitality”, “motion impulse” (Hegel), “active part”, “active correlation” between the poles of dialectic contradiction as “a vigorous, intense form inducing the solution of this contradiction” (Marx); “repulsion”, “functioning activity”, “independent reaction force” (Engels); “driving force” (Lenin).

In addition to the biota of the living matter its other characteristic – sapience (intelligence) – is exhibited. Thus, it is considered that the basis for noosphere is the intelligent organized

matter intending to include sociality in its potential form [14; 15]. In this case the basis should be regarded as a subjective social world existing in the structure of the intelligent organized matter in its potential form.

The term “self-spreading” (self-development, self-extension), as opposed to the terms “self-motion”, “self-organization”, “self-evolution”, “formation”, “evolution” and some other allied notions, is chosen by us for the purpose of reproducing the steadiness, graduality of the social world genesis, formation, functioning and withdrawal, its transformation from one state to another under the pressure of the phenomenon inner content.

To our regret, the term “self-spreading” has not yet become widely used. The scholars work out the aspect of the phenomena semination with the help of the categorical apparatus of synergy. Appearingly, today’s clue here is “self-organization”. In Philosophical Encyclopedic Dictionary we find: “Self-organization is a process in the course of which the organization of the complex dynamic system emerges, is reproduced or improves. The processes of self-organization may take place only within the systems differing by the high level of complexity and large amount of components, connected not in rigid but in stochastic character... Representative is the peculiarity of self-organization processes – their dedicated (teleological), but altogether natural, spontaneous character: these processes behaving under the conditions of the system and the environment mutual effect are free-running to some extent, relatively independent from the environment” [223, 566].

Without any objection against the use of the notion “self-organization” in the social world self-motion study, we yet consider that in the given case it is the notion “self-spreading” that is most reasonable to be used, because the outer factors, belonging to the outer space, may also influence self-organization. The environment is seen here, according to O. Bohdanov, as “the combination of the outer influences, under the pressure of which the system exists, but taken particularly in relation to it. That is why any different system

means the different environment” [31, 110]. From our point of view it is the basis that influences the content and the pace of the social world self-spreading, as for the conditions (environment), they more likely determine its form.

As far as in philosophy the social world self-motion deals with the term “being” (reality), the term “self-spreading” is to our mind very appropriate. For it is being that the Greeks first and foremost understand as φυσικ – self-origin, self-spreading and thus essential self-presentation, self-revealing and entrance into the openness. If we ask about the being, bearing in mind it itself, as about φυσικ, i.e. τη φυσει, it will turn out as follows: τη φυσει reality προτερον, before being, and being - υστερον, after that [282].

It is the notion “spreading” that is defined through the notions explication and emanation. The term “explication” in its turn has several meanings, but we are satisfied with the following: the spreading process, resulting in the definition of the sense of some integrity, while its parts obtain independency and may differ from each other. The term “explication” in this sense is widely used in the idealistic philosophy. In Neo-Platonism, for instance, the world, some particular things are related to as explication, God’s “self-spreading”, in which they first coexist in integrity [296, 681]. Leibniz’s expression “internal spreading of the stages” denotes the processes, behaving in soul and monads; generally, everything occurring in the world is a mere transformation without any arising and any annihilation. If explication denotes the spreading or interpretation of the event or phenomenon through descompounding them into the parts containing their common idea, then the emanation is the result from the pure essence of existence itself. Emanation is a mystical result, which may be explicit as spiritual phenomenon coming into being from the world of ideas.

The term “self-spreading” has also found a use for itself in the both: oriental and occidental philosophical literatures. Thus for instance, in the philosophy of German idealism the development denoted the self-spreading of divine in the world, the self-spreading

of the living into divine and also the global process as *creatio continua*. Hegel considered the real world as the notion self-spreading into diversity of its definitions. He deduced, interpreted and expanded (spread) notions and phenomena from the inner rational human nature.

Though, today it is hardly possible to consider the optimistic Hegel's confidence as a wide spread one, because the being is regulated by the higher mind, the task of which is not only self-spreading but also in certain meaning facilitating to the achieving by the intelligent creatures the state of belonging to the higher good. Contemporary consciousness is more inclined to the interpretation of the given phenomenon in terms of dominating of alienated natural or cultural forces over a person. Taking into account the above mentioned ideas it is possible to conclude about the necessity of the rational and critical consciousness development for the sake of civilization retention and evolution. According to Hegel, this term should also be considered appropriate for the social world characteristic, adjusted for the fact that it is the Absolute mind that self-spreads, flowing down from the above and is activated through the accumulation into the mind of billiards intelligence carriers below. In the conceptual logic it becomes clear not only that the Subject only is real (which follows from "Phenomenology" already), but it also is studied why it is so. All reality is also considered as the dialectical self-spreading of the Subject, the carrier or the carriers of intellect.

As far as the existence of the Absolute Mind is not proved yet, the same as the opposite point of view, it is possible that in the being the both carriers of mind are revealed. At any case, the philosophers should be prepared to this.

In Chinese philosophical classical tradition the term "self-spreading" is also used particularly to define revealing of the cosmogonical range of problems' algorithm [260, 90-124]. The original commencement of cosmogenesis is Dao, from which "everything started to be, what started to be". Ye. Torchinov

demonstrated convincingly that Daodezsin's cosmogonical model is correlated with a well-known Chinese myth about Pan'ga. Using the data from different sources the researcher has shown the necessity of revising the traditional interpretation of the main cosmogonical subject of "Daodezsin" [78]. According to the presented reconstruction, the author of "Daodezsin" understood cosmogenesis as some phased process, including two main stages – gradual self-spreading of Dao, and then hopping transformation to the spreading of the whole phenomenal world (*italics added* – Yu. B.) [260, 90-96]

Gradual explication of Dao undergoes three stages, at each of which any of its three ontological aspects spreads. They are called at the 14th chapter of "Daodezsin" "the thinnest" (i), "the quietest" (ci), "elusive, undefinable" (vey), the initial undifferentiated integrity of which is marked by the ideologemma "chaos" (hun', hun'-dun') and, strictly speaking, is the fourth (but genetically the first) aspect, or Dao's hypostasis.

The hopping phase in the spreading of Dao represents the deviation from the initial harmony and integrity. Its cause is not mentioned, but the result is obvious. The world disintegrates, tripersonal Dao remains beyond the phenomenal world.

The appearance of phenomenal world is, accordingly, the initial harmony deterioration. The visible world of forms is not already integral and holistic, though potentially it remains related to integrity. Accordingly, cosmogenesis is interpreted doubly: on the one hand it is the death of the initial integrity, and on the other hand it is the appearance of multiplicity world [260, 96].

Self-spreading as a process is used in Vedanta (Uttara) of "Brahma-sutra" (III-IVc. A.D.) which presents philosophical system of Brahma doctrine. Brahma is something from which the origination and different stages of the world occur. Even in the V-th century the grammarian Bhartrihari writes in his treatise "Vak'yapadiya" that, existing without the beginning and the end, Brahman is the essence of the word (vach), manifests itself as the image of the objects and due to it the world spreads. Retaining the principles of Brahma-

sutras about the Brahman as the source of the origin of the world, Bhartrihari concretizes that it performs the “material” realization of “self-spreading” in this world.

The term “self-spreading” has also found a use for itself in the domain of psychological science. If we apply to the works of the famous German psychologist U. Shtern, self-spreading is seen as self-revealing of the human potential under the influence of the environment. The process of self-spreading he sees as three structural characteristic features: growth, the increase of the number and variety of the events in life and the activity of the feelings; the differentiation (disintegration) which occurs when life changes from the initial vagueness (uncertainty) and diffusivity to the more structural, because simultaneously the wider whole forms and deeper differentiation occurs; transformation which takes place when the life of the person passes a certain number of qualitatively different, but inherently conditioned stages in course of his/her development.

In the given case this concept of personalism psychology is very important for us, because we consider the social world as the congregation of billiards of individual worlds, and what happens in the ontogenesis of an individual occurs in phylogenesis as well. As for the social world, we can consider it in this case as the aggregation of individualities’ ontogeneses of people who condition it. This working hypothesis should obtain its subsequent substantiation.

It is possible that it is the topicality of these questions that results in the M. Lockiy’s definition of psychology, considering it as the science about the purposiveness of the person’s inner world, Shtern’s reference to Aristotelian notion of entelechy results in the emergence of such notions as “self-burdensome aspirations” (M. Lockiy), “need for self-actualization” and “meta-needs” (A. Maslow), “self-transcendence” (V. Frankl), “personalization” (Ye. Mounie) etc.

Accepting the existence of the sovereign inherent source of development, we herewith recognize that a possible result of this process (including the development of the artistic faculties) already

potentially exists in some form, in some plane of reality. Then the development, actually, turns to be self-development and according to the etymological meaning of the word is a spreading (self-spreading), liberation of something, existing in 'swaddled', tight condition.

Self-spreading is considered by some scholars as the theological process, i.e. the one, which is predetermined by the higher purpose of the social life, its sense, for example. To reflect the nature as the theological system, as the necessary self-spreading of the eternal idea, it is necessary to show that in the higher one can always find the explanation of the lower. For instance, even if from the temporary point of view the non-organic precedes the organic, and from the philosophical point of view the latter is logical. Once in the world there is the deepness, its self-realization, self-spreading are the items that compound the higher purpose of the Universe (worldformation), if it has one.

To reproduce the image of the reality (being) in the absolute idealism and fundamental ontology the Russian researcher A. Patkul' uses the notion of "self-spreading" as the cognition method. He notes that the peculiarity of this method lies in the fact that "method is the self-spreading of the reality (being) as the reality of the absolute idea from the pure being as the abstraction to the integrity of the thought senses, i.e. to the concret meaning of the absolute idea being. This notion, which knows itself, has itself as a subject. The method is the modal or the formal which is able to spread (develop) its sense. The method as the similar self-spreading includes three points: the beginning, the abstract universness, i.e. the reality as non-defined direct; the differrentiation of universness in itself, statements, reflectivity, the act of defining in general; the returning of the notion to itself in the way, when in its integrity all the peculiarities, which make up its sense, are retained; the recreation of the initial directness alongside with the retaining of the revealed piculiarities [196].

Thus, the term "self-spreading" of the social world is reasonable

to be studied:

First, as the cosmological process, raising to the surface or to the being (reality) the content of the social world, which was hidden in the structure of the personality and the human gender;

Second, it has to reflect the transformations of the qualities of the social reality (being) from the objective to the subjective one, from the subjectivized to the objectivized one, from the objectivized to the objective one;

Third, it is a universal and very wide notion for the use, because it could be used with the extremely wide notions, such as world, being (reality), the Universe, micro-, macro- and megalevels;

Fourth, it concerns both: the ontogenesis of the personality and the phylogenesis of the social systems, which is created by people in the course of so-called cultural and historical practice;

Fifth, the term “self-spreading” may be considered as the method of the social world cognition;

Sixth, to study the process of the social world self-spreading it is important to determine the area in which the process of its spreading occurs, and the time, by which it is characterized, because we deal with the transformation and change of the basic substance state, which is produced by the planetary society.

Thus, the social world self-spreading we understand as the process of making the sense of the potential social world exterior (exteriorizing of the potential social world’s sense), the product of which the individuals or the collectives of people are.

Now let us study the essence of the term algorithm. It is known that it originates from the name of the famous mathematician of Middle Ages Al-Horesmi. The methods of doing the arithmetical sums with the big numbers in Europe were called algorithms (from the Latin spelling of Al-Horesmi’s name). It is known, that this term was also used to denote Euclid’s Algorithm, which is the set of rules for finding the biggest general division of two numbers.

The contemporary formal algorithm definition was made in the 30-50s of the XXth c. in the works of Turing, Post, Church, (Church-

Turing thesis), N. Viner, A. Markov. Besides, it is important to note that there is no clear and profound definition of the notion “algorithm”. According to A. Kholmogorov, for example, “Algorithm is any system of countings, performed strictly according to the rules, which after some number of the steps deliberately brings to the solving of the given task” (A. Kholmogorov). Though A. Markov defines it as follows: “Algorithm is the precise directive, denoting the process of counting, following from the variable initial data to the obtained result” (A. Markov).

We can consider the algorithm essence with respect to computer technology, in which it has found the most widespread usage today. The processor of the electronic counting machine is a wonder of technology, can though fulfill only simple instructions. For the solving of the information processing tasks a programmer must compile a detailed description of the actions succession, i.e. to create a certain algorithm, which must be performed by the computer processor.

Compiling of such step by step description of the task solving process is called algorithmization, while the algorithm we call the final set of rules, compiled in a certain logical order, which gives the performer possibility to solve any concrete task from some particular class of similar tasks. In different situations either electronic or other equipment, or a person (a militaryman, for example, who is responsible for ammunition and acts according to the algorithms, prescribed in the regulations of the guard service) may act as a performer.

Thus, it is possible to give the example of formal characteristics of algorithms. Different definitions of the algorithms in the vivid or hidden form include the following set of general requirements:

– *the determinateness* – definiteness. In every moment of time the following step of the work is definitely determined by the state of the system. Thus, the algorithm predetermines one and the same result (response) for the same initial data.

– *the understandability* – the algorithm for the performer must

include only the instructions, which are available to it (the performer), which the system of its instructions contains.

– *the completeness (ending)* – under the conditions of correctly given initial data the algorithm must complete the work and give the result while performing the final number of steps.

So, algorithm is the succession of actions, intended to obtaining a certain result. Its numerous repetition in time, as the basis of its selfrecreation, or its “rhythm” of direction is connected, to our mind, with the pulsation of the social world. A great layer of the scientific literature contains the data about the cyclic character of the fluctuations in the social world selfmotion.

It is necessary to mention that in the algorithm of the social world self- motion we see a certain logical connection – a set of the rules, placed in a certain logical order, which gives the possibility to solve any concret task from the certain class of similar ones. This process obtained the name “algorithm”, its numerous repetition in time as the basis of selfrecreation, or its “rhythm” of direction is connected, to our mind, with the pulsation of the social world. A great layer of the scientific literature contains the data about the cyclic character of the fluctuations in the social world selfmotion.

It is also important to compare the notion “self-spreading” with the notion “formation” and “development”. We shall start our analyses from the notion “formation”, as a component of the development process. The notion “social world self-spreading algorithm” does not coincide, to our mind, with the term “social world formation”, because the latter reflects only the movement to the reality (being), belonging to the being, the gradual step to the fact of being. Though, the anonymous followers of Plato expressed in it his understanding of formation very precisely, because the essence of formation as the unity of being and non-being is clarified.

Besides, since the times of Plato the formation is often associated with the time and does not predetermine the existence of any material mechanisms [276, 244]. As for the formation problem time turns to be a flow, the influence of which initiates movement of the

whole material world, brings new to life, makes all being undergo qualitative and quantitative changes, and, finally, transform all being into something bottomless called “past time”.

Thus, formation is the result of the universum’s self-movement, which is a process of rising principally new objects, processes and phenomena, which do not follow from “initial (source) materials” directly. So, the content of what was collected in the theoretical inheritance about the category “formation” may influence positively the definition of the notion “self- spreading algorithm”. Recollect that in general terms the dialectic of formation is studied in Hegel’s philosophical doctrine. Numerous aspects of formation as a dialectical process of transformation of possibility to reality were developed in the frame of dialectical materialism. The contribution was made into the elaboration of the formation category by many other philosophical schools. Thus, for instance, the processes of human reality (being) formation are studied in the philosophy of life and in existentialism.

The social world self-spreading algorithm does not coincide with the notion of development. It is logical to analyse their relations (ratio), because the formation is a constituent part of the development process, which is realized after the stage of appearance (coming into being) and passes to the stage of mature functioning. Though there is no single meaning, because the term self-spreading is often used as the synonym to such notions as: development, evolution, genesis, it is reasonable to comment them wider too.

Thus, the development is seen in the contemporary scientific literature as evolution, while the genesis is seen as the regular transformation of the substance and the consciousness, their universal characteristics; actually it is “spreading” (unfolding) of something “shrunk”(folded) before, the revealing of the things, parts, states, characteristics, relations, which had been before, had been prepared, but had not been available for perception, especially in the terms of increasing from the lower and of little significance to the higher and proper.

The development may be either extensive (in terms of evolutionism of XVIII c.), that is the manifestation and increasing of what already exists, or intensive (epigenesis), i.e. appearance of qualitatively new forms. On the other hand, the development may be either exogenic, i.e. false, untrue development, which is determined only from outside, by the surrounding environment, or endogenic, i.e. true development, the source of which is inside of what is developing.

In contrast to the “creation”, the appearance from nothing, and also in contrast to spontaneous formation from the chaos, or Hyle, the notion “development” is used for denoting gradual motion, transformation from one state to another. Though, the creation is not a synonym to self-spreading, because the first action takes place due to the existence of the Will and the carrier of the Will, i.e. the God.

Every system is necessarily given as evolution, and on the other hand, the evolution invariably has a system character – this methodological directive by Yu. Tynianov was put into the foundation of the New Time epystem. The evolution system is seen by him as the self-spreading of some initial essence, self-organization of the system, the demand of continuous dynamics, which is the reason of evolution. It is the notion of evolution that is interpreted as the “system shift”, the interrelation of the automatization and desautomatization tendencies, the “leap” in the essence predetermines contemporary theories of order and chaos, and the determination of the constructive principle, the constructive function of the element as related to the system introduces the notion of the initial point – a key notion in the contemporary theory of relativity [144; 145]. According to V. Kryshchenko, in the content characteristics of the term evolution the three stages of its interpretation are defined: 1) spreading (unfolding), 2) revealing, 3) newformation [see: 117, 18].

The process of the actualization of the social life fundamental rationalization problem has been evident for a long time, and in the mentioned process at least three stages may be found: first – is

connected with the grounding of the personality's role priority in the history and the terrestrial origin of the society and the state (the Renaissance); second – is connected with the foundation of the social Marxism doctrine, revealing the essence of social life on the basis of the priority of the material as related to the spiritual along with the increase of the creative role of people masses as the subject of the social reasonness (the end of the XVIIIth – the middle of the XXth c.); third – is connected with the search of “philosophical unity” among the great number of relatively independent and mutually excluding means of the social world development trends interpretation – theological, materialistic, technocratic, phenomenological, existentialistic and others (from the XXth c.).

It is not surprising, that in front of such powerful and diverse flows of intellectual and physical energy purely-spread theoretical thought simply lost. The reason of this phenomenon lies in the fact that the practical conscience of people keeps orienting itself to the comprehension of the logics of the outer state of the things. People have lost the contact with the inner world. They don't understand its logic any more, and this misunderstanding led to the fact that the ecological trap worked, which reflects the demand of following the cosmic regulations by us.

Under these conditions it is natural to divide the researchers into two large groups: pessimists and optimists. The pessimists, being in majority, (K. Popper, A. Koyre, B. Paskal, Mono and others), show sceptical attitude to the possibilities of mastering the social development laws.

While the optimists keep working hard over the solving of the social life self-spreading mechanism's mystery. Among them the two groups may be distinguished. One group follows the way of creation of the social development actualized models, using the tendencies, revealed in the course of science and technology revolution. The other group of the researchers-optimists tries to master the integrity of the social life by means of implementation of the idea of the social organism, which has its own fate and a long history. Its euristic

potential is studied in the works of V. Bekh [25-28].

Our research position lies in the presentation of the general scheme of its motion according to the levels of the universum self-motion, as the fragment of the universum itself. It is admissible in principle, because we see the organic unity of the social world and recognize its immanent link with the first nature and Cosmos. At the same time it denotes that we must follow the appearance (bringing to birth) and the form of existence of the social world at microlevel, find and reflect the moment of its stay at macrolevel and recreate the form of its “withdrawal” at megalevel, i.e. its dissolving in Cosmic environment, by means of cognitive analysis.

Besides, we agree with the thought that it is in the course of the overcoming the today’s planetary chrysis the human thought will find a qualitatively new means of conceptual explanation of its following development. From our point of view, the answers to all questions, which have stirred up the philosophical and scientific consciousness of the world community at the verge of the centuries (XX–XXI cc.), one should search for at the phenomenon of noo-cosmogogenesis, or noo-sociogenesis, to be precise. The spontaneous self-transformation of the social world is caused by, to our point of view, the pinpointing of the Cosmos need of the effectively functioning planetary Reason (Mind), purposed to compensate its structural fluctuation.

In other words, we agree with M. Moiseev as to the point of view, that in the “synergetic machine”, which the universum self-organizational world process turns to be, a rigid tendency of a special auto-pilot formation, guarding the planetary Reason (Mind) supersystem and its fragments from spontaneous destruction. This specific function of autoregulator in the process of the universum evolutional development belongs to noosphere, the prominent role in which the a human personality plays [see: 168, 196-202].

Thus, finishing the substantiation of the main notion of the given scientific investigation – the social world self-spreading algorithm – we may draw the following conclusions:

First, not only in the philosophic domain the problem of the universal system study, the social world self-spreading algorithm, really exists, because the crisis of the social life of the end of the XXth – the beginning of the XXIst cc. demonstrated vividly that the Universe not only restructurizes intensively, but claims about itself in the field of political practice, because the UNO made its aim to facilitate the formation of the integral social world, Europe, in its turn claimed about the formation of the Common European area;

Second, the source of the crisis, of its explosive character manifestation is a considerable increase of human brain intellectual power. The brain, that obtained additional impuls to increase the influence to the universal evolution process in the course of creating and using contemporary computer nets;

Third, during the age of noosphere the dependence of the human community from the informational component, which belongs to the Semantic Universe and in reality acts as informational society, functions as informational banks of knowledge developing new instruments of human communication – powerful informational nets, increased significantly;

Fourth, to be well oriented in the course of the social world globalization the world community has to study not only economic, social, political, ideological or informational aspects of the new world order formation, but to recreate the universal social world self-spreading algorithm;

Fifth, the self-spreading algorithm has to show itself as an ideal process, which is determined by the content of the basis, i.e. potencies of the social, characteristic of the human community. Besides, we have to comprehend that the environment, in which the content of the social brakes through into outside, can transform it, that is why the latter can obtain not only principally new forms, but also mutation forms;

Sixth, the social world self-spreading must be analysed as the most generalized or abstract process of the universum self-motion, the fragments of which are represented by the categories “self-

organization”, “formation”, “functioning”, “development”, “evolution”, “progress”, “regress” of the social world;

Seventh, the author’s point of view as to the study of the given research subject may be presented and fixed as formalization of its main notion.

Following from the facts stated above we make a conclusion about the postulation that the social world self-spreading algorithm is a self-recreating, cosmological by origin, energy characteristic and intention, multy-stage process, which according to its content retains the initiation of the social world, i.e. inside the intelligent living matter – a human being, more precisely, - planetary human community, finds its continuation through the coming into the independent from the human personality and his/her spontaneous and organized forms of being, and finally, it is completed by transformation to the other plane, in which it exists in the form of subcollective formations and impersonal forms of the social subjectivity dissolving in boundless Cosmos.

Thus, the reference to the philosophical theoretical heritage of the world community purposed to concretize the study of the existing methodological approaches to the analysis of this phenomenon is a completely logical step in the course of the social world self-spreading problem analysis’s profundity increasing. As far as even its preliminary study has revealed that this problem was in the focus of the western and eastern thinkers’ attention in all times and in different epochs of the cultural and historical development of the world community.

1.2. Multidimensionality of methodological approaches to the study of the social world self-spreading

The problem of theoretical generalization of the process of the social world self-spreading exists, as we have proved in the previous

chapter, exactly as long as the world scientific thought exists. It is known that in the theoretical philosophical heritage of the world community a great number of attempts and means of recreation of the social world self-spreading.

That is why the purpose of the given chapter is the analysis of the existing approaches to the process of the social world self-spreading depending from ethnic, geographical, ideological, methodological and other initial dimensions.

The quality of the implemented approach must be defined, from our point of view, by one peculiarity: to what extent the method realized by the researcher or the group of researchers is universal and if it explains the existing means of solving the mentioned problem.

It is essential, that the solving of this problem was realized according to the kind of the world view, reigning in the society. So, one should distinguish positive approaches to the grounding of the social world natural integrity, and negative artificial approaches, for example, fascist ones or others, which have peoplehating trend, because they try to create the integrity of the social life in artificial way. Here we are going to discuss only the first type of the concepts.

If we reconstruct the ways of this phenomenon study, there would be a certain reason to use the historic reproach, because it is this peculiar approach that makes it possible not only to recreate the content of the ideas about the social world self-spreading, but also to present the theoretical thought movement in the course of solving this problem.

It is known that the first attempts to study the means of the social life self-spreading we can find in the mythological consciousness of the world community, which at first was full of various myths, and then advanced through the social utopias, fantasies, which gradually turned to futurology. We distinguish the ancient mythology and the mythology as a philosophical literature genre. Such writers as Zh. Kokto, F. Kafka, T. Mann, G. Marquez turned to this genre, for example.

In literature the problem of the establishing the social order

through the use of the chaos self-structuring and restructuring idea is researched actively. The idea of chaos and order for constructing the algorithm of the social world self-spreading is very popular. It lies in the recognition of the main world order principles, underlying in them, beginning from the ancient cosmogonies and finishing with the contemporary nature study science (including synergy) from the precise science positions [41, 85-107]. I.e. the social order image formation undergone significant evolution – from the search of constants and the conditions of balanced and steady order to the understanding (comprehension) of the role of unbalanced, dynamic factors, which serve an essential condition of order, which self-develops and evolves – the order as the means of retaining the social world fluctuations [41, 133].

In the establishing of the “chaos” concept we differentiate three stages. They are as follows: 1) mythological and cosmological, where in the world formation ideas chaos is an inseparable part – the initial (primary) state of the world, which preceded the order establishment, the formation of Cosmos; 2) natural philosophical, where the world formation of the antique thinkers grants the chaos with the constructive characteristics. The representatives of the preclassic period of the antique philosophy try to study the problems of the world origin, Cosmos structuring. In the antique concept “chaos was associated with the world egg, which gave birth to the whole world” [164, 581]. In the classic period in Greece the concept of chaos is considered as physical space, empty, or filled with something, on the one hand, and on the other hand, - chaos is something living and lifecreating, which is the basis of the world life; 3) latent, where the philosophic concepts of crisis dominate, which reflect the state of disorganization, but the very notion of “chaos” is absent. The dominating sociological studies of this time (Karnoklausis principle, Boltzmann’s static approach, Darwinism, system approach, the study of the society by O. Comte, the evolution ideas of H. Spenser, E. Durkheim, K. Marx, V. Pareto’s ideas) have in their bud the ideas of chaos and order dynamics, complex end simple,

balance and unbalance. Gradual progress, which the sociology predicted (forecasted), finished with the social upheaval, the shift of the political systems, the total crisis (I. Fichte, F. Nietzsche, A. Schopenhauer, O. Spengler, K. Marx, K. Jaspers, E. Husserl', M. Heidegger); 4) synergetic, where the key notions in the theory of self-organization become "chaos" and "order"; 5) and finally "philosophic", in particular, the stage of the philosophical reflection of the sociums contemporary stages, as the complex systems, capable of self-organisation, through the prism of the notions "social chaos" and "social order".

In the course of the cosmos understanding concepts detailed study, we herewith underline, that the philosophers, dealing with this problem, understood chaos as the world's origin. We also ground on the idea that chaos is the world's origin, but to be precise, – the origin of the social world, and try to reveal the system character and construct its self-spreading euristic algorithm on its basis.

In the close connection with the mythological ideas the utopic ideas have developed from the ancient times. They connected the appearance of the expected future not with the supernatural forces, but with the Reason (Mind), the people's activity. The history of the utopic thought is the process of the "utopism" evolution, which can be followed in the works of Shan Yan, Plato, Augustine Blazhenniy, T. More, T. Campanella, F. Bacon, A. Saint-Simon, Sh. Fourier, R. Owen. It is interesting that utopism is popular even today, because people have always strived to invent something capable, if not to do away with the whole evil on the Earth, then at least to provide domination of good forces over the evil forces. For good reason V. Dal' interprets utopia as "unprecedented, bliss country, everything which has been dreamt of, unrealizable, fancy about happiness" [265, 521].

The new constructions of utopias intensify during the crucial moments of the history: just then the social epidemic of the abstract struggle for freedom and happiness of humankind arises. Russian philosopher G. Batygin characterized the metamorphoses of utopia

consciousness as follows: “the utopia character of consciousness is an unceparable part of the “struggling person”. He/she always is heading the future (not real, but imaginary future): absolutely unreceptive to the lessons of the past and unable to feel responsibility for everything done” [19, 268]. Antiutopia is another peculiar genre characteristic of the XXth c. They depict the scenes of undesired future. The most famous of them are the works of Ye. Zamyatin, O. Haxly, J. Oruell.

The philosophical and sociological approaches to utopia require the differentiation of the ideals. People’s ambitions are the ideals, while the utopia is a society with the ideal organization, controlling the behaviour of imperfect people. The belief in continuity of once adjusted mechanism makes utopia differend from political program, while from futurology it is different due to the absence of particular time rates [305].

As the means of creating of theoretical grounding for the chaos analysis and the social forecasting practice the futurological school has come into the focus of attention. Since then and till now the periodisation of futurooriented prognostic approaches is followed. It includes three main stages:

1960s – mid.1970s – the identification of futurology with the scientific forecasting and its formation as a particular scientific school in works of Committee of 2000 of the American Art Academy, and also Rome Club’s reports. The worries of the Club members concerning the further development of humankind found their reflection in the reports from “The Verge (Brim) of Growth” (1972, D. Medows and others) for “Out of Bounds of the Squandering Age” (1976, D. Garbour and others);

late 1970 – early 1980 – the activity is directed to the global search of the humanity survival perspective. It is proved by the reports “Purpoce for Humanity” (1977, E. Laslo and others), “Energy: the Reverse Calculation” (1978, T. Monbrial’), “Microelectronics and Society” (1982, H. Fridrihs, A. Shaff). The report of the Roman Club of B. Gavrilishin “Road Signs to the

Future” (1980);

since 1990s – the search of alternative civilization is characteristic of the Roman Club activity, which was reflected in the reports from “Factor Four: Double Wealth – Doubly Reduced Use of Resources” (1997, E. Veiszeker) for “Informational Society and Demographic Revolution” (2001, S. Kapitsa).

In general, in the approaches devoted to the mastering the future, a released from the ideologically conditioned world view scientifically grounded pluralistic tendency concerning prognostic tools and possibilities begins to dominate. It doesn't exclude nontraditional, not revealed (ascertained) by the science yet variants [65].

Along with it prognostics in science is considered as a self-sufficient branch (school), the basis of which are the attempts to estimate future social events in a certain sphere of scientific knowledge. Some elements of forecasting existed even in the Ancient world. Due to the development of the scientific knowledge in XV–XVII cc. they began to make up a system. This process accelerated considerably by the middle of the XIXth c. – the time of appearance of Marxism, which pronounced about itself as a universal methodological basis of the social historical process tendencies study and with which a considerable part of the researches, in particular, associated the beginning of realisation of the scientific forecast in the social sciences.

A wide scientific prospective of revealing the hidden inside processes of the humanity development is opened by the idea of noosphere, formulated by the the first president of the Ukrainian Academy of Sciences V. Vernadskiy. We know also the forecasts of K. Tsiolkovskiy, D. Mendeleev, I. Mechnikov, I. Pavlov, K. Timiryazev and other scientists, who invented new types of the human life development tendencies forecasting in different fields of the natural and social sciences.

The social order is also studied through the prism of fantasy, which is the next component of the future purposed potential of

humanity and the form of the world reflection, in which on the basis of real ideas a logically incompatible with them picture of the Universe (World) is created. This genre is realised in the fiction, cinema, theatre, art etc. With the social fantasy the works of M. Bulhakov, R. Bradbury, S. Lemm, K. Saymak, S. King and other famous writers are connected. The the works of the fantasy genre often reflect one of the possible ways of the historical, political process development, warning of the undesirable running of events. The science fiction (sci-fi) is defined by V. Kosolapov as “the source of ideas for the social forecasting”. It is proved by the observations concerning the realisation of ideas contained in the works of science fiction.

Synergy approach to the social world self-spreading from chaos to the social order algorithm study, which appeared at the beginning of the XXth c. is especially productive. Here the two schools, merging gradually in the intention to create an integral concept of chaos and to reveal its role in the social processes self-spreading. The first one is the Belgian school of I. Prigogine, which created the theory of dissipative structures. The second one is the theory of selforganization of H. Haken, which was defined as synergy.

The interpretation of the role and the place of chaos, its essence, unites these two schools. In general, synergy proves that the process of transformations runs from order through chaos to a new order. The principle of energy balance, on which synergy is based is the guarantee of order, while the domination of egoistic motivations and negative stereotypes of the social behaviour disturbs (infringes) this balance, i.e. order, and results in bringing the social system to the chaotic state, which reveals itself as the crisis of society [189, 9-26].

Extensive material for elaboration of the social world self-development is contained in the concepts of the so-called stage-by-stage development of society.

In the concepts of ancient Indian philosophy as well as of Greek and Latin antiquity the historical process is divided into the four

unequal parts – Golden, Silver, Copper and Iron ages, – which succeed each other in a cyclic, circle-by-circle way and differ from each other considerably. The basis of these differences is the growing materialization from the Golden age (the time of flourishing of religion, philosophy, science, art, i.e. the spiritual sphere) to the Iron age, which is characterised as the time of rough force, cruelty, greediness, unfulfilment of cravings and unbridled passions, generated by the material world [241].

The creation of the state, according to Plato, is the initial counting point, the beginning of human history. Further study of this state makes Plato draw the conclusion that it (the initial state) is perfect. Functioning without any development is the essential feature of this state. But even perfect state may change due to two reasons: subjective – it comprises four factors (two economical and two ideological ones, which have already been mentioned); objective, or cosmic, – it is not under the control of people [241].

There exists, however, a cycle, at the end of which the condition of the rulers is not produced. The historical development, according to Plato, runs a full circle: 1 – perfect state; 2 – timocracy; 3 – oligarchy; 4 – democracy; 5 – tyranny; 6/7 – transient stages during the transformation from democracy and tyranny to the perfect state [241; 303, 18-20]. This Plato's idea draws our attention to the possibilities of the social development algorithmization on the basis of the political system forms' self-spreading.

The cyclic character of the social world existence is presented in the ideas of Aristotle, who saw a human as a social creature, and also considered aristocracy, monarchy and "politia" (moderate democracy) to be the best forms of the social system, and oligarchy, tyranny and ochlocracy (the power of the crowd) – he considered to be the worst ones [237]. Aristotle mentioned the three forms of government, succeeding each other: the spiritual aristocracy, civil democracy and the third state, and their possible distortions presented as the power usurpation by a small social group (oligarchy), by despot (tyranny), by the crowd, masses (ochlocracy).

In other words, to each social state a particular form of government corresponds, which has its “norm” and its “pathology”. Periodical change of mental (psychological) states and forms of the social system occurs independently, objectively, against the human will [303, 24].

In the philosophy of the New Time there are several concepts of the world self-spreading or world regulation. A founder of one of them is J. Vico with his science about nations. From the higher point of historical reality he (Foundations of the new science of the general nature of nations) intends to come to the level of the essence, to grasp the constant law of historical changes – eternal ideal history, in accordance with which all last Nations Histories take place in their appearance, advancement, state, decay, and their end [48]. Vico mentions three epochs: religious, heroic (or “poetic”) and civil ones. Each of these epochs has the character of an integral formation with a specific fate, regulations, a specific power authority (legitimation), the form of government, the means of communication and thinking.

To the most famous today’s concepts of the stage-by-stage development we relate the theories of W. Rostow’s “the stages of growth”, Zh. Furastie and R. Aron’s “industrial society”, D. Bernchem’s “the society of the governing”, W. Bukingham’s “integral society” etc. In the basis of these theories there is the concept of “technological determinism”, which reveals direct cause and effect ties between the scientific technology revolution processes and the social transformations. The technicizm theories have been developing in the course of the previous philosophical traditions (H. H. Rickert, M. Weber, V. Zombart, A. Comte) and have their own conceptual basis.

A different basis belongs to the formational approach, a so-called dialectical-materialistic approach, to the defining of the cultural-historic process’s self-spreading algorithm. The founders of this process were K. Marx and F. Engels. K. Marx considered that society appears when in the process of material goods production people unite for cooperative production process. He also mentioned that the

production relations in their aggregate would create a phenomenon, which we call social relations, society, thus creating the society, which is at a particular stage of the historical development, a society with its peculiar special character.

According to this concept, the whole history is divided into five social economic formations: primeval tribal one, slavery, feudalism, capitalism and communism (socialism is its first phase). Class struggle Marx considered to be a propelling force of history, and revolutions he called its “engines” (locomotives).

During the crisis of the social world on the verge of the XX–XXI cc. the formational approach was subjected to relentless criticism and was rejected at first, but in almost twenty years of oblivion the researchers started speaking of it again and introducing a new formation, this time it was not of economic but of informational origin. Thus, for instance, Yu. Chaikovskiy sees the way out in a nova, more complicated (diatropic) world view, introduced in a lot of fields of activity, in economy in particular. Actually, we speak here about appearance of a new, post-industrial social-historical formation.

So, we, probably for the first time, have a rather substantiated and stable periodisation of the social world self-spreading stages, for materialistic approach interprets the World history as an integral linear gradual natural and historic process of the succession of the social and economic formations.

A rough criticism of the formational approach to the world community cultural-historical development self-spreading periodisation actualized the so-called civilization dimension of the social world self-spreading. The civilization approach to the history, which appeared as long ago as in the XVIIth c. in Europe, became especially popular in the scientific world in the XXth c. The term “civilization” was introduced by V. Mirabou (1757) and used by A. Fergusson, and later by L. Morgan and F. Engels in the history periodisation for denoting a higher epoch after barbarism and wildness.

Besides, it is essential to take into account the experience of the two schools in civilization study. First, civilization is considered as community, based on a socio-cultural system, which includes the “central principle” or the “great idea”, which in particular forms a Great tradition – the subject of the world religions and cultures scientists’ study. This approach has received classical interpretation in the works of M. Danilevskiy, O. Spengler, A. Toynbee, D. Nidema, S. Aisenshtadt.

Another school sees civilisation as a chain of social and cultural relations between different groups and communities of different level and functional belonging (M. Singer, N. Elias, F. Brodel, R. Wilkinson). French historians M. Blokh, L. Febvre, J. Le Goff and Russian historians K. M. Leontiev, P. O. Sorokin were also the followers of the civilizational interpretation of history.

Positive material for analysis of the social world transformation we find in the works of our national scientists. Thus, for example, V. Vernadskiy, who at the beginning of the XXth c. already defined the civilization of the “cultural humanity” as a form of organization of a new geological force, generated in biosphere. One of its attributive features he considered to be the impossibility of breaking (interruption) and elimination, “because it is a great natural phenomenon, which corresponds historically, geologically, to be more precise, to the biosphere organization, which has formed” [47, 46]. In other words, V. Vernadskiy is the author of the idea of the objective regularity of the human civilization origin, conditioned by the development of the Earth as a cosmic body. Later this regularity of an intelligent human being origin as an attractor of the universum evolution will be called by V. Nalimov the principle of antropity.

Original interpretations of civilization we find in the works of R. Abdeev [1], A. Gor [64], M. Danilevskiy [77], M. Moiseev [168-172], G. Olekh [188], V. Pazenok [192], A. Toynbee [257], O. Shpengler [302]. According to the teaching of A. Toynbee, it’s worth mentioning that it is extremely problematical to model the social world self-spreading on the basis of such unit as civilization,

because their number is not substantiated. There is a feeling of a certain lack of the given methodology conceptual system proper elaboration. It is essential enough that today there is no single definition criterion of such basic category as “civilization”.

One more contradiction of the civilization approach use to the social world self-spreading algorithm formalization is the fact that some authors consider that each civilization has its period of time. Thus, different scientists determined the period of the civilization existence differently. A. Toynbee and O. Spengler stated that the circle of civilization development from the birth to decay makes approximately 1 thousand years, L. Gumilyov considered this period to be 1,5 thousand years, the Belgium scientist Kettle – approximately 1461 years.

An original interpretation of the use of “civilization” category was suggested by S. Martyniuk in her work “Genesis of Informational Civilization” [156]. This author substantiates theoretically the existence of the two phases in the social community self-spreading: agricultural, industrial and informational phase, in particular, with the prolongation of the social development to the phase of antropogenic civilization.

Essential material for the recreation of the social world self-spreading was elaborated by L. Gumilyov. This author, in the process of studying the specific character of ethnic development, elaborated his own concept of the ethnos life circle as an integral system. A life circle of ethnos includes the following main phases: of the concealed growth, transparent growth (connected with the expansion and conquest of other territories), acmatic phase (time of conquests and migrations), crack-up/collapse phase (the lowering of the passionarity level), the force of inertia (“civilized existence” the recession of passionar ethnic system and intensive accumulation of material and cultural values) and relict. The main concept of Gumilyov’s theory is the concept of passionarity. We understand passionarity as a surplus of the living matter biochemical energy generating sacrificeness, sometimes for the sake of illusory purpose.

“Passionaries are the individuals, whose behaviour passionar impuls exceeds the self-preservation instinct impuls value. Sub-passionaries are the individuals, whose passionar impuls is less than the self-preservation instinct impuls” [74, 498-499].

Practically all the social world self-spreading theories analyse it through the prism of the social progress. Plato, for instance, denies any social progress, from his point of view, any change, any innovation is not a progress, but regress, because the progress in any sphere is possible only under the condition of its imperfection [240]. The development idea formation takes place during the appearance of the linear time concept, connected with Christianity. The comprehension of the world as the one, that comes from the past, exists in the present and is heading to the future, allows us to admit the existence of the difference of each new stage from the previous one.

Among the contemporary authors the most appropriate definition of the progress was given by G. Zaichenko, V. Saratovskiy, V. Danylenko, according to which the progress is a “such trend of development, in which the inner possibilities of a certain system in the process of a qualitatively new system formation are realized, which provides a higher stage of integrity, stableness and adaptivity to the environment and the higher potential of the further development” [274].

At the same time the alternative concepts of the social development appear, which are either simply pessimistic as the possibilities of the further social improvement are concerned, or consider the progress as one of the possible variants of development. Such probability approach is an alternative to the classical concepts of progress, which see it as a necessary characteristic of the social development. Within the framework of this approach R. Nisbet, I. Vallerstain, A. Etzioni, M. Archer, W. Buckley interpret progress as a possible chance of improvement, which quite definitely may come, but it may pass unnoticed [40, 47-48].

One of the most radical post-modernism concepts was the

“world system theory” of I. Vallerstain, who thinks that the main role in the historical dynamics belongs to the national, global factors. The source of the changes he sees in the various contacts between the social formations. He also denies the possibility to analyse the process of the global development in the way when the national states and even civilizations are considered to be autonomies, inherently evolving structures. He underlines in *Social Science: the limits of nineteenth century paradigms* that they represent initial structures, formed by the global processes and take concrete forms according to these processes [324, 77].

The followers of the action theory choose another way. I. Buckley and M. Archer elaborate the morphogenesis concept [40, 49], A. Etzioni suggested a theory of active society [320, 78, 121, 208]. A lot of the researchers, according to Aron, state that along with the development of the society the intellectual level of people increases, which allows them to take decisions concerning various political problems independently, without any pressure. Aron doubts about it [317, 67]. G. Greef considers that the gradual development becomes progressive only when it results in perfection. Progress is not mere development of the organization, it is its improvement. It improves both: the structure and the life activity of the society, establishing more complete correspondence between their inner medium and environment [67, 224].

In each concept of progress its authors suggested their point of view as for the determination of such criterion. Thus, the most popular definitions of the progress criterion are: the perfection of religions, the growth of scientific knowledge (Condorcet, Vico, Comte), justice and equality (T. More, Campanella), the growth of the individual freedom combined with the development of morality (G. Spencer), the development of technique, industrialization, urbanization (K. Saint-Simon).

So, it is essential to point to such main tendencies in the study of the development problem in the philosophical thought history. First, the development idea formation is connected with the appearance of

the linear time notion. Second, the development is seen as the one having two main trends: the perfection of human life activity (progress) and simplification (regress).

Thus, we may draw a conclusion here concerning the fact that the social development concepts, based on the fluctuation of the progress/regress tendencies, do not quite suit us as the material for the social world self-spreading algorithm creation. While this concept predetermines perfection or improvement of the structure, our concept runs about the change of levels, which means not the improved variant, but “different” one.

The social world self-spreading idea was fighting its way through as the change of society types. Thus, for example, in 1968 the ex-principal of the Hudson Institute H. Kan together with A. Viner published the work *The Year 2000*, in which for the first time a statistical index “the level of income per person” was taken as the main characteristic of the future society. According to this characteristic the classification of the stages of social transition to: pre-industrial; transitional; industrial; mass consuming; post-industrial was made.

In the 50-70s of the XXc. Appeared and failed the theory of the industrial and post-industrial society. Among its founders and followers there were: W. Rostow, J. Gelbreit, D. Bell, G. Kann. According to this concept, the development of each society is defined by the level of industry development, represented by the average index of the gross national product (GNP) size of value. The low GNP denotes the stage of “pre-industrial society”. The high level of GNP denotes different stages of “industrial society”.

The following stage of development is “post-industrial society”, which was introduced into the scientific use by D. Bell. Characteristic of it is the prevalence of the part engaged in “information production” (i.e. in different customer services and spiritual production), reorientation of economy and culture to the improvement of life quality, i.e. to meet mostly cultural needs [272, 373-374]. Since the late 60s the term “post-industrial society” gains

new content [24]. The scientists underline such features of a new society, as the mass distribution of creative, intellectual labour, qualitative growth of the bulk of scientific knowledge, and also increase of informational flows, involved into production processes, the domination of the customers services, science, education, culture over industry and agriculture in the structure of economy, as for the part in the gross national product and the number of engaged workers, the change of the social structure [183].

To elaborate the above mentioned algorithm it is essential to take into account the approach of the authors of this concept, because they consider these societies: first, generically dependent, second, the ones that make up a single complex, the example of which may serve as a pattern to be observed in order to study the qualitative changes of social origin. Though, it seems to us that the scale of self-spreading here is again narrowed artificially. Everything occurs in the plane of macro-level. Besides, according to our concept, neither of the levels disappears, replaces each other, but functions properly along with the other levels.

While elaborating the algorithm we were interested in the stages of social development, even if we speak about one plane. Thus, for instance, W. Rostow suggested the idea of the five stages of the social development [51, 227-230]. Each society to his mind passes through the five “stages of economic growth”. To build the algorithm of the social world self-spreading there is a lack of genesis and the stage of the social world “withdrawal”.

In the course of the existing approaches to the social world self-perfection algorithm we were interested not only in the name of the societies, formations or civilizations, but also the inner connection between the stages. While analyzing the character of the transformation from one society type to the other, D. Bell writes in *The coming post-industrial society*. Experience in social prediction that in the theoretical aspect the post-industrial society is principally different from the pre-industrial and industrial ones. Being the theoretical principle, the industrialism idea did not generate from the

agricultural type of production. The same as the strategy role of theoretical knowledge as a new basis of technological development or the role of information in the transformation of the social processes are not connected in any way with the role of energy in the creation of the industrial or reproducing society. Speaking briefly, these are analytically independent principles (*italics added – Yu. B.*)” [24].

It is even difficult to overestimate the conclusions drawn by D. Bell, because they reveal before us the key to solving our problem situation. Actually, what we have to find in a number of publications, concerning the process of the social systems self-spreading, is the specific and analytical principles for creation of heuristic algorithm.

Innovative material may possibly be found in the novel concept of the social development, related to the idea of a stable or steady development. The theoretical basis for the creation of the notion “steady development” was laid even in the first works of the Roman Club founders. The term “steady development” was introduced into wide use by the Environment and Development International Committee in 1987. The ideas and principles, concept and strategy of the steady development are presented in the decisions of OUN concerning environmental protection and development (Rio-de-Janeiro, 1992).

Steady development is a synthesis of the social and natural forms of development, which takes into account ecological and other global imperatives. Unlike the economically determined unstable development, it presents the system of society and nature coevolution. The steady development we understand as a regulated development of society, providing the use and continuous development of civilization without destruction of its natural basis.

The most powerful algorithm of self-spreading is a theological concept. Its essence lies in the idea that the algorithm is given by the God and thus a person must accept it as something given to him/her from above once and forever. According to a profound and true

Christian idea, as S. Frank states, a person is subjected to the “world”, i.e. cosmic conditions of his/her being to the extent of his/her own sinfulness, i.e. his/her own inner unperfectness [278]. As I. Kant properly mentioned, “from the crooked tree, a man was made of, nothing perfectly straight may be made”.

In the ancient Indian philosophy, in “Upanishads” in particular, the world is seen as Brakhman’s creation, who recreates it from himself and destroys this world himself, changing hereby “Brakhma’s day” to “Brakhma’s night”. Practically all ancient Indian philosophical schools recognised the idea of cyclic Universe development (except charvak and minmas) [200, 51].

Under this approach we deal with the creation but not with the social world self-spreading, so we will not stop at this problem, because the first act is realized due to the existence of the Will and the carrier of the Will, i.e. the God.

The reference to the Chinese and Japanese religion practices, based on the religious teachings of the antiquity, must not satisfy us and deviate from the analysis of the religious searches and practical attempts to control theological approach to the social world regulation and creation of new religious, as a rule, aggressive concepts of world order. A vivid example may be a so called Islam fundamentalism.

In the contemporary world the theological concept of Islam world order is actively facilitated by the countries’ commonwealth – Conference of Islam Organisation (CIO), based on the concept of the “third way”. The latter lies in the idea that Islam spreading is a religious intent and duty of an Islam state. Everybody who is in the area of Islam spreading – from a Muslim to a state – must fight in the name of this area spreading [88, 22-23]. The tool of the Islam world order realization is politics. Islam political concept comes from the idea that all power belongs to Allah and nobody else. The only determining norm, in accordance to which a community political life may be organized, is the unity of the belief ties, which is always put to the front plane [88, 24].

Thus, panslamism is, according to its characteristics, the theory of Islam cosmopolitanism, which does not recognize the existence of nations, but declares the unity of all Muslim peoples. Its main thesis lies in the idea that the world will be universal and integral only on the basis of Islam. Everything would be OK, unless the Islam countries are superstates, having a considerable military and economical potential.

At this background the theological concepts of establishing the unity of the world by the way of the idealistic doctrines, the most powerful of which is Hegel's idea about the social world as the Absolute Idea or the Absolute Spirit, Absolute Mind self-spreading, look almost toy-size. His idea is based on the thought that the development of the spirit will obtain sufficiently full realization not in the individual "Self" practical activity mainly, but in collective activity. "The gradual movement of the world is realized, – H. Hegel wrote, – only due to the activity of numerous masses and becomes vivid only in the case of a great sum of the fulfilled" [58, 438].

The social world self-spreading algorithm is presented here as the march of the God along the Earth. As far as H. Hegel is an idealist, to his point of view, the social life is realized in the spiritual sphere [58, 438]. Hegel's doctrine became the higher step of the history idealistic understanding, which was framed into a well-constructed system of development. The dialectical ideas and conclusions of Hegel's doctrine, made on the basis of a great amount of factual material, brought us very closely to important materialistic conclusions.

A. Comte, being a founder of positivism, also saw the inner substance of the social process in the intellectual evolution of humanity. He considered society as a social system functioning according certain regulations and developing according to the laws characteristic of its own. That is idealism inspirates a person too much, withdraws it from the nature, transforms the spiritual sphere of the social life into an independent and determining means of its existence and development. In these interpretations of society its

essence is seen in the chain of various ideas, believes, myths etc. (which produced the principle “The ideas rule the world”).

According to K. Jaspers, the most substantiated, convincing and foreseeing the future must be considered the following outline of the social world self-spreading. In the human history available there are possibly two approaches. The first originates from the epoch of Prometheus passes through the great cultures of the antiquity to the axis time with its consequences. The second one starts with the epoch of science and engineering, from the second Prometheus epoch in the history of humanity to the second axes time, i.e. to the true formation of the human [316].

Theological literature also may help in the elaboration of the social world self-development algorithm. Theology, as it is known, is an idealistic doctrine about the purpose and reasonability (expediency) of human behaviour [273, 645], i.e. of the subjects of the social field behaviour. Opposite to determinism, and sometimes even complementing it, theology postulates a special type of reasonability (motivation): purposeful, answering the question – what for? For what purpose this or that process is performed? This principle of “ultimate purposes” (*causa finalis*), according to which the aim is postulated ideally, the ultimate result, performs an objective influence on the process behaviour, takes different shapes (forms) in different theological concepts.

The problem is in the fact that it is proved by the special studies of the social systems, performed by V. Kelasiev [224], M. Setrov [227; 228], I. Tsekhmistro, V. Bekh [27], N. Krokmal [119] and some others, that the ideals, to which values, purposes/aims and generally planned result of human action are related, play an incentive role in the social world. They direct the development/movement of the social systems towards the domain of purpose or ideal. This is connected with the functional origin of the social systems and with so called free reasonability (motivation), which influences us from the Semantic Universe part.

On this basis the social purpose of the individual’s activity

separates from his/her activity itself and even is opposed to it as an outer force, making the person to perform functions, the meaning of which is lost for it. As a result of it the individual cannot associate him/her-self with any of his/her roles, which he/she accepts as thrusting on him/her from outside, and his self-confirmation (self-estimation) gains the form of the personality-society conflict, the basis of which are contradictions of the social life itself.

It is important to mention what is considered to be the ideal of order. There are different points of view as to this problem. According to S. Zavitniy [89], the most attractive ideal is harmony as the accordant and mutual complementarity of the components of the whole, the unity of variety, the agreement (concordance) of the form and the content. There is a precise opinion concerning this problem, which belongs to V. Kluchevskiy: "The harmony of life requires full agreement of the notions and relations. People cannot stand long disagreement of their thought (mind) and life, especially when the thought reigning the minds, appears to be higher than life. In this case either the thought should bow to the life level, or the life would discord under the influence of the thought" [197, 105].

In general this layer of literature (numerous sources, ideologized with the communist, socialist, liberal ideas should be also related to it) makes a powerful influence on the social development. We are interested in the theological ideas and their mechanism of the influence on the social processes, for they are able to make it clear, in what way the social life finds its way to the universal self-motion mega-level, because without it we will not be able to ascend over the material presented in this chapter. We shall become obsessed with the determination from below and will not be able to overcome the macro-level gravitation.

The ratio of the rational-irrational as the method of the social world self-spreading study we shall consider through the idea of the "new world order". On the 1st of May 1974 General Assembly UNO adopted the "Declaration of Establishment of the New International Economic Order" and the corresponding "Program of Actions". To

study the possible ways of solving the revealed problems the project UNO "The International Order Reconstruction", in which the break in the income of the poor and the rich was suggested to decrease from 13:1 to 3:1 during 40 years, was launched (3:1 is not finite possible ratio between the rich and the poor regions of European Economic Community). Though, the ratio at least 6:1 is more real.

In the Report of the UNO International Committee concerning the environment and development "Our Common Future", prepared in 1987 and which became the basis for the concept of the steady development 1992, the conclusion was drawn, which was opposite to the concept of "boundaries of the growth": "We are able to conform the human activity with the laws of nature and to gain common wealth" [181].

The ideas of appropriation and withdrawal may help to reproduce the phases of the social world self-spreading algorithm. Most elaborated is the process of withdrawal, which gained its development even in the classical capitalism epoch. The problem of withdrawal first was revealed by H. Hegel [54, 14], who described it in three types: the realization of the idea in the form of its other being; the materialization of the objective spirit in the public institutions; the materialization of the objective spirit in the process and result of the human activity.

It is known that K. Marx concretized this idea, considering it through the historically formed social-economic relations in the form of historically reproduced withdrawn labour. Making the analysis of the market way of production, he showed that the society also develops as trade and money relations and power structures guarding them. Thus, defining the withdrawal as the person's loss of him/her-self, through the transformation them into the wares, K. Marx made an important conclusion about the anomaly of the given phenomenon, because even a person begins to comprehend him/her-self only through money self-determination: "how much do I cost?" So, Marxism considered its main task to make the society human, and to make the human social.

The process of social relations personification and people depersonification changes the relations between people into faceless functional ties of the two live machines, serving to each other. According to E. Fromm, “The employer uses the employee engaged; the trader uses his customers. Each of them is a consumption item for somebody”. The Marxism classics’ apologism of proletariat as a force, able to overcome the withdrawal, may also be considered as the following phase of the social world self-spreading algorithm.

Along with it V. Kotsubinskiy [110], while studying the concept of appropriation, defines its content as “the creative process, objectivation of subjectivity, striving of individuals to self-confirmation, self-realisation, self-determination, materialization” and continues “is the labour of creative process, initiative, enterprise, belonging to the creation of a new social reality, improvement of the existing ties and relations between people” [110, 38]. Though, the term “privatization” is not synonymous to the term “appropriation”.

Another type of the social world self-motion reflection, able to throw more light in the given case, is, to our mind, change of scientific paradigms. Science is not directed to the discovery of something principally new, but this new still appears unavoidably. Scientific discovery is not a single act, but the process, including both: the revealing of something new, and comprehension that the received result is really something new. At one of the stages of science development the disagreement of observations with the forecasts appears inevitably and the “anomaly” appears. And when there is piled a certain number of such anomalies, the science current stops, the crisis comes, which, certainly, provokes the creation of a new theory. Basing on the examples of Ptolemeus and M. Kopernic, the theory of oxygen burning and the theory of relativity T. Kun demonstrates in what way the previous theory stops to explain adequately the piled facts, how the new theory is prepared and the change of the paradigm is realized [125].

Many of contemporary researches fix their attention on the

possibility to conform the idea of tradition with the ideas of development, perfection. By laying in the historic and cultural grounds their essence, the traditions undergo the changes of growth, development, retaining this essence, but changing the forms of its manifestation in accordance with the historical situation that changes. As an example we may suggest the well-known K. Levi-Stross's cultures division into "cold" (confined to the self-reproduction) and "hot" (those, which develop). The most of the scientists of the XXth c. call both: the "cold" and the "hot" cultures, and various inner tendencies, from which the formation of these cultures interweaves, "traditions".

As a rule, traditions are associated with the specific behaviour stereotypes, characteristic of the specific ethnoc and regional formations, people and nations, though some particular researches turn to the general traditions of the contemporary civilization of global level.

Today even the process of globalization may be considered as a specific mechanism of the social world self-spreading, because the profound structural reconstruction of its morphological basis is taking place.

Summing up the abovementioned methodological approaches to the social world self-spreading algorithm study, recorded in the available philosophical scientific literature, we draw the following conclusions:

- first, the material under analyses indicates directly, according to its content, to the fact that the numerous attempts of solving the problem of the social world self-spreading reproduction are inductive by origin, i.e. originate from the generic human life practice, while it becomes possible to generalize such a variety only provided the deductive method is used;

- second, none of the methodological approaches analysed in the given chapter can be accepted as sufficient grounds for the construction of the social world self-spreading algorithm, because they do not cross the boundaries of their domain, while the key

hyposethis of the given research requires, as it is known, to embrace the three levels of the universum self-motion;

- third, each of the methodological approaches analysed has something particular, unique, requiring to be taken into account in the social world self-spreading algorithm, because it contains a positive core (kernel);

- fourth, it is reasonable to connect the baseforming substance, lying in the foundation of the social world circulation, with the information, circulating in Cosmos and feeding the generic life of people, because it is this information that runs relatively independent of people existence, while every new generation of people, entering the life, finds the sum of knowledge, and having enriched it, withdraws to non-existence;

- fifth, we have reviewed the attempts of the social world self-spreading reproduction, which is related by the researchers to the withdrawal process, succession of formations and civilizations, renovation of traditions, change of scientific paradigms, and, finally, to globalization;

- sixth, further it is reasonable to follow the idea that the social world self-spreading algorithm is grounded on the information, while the human personality and his/her collective formations play only the role of new senses producers and transport the semantic material from micro-level to macro-level;

- seventh, we came to the conclusion that to elaborate the social world self-spreading algorithm it is most essential to substantiate the principles for analytical work and to design the algorithm of the given phenomenon.

Thus, let us proceed to substantiate the instrumental system, due to which later we shall reproduce the social world self-spreading algorithm with the help of cognitive means.

1.3. Principles, Methods and Categorial Apparatus of the Research

The purpose of the given chapter lies in the social world self-spreading algorithm methodological apparatus strategy formation, because any scientific theory, being an orderly system of knowledge about different objects of reality, is characterized by respective outlook and methodological principles realized in it, but also by characteristic of it specific means and methods of the mentioned objects cognition. It has its own system of notions purposed to theoretically reproduce the objects under study, and is characterized by a certain structure, i.e. a certain order of the notions arrangement in it.

World outlook, ideological and methodological principles, laid in the theory, the means it had used and the methods of cognition, the system of its notions and the system structure – all these are to compose something interrelated and mutually conditioned, i.e. inseparable whole. The search of the social world self-spreading algorithm is not an exception in this respect.

In the scientific research of the social world self-spreading algorithm we shall use the plurality of the principles and methods of cognition, i.e. to use the methodological apparatus elaborated within the framework of a number of philosophical doctrines. In the given work the author is going to follow the dialectic general philosophic method, and along with it refer to the methodological works in synergy, which would give the possibility to increase the explanatory potential of these two paradigms.

We follow the dialectic principle of material unity of the world, which reveals two aspects in our work. First, it underlines a particular discrete character of the objective reality, i.e. the existence of qualitatively different, separated from each other material objects in it, which are in hierarchic relations of different degree of difficulty. Synergy concretizes this principle: in such case the objective reality (substance/matter) as a sum of everything in the world represents a

system consisting of subsystems; and relations between them are realised in the inclusion of less complicated structures into more complicated with the appearance of new specific regularities.

The second aspect of the principle of material unity of the world is as follows: the substance/matter self-develops, producing different interrelating forms of motion. Synergy complements it: this self-development is realized through the self-organisation processes of each material system. As the human is concerned it means that the personality represents a system included harmoniously into the systems arranged higher hierarchically: society, nature, all objective reality.

The methodological grounds of the research is the dialectic principle of universal development, reflecting the inner essence of the substance motion process as a self-motion, stimulating the formation of the new. Synergy does not only concretizes the fact that the self-motion of each material system is realized through the its inner structures self-organization processes, but also emphasizes that the mentioned processes are possible only under the condition of the system openness. That is self-organization and self-development are realized only in the material systems, which correlate with the other ones considerably, interchange the substance, energy or information with the outer environment.

Besides, in the given research to explain the social world formation, foundation, functioning, development and transformation processes the following principles will be used: the integrity principle, the thoroughness principle, the objectivity principle, the social world ontological (material and spiritual) and functional integrity principle, the social theory and practice unity principle etc., which will be complemented, according to L. Bevzenko [21, 52], with the principles of indeterminism (non-linear determinism), unforeseenness, non-theologicality, multicausality, irreversibility, variability etc. The seven synergy principles will also help us to clarify the specific character of thinking in the field of evolving systems-processes; they are: the two principles of existence (homeostaticity and hierarchicity) and the five principles of

formation /foundation (non-linearity, non-stability, openness, dynamic ierarchy character, observability) [9, 79].

The historism principle (associated with the idea of development) is the grounds of the social world self-spreading historical analysis, which makes it possible to reproduce the peculiarity of the social world existence in different forms and at different levels of its self-spreading.

The aim of our research may be achieved only due to the method of ascending from the abstract to the concrete (deductive method), which makes it possible to theoretically reproduce the basic substance self-motion from the identity of its opposites to their differences in reality itself. It will give the possibility to understand that the social world self-spreading algorithm is not a specific form of the universum self-motion general form, but also a regularly reproduced result of its own development, and then the substance as a reason (basis), being correlated with itself as its own consequence (result), makes up a universal ratio.

In this respect we must understand what the substance is as general in its reality, and to study the correlation of the opposite forms of its being - singularity and plurality, existing along with the couple: the material – the spiritual, in the social world self-spreading.

The means of the research withdraws the opposites between the theoretical and practical, historical and logical. That is why the ascendance from the abstract to the concrete is the means of integral objects study, capable to self-spread in the time and space, while the use of it becomes possible in the philosophy and in the science, which reached a certain theoretical maturity.

It is clear enough, that the given method makes it possible to study effectively the social world self-spreading algorithm, which gains organisms form at macro-level, attaining the whole its beauty and complicity:

- first, as the dialectic contradiction, compounded of oppositions (dialectic principle);
- second, as the substratum (structure) and attribute (function) unity, i.e. as a living substance (the substance principle);

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- third, in all their main relations and mediations (the universal relations principle);
 - fourth, in the course of their development from the most primitive forms of organization to the more complex and higher (evolution principle);
 - fifth, following the inner contradiction of the subjective and the objective, lying in the given notion (contradiction principle);
 - sixth, as an initial (basic) contradiction we take the one that is revealed in the course of the theoretical and practical activity of people (the theory and practice unity principle);
 - seventh, due to it the social world is presented in our mind as “the unity in variety” (integrity principle);
 - eighth, as an organic unity of the material and the spiritual (dualism principle);
 - ninth, as the singleness and plurality (synarchy principle).

Thus, gnoseological principles, represented integrally in the method of ascending from the abstract to the concrete, are the social world self-spreading as the phase in the mechanism of the universum self-motion algorithm study methodological basis.

The study of the given concept as a complex formation becomes more difficult because of the necessity to take into account the whole variety of its manifestations. That is why the construction of algorithm, capable to become the subject of investigation and in general features to reproduce the original, appeared to be necessary. The possibility of modeling, as a scientific method, is conditioned by the presence of abstract thinking – as a general scientific method of cognition, representing mental abstraction from inessential features, relations, connections of the objects under study along with the simultaneous mental singling out of the essential, interesting for the researcher characteristics, peculiarities, connections of these objects [18, 98].

Modelling, as the method, based on the use of the model, which is as means the system, which changes the object of cognition (in this particular case it is a social world) and is a source of information about it. Models are analogies, the similarity of which to the original

is essential, while the difference is not important. So, in the course of our research we shall create the social world self-spreading algorithm and “try it on” the contemporary Ukraine and the maximum coincidence with the model we suggest we shall consider to be the reliability of our research.

In the work the methods of abstract thinking and modeling concerning the social world self-spreading processes are complemented by such general philosophic methods:

- axiomatic – the method of the scientific area construction, according to which some statements will be accepted by us without substantiation, and all other knowledge will follow them according to certain logical rules;

- analysis – the cognition method, which will make it possible to divide the social world into compounds (we admit that it has its natural elements, which we call levels, their characteristic features), and synthesis, with the help of which we consider the combination/compounding of separate parts (levels) of the social world into the single whole possible and reveal their interrelations.

- system method in our analysis will help to make a complex investigation of the social world, which we see as a system, as a single whole with the coordinated functioning of all elements and parts;

- the complementation with the formalization method, which provides the study of different objects through the reflection of their structure in the sign form with the help of artificial languages (in the work we shall study the social world being at the micro-, macro- and mega-levels as certain forms), and through the idealization method with the help of which the notions about unexisting objects, which have images in the real world though, are constructed mentally [18, 115] (as far as the processes, elements and other social world components of mega- level are not completely studied by the scientists, we shall study them as a certain ideal image). So, we talk about creation of the social world self-spreading ideal scheme, which simultaneously holds any variations of social systems and processes, but it also cannot be identified with any of them. Thus, we need to

create an ideal algorithm of the social world self-spreading;

- historical method in this work makes it possible to research the social world formation, foundation, functioning, development and transformation processes and events in the chronological sequence in order to reveal inner and outer relations, regularities and contradictions, stages and levels of development. It is also complemented by the comparative method, i.e. by the finding of similarities or differences between the forms and levels of the social world, and also revealing universal, characteristic of them all (such is the nature of the social world – quantum-wave).

Though, when the necessity to adapt these methods to the analyses of the social systems and processes of their development arises, there appears the danger of reductionism – collation of the complicated social systems description to the most primitive models of natural structures and forms. Ontological substantiation of the reductionism is found in the recognition of the matter self-development, the world integrity and structural similarity of its different forms [140; 157; 186; 229; 271]. Similarity (isomorphism) is the result of the common features of the systems of different nature and is the means of the knowledge, obtained during the study of one isomorphic system, transfer to another rightfulness substantiation.

Mental conclusion according to analogy also has heuristic abilities. Under this method the knowledge, obtained during the object study, are transferred to the other (less available, less vivid) object. Analogy is an inseparable part of any synergy research program: all examples in the specialized literature are built on the analogue comparison of self-organization phenomena in the living and non-living nature, biological and social systems.

For the social interpretation of the self-organization theory the method of extensive ascending from isolated analogies to integral interpretation of the social world self-spreading. We may distinguish in this ascending at least two stages. The first stage is the stage of cognition and terminological determination of the phenomena of the person's self-realization in different spheres of activity and of separate societies – in different periods of cultural and historical

development of the world community. The second stage is the creation of the social world self-spreading algorithm through the hierarchic forming up of the phenomena into some processual integrity - algorithm.

Besides the principles and methods of the social world self-spreading algorithm investigation in this work the author is using a set of categories, which are both: "recognized" in philosophy and are contradictory in it. It is known, that in the given research we have to use extremely big number of philosophic categories, most general ones. In order to substantiate their necessary minimum we shall discuss only those being the main criteria of the social world analysis. We have divided them into two groups.

To the first group the categories of dialectic, reproducing the existence of the social world: nature, essence, content and form of the social world being, belong.

The category "nature" is seen as the environmental world in its whole variety of its manifestations. It is an objective reality, existing outside and independent of the consciousness [309, 461]. Though in the given research the nature is seen as substance, i.e. something, the social world is made of. The substance in it is the objective reality in the aspect of the inner integrity of all forms of its self-development, of all the variety of the natural phenomena and historical ones, including a human and his/her consciousness [95, 546]. The nature of the social world we see as a substance setting all parameters to methodological complex. The nature of the social phenomenon must, first, follow from the first nature in a natural way; second, be integral with it; third, have its own physiology; fourth, spread to mega-level and exist in the form of the third nature. This means the following: if the world nature has proved that the phenomena, related to the first nature, for example physical or chemical compounds, have the quantum wave basis, then the nature of the social relations must have the same attributive characteristic. The social relations, which have certain modification, must have the same nature.

The specific character of gnoseological analysis is the principle that it must be performed with the help of combinations of rational

and irrational means, because the origin of the social world is a process concealed from the eyes of the scientist – it can't be modeled, one cannot find its analogues in the macro-world or give other examples. The analysis of the given type must be performed the way that would make it vivid what is explained in the science with the help of latent functions, and on the basis of this vivid analysis it would be possible to construct the process of the social phenomenon interpretation at macro-level. Here we can achieve a positive result only due to the researcher's intuition and a developed feeling of "irrational logic".

The category "essence": the meaning of the given item is that it is by itself, in contrast to all other things and unlike fragmentary states of the thing under the influence of various circumstances [133, 550]. The understanding of the essence of any social world should be related to the well-known H. Hegel's doctrine, seeing it as the inner content, revealing itself in the unity of all diverse and contradictive forms of its being. The categories of the essence and the phenomena of the social express the transition from the diversity of the vivid forms of the social world to its inner content and integrity to the notion.

In the given research the "content of the social life" we understand as: not the substrate of the social itself, but its inner state, the sum of processes characterizing the interrelation of the elements creating the social world – of people and their natural formations, between themselves and the environment and predetermine their existence, development and change. The category of "form" connected with the "content" means the appearance, image [239, 536] of the social life inner state. As far as the form is changed under the influence of the both: inner and outer factors, one can speak about transformations of the social life inner states during its development, which makes it possible to analyse its different manifestations: as forms – in horizontal plane, and as levels – in vertical plane.

To the abovementioned categories such extensive categories as universum and levels of universum self-motion should be added.

Universum is seen as a substantial basis of the Universe, i.e. as the integrity which self-develops and generates the sum of the self-motion concrete forms, one of which is the social one. As far as the algorithm of the social world self-spreading is the phase transmission in the universum self-motion mechanism, it is necessary to determine the content of the later. The social world self-spreading algorithm may be explained provided vivid in the phenomenon only - the motion presented in the phenomenon, collated to a real inner movement of the baseforming substance, i.e. universum. Such "inner movement" of the phenomenon is, as it is known, the "modification" of its nature. In this respect the axis of the problem under study genetic analysis is the investigation of the way of the initial substance or so called first nature transformation into the second one, and after that the regular transformation of the latter into the third.

So, the transformation of the initial substance, i.e. the change of the social world inner state form, from the first nature to the second, and then to the third, is the change of the social life content in vertical plane, i.e. is the formation of the social world levels, which are determined by us correspondingly micro-, macro- and mega-levels. The terms "micro-level", "macro-level" and "mega-level" are used in the research in the general philosophic meaning. They are in keeping with the concept of H. Skovoroda about all-embracing "three worlds": "macrocosm" (nature), "microcosm" (human), "the world of signs" (the Bible) [68, 920]. The specific peculiarity is only the fact that the transfer from micro- to mega-level forms the plane, in which the social world metamorphoses study takes place. The vertical transfer makes up a so-called axis, distinguishing our research from a great number of other works on this problem. As we can see from the above studied material, the scientists have never tried to consider the question, what the social matter undergoes during its transfer to the higher level. Thus, their researches have at least two essential drawbacks. First, they do not notice essential changes of the social phenomenon, second, they do not use the philosophical categorical apparatus properly enough, as far as the

micro-world phenomena present as the categories of macro-world and vice versa.

So, in our research we follow the idea that the social world has the quantum-wave nature (origin) and exists as the energo-informational field. The morphology of the self-spreading in the time and space social life is formed by the so-called intelligible matter, lying in the basis of noosphere. Forst, it is not accepted by usual means of research, especially at micro- and mega- levels, and, second, it is produced by the living biological organism, so its main producer is a human and human communities, for example, ethnic groups.

The second group of notions consists of the categories, characterizing the social process as follows: subject, energy, consciousness, mind, spirit etc.

While enterpreting the category “subject”, it is important to mention that it is understood as a carrier of substance features and characteristics [288, 1001], states and actions [22, 546]. We agree with this thought.

To present the algorithm of the social world self-spreading is impossible in principle without the notion “energy”. In the Philosophical Dictionary the term “energy” is presented as: 1) action, performance; 2) existence/reality [127, 767]. Though, in the given research we use the term “energy” as the “force/power capable to fulfill work”. According to the sources of origin we differenciate also mental, intellectual, spiritual, physical, real and potential energies.

In our work we shall use the following definition of mind: it is the form of thinking making it possible to process the observation and imagination data, i.e. to reproduce in details (thoroughly) the system of inner relations producing the given specificity, to reveal its essence [218, 308].

Contradictory and not recognized by the scientists category of “spirit” is revealed as the higher ability of a human making him/her possible to become the source of the purposemaking, personal self-recognition, conscious reformation of reality; the ability which makes it possible to complement the natural basis of individual and

common life with the world of moral, cultural and religious values [82, 171]. In the research we use the category “spirit” not only related to one personality, the spirit is understood by us as collective formation: the spirit of nation, the spirit of epoch, the Absolute Spirit, which we shall further explain in details.

In the given research we understand consciousness as a higher, characteristic of a human only form of the objective reality reflection, the way of its relation to the world and to itself, mediated by the general forms of the social-historic activity of people [239, 521]. In the research we shall use the following structure of it: subconsciousness, self-consciousness, super-consciousness human consciousness is connected with such notions as “subjectivized” and “objectivized”, and also “objective” and “subjective”. In the research we understand “objective” as everything, existing outside the individual consciousness and independent of it, while the “subjective” we understand as everything which has come through the consciousness and exists in it as the subjectivized content of the objective. Besides, if the notion “objective” and “subjective” represent the most general levels of the human nature, then the categories “objectivized” and “subjectivized” describe the processes of interpenetration of these levels.

Both: subjectivized and objectivized have common objective meaning, the baseforming substance of the social world, the first nature. In the processes under consideration the mediated, subjectivized by a human first nature transforms into an objectivized form. Though, if the subjectivized content transforms to the objectivized form, then the reverse transformation becomes possible and even necessary, because it is the formation of one and the same universum.

CHAPTER II

THEORETICAL ANALYSIS OF THE SPECIFIC STAGES OF SOCIAL WORLD SELF-SPREADING

The aim of the second section of the book is theoretic reconstruction of the social world self-development (self-spreading) process on micro-, macro-, and mega-levels with reference to specific stages of this process and substance modifications reconstruction which is the basis of the social life. The social life has, in our opinion, energy-information origin and belongs to Semantic Universe, while the Physical Universe represents itself as an instrument of reconstruction and a sense-transformational mechanism.

In order to perform the analysis of the subject of this research through 3 universum self-motion levels: micro-, macro-, and mega-, we should define the constituents – basic categories, observation, through which we should prove how exactly the social world self-development takes place.

Besides, we should mention, that social world nature remains quantum-undulatory on all levels, as it depends on fundamental Universe substance nature. So, the fundamental social world substance is stable and only gains different characteristics, depending on level conditions, to which it belongs or to which it shifts. It, the substance, has, as it is known,

two modifications: physical and semantic, or speaking the language of materialist world perception – they are: sensible and intelligible matter [273; 218]. The last, as it is known, is grasped only by brain or mind. This is important for theoretic analysis organization, as observation of the changes of the basic substance

parameters should open the social world self-development algorithm.

To provide the comparative analysis we implement the table, that will be used as methodological means and the content of which will make it possible to differentiate sub-processes and products by social world self-development levels.

Table 2.1

Comparative Analysis of Social World Self-spreading Process Stages

	<i>Basic categories of the social world self-spreading analysis</i>	<i>Level</i>		
		<i>Micro-</i>	<i>Macro-</i>	<i>Mega-</i>
1	The nature of social world	The notion philosophical characteristic according to the universum self-motion levels		
2	The form of information existence			
3	The essence of social world			
4	The content of social world			
5	The form of social world being			
6	The subject of social process	The characteristic of the subject and elements of the social product generating process or social process constituents on the appropriate universum self-motion level		
7	The type of consciousness			
8	The type of energy, that fulfills social life on some level			
9	The organ of generating and maintaining the social world functioning			
10	The modification of social world semantic constituent			
11	The source and mechanism of social world semantic constituent transformation	The product characteristic of the corresponding social world self-spreading phase		
12	The process of form formation and reconstruction of social world			
13	The product of social world self-spreading			
14	The product ontological characteristic			
15	The elements and structure of the corresponding organizational creation			

So now, after the choice of social world self-spreading methodological scheme of algorithm analysis our task becomes a little bit easier and represents itself the way that on the basis of

different material critical usage, that lays in philosophic and scientific property of the world theoretical thought, to produce the product that fulfills the social space in the course of universum self-spreading on every of 3 levels: micro-, macro-, mega- ones.

2.1. Society (socium) as the product of the social world existence on micro level

The aim of this section is the fulfillment of chosen methodological scheme with the semantic material, which is characteristic to the existence of social world on micro level. Here we consider, that society fulfills the space of micro level and that it is the product of the specific process – ethno-socio-genesis. To confirm that we should attentively fulfill the proposed above scheme of the social world self-spreading comparative analysis according to the corresponding levels of its elements.

Most researchers agree that on micro level information gets the form in the form of specific energetic informational fields, which consist of archetypes. These fields are the remaining of the intellectual work of previous generations. Young generation, heavily loaded with its existence, that on one hand orders its life and on the other hand prevents it from sharp actions and thus, issues certain heredity of social life and stable position of young generation modern existence.

Of course, the most profound research of the archetypes was performed by K. Jung, but significant for us is the definition of the archetypes , given by O. Donchenko and J. Romanenko, who understand them as the form of collective unconscious (super-personal – transpersonal – the origin of the human being psychics), correlated with what the predecessors called the connection of everything with everything. Arche – is literally the main source, basis of culture, mentality, the establishment and development of cultural and social models in general, which shape the human being.

The notion of the archetype correlates with the holomn philosophy, non-linear, cyclic point of view. [85; 27].

K. Jung emphasized that the archetypes of collective unconscious from time to time appear and disappear and this is how the blossom and decay of cultures and beliefs may be explained. So, archetypical structures are the complexes of the deep, psycho-cultural genetics of social communities (*italics added* – Yu. B.). The characteristic feature of the civilized social entity is its correspondence to its own nature and archetypical forms of the typical human psyche (state of mind). [85; 34]

In literature the moment of crossing the measures of human organism by the social as the grounds for its existence on the side of social systems had been noticed long time ago and are expressed by such notions as “archetypes” or universal images and models for world perception (comprehension), “non-understandable structures”, “It” of Z. Freud, “understanding” of V. Dilthey, “collective unconscious” of K. Jung, “civic religion” of E. Durkheim, “communicative action” of M. Weber, “directive” (inclinations) of D. Uznadze, “the acceptor of action” of P. Anohin, “pasionarism” of L. Gumiliov etc.

The analysis of archetypes, according to S. Krymskiy’s statement, is quite an adequate method of investigation the mentality, prehistory and future of social formations [see: 115]. In history, as he pointed out, there is the regularity, according to which phenomena, which are distinctly revealed on the early stages of every society (socium, ethnos, civilization, etc.), will definitely develop on its late phases, in ruling, predominant forms in particular [197; 390].

Speaking about the presentation of social world essence on micro level, we, on the basis of numerous literature analyses, come to the conclusion, that it is connected with the existence of cultural or genetic core, that are the basis of endless social entities. Concerning this we agree with the ideas of T. Parsons about the social world formation, which consists of the system of values. Values hold the

dominant part in that, what concerns the performance of keeping and reconstructing of the example by social systems [194]. Exactly in the course of cultural a new sociality appears from language surrounding, which is the “primary bouillon” (N. Luman), “in which social genes compete with each other and become stable and replicate further and for this replication new social phenotypes are used and created: connected with the systems of communications” [135; 216].

The essence of the social world on micro level is observed by us as a self presentation of a certain system of values, which is connected by its belonging to the culture of some particular group, ethnos. Thus the essence of social life should be understood as communication of people with each other in the value field of culture. Values become more active and constantly function on the level of unconscious, and in functional – in spiritual communication of people with each other. This means, that it touches upon the moment of creation and reconstruction of personality, which differs greatly from social production, which is formed on the basis of social division of labor. Here communication holds the footprint of creation and reconstruction of generic life.

In the normal course of events personality is involved into culture, spreads roots into social being and brings profit, modernizing or changing values, bringing profit to general cultural field of ethnos by new values.

In great amount it is performed during social changing, crises, creation of new social system. During such a difficult period the breakdown of old values, stereotypes, norms of behavior and the formation of new, better for the functioning of new social conditions of existence takes place.

The perception of value field becomes a cultural gene, using the terminology of R. Dokinz [83], – a mime, which can be steady inherited if spirituality in the society is maintained on the proper level, as exactly spirituality is the organ of perception of nature deep senses [83; 30].

There are other facts in scientific literature, which support the thesis, given above. We mean the archetypes of mandala as a deeply psychological basis of self organizational processes. Mandala – as it is known – is the most general image of order, which penetrates all the layers of universum; this is the symbol of integrity and order, which is characterized by the organizing and overwhelming function of conquering the outer and inner chaos [187;140]. Deployment of such archetype in socio-cultural space leads to generating of corresponding normative frame, rules of the game, the system of allowances and prohibitions, besides as that, that given in its dynamic coordinates. This is a certain sum of inner rules also has in its basis mandala-alike organization – symmetric, hierarchic, the one, that spreads around the centre and pulsates in its rhythms [21; 236].

So, in modern literature the potential possibility of existing the cultural core or phenotype is noticed, which becomes the reason of formation of local social structures and exists as an isolated semantic power field, that unites every social system with the Physical and Semantic Universe. Thus, a phenotype may be called its functional duplicate, which exists in a field form, including such powerful ones as modern society. This approves T. Parsons in his work “About the social action structure” [194]. Besides, the norms of attractive (culturological) structure become a part of a life world of a person and a part of a person as it is, and not the outer reglamentation of his or her life as it may be in case of organizational normative orders [38; 330-410].

Thoughts about the possibility of such independent existence of cultural creation may be found in the works of classics of philosophical thoughts. Values, according to H. Rickert – one of the representatives of the Baden school, do not belong neither to the objective sphere, nor to the subjective one, but form an independent “Kingdom”, that lies on the other side of the subject and object [220; 373]. Here we can see the same transcendental variant of values nature understanding. Values after H. Rickert are general fundamental ideas or ideal entities, formations, which carry the

sense knowledge about any empiric reality; this is the sense, which lies above any being, which belongs this way to the sphere of values and may be understood only as value [220].

In this context spirituality may be understood already as over-individual value sense form of the social world being.

So, on the basis of the above observed social world essence on micro level, which we understand as the existence of value field, we may draw a conclusion concerning its content, as between these philosophical categories exists constant dependence.

The next step in cognitive analysis of the social world after the definition of its essence is its content. The vary content of social world self-development on micro level represents itself as a cultural process with the shades of territorial-, national basis. Philosophical analysis and synthesis viewed mankind and its culture as an entity of creative process and reconstruction of norms, traditions, values despite all differences in forms and people social integration as a means of their interest satisfaction. The main function of culture is to make the existence of social life as a special nature self organization of human's life possible. And this is the cognitive principle of correlative study of general and local treats and characteristics of cultural evolution, which are created and solved by the researcher. At the same time other researchers underline the polyfunctionality of culture as a social phenomenon. The main functions of culture are: cognitive, communicative, regulative, prognostic, value-orientation [123; 549].

Thus, returning to the problem of finding out the social world essence on micro level, we claim, that here arises a problem about penetration, or in other words, rooting a person into a culture, being, society in general. That's why definitely not occasionally the problem of person's rooting into a culture was viewed by many intellectuals as "the most important and the least recognized necessity of a person's soul... A person spreads roots through a real participation in society's existence" [see: 292].

This position completely coincides with Tocqueville's

conclusions, who wrote: "If a conqueror remains a foreigner on a country's territory, the owner of which he became, then the deprivation of roots becomes almost a deadly decease for conquered peoples" [see: 292]. It is also supported by S. Veil, who writes, that even without an armed conquest the power of money and economic domination may impose alien impact and cause decease of root deprivation" [43; 39-40].

At the same time "deprivation of roots" of a person during or as a result of a modern crisis also causes negative consequences in personal, social and public dimensions. A threat here lies in the fact, that a self-destruction trigger mechanism is implemented in the way of derooting. S. Veil considers derooting to be "the most dangerous decease of people's unities, because it extends itself", as "being deprived of roots – deprives the roots of others. The rooted does not deprive roots." [43; 39-40]

Together with the problem of rooting a person into a society two problems arise: the first is, when by normal cause of events a person enriches the general value field by new values, and the second problem arises, when rejecting the existing rules by a person, this person becomes a marginal of a society. By A. Maslow's definition, a marginal personality – is "the object and the subject of social relations, which stays on the edge or crosses the boarder of socio-cultural surroundings, reflects their traditions and is the carrier of the contradiction system of a transitive period" [157; 90].

A culture, as a field of people's senses, represents itself in a specific social continuity, ability to perform the function of inner transmitter of person's sense in person-society relations. When this doesn't happen, a problem of alienation appears, when a deep person's objectivization and disobjectivization inadequacy of processes appears, a culture of social surrounding becomes deeply hostile to a person's culture. A person's self-realization acquires non-standard methods and forms, which fixes a deviant method of life, which causes marginality [157; 111-114].

Thus, we see, that when a person does not penetrates into a

culture, does not root in a being, this person becomes rejected, a rejection of social values takes place, which causes a development of a marginal personality.

So, a society content should be viewed as a sum of culturological processes, in which a person is not only a consumer, but also a producer of new cultural values, its breakaway from values leads to marginalization with all its defects at first for the person, and later for other types of social creations – generic and family-united, social-class, nationally-ethnic, territorial-settlement groups, and finally, a society.

It's the time to view the form of social world being on micro level. It is also known, that the definition of a social world is at the same time a definition of a social form, as it is fixed and due to that, different from that, what form it has. As in this case we speak about another nature, we deal correspondingly not with a natural form, in which a first nature stays, but with two-times transformed form. The natural form gets changes for the first time, when reflecting in a person's mind, and for the second time – in a person's conscience.

Besides, we should remind, that the transformed form is known to us. It is connected, as a rule, with the reflection of the objective world phenomena or their separate parts in a person's mind. Among philosophers it was gently felt by M. Mamardashvili, who relied in his philosophic works not only on the analysis of economic fetishism phenomena and ideology by K. Marx, but also on psychoanalysis, on the conception of "archetypes" by Jung, on modern researches of mythology and symbolism. "The transformed form of existing, – writes M. Mamardashvili in *As I understand the philosophy*, – is a product of reconstruction of inner relations of a difficult system, which takes place on its particular level and which hides its practical character and direct connection by indirect expressions. These final expressions, being a product and a changing of deposit bonds of a system, at the same time independently exist in it in the form of a separate, qualitatively holistic phenomenon, "subject", together with the others" [143; 269-270].

In order to deeply understand the phenomenon of double transformed form, in which social world on micro level lives and functions, it is important for us to establish the main attributive characteristics of simple transformed forms. An important point is that transformed forms do not lose the subject, which was present in initial outer forms. But, of course, the subject also represents itself not in its initial, but in transformed forms. M. Mamardashvili characterizes these forms in a person's structure as quasi-substantial objects, as quasi-objects, objects-phantoms. The difficulty of their research lies in the fact, that transformed forms – are not only visibility, but an inner form of visibility, or in other words, a stable reproducing core. It deliberately underlines, that transformation is “a qualitatively new discrete phenomenon, in which initial, ruling elements are pressed in a specific functional organ, which owns its own special quasi-substantiality (and, correspondently, new sequence of actsydenes, usually opposite to real)” [92; 275].

This condition greatly complicates the exposition of research material, as it should view the difficult transformed social life form as evolutionary and involutory factors. In other words, difficult transformed forms – new creations, whether they are the result of the surrounding impact or spontaneous changes of the reason, we view them as a specific mechanism of human being self-development, that inhibit its long-termed solidification in gained forms of civilization (or incivility).

So, the form of social world being on micro level an exchange of thoughts among the participants of generic life takes place. Correspondingly, social world here exists only in a transformed by a subject of social action form, which is it has potential existence on the boarder of crossing to physical chaos, in which the complex of archetypes remains, to order in a person's mind. This is the basis of processes on micro level, as exactly on it people's thoughts, dreams, fantasies are implemented.

It is appropriate to remind the words of H. Skovoroda about the

fact that a person should “sighted the eternity, which hides it his or her body... This spark are other worlds” [234; 148]. Once appeared, the potential social world of a person exists relatively independently during, as a rule, a whole life. Besides a person protects it properly, as Hegel’s considers (Doctrine of the essence), to the nature of spirit even in a higher essence, than to a character of the living, is characteristic not to get another primary, in other words, not to let continuity of any reason, but to break and transform it [57; 213].

That’s why by learning the simple transformed forms we face natural (social) essence powers of a person, by exploring of different transformed forms we deal with social relations, and by exploring of natural difficult forms we face “an ironed person” of K. Marx. But the final is viewed on macro level.

Further in the course of theoretic analysis we can, through division of the parts of the general social field on micro level, explore the existence of ethnos, as a subject of social process as a carrier of some certain sense field. Because the “beginning of modern society... may be connected with the processes of formation ... of ethno-national groups” [50; 50]. In modern philosophic, political, ethnographic and other literature there are many approaches to defining and understanding the category of “ethnos”. Ethnos, from Greek language, means “tribe”, “people”. But in different ethnological, ethnographic, political and philosophic schools the notion of “ethnos” is understood differently. For example, there is such understanding of “ethnos” as – “a special type of people’s groups, which was created as a result of their natural development on the basis of specific stereotypes of consciousness and behavior” [7; 116]. This thought is shared by L. Gumilyov [73; 57], “by its nature, ethnos is – ... a type of person – creator and carrier of some culture” [74; 17].

This biosocial group is formed (in the course of long process – ethno-genesis, a process, that lasts more than 1,5 million years [227; 293-294]) and is developed by the objective historic way and is capable for stable, long-termed existence by self reproduction” [7; 117].

Dualistic ethnic conception of Y. Bromley understands ethnos as a social unit, “a type of social group, a special form of people collective existence” [35; 12]. To be more precise – a spontaneous, between generations group of people, which was historically organized on some special territory and has common, quite stable language, culture, psychic characteristics and also conscious of its integrity and differences from other similar entities, fixed in nomination [7; 117].

The information ethnos theory by M. Cheboksarov is also interesting for us, and it partially supports our conception of social world self-development: information streams constantly circle in any social group, and they have their own generators (sources) and recipients (the one, who percepts them). So, by the definition of this scientist, ethnos is biosocial group of people, which are characterized by such ethno-differential signs: common historical territory, language, specific elements of material and spiritual culture (customs, traditions, norms of behavior), religion, self-consciousness, ethnonym. To ethnic identification the symbolic connection with the territory is of greater importance than the real fact of living on it [7; 117].

As a scientist M. Stepyko notes, “Ethnos may be defined as stable, historically organized on some territory group of people, which have common characteristics (racial are among them), stable peculiarities of culture (including language) and psychological composition...” [118; 17]. “The formation of ethnos is performed on the basis of the way of being unity of some groups” [118; 18]. Further we agree with the author about the fact that to ethnos (“ethnic culture”) a person is joined collectively, this is caused only by the fact of his or her birth [see 118; 18].

“A person’s ethnos, considers L. Gumilyov, is the same to lions’ prides, wolves’ flock, ungulates’ herd” [73; 13]. This thesis is very important viewing the definition of the ethnos functions, people and nation in social world self-development. A people, thus, has a semi position between ethnos, which belongs to nature by its attributive

characteristics and, correspondingly, to micro level and nation, which definitely gravitates to mega level.

Subconscious of people represents itself here as an organ, which provides the process of social world generating and existence on micro level. Subconscious differs from conscious by the fact, that the reflected is mixed with people's emotions, their world perception, that's why a free control over the performed actions is not possible in it. Some scientists view it as brain activity, during which the transformation of information, without understanding this process, takes place on the emotional level, others – as experiences, which are not realized by a person [217; 225].

Exactly it, person's subconscious, is capable to natural self-perception of culture senses, which exist in the archaic ethnos field. Due to symbols subconscious activates itself, interacts with collective subconscious and due to principles of resonance interaction exchanges the cultural values-senses.

Let's just recollect some of their points, which support the main statement of this research. "Collective feeling, which appears on the meeting, tells not only what was common between all individual feelings. As we have shown, it is something different. It is a result of common life, the product of actions and antiactions, which appear between individual consciousnesses. And if it is reflected in everybody of them, this is due to its specific energy, due to which it has collective origin. If all hearts beat together, this is not due to free and fixed agreement, but because they are motivated by one and the same power and in one and the same direction. Everyone is inspired by everybody!", – writes L. Gumilyov [73; 418].

Completing the analysis of the role and place of ethnos as a social world physical carrier on micro level, we can not help showing its attributive characteristics to be the generator and the carrier of the energy natural source, and namely, a psychic energy, which is characteristic to all alive biological variety, and in the horizon of alive substance existence it is transformed in a person's organism into an intellectual energy, which feeds already the macro level.

This thesis is very well confirmed by a well-known fact in a modern theory of cognition, namely by recognition of the prominent role of psychic in a quantum reality on one hand, and by energy on the other hand. In O. Donchenko and Y. Romanenko's definition – this is the measure of psychic rootedness of this or that social construct. And information – is the ability of inter-subjective exchange, which is actualized only on the condition of adequacy, timeliness and necessity of signal for both agents. In this exchange an archetype represents itself as a deep psychosocial construct of information-energetic nature [85; 24].

The energetic constituent of ethnos is the best viewed by L. Gumilyov [see: 75]: any generation is able to make only one release of socially essential energy, and then it vanishes from the social arena. E. Durkheim, for example, trying to understand on what social world, which transtsendates nothing, but which self transtsendates all its members, stays, - finds a strong source of common feeling concerning the aim and ideals and calls it “a civil religion”, which connects people by power, which cannot be destroyed even by technical progress.

The organ of social world generation and functioning support on micro level – is person's mind. This thesis does not cause any doubt, as only with the maturation of person's mind, which became able to produce this specific product – social world, and gaining the power of brain – issued it self-development not only on micro level, but also on macro level.

Modern philosophy has already realized and reflected this aspect. Thus, for example, A. Spirkin, writes: “So, a person is an integral unity of the biological, psychic and social levels, which is formed of two: natural and social, inherited and gained. Besides, a human being – is not a simple arithmetic sum of biological, psychic and social, but their integral entity, which causes the appearance of new qualitative stage – human individuality”[248; 457].

In transition of the so called first nature to the stage of subjectivity in the form of individual stated yet K. Marx, who writes

in The Economic manuscript of 1861–1863 that the individual himself, given by nature, is not only an organic body, but also is this non-organic nature as a subject [155; 477].

This way the first nature makes the first step in order to transform into the other nature.

Sociality on micro level generates ethnos, which in its complex creates fundamentally new systemic quality – a people. Exactly it, a people, is able to generate became to hold spirituality or specific spirit, due to fundamentally new attributive property, that is called mentality. As ethnos owns only fragments of mentality.

So, the “spirit of a people” represents itself as a social world systemic part on micro level. We’ll contact the more well-known category of sense-genesis, which is formed not only due to theoretic knowledge, as a result of special analytic work, but is also nourished due to usage of empiric knowledge, which is based on good sense. Exactly sense-genesis creates on micro level “the spirit of a people”, on which a certain type of culture industry, communication is based and which generates “the spirit of the epoch”, which is delegated into an education system, as a socially defined requirement, norm, standard or ideal.

We are more interested, from the point of view of aim realization of this research, in “the spirit of a people”, as we observe here a principal social world self-development scheme in an axial dimension, and we observe the contribution of some certain ethnos into this process. This should be y separate research. As powerful this phenomenon is, claims G. Hegel (Political works), that if the spirit of a people rises some certain level, all the moments of a state order, connected with the previous levels of development, loose their stability, they should decline, and there is no power, capable to hold them [59; 379].

In our opinion, the source and mechanism of transformation and semantic constituent of social world on micro level is the mentality, which absorbs into itself, “got rid of” objective and subjective characteristics. It mixed collective and individual peculiarities of

ethnic carriers.

We may say, that ethnics is a social-philosophic category, which characterizes human unities of a different stage of development with the same mentality and stereotypes of behavior, which is formed as a result of long-termed existence of this unity within the same geographic and socially-historical (including economic, social and political) conditions. But the ethnic cannot be identified only with the unity itself, namely with the ethnos. The ethnic indicates also the whole circle of connections and relations, which appear between people as a result of their ethnic accessory, and in this case it will be correctly to say, that the category of the ethnic “characterizes” some certain human unities, the most mature and stable of which is a people.

In other words, under the ethnic we should understand the specific, the one, which appears and functions under the influence of folk and social-cultural factors, the way of including the unities of individuals into the process of natural-historic development, based on informational exchange, which is manifested in the structure of a separate person as a specific form of historic-natural memory and represents itself as a mentality.

In spite of the fact, that lately this notion was finally accepted by the scientific world, there is still no one thought concerning the essence and nature of the phenomenon, denoted by it. Under the mentality may also be understood a pre reflective layer of consciousness and socio-cultural doctrines of individual- and group consciousness and “a global overwhelming “ether” of culture”, into which all society members are immersed.

The term “mentality” wasn’t used by community exports for a long time at first. At the beginning of the 20th century this term denoted mostly collective systems of world perception and behavior, “the form of spirit”. At the same time it appears also in the scientific language. In ethnology, for example, this term was used by L. Levi-Bryul’, who analyzed “mental functions in primitive societies”, meaning the exploration of the same ways of culture functioning,

which were defined by emotional predisposition.

During that time mentality becomes already a ready product, as a result of some certain processes. Answering the question “what?” the notion of mentality in this practice does not only answer the question “why?”, but doesn’t even put it. In other words, mentality is studied in static outside the process of development. That’s why mentality should be viewed as a synthesis of objective and subjective constituents, as a product of long-termed establishment of these treats under the influence of outer factors. K. Pantin considers, that mentality – is “the expression on the level of a people’s culture, historic parts of the country, as some entity of characters of historic tasks and methods of their solutions, rooted in a people’s consciousness, in cultural stereotypes. Mentality – is a certain memory of a people about the past, psychological determinant of millions of people’s behavior, faithful in any conditions to their “code”, not excluding catastrophic [221; 34-35]. We agree with such an approach.”

Mentality is created from ethnic world perception, which consists of numerous elements of social psychology: social emotions, wishes, moods, historic memory, reaction to the change of surroundings, natural, as well as artificial. It is proved by social psychologists that representatives of different ethnic groups create different “world image”. This “world image”, as the experience of the subject of surrounding space and time, is necessary for normal stream of perceptive processes. It performs the function of providing the endlessness of the world, which is actually perceived, and the preparation of categories for its development. Ethnic mentality determines the structure of ethnic colored world picture.

Further it is principal to study the specific process, which generates and reconstructs social world self-development on micro level. In our opinion, this is ethno-socio-genesis. This means, that in its basis there are patterns only of natural origin, characteristic to ethno-genesis, but on some certain stage of self-development the ethnic is enriched by the sprouts of the social and now already a new

characteristic influences ethno-socio-genesis by a reverse connection, making it more powerful, more stable, more self-regulated and more self-sufficient.

Here we make such a conclusion, because ethno-genesis is a basic process of natural origin, which is based on natural instincts and a person's reaction and ethnos. And that's why we agree with the thought of Norway scientist F. Bart, that ethnics should be perceived by us "as a form of social organization of cultural divergences" [256; 105-112].

The development of ethno-socio-genesis is represented by the appearance of the ethnos language. This thought relies on conclusions of Y. Bromel about the fact, that language is the condition of ethnos formation, or the conclusion of ethno-genesis. Ethnos creates its own language, into which it materializes the content of regional sense field, by which it is used.

Spirituality, thoughts of the ethnos is connected with its natural history. Ideological system, as religious, so as atheistic, which was created by people on the early phase of ethno-genesis, transforms into a symbol, into which members of ethnos put the feeling of real entity parts of themselves. A symbol becomes an indicator of ethnos, and its hopes – the part of stereotyped behavior.

All natural determinants attract the symbol with the power directly proportional to the subject's sincerity (a person or collective), which they influence. They give people values, which should be fought for or spread, and vice versa, the negotiation of symbol means output of ethnos or breakdown of ethnic field, after what in the place of one ethnos appear two-three ethnoses, joined by one state power, but foreign to each other [72; 236].

So, the motion of potential social worlds (personality content) is caused by its eminent desire to go out and express itself, which means to gain the end in a real dimension of our planetary system. But this is only one reasonable part of social world, the other one, as it was underlined above, is connected with the conditions of our planetary system. Besides it is important to say, that if the reason

provided the intelligent character of the second nature, the concrete conditions, in which the social content production process takes place, should determine the categories of the social system. The last are of situational character, as they are connected with the stage of the planetary mankind development, for example, by the type of civilization, the character of division of social labor, the ruling form of property or the type of society, etc.

The result of the social world self-development process on micro level, which was observed by us as ethno-socio-genesis, became a newly created product of people's life on micro level – society. It is an objectivation of social world, which existed before as two similar processes – the mixture of physical constituents or ethnoses and the complex of semantic processes in the form of “the spirit of a people” formation. And it is very important for us, that I. Valerstein, for example admits the fact, that society is a historically social system [50; 24].

The separate society properties are given in the works of L. Antsyferova, M. Bahtin, G. Becker, S. Blondel, A. Boskow, L. Vygotskyi, O. Vlasyuk, V. Vundt, Le Goff, E. Durkheim, N. Konrad, V. Kryshchenko, Le Bone, Levi Brul, O. Losev, B. Porshnev, M. Stepyk, G. Tard, Z. Freud, E. Fromm, O. Spengler etc.

The representatives of such directions as social philosophy [247; 556] and sociology [112; 376] have the same understanding of society – this is a big stable social unity, characterized by entity of lifestyle conditions of people's lives in certain essential relations, which are connected with the same culture. Society – is a system of people's common life, a special way of living organisms' life, consciousness, purposeful activity, communication, genetic and functional connections are the main features, which will lead to creation of different from nature subject-spiritual culture world.

Besides, they admit it as active communication of people in the field of mutual culture, their creativity in all spheres of social life, as it is understood from the given in the “philosophic vocabulary of

social terms” term, “creation of material and spiritual values, transformation of nature, formation of some certain qualities of a person” [249; 556].

Thus, different spheres of science agree in their definitions in the explanation of society. In general, society is characterized by genetic connection of generations, stable unity of people, unity of their lifestyles, communication, subject-spiritual world of culture. Involvement into society is performed subconsciously, collectively, which is caused by the fact of a person’s birth. It all may be called a specific energy-informational field, on which a unique product of social world self-development on micro level is placed – society.

Fixation of society being, as a planetary-civilized phenomenon, is performed in some value-sense and semantic (language-sense) systems. Herewith the social entity is provided by the net of inter-subjective value connections. At the same time the establishment of society as a holistic system greatly depends on such phenomena as social development and social discourse, where social development represents itself as a transition of universal into individual, general into single, common into personal. And social discourse predicts legitimation of social phenomena, search and achievement of social wellbeing, or, at least, a consensus or mutual tolerance [50; 23].

From the point of view of native researches, society may be defined as “a homeostatic system, which is self-regulated on the basis of functioning as human activity, so as inter-subjective realities, which are the archetypes of culture, natural surrounding and noosphere” [50; 45-46].

So, society here represents itself as an integrative factor, which appears on the basis of synthesis of physical and semantic constituents on micro level. This means, that society, on one hand, is a modification of a universum, which shifts from a physical to a semantic state, and on the other hand – it is already an artificial product of a person’s biota, which belongs to social world, which is the beginning of its self-development.

As there is no common definition of society even in such a

fundamental work as a collective monograph of native researchers “Ukrainian society”, in our research we will make conclusions from the fact, that it: firstly, is a natural product of ethnos life; secondly, communication with people in the frames of a defined value field is its essence and a content is develops itself as a complex of cultural processes, which leads to accumulation of archetypes; thirdly, self-regulation is performed with the help of archetypes; finally, it is a background of processes and products formation on micro level.

Let’s move to the ontological product characteristics on micro level, that is society. This given product is a specific power field, which is sometimes described in literature as a culture functioning element or a specific creation of an ether type. Such “unity” is also characterized by K. Marx as “special ether, which defines a specific weight of everything, which is detected in it” [150; 733]. This thought is shared also by V. Lenin [see 128; 318].

We can’t help noticing, that human scientific thought is its most rational species. It has clearly expressed energy-informational character, which answers the nature of reason of our world. It, on one hand, is a product of a person’s purposeful scientific or mental activity, and on the other hand – carries in a quant-atom form sense information about the products and processes, which take place not only in the measures of our Universe, but also much further. Exactly it gives a world evolutionary process cosmic swing, special geological matter and total character.

Today it is quite clear, that a thought, including scientific thought, is a result of brain neutron interaction process, which is already available for study by modern science. This given process is studied above all by quantum bio-energy-informatics, on the basis of brain substructures interchange of weak and super weak energy-informational signals. Due to its achievements there is a possibility to differently view the phenomena of telepathy, telekinesis, clairvoyance, dowsing, poltergeist, levitation, reincarnation etc.

For the electron are the neutron processes an energetic cloud, a spot with an individual picture and weight. And it is natural, that it

is with its magnetic, gravitational, photon copies, which unique fulfill the space, called noosphere. Such thought crosses the borders of a head. It really becomes material. Such is its mechanism of influence on the world order. Let's recollect: "every thought influences the course of world development".

But already now we may indicate, that the lepton-magnetic hypothesis about material carriers of physical fields in the form of leptons (light elementary units, beginning with electrons) and their subclass of micro-leptons (beginning with neutrino) looks too good. According to this theory the surrounding world is saturated by micro-lepton waves, which transfer the motion of world lepton gas. From the point of view of its creator B. Iksakov: "there are standing lepton waves around all bodies" quantum holograms, put into one another, which copy the geometry and structure of bodies. Every hologram has all information about the body, being its "informational twin" [96; 15].

In a physical key this phenomenon is self-developed on macro-level as social world, which was naturalized by a human being in the objective form. The person himself is its main architect and builder.

Semantic Universe exists, from the point of view of the followers of this idea, in the form of ether. Here we can't help saying, that ether's existence near the matter isn't denied. And the existence of meon as a real referent of the energy-informational exchange or as semantic space does not contradict to any known physical law.

V. Vernadskyi, who can't be put under suspicion in ideological conjuncture, wrote, that "further scientific analysis will give in our time a new, another process picture, which takes place and which doesn't correspond to general understanding of heliocentric system. Now, ruling in science, atomistic convictions decompose the matter into many smallest parts or correctly placed centers of powers, which are in eternal different motions. The same ether, which saturates the matter, gets excited constantly and fluctuates wave-like. All these motions of our planet's ether are in the closest and endless connection with endless for us world space" [45; 195].

In scientific-philosophic literature the category “ether” is known for a long time. Because even in the works of ancient Greeks Anaksimandr and Democritus and their followers was given a description of vacuum in such notions, as “apeyron” and “amer”. The discovery of the wave nature of light waited for the implementation of the hypothesis about world ether of electromagnetic fluctuation carrier into the science. From the point of view of idealistic positions it should be viewed as Absolute Spirit, connected with intelligible matter.

In modern science the energy-informational field, which comprises the physical essence of noosphere is called by scientists differently. So, for example, an American scientist of an Austrian origin V. Reich, who implemented the term “the orhonn field”, is supported by an Italian researcher of paranormal phenomena L. Markezi. Other researchers call this physical vibrating field telurhic (from Latin “Earth”), as since long time ago people used it as such, which is radiated by the Earth, in lozohodstvo for the search of underground water sources and deposits of ore. The Belorussian scientist A. Veynik calls the same field chronal, one Moscow group of scientists (Y. Akimov and others) call it torsion, another group (A. Ohatrin and others) – micro-lepton. In literature it is defined as “spinor”, “aksion”, “hadron” and other notions. On the basis of these hypothesizes a specific science eniology is being now formed.

The admission of semantic field as electromagnetic fluctuations carrier, organically connected with the universum motion, means bringing changing into the modern world-perception paradigm. From materialistic positions it may be viewed as intelligible matter form.

“It is important to pay attention on the fact – write V. Nalimov and Zh. Drogalina in the work “The reality of unreal”, – that semantic field, as well as physical field, plays the role of the surrounding, through which the interaction is performed. A person interacts with itself or with other people with the help of discretives of words or symbols. This process is performed in the way of word

generation (or symbols) and their understanding. This and that is performed through interaction with semantic field. In the language of physics it could be possible to say like that: radiation and occlusion of semantic field quantum take place" [see 178; 93].

These authors view unexposed Semantic Universe or semantic vacuum as something, which is called in philosophy "Nothing", and which excited so strongly the East (nirvana) and the West (Böhme, Shelling, Sartre, Heidegger, Jung, Tillich and others).

There is no clear answer to the question about the social element basis. V. Beh recreated the process of society formation and defined the constituent elements of society. Among his elements we consider true only the following: collective subconscious, societal psychic, social intellect [see: 25]. We should claim, that given elements belong to collective creations.

In the existence of every person and social group there is on one hand strong desire of individualization, separation, and on the other hand – desire to belong to something bigger, greater, which is in K. Jung's opinion, "collective subconscious", called by modern researchers "spreading of consciousness", "changing state of consciousness" etc. Jung stated, that a person is born not only with biological, but also with psychological heritage, which defines our behavior and experience. Most part of this psychological heritage is put into the structure of societal psychic. Jung considered, that collective subconscious has psychological material, which doesn't appear in personal experience, but is kept in myths, legends, fairy-tales, religions, social energy, which is the integral sign of organization and interaction of different social groups in some certain society, etc. the content of collective subconscious, which was called by Jung archetypes, – is over-personal pattern, complex, certain constellation of psychic elements, formation of different ways of material and spiritual activity in a given society.

Collective subconscious in the form informational data is a societal psychic of some certain society or social group. Societal psychic, after O. Donchenko, is – "societal behavioral rules,

tendencies of social processes' flows" [84; 36]. This is a certain psycho-culture of a given society, implemented in subjects, things, texts, architecture, painting, literature, music, as well as in different rhythms, mimics, gestures, colors etc. We may even say, that this is – a historic-cultural vocabulary of a given society, in which still not terms (signs, peculiar features etc.) are decoded and in which the individual is born, which reaches through its micro surrounding "inner language" of all society. The phenomenon of societal psychic concerns mostly non-conscious forms of society historic forms. In the history of society the things are formed, which are later in coded forms are given by parents, friends, this or that organizations, establishments etc to an individual.

Society and individual as if interchange by their subjective values. In the process of such creative exchange from numerous quantity of possible variants personality constructs its own, unique, and society gets approval or denial of its own heritage, its ability to survival in new historic conditions. In organization a personality and other more or less stable social unities have in its construction all main components of a given society. Different are only quantitative essence of these components, and also their interconnection, which creates certain quality of societal field, that means general "state of motion" of different structural elements of society [85; 76-77]. Exactly the state of chaos gives the biggest energy for structuring of the new.

Societal psychic as a whole is formed in early "childhood" of society, which, being different to the childhood of an individual, has a very long history, filled with great quantity of small facts from the life of this society [85; 75].

"Social intellect" – is a term, implemented into psychology by E. Thorndike for the marking of "farsightedness in interpersonal relations", and its functions in social world self-development. Many famous psychologists made their own contribution into the interpretation of this notion. In 1937 H. Allport connects social intellect with the ability to express quick, almost automatic judgment about people, to predict the most authentic reactions of people.

Social intellect, from the point of view of H. Allport, – is a special “social gift”, which provides smooth in relations with people, the product of which social adaptation is, and not the depth of understanding [190].

As we see, namely social intellect is a collective organ, able to provide effective service of different processes’ flows on macro-level. It is important, that in the near future it will be enriched by artificial intellect on the basis of modern computer technologies. So, humanity waits in the future for one more evolutionary jump, which should obligatory happen on the basis of sharp increase of planetary humanity of intellectual power. In connection with it, it is quite fair to claim, that “if cooperation of some milliards of cells in brain may generate our capability of consciousness, the idea, that cooperation of the whole humanity or its part will cause what A. Comte called “super-human creature”, is much more possible” [254; 56]. Besides it is clear, that work concerning creation of artificial intellect is necessary preparatory link on the way to it.

Thus, we steadily fulfilled the tables, which are proposed as methodological instrument of self-development social world on micro-level research. Besides we proved that we chose methodological instrument for the analysis of the research subject very well. This is confirmed by the fact, that we used conceptual apparatus, which doesn’t serve to the social world phenomena on macro-level.

So, firstly, society cannot be considered a synonym to community, as we found out genetic connection between these two phenomena, in the result of which it became clear, that society gives birth to community.

Secondly, society as a product is a consequence of specific productiveness or process, as any product is a result of a process, and any process obligatory ends earlier or later in a product. The process of society creation doesn’t touch processes, which are characteristic to macro-level, for example, to a person’s activity and activity interchange or its products.

Thirdly, completing the analysis of social world generating process on micro-level, we should make one serious remark, and exactly: if to observe society as a final product of society formation, which is thrown into outer surrounding or on to macro-level, and it really may be perceived as the highest society form, as this product is the most materialized and available for observation by people's consciousness.

Fourthly, we are persuaded, that social world existence on micro-level is performed in the form of weak lepton radiation, the source of which a person is, and that it exists here in a reconstructed potential form in the structure of person's organism and in the form of collective subconscious, between which interaction should take part every moment.

On the fifth, social world self-development is nothing but a process (stage) of generating on micro-level of society, as it is a basic product of the given stage. This stage may be viewed here, but also it may be separated into a separate section, because it is important for us not only to reconstruct this process on this or that level, but also to reconstruct transition between universum self-development levels.

2.2. Society as a product of social world existence on macro-level

The aim of the given section is fulfillment of our chosen methodological table by semantic material, which is characteristic to social world existence on macro-level. Now we may do this confidently, as we are made sure, that it is methodologically able to order factual material and effectively give the social world process on the next stage of self-development. The working hypothesis here is the supposition, that society – is a specific product, which materializes the activity exchange process or its products between the subjects of macro-level.

Let's begin with the fact, that social world comes out on micro-

level, that is, stands before us in the being. If on micro-level social world was in the form of archetypes, on macro-level it gains, according to our working hypothesis, a form of knowledge, that is as if awareness in something, having data about something, someone, complex of knowledge in some sphere, gained in the process of studying, exploration etc, cognition of reality in general and in its separate forms [185; 771].

On macro-level knowledge is the form of information existence. The final signs one of the aspects of the cognitive process, its conclusion, which is reflected in people's culture and creates relative background of people's behavior. Knowledge is represented through symbols, images, thoughts, notions, theories. In the widest meaning knowledge – is fixed information, which with different measure of the probability and objectivity reflects in a person's consciousness objective properties and object patterns, subjects and notions of the surrounding world, which are being studied [141; 191].

But, as we have already said, information stands out as a special way of interaction, with the help of which the transfer of changes from object to subject in the process of reflection, a method, realized through flow of signals, which comes from object to subject and a special way, transformed in it.

Knowledge stands out as the highest level of information, which functions in society. Besides knowledge is the information, which is transformed by subject with the help of a special method. In the process of transformation information should gain the form of signs, or express in it with the help of other knowledge, which are kept in memory. It should get sense and meaning. Thus, knowledge – is always information, but not all information is knowledge. In transformation of information into knowledge take part many patterns, which regulate brain's activity and different psychic processes, and also different rules, which include knowledge to the system of social connections, into a cultural context of some special epoch. Due to this knowledge becomes acquisition of society, and not separate individuals [52; 88].

With the development of computer technologies and electronic systems of communication the ways of knowledge fixation, as information banks, expert systems, etc. gain bigger and bigger importance. The special form of knowledge being – personal knowledge: gaining the real knowledge, a person transforms its characteristics into his own subjective abilities, professional competence, creative power of thinking. The highest form of knowledge organization – is the theory or system of theories, which join into scientific disciplines. The processes of knowledge development are characterized by motion from ignorance to knowledge, crossing from pre-scientific to scientific knowledge, by change of scientific theories [273; 199].

But we have no possibility to have a discussion here concerning in what form sociality on macro-level stands out: in the form of knowledge, including scientific, or in the form of information, but we are sure, that exactly scientific knowledge, which is the resource of modern society development, is it and its form, which presents social world on macro-level.

It is important to make here two remarks: firstly, from the genetic side, social world represents itself on this level due to a person's thought, and scientific thought is only its species; secondly, the connection of social world existence on macro-level in the form of scientific information is, in our opinion, quite a perspective step, as we may then may operate with such notions as "informational relations", "informational activity", "informational infrastructure", "informational development", "informational safety" etc.

Social world essence represents itself on macro-level as aim-rational and irrational person's activity. That's why it is not accidentally, that activity principle found such a wide implementation in practical social life and theory of cognition. Place and role of activity notion in the study of social life essence is defined first of all by the fact, that it belongs to universal, and the most limited abstractions. Such abstractions embody some "pass through sense": they give content expression together with the most

elementary act of being, and its deepest basics, penetration into which makes social world essence integrity understood by brain.

They, such abstractions, combine empiric possibility with theoretic depth and methodological constructiveness. This is how their unique role in cognition development is explained: being extremely weak in number, they as if consolidate thought space of the corresponding epoch, give this space vector of motion and to a great extent define the type and character of thinking subjects, which are generated by the epoch.

Reflecting the content of social world notion on macro-level, the notion "activity" generates such a delicate characteristic, as poly-functionality, due to which it becomes universal. Exactly due to this property activity is a measure mean of essence explanation, morphology and functionality of any social systems. In our case activity has at least seven functions.

Activity as an explaining principle – is a notion with methodologically-philosophic content, which expresses the universal social world basis.

Activity as a subject of objective scientific analysis, is the one, which is divided, reflected in theoretic picture of some scientific paradigm, namely – society and its constituents.

Activity as a substantial basis of a person's generic life, which conditions the morphology of functional social systems, and exactly – a poly-system, that is society.

Activity as a subject of governing – is the one, which belongs to organization in the system of society functioning or development on the basis of combination of fixed principles.

Activity as a subject of designing, is the one, which defines means and conditions of optimal realization of some (as a rule new) types of activity in society.

Social activity as a value, is the one, which is namely the analysis of the place, which it comprises in different systems of cultures.

Social activity as a subject of theoretic generalization and imitation is the one in the form of search and reconstruction of

advanced foreign experience of social development on new stages of civilization development.

Such a wide excursion into activity nature of social world was necessary to perform from the reason, that creation and reconstruction of any its elements is a combination of its content. This concerns such difficult processes, as formation of civil society, state-formation, formation of social world self-regulated system and others.

Social world content on macro-level is an activity or its products' exchange on the basis of subject-reconstructing activity of people, directed to satisfaction of its needs. The origins of this thesis may be found even in German classic philosophy, where the ideas of activity as divided reality in a special way [310; 292].

Besides, activity is "a specific human form of active attitude to surrounding world, the content of which is an appropriate change and reconstruction of this world on the basis of mastering and development of some culture forms" [79; 180]. This definition is for us of special importance. Firstly, it underlines the moment of phenomenon existence on macro-level and its direct connection with a person's consciousness, and secondly, raises this specific reality above real culture forms, that is above society content.

The basic form of activity is labor, which is characterized by special forms of this social organization, as well as by direct orientation to getting socially important result. The general activity structure includes aim, method, subject, activity, result. An appropriate character of activity leads to the fact, that consciousness is one of her basic conditions and reasons, which plays in reality a dual role: on one hand it appears as an inner component, a way of activity course control; on the other hand – a sphere of consciousness appears as an outer component concerning reality, as a source of image formation about its aims, senses, evaluations.

From a personal point of view activity is integrity of internalization (mastering by a person combination of conditions of life and activity conditions and formation of personal characteristics

and abilities on this basis) and exteriorization (implementation of abilities and intentions of a person in results of their activity).

The example of activity realization is civil society formation, which is based on activity exchange between structure elements of civil society, personality and state. Besides, a person's activity is divided into subspecies. H. Hegel writes in *Philosophy of Law* that in civil society labor is divided according to its nature into different branches. A member of civil society is by his special ability a member of the corporation, the general aim of which is completely concrete and doesn't cross the measures of which is fixed in intention, in own business and interest [63; 275].

The form of social world being on macro-level is completely real, that is appears directly and develops itself as a set of concrete historic events. The approval of this thesis we may find in Hegel's works (*Aesthetics*). He writes that reality, gained by idea as natural life, is reality to what, which appears. A phenomenon is nothing but reality existence, which doesn't own the being directly in itself, but put in its existence in a negative way. But the process of objection of directly out existing members, as activity of idealization includes not only negative relation, in this objection it is also what asserts itself as for-itself-being [62; 131].

And the task of social philosophy is to find social world "in outer existence" on macro-level and not only to find, but to show its "activity" in this world, that is to follow the transformation of real being, which exists in a specific form and changes under the influence of spontaneous self-development process of the basic substance of the Universe.

The subject of social process on this level is a people, while on a higher stage of social development – on state establishment as an organ of self-organization and self-regulation, – a nation, which at first develops some certain system of material and spiritual production, and for the protection of its existence creates its own national state. Unfortunately, there is no generally defined and concrete definition of the term "nation" [179; 396]. "The reason of

this – is function diversity, connected with this phenomenon, all ration and legitimate almost all manifestations of a person's social being" [118; 12] – as absolutely reasonably state Ukrainian scientists.

Nation, for example, in I. Franko's definition – is "... social culture organism, able to independent cultural and political life" [281; 404]. He puts intellectuals a task "... to create a Ukrainian nation from a great ethnic mass of Ukrainian people", that is a nation of a new type, able to resist assimilation processes and at the same time, ready to mastering "... as much as possible and as soon as possible general human culture gains" [281; 404]. It may perform this task, implementing national ideology into a mass of people, forming the feeling of national unity, national self-consciousness in order to "... learn to feel yourself Ukrainians" [281; 405].

The authors of modern monograph "Ukrainian political nation: genesis, state, perspectives" define nation as "a consequence of different sub-ethnic groups consolidation, which live on some special territory, around some special ethnos, as a rule, the most numerous, the consequence of understanding of their distinctiveness, political, economic and sometimes military constituting in the context of social interconnections with other nations, constituting of its peculiarities in the universal. From this point of view, nation – is socially civilized creation, together with genus, tribe, nation, which has economic, political, historic, social and other aspects of functioning, which in peculiarity of its connection create unique method of its being" [118; 23].

"Nation – is a form of people unity, which appears historically as a result of market relations development in society" – claim V. Andrushchenko, L. Huberskiy, M. Myhalchenko [3; 44].

At the same time for realization of the aim of the research it is more appropriate to use, in our opinion, the definition of nation, which is given by O. Antonuyk, who claims: "Nation – is a certain stage of socio-civilized maturity of ethnos, on which it appears on the arena of political life with distinctly defined own purposes and intentions with the aim of their realization in political practice" [138; 201].

We'll add, that we agree with M. Stepyko, who claims, that uploads to a nation demands from a personality "some personal effort and conscious choice", "to a national culture people upload mostly individually, and sometimes in opposition to their own ethnic origin" [118; 18] and further "unity of people... transforms into a nation only in some conditions, the most important of which is freedom of choice presence and self-determination; presence of democracy as a form of self-government" [118; 23].

Self-consciousness of people services the development of social world on macro-level, which becomes more developed on the stage of the existence of formed, that is mature political nation. "National consciousness, having appeared, becomes an important condition of nation existence and development; represents itself not only as an objective connection, but also as, based on self-consciousness, which contains consciousness of ethnic unity, adherence to national language, territory, culture, defined treatment to other nations, feeling of national dignity" [118; 24]. That is why, in modern literature, there was established a thought, that nation is able to perform state-creational processes only by gaining some special level of self-consciousness, which is defined as "person's self-separation from the objective world, understanding and evaluation of his world treatment, himself as a personality, his acts, actions, thoughts, feelings, wishes and interests" [272; 500-501].

Self-consciousness is viewed as complete self-awareness, person's evaluation of him/herself as a subject of practical and cognitive activity, as a personality (that is its moral state and interests, values, ideals and motives of behavior). Self-consciousness is characteristic not only to an individual, but also to society, class, social group, nation, when they rise to their status understanding in the system of social relations, their common interests and ideals. In self-consciousness a person singles her/himself out of all surrounding world, admits his/her place in the course of natural and social events. Self-consciousness is closely connected with reflection, where it appears on the level of theoretical thinking. Other people

manifest themselves as measure and starting point of person's treatment to him/herself, self-consciousness has social character [225].

It is important to claim, that self-consciousness is closely connected with national idea, which necessarily precedes the development of any nation self-consciousness.

Ideology, for example, state-creation brings to life an intellectual energy, which feeds the nation and provides its self-motion on macro-level, when on micro-level ethnos moves, according to our hypothesis, due to psychic energy. This is higher than the psychic type of person's energy, which uses not biological, but the energy of mind. We state, that person's mind is specific: firstly, it is able to generate senses, secondly, it is able to single out senses from the continuum of Semantic Universe. The final means, that intellectual energy has endless source – Semantic Universe. At the same time intellectual energy is not a synonym to spiritual energy, as it has its carrier – people's unities, and the spiritual is fed from the side of semantic vacuum. Let's recollect, that on micro-level we spoke about person's individual's intellect. It is clear, that on macro level we should speak about collective intellect or intellect of a people or a nation.

Numerous and momentary entrance into the sphere of physical, as well as semantic vacuum becomes available for a person, due to his owning of qualitative nodosity, different types of energy. Judging by his fundamental needs, with the help of energetic fluctuations (influence) it alternately gives to photon and semantic vacuum (possible of two both at the same time) enough for photon or parts of semantic vacuum generation amount of energy, which for now has no name. Vacuum state of universum becomes available for observation, which was impossible to observe earlier. And only then, due to further subjectification (transformation), in biological organism universum gets entrance into external surrounding. It takes place due to special process of inner world objectification of personality.

Common power of culture created by people, first of all material-technical, claims V. Vernadskiy, gives “geological power” to energetics of people’s culture. An attempt to “return a person into nature” by means of “escaping from techniques” of urbanized society is hopeless. Because a person cannot communicate with nature directly, he/she contacts with it due to created “second nature”, world of culture, cultural artifacts. Even appearing in extreme conditions face-to-face with “wild nature” (let’s recollect Robinson Crusoe), a person reconstructs usual for him/her cultural surrounding, that is mediates with its means its presence in it. A notion “anthropic principle” – is “Universe is such, that we perceive it, because a human being exists” – gained methodological meaning in modern science.

Another thing is, that unmeasured and reckless anthropocentrism, revolutionary cult of “arrogant Mind” (Hayek) really threatens not only to nature, but to a person as well. That’s why people’s treatment to surrounding world (natural and social) should be built from the positions of real – that is moral-responsible humanism.

The organ of generating and support functioning and social world development on this level – is a collective mind, or social intellect, based on minds of separate people. In scientific literature desire of researchers to explain the necessity of morphological organ, which would make operational government of social organism inner life by means of theoretical analysis is also distinctly followed. It is called differently by the authors: “social mind”, “ruling mind”, “collective centers of consciousness”, “generally social mind”, “general collected mind”, “single social mind”, “global mind of humanity”, “associated mind”, “social intellect”, “society’s reflection” etc. it is clear, that given notion are not synonyms, and to divide them – is a task of a special research, and for now researchers operate them as something understandable and intuitively conscious.

The frequency of usage, for example, notion “collective mind”

increases exponentially, but only lately appeared attempts to give its definition. So, for example, Sank-Petersburg's researchers write: "from our point of view, under collective mind we should understand the ability of social system to adequate reflection of situation, as in logically-scientific, so as in morally-evaluative form" [224; 152]. Contently collective mind of social organisms manifests itself in the form of "some field of ideas, which has vector, selective character" [224; 152].

We believe in the fact, that social intellect is such an organ. And for us it is principally important, that mind is not an attribute to individual biological person's mind, and is reflection of social world functioning in a person's head, single realization of generally social mind [30].

Modification of social world semantic constituent on macro-level was called "the spirit of epoch". So, on macro-level, opposite to micro-level reigns not "the spirit of a people", but "a spirit of epoch". It is clear, that there is difference between these two notions, as "the spirit of epoch" – is something more stable and general than "the spirit of a people", which may greatly outpace the epoch or to be, vice versa, conservative and brake social world self-development. "The spirit of epoch", – writes A. Andrushchenko, – is a complicated notion and is far not so unambiguous. In different philosophic systems it is characterized differently. Together with that, from famous "Shades of cave" – of great Plato, through "absolute idea" of not less great Hegel and "Point of Omega" of not less famous T. de Chardin – something common is noticed, which can be viewed as constructive beginning of personality culture-creating [4]. Let's speak on this topic in greater details.

The main content of "the spirit of epoch" is formed first of all as philosophic generalization, explanation and evaluation of sense, causal connections and tendencies of person's being explanation in the world, which develops itself in the given forms of culture. This – is the first constituent. The second constituent is comparison of definite sense with the experience of history, that is with person's

being sense in the world in general – as generalized vision of “social mystery” (S. Frank) as such. The third constituent is the prognosis of personal development perspective, its source and incentive factors.

“The spirit of epoch”, thus, is nothing else, but philosophic generalization of the most great scientific and cultural acquisition, as a result of which humanity performs its sociality, designing future, prepares young generation to life in it” [4].

With the break of “Berlin wall” and break of “the final Empire”, especially after “colored” shakes of a number of social systems, including “orange revolution” in Ukraine, this spirit gradually establishes itself as semantic basis of new form of human life, which gathers momentum in XXI century and is connected by us with informational civilization, high humanity and spirituality.

Semantic basis for further social world self-development on macro-level is scientific information, which is kept in informational banks and is supplied to users by informational nets. On this level, when comparing to micro-level, informational systems, banks of scientific knowledge, libraries, are close to mentality, which keeps natural memory of ethnos, and informatization of society is close to mentality functioning.

Here we may agree with the thought of O. Sosnin about the fact, that “information” is much better realized as a strategic resource for development of natural, biological and social systems [243]. This notion, “informational resource”, as well as the notion “information”, is perceived by us mostly on intuitive level, they are considered to be equal even in official documents, as complex of data, fixed on material carriers, as if knowledge. At the same time informational resources, for example, of state – are complex of library, and in general understanding funds of intellectual labor reserves of humanity. Besides, it is important to understand, that informational resource – is information, created or found, registered in an appropriate way, evaluated, has defined laws of degradation and renewal, gain special characteristics, which are its essence and make it an informational product, on one hand and a subject of

consumption on the other.

At the same time O. Sosnin implements the term “content informational resource” (“content informational resources”) into scientific circle – (CIR) as the key notion instead of general notion “informational resource” (IR), as the final is too wide and has comprehensive character, which in many occasions leads to important conflicts. The notion CIR was always separated into any informational models – from legislative to everyday level – and transferred the understanding of information (data) from distinctly defined positions and vectors of activity” [243; 23].

Content informational resource in his monograph is understood as systematized collection (complex) of synthesized documented or publicly announced information according to its functional aim about the results of native and foreign researches and works and about independent sphere of life and activity of a person, society, state and surrounding as a resource of life (functioning) development of biological, engineering-technical and social systems.

In a simplified form the formation of CIR – are the processes of collecting, gathering, development and preparing to usage not of any information, but only the part, which has distinct functionary aim for modern economic, scientifically-technological, socio-cultural development and progress and providing of stable functioning of national security structures and systems [243; 23].

Informatization of social life on the basis of modern computer technologies – is a form of semantic constituent existence on macro-level. The unquestionable fact of amplification formation of continental, intercontinental and planetary form of people’s life organization is creation of the seventh continent – “Internet”, European and other specialized informational systems (GIL, EII, NII, B-ISDN, ATM, SDN, TEL< BSFOOS), television (WRON), telex-telegraph and cellular telephone networks (DEST, SDMA), European currency unit – “euro”, and also specific flows “e-money” and many others [25; 12].

To possible direct negative consequences of informatization

belong: general complete control over personality; “informational totalitarianism”; “informational expansion” and “informational imperialism”; “informational censorship”. Indirect negative consequences of informatization we may call: structural changes in society; increase of demands to intellectual and educational level of society members; depersonalization of knowledge; redistribution of intellectual functions between a person and “a machine”; domination of algebraic, logic thinking; acceleration of social processes due to increase of feedback effectiveness. We should say, that informatization as it is doesn't solve social problems and doesn't define social orientation of transformations, it only creates conditions for fastening of informational exchange processes, strengthens informational connections in society, including reverse.

Though researchers separate negative consequences of informatization, we should claim, that its main aim is provision of appropriate level of citizens' knowledge, which is defined by completeness, accuracy, reliability and timeliness of information receiving, necessary for a person for performing socially important activities, in turn, demands to the level of people's knowledge arising out of aims of country's socio-economic development. And also: information for all forms of socially important activity of a person, including search, gathering, keeping, collecting, processing and giving information in the form, comfortable for implementation in the course of practical activity of people, and the basis for informational providing are fund (bank, data base) of informational resources in an appropriate form of presentation and complex of methods and means of organisation, maintenance and usage of this fund, that means known to specialists in information processing in automated systems of production system of information arrays; information provision of active rest and entertainment of people, which would ensure possibilities to distant access with the help of modern informational technologies to a world's culture treasure trove and creation of entertainment industry and its usage; formation and development of informational needs of people

requires creation of such economic and social conditions, under which in the process of its activity appears personal need and interest to increase the level of knowledge, otherwise information loses its sense; formation and maintenance of conditions – political, socially-economic, scientific, legal, organizational and organizationally-technical, which would provide realization of informatization, processes of controlling its course and management of informatization.

Noosociogenesis is the basis of the form-formation and reproduction process of social world on macro-level, as evolution of society is based on gathering and usage of scientific knowledge.

Exactly on the basis of noosociogenesis establishment of the third basis of humanity unity – informational unity – (together with economic and ecologic) takes place. Modern technologies of processing, systematization, keeping and transferring of information are so quick, that amount of information, which a modern person can operate, became almost unlimited. Besides, modern informational technologies become more available for every person. According to the prognosis of the researchers, up to the middle of the 21st century in informational dimension almost all corners of the world will become available for a person. It will be possible in several minutes to get and give necessary information in any possible format of its organisation (textual, graphic, audio and others). Many specialists in studying the problems of society informatization claim, that we are participants and witnesses of the formation of new sphere of people's unity – informational.

Economic, ecological, informational entity of human civilization is alternative in its consequences and nature. Global informatization will objectively carry the evil and the good simultaneously.

The product of social world self-development on macro-level is society. In the history of social thought there several approaches to understanding of society, as “medium world”, “mezocosm” (from Greek mesos – medium, and kosmos – Universe), placed between microcosm on the one hand and macrocosm from the other hand.

Besides understanding of society, as a social world phenomenon, in narrow or deep meaning of the word changes nothing. In a narrow sense society is viewed as a system of interconnection between people, including human's complex as a subject of action and human activity. After H. Zimmel, society "exists there, where many individuals interact". The smallest or the simplest society, in his opinion, should consist of two people [191; 37-38]. Besides, we will remind, that "any interaction of people is performed as an exchange of their individual activities" [182; 118]. Here, as K. Marx writes in Economic and Philosophical Manuscripts of 1844 that activity is usage of its fruits, as in its content, so as in the mean of existence, have common character: social activity and social usage" [153; 118].

Spiritual unity of society manifests itself in inner connection of separate individual consciousnesses of society members. Unity of society manifests itself not in presence of special "social" consciousness subject, but in association to one another, in interconnection of individual consciousnesses, which mutually create real unity [277; 47].

In a wide sense society manifests itself as a system of social existence, which includes complex of a human as a subject of action, human activity and conditions of subject existence and his activity, which are included as a result of human's labor, in the sphere of social life. Out of wide approach to society, as social phenomenon, it is difficult to observe and understand its integrity, conditionality of development as a whole system, and its constituents, to see society in general system of life, which develops. We meet scientific definition of society in its wide sense in the book of K. Marx and F. Engels "German ideology" (we speak about the essence of the problem, because founders of Marxism did not differentiate society in narrow and wide senses terminologically). Having differentiated and opened peculiarities of any human existence, K. Marx and F. Engels showed society as a certain type of human's activity, "their certain way of life" in its integrity and development. They paid attention to

close connection of human's activity in the frame of society with "reconstructing of physical existence of individuals", with material conditions of their production, with "growth of population". They considered necessary pay attention to "natural basics and their changes, by which they, due to human's activity, are influenced in the course of history" when viewing society [see: 151; 19].

In literature the question about society definition in its wide sense didn't get deep enough illustration. But, if imagine society as a difficult, pulsating system of various connections and relations of people, which continuously develops, as a real complex of social relations, so, in this case, all the complex of things, created by people, organizational forms, all the variety of motions, processes, characteristic to these things, turns out to be nothing but embodiment of social relations, moments of these relations, its chains, fragments. We will return to it, when viewing the form of society existence.

Society is more than entity in the sense of uniformity of life, it is entity and integrity in the sense of joining, communion of life, its orderliness as the single, concrete whole. On the other side, this final unity, which creates the essence of society, is not only unity of the homogeneous, but also unity of the inhomogeneous in people and their life [276; 44].

There exist other definitions of society: subjective, which views society as special amateur group of people; active, which offers idea about the fact, that society should be considered not the group itself, but the process of collective being of people; organizational, which views society as an institutional system of stable connections between interactive people and social groups. Sorokin (Man. Civilization. Society) says that under social phenomenon we understand relations, which appear from interaction of human's groups and communications [242; 32].

In sociological sense society means first of all complex of people, which are in the process of communication, and further – are complex of interactive highest organisms [242; 28-29]. How principle

the final addition is, that is presence, after P. Sorokin, “of interactive highest organisms”, we’ll find out further, when we’ll analyze the morphology of above mentioned phenomena.

But in practice society manifested itself very powerfully. And did it not only by means of influencing the life of people, but also be means of transformation of their own substrate. In historic dimension it passed the way from agrarian to industrial and post-industrial, and now very quickly gains characteristics of informational society. Even a set of theories of informational society appeared, which in details was viewed by F. Webster [266]. Young people, which were born in the 21st century, have principally new conditions for life, than their still young parents.

So, for the vast majority of positive sociologists society is nothing but generalized name for complex and interaction of a great number of separate people. Otherwise, the notion of society allows not only presence of several units, but demands, that these units interacted with each other, were interconnection between people, system of social relations, interplay of the individual and the social.

The process of society forming is showed by K. Marx. He asks, what is society, despite of its any form? Product of people’s interaction. Whether people are free in their choice of this or that social form. No. Take certain stage of development of productive powers of people, and you’ll have certain form of commerce and consumption. Take certain stage of production development, commerce and consumption, and you’ll have certain social order, certain family or class organization – certain civil society. Take certain civil society and you’ll have certain political order, which is only an official expression of civil society [152; 387-388]. Any commentary here will be extra.

Let’s move to ontological characteristics of a product on macro-level, which is according to our working hypothesis consists of ehrehors. When deepening our idea about society as material of semantic origin, worked out by people on macro-level, we should admit legitimacy of existence of the so called ehrehor, which is

recognized as a constituent of energy-informational creation, which appears and is maintained by thoughts, images, actions of a group of like-minded people.

The simplest example of an ehrehor is – social thought. Its power is defined not only by how people or masses of people are sure, that information, put into ehrehor, is true, but also by the number of people, who think so. Correspondently, the stronger ehrehor is, the more powerful is its influence [see 305].

So, in ehrehor we have a moment of synthesizing of physical and spiritual or phenomenal and noumenal worlds into a specific material, from which social world appears. The final, as it is understandable from the given philosophic literature, is ether branch of being of the basic substance.

In semantic clue the given product, as G. Hegel claims, is “always disappearing and manifesting itself phenomenon, light ether body, which disappears as soon as it is created; not subjective intelligence, not its aktsydence, but mind itself as real, but the way, that this very reality is ideal and endless and directly in its being also its opposition, namely no-being; thus, ether body, which presents utmost terms, is real as a notion; but to keep the essence of the body, its perfection should be directly neutralized and obviously appearance of this connection in it with one another, appearance and dying. Such average term absolutely intelligent, is subjective, exists in individuals of intellectuals, but in its body generally objective, and the subjective being (for) immediacy of nature of this essence is given directly as objectivity. This idealized medium term is language, tool of mind, baby of an intelligent creature” [63; 291].

Purposefully the studying of ehrehor is performed only by esoteric philosophy, which understands it as society’s consciousness in opposition to single consciousnesses of people. Ehrehor is complex of noumenal and phenomenal, disclosure of the system of ideas in certain conditions of phenomenal world, that is the world of outer manifestations. Such, for example, V. Shmakov writes, that “complex of consciousnesses of a group members is something

actual, in esoteric tradition it is called ehrehor. So ehrehor is organic complex of actual consciousnesses of all members of a group" [300; 261]. Besides, he considers consciousness of a family to be the simplest ehrehor [see 300; 274]. Close to it he singles out economic, political and its other types [see 64; 125; 257; 277; 283-285; 300; 207].

The given product manifests itself as a specific power field, which is sometimes described in literature as a functioning element of culture or a specific creation of ether type. Such "whole" is characterized by K. Marx also as "special ether, which defines the weight of everything, which is represented in it" [140; 733]. This "whole" is "beginning" also after V. Lenin [see 128; 318].

Given above arguments persuade us step by step, that we defined the nature of the second nature as corpuscular-wave field correctly, which is produced by clever living substance.

Ehrehor in this case is a source of Absolute knowledge existence and collecting, which are characteristic to Space, and to which we also have direct relation. Ehrehor exists in the form of Semantic Universe.

Besides, it is widely known, that society – is a single system, in the process of functioning and development of which from the reason to the consequence not only substance, energy and information are transferred, but also, as K. Marx said "crystals of common substance", "clots, free from differences, human labor", embodied in the products of labor, and due to it certain non-substances are recreated, but still material social relations [see 151; 25]. In modern literature, dedicated to society, researchers single out several types of ehrehor: economic, political, religious, etc.

It is important to pay attention to the definition of society and its elements and structure, as there is no clarity. Viewing society, we always face its definitions as a system. So society – is a relatively stable system of social connections and relations between people on the basis of common activity, which appeared in the process of historical development, is directed to reconstruction of material conditions of existence and satisfaction of needs [245; 463]. After

Y. Markaryan, society is a system of economic, political, legal relations.

In western sociology some scientists, using the method of structural-functional analysis, view society as a system of individual actions, which are integrated by generally admitted examples of behavior, the character of which is determined by some certain philosophic and social “ideologies”.

The structure of social systems may be analyzed, for example, after T. Parsons, using four types of independent variables: values, norms, collectives and roles. H. Plehanov singles out such elements of social structure: state of productive forces, psychic of social person, different ideologies [202; 179-180]. After M. Udaltsova, “elements of social system are people and relation, which appear between them and system-creational factors are aim, governing and interaction” [262;10]. V. Hramova wrote, that “social organism is a structural entity of social relations (economic, social, political, cultural, family-marriage), which join its elements (real active people) into organic whole” [289; 196].

There are other thoughts concerning elements of society, for example, productive forces, workers, activity, relations, values, etc. We claim, that categories relations, activity, interaction, behavior, – reflect one and the same phenomenon, but from different sides of cognitive analysis.

The form of society being, as a product of the second stage of social world self-development – is sphere. The idea of sphere system of society started its development yet in the works of Marxism classics. Marx suggested the idea of four-sphere-structure of society in rudimentary form, namely: material sphere, sphere of “production of social relations”, sphere of “spiritual production” and sphere of “human production”.

V. Lenin, analyzing the structure of socially-economic formation, agreed, that it, except economic, politically-legal, ideological relations has also social relations [128; 138-139].

Later this idea got further development in works of V. Barulin,

O. Yatsenko, V. Mezhuyev, O. Azykovich, V. Tolstyh, M. Borshchevskiy, V. Andrushchenko, M. Myhalchenko, and others. It gained its extreme form in works of L. Semashko, who implemented sphere structure of society into scientific circle, which consists of : material, organizational, spiritual, and humanitarian spheres [26; 41].

Organizational construction of society spheres has, in our opinion, the form of concentrated circles, which join each other. But in order to define elements and structure of society, we should use a special method, namely: “division. For that, only certain immanent principle would be needed, that means we had to start from the general and notion” [58; 265].

We agree with the idea of V. Bekh about presence of four main spheres in society structure of a country, and namely: economic, social in a narrow sense, political and ideological [see 25]. Besides, we like the idea of organisms’ existence of social world on macro-level. We consider, that permutations in order of spheres simply cannot exist, as there exists powerful genetic connection between society spheres. Interdependence between them was analyzed by K. Marx and F. Engels. Economic and social spheres create a so called basis, and political and ideological ones create superstructure of society.

Thus, we gradually filled the elements of the chosen scheme of social world analysis on macro-level and ensured ourselves in a set of facts, which approve our basic hypothesis about the fact, that social world has on macro-level “its personal face” and doesn’t repeat micro-level. The fact, that there is principal divergence of society and a group of people characteristics show:

Firstly, we divided the processes of micro-level and macro-level according to all philosophic characteristics, at first, such as essence, content, form of social phase universum self-motion self-development, and also compared society, as a product of micro-level, and a group of people (society), as a product of macro-level and they had differences.

Secondly, we ensured ourselves, that presence of numerous and different types of society is nothing else, but reflection of social substance lift from material horizon (agrarian society – industrial society) to spiritual horizon (informational society), and motion in horizontal plane shows that conditions of its existence influence the content of society and depending on that societies modify themselves not lifting in axial dimension.

Thirdly, our analysis proves, that on macro-level social world gains organizational form, as it is a product of self-development of clever living substance and that's why deal with functional systems, which should be viewed as living systems of field or energy-informational origin.

Fourthly, we defined a set of the general and differences between elements of these two levels in characteristics of subjects and elements of process of social product generating or social process constituents.

2.3. Noosphere as a product of the social world existence at the megalevel

The aim of this subdivision is filling our chosen methodological scheme by the semantic material that is inherent to the existence of the social world on the macrolevel. Let's notice that its existence in this aspect is almost not noticed by researchers and that is why it is not analysed. However in literature we can watch a number of ideas about the existence of social aspects at this level which can give positive results in our research.

The working hypothesis here is an idea that social world self-development, in case if it went across from micro into a macrolevel, it necessarily must last on the macrolevel. So coming from the present literature, we will give it an attempt to find out and give corresponding processes and products in order to take the research process of this problem to the logical end.

Although in philosophical-sociological literature, for example, there exists a widespread point of view which denies the presence of any stages in the development of the universe. The basic argumentation here consists in the fact that “a man, society is the higher (the highest) stage of the matter development” (V. Orlov) “apt at the endless development, keeping indoors for the limits” (A. Lastochkin). At the same time A. Ursul, for example, writes that “on the certain stage there can appear a new form on the basis of the social one which can be conditionally named as “above public” or “post social” [264, 205]. On the previous stages of research we educated that the form of the social world display at the macrolevel was archetype and at the macrolevel it was knowledge. If to agree with it, then there is a sense to connect keeping the social world in the shape of Plato senses and ideas, as senses or ideas of Plato at the megalevel.

This statement is based on the fact that a man is able, on the one hand to product senses, and on the other one to master senses which are accumulated for the past period of development of human association, or by the intuitional way to read them from the continuum of Semantic Universe. It means that we can agree with the fact that the social world has some continuation at the megalevel exactly in the shape of the specific semantic field that, in Plato’s opinion, exists autonomically.

Contrasting strokes on the linen which represents the third level of the universe self-propulsion in the XX age, inflicted K. Popper. The basic sense in his constructions is the clear differentiation of three Worlds: the World I – the world of physical objects; The World II – is the world of subjective experience; The World III – is a result of mental activity. This last World, as K. Popper says, can exist not even being materially incarnate. At the same time and Habermas considers that people live and are revolved in three different worlds, though these different worlds are constantly intersected in everyday life. Firstly, it is the objective world, in which business relationships dominate, secondly, the social world with its norms and estimations

and, finally, subjective world, e.i. our feelings, hopes etc.

K. Popper's inhabitants of the third (linguistic) world are also the products of logic. On this occasion he considers that the habitants of the third world are foremost the theoretical systems, his other important habitants are problems and problem situations. However his most essential habitants are critical judgements and that which can be called by the state of discussions or state of critical spores; certainly here belong the content of magazines, books and libraries.

For the realization of research primary objective a very important thing is the admission of relatively independent existence of senses, as transmitters of semantic reality, that is why there is a necessity to consider this moment from the point of view of the fact of how he is reflected in a philosophical inheritance to prove the validity of the social world existence at the megalevel. The notion of meaning in the human sciences thoroughly was examined in D. Leontyeva's "Psychology of Meaning: Nature, Dynamics and Notional Reality" [131].

Let's remember that, historically, the initial problematic context in which the notion of the sense appeared as the academic one was the study of text realizing and the first theoretical paradigm was hermeneutics that appeared as a study about mysterious sense of the Holy Script explanation and became gradually the study about the inmost sense in a wider context, at the beginning of the XX century merged into the philosophical thought in the works of such representatives as V. Dilthey, K.-H. Hadamer etc.

Further development this problem found, as we know, at the end of the XIX century – first half of the twentieth century. In the sciences about the language – linguistics, semiotics and logical semantics. For example, G. Frege in his classical work "The Meaning and Denotation" writes that the denotation or meaning of the text (mark), in our case it is an idea, a symbol or image is the objective reality that determines, or judgments about which the text shows (sign, symbol, image, idea – Y.B.), meaning is a way of setting referents, the relationship between the referents and the sign or,

using the modern language, “information that bears its mark referents” [131, 10].

The second problematic historical context in which the notion of meaning became the part of the humanities, became the problematic phenomenological analysis of consciousness, represented by the works of the founder of phenomenological paradigm E. Husserl, his disciples and followers: G. Shpet, M. Heidegger, K. Jaspers, Zh.-P. Sartre and M. Merleau-Ponty. To realize the goal of our research very essential is E. Husserl about the fact that the meaning is, according to the author, the main component of consciousness textile [131, 13].

The concept of the inner intimate sense or entelechy is the original development of G. E. Shpet and Husserl’s ideas. According to G. Shpet’s statement, the objective sense, it is “rooted in genesis”, it is a special sphere of existence, a special subject. That way meaning that possessed a man on the outside causes the energy-information side of the social entities such as companies or firms, comprises its energy potential.

The following detailed philosophical conceptualization of the meaning in the existential-phenomenological tradition we find in the F-P. Sartre, who felt a significant effect of E. Husserl and M. Heidegger. This author argues that the chain that unites mind and world is the perception that learns as an external entity, which fits into meaning.

Meaning is given by F-P. Sartre both: cases and external objects, it is elected consciousness. There is a systematic subjectivity of external reality. Social system in this case, as the world humanised nature, is a repository of meanings.

Finally, one more detailed philosophical concept of meaning we can find in the works of another representative of French existentialism M. Merleau-Ponty “The Structure of Behavior” and “Phenomenology of Perception”. For us it is a fundamental conclusion that the meaning is the main organizing principle of living systems behaviour. “The unit of physical systems is the

connection, the unit of living organisms is the significance (*italics is ours*– Y.B.). The coordination on the basis of the laws inherent to physical thinking, does not exhaust the life phenomena, leaving the residue that obeys to a different kind of coordination i.e. the coordination on the basis of meaning” [131, 18].

There is another aspect of the existential view on the meaning, which for us has the crucial meaning. It concerns the fact that “a man is a man just because he is capable, according to American scholar G. Tiliha, to understand and shape your world and yourself in accordance with the meanings and values”. It is an interesting observation for us, which indicates that the behaviour of people can be determined from the side of by micro-level by values, but from the megalevel by meanings.

Finally, the fourth context of the sense use in the humanities, which has the essential meaning for the realization of the leading research ideas, is that it is experienced by people sending their production activities and significant impact on other non-verbal manifestations. Authors who laid the foundations of this understanding of meaning that is essential for life companies should be called in the first place, W. Dilthey, E. Spranger, and M. Weber, whose works preceded the study of K. Jaspers, J-P. Sartre and M. Merleau-Ponty. At the same time under the “motive” Weber calls “some semantic unity that it seems for actors or observers a sufficient reason for a particular action”.

Thus, the principal result of the previous analysis is the conclusion that at the megalevel, really, there is a semantic reality as such that is an independent ontological existence as the knowledge archetype of micro and macro level. The bearer of spiritual reality is meaning. In this case the meaning is for us a logical and ontological status, and we include it, followed by V. Nalimov as the category of being [186, 303].

The essence of the social world at the megalevel manifests as energy and information exchange of meanings, as the flow of the emerging intellectual efforts of people, but extends far beyond the

planetary limits. The specific property of its shows that it also keeps the knowledge or meaning and has the potential for independent movement in space.

For us it is very important to clarify this duality of the potency of energy and sense and the presence of knowledge and ideas. It turns out that in modern literature there are hypotheses that can shed light on this duality. It is about the concept of information, recently offered by mathematician and philosopher M. Buhrin. His theory is based on two system principles. The first system will answer the question, what information and what the laws of its functioning, and the second one considers the means of measuring information.

For us it is crucial that, coming out of the first one, M. Buhrin made a very important conclusion, which refutes the traditional idea: information in its pure form does not exist. But this “nothing” appears and will be felt as “something” in action. This means that information is the result of a specific process that occurs in the second nature, as it is a functional value. Using M. Buhrin’s idea that knowledge is similar to the matter and information to energy we consider the meaning to be as an integrator and carrier of knowledge and energy.

And finally, the last comment on the use of M. Buhrin’s information theory to achieve the main goal of our study. It concerns the time, information processes, in which the information appears to us as a value. This means that the movement of the universe in a vertical plane (recall that it may be the spiritual development of man and of staff of the company, ethnic group, people or nation) is based primarily on changing the quantity and quality of information. In addition, it is logical to conclude that the spiritual life unfolds in a coordinate system “values – meaning” because it occurs in the space between micro and macro levels, that is located in the plane of our research interest.

To find the content on the social world self-unfolding at the megalevel, we need to find the original process, which would be similar to cultural genesis at the microlevel and exchange activities at

the macrolevel. This process, in our opinion is the exchange of meanings between the individual and the semantic field of space to which the rights of the segment is the noosphere planet. This process we call the trans-action. As just mentioned, one can directly read the information from the semantic field. Through meditation techniques, this process can be made, as you know, long and purposeful. In future it is possible that it will be invented more powerful and advanced technical systems for sustainable human connection to the information source space.

The existence of meaning extends beyond the planetary space. In the social world at the megalevel self-unfolding is integrated with the space form of the universe self-movement. It allegedly came out of it at the microlevel, gained an independent existence at the macrolevel, and now returns to the mainstream self-movement of the universe. This is not simply random deviations, and deviations from the target to perform a certain amount of space required that is causing meanings. In a general sense a person came from the outer space, has lived its independent life on the planet and back again in his bosom. So far it is natural that in the history of social thought there are several approaches to understanding society as a "middle world", "mesocosm", which is located between the microcosm, i.e., the structure of rights, on the one hand, and the macrocosm on the other. In a man it initially exists as the inclination for the Cosmos is attracted.

So, it's time to search for the subject of this social process at the megalevel that constantly keeps the senses and transports the space level. If we are talking about Space being at the megalevel social world, then the subject should find the one that lies outside of man and the collective creation, "above" it / them. But this subject is "over" in the spiritual sense. According to V. Nalimov such entity is hyperpeculiarity that occurs in the interpersonal communication between people (hypnosis, Tantryzm, psychoanalysis). From this point he writes, "we will consider interpersonal relationships as a process that leads to the formation hyperpeculiarity that is the

interpersonal structure that breaks away from the localization in a single body. In the simplest case the hyperpeculiarity is a two-dimensional distributional function. Here two separate existing individual, which were characterized by certain features of distribution, combined into one structure that was given probabilistic and now localized simultaneously in two bodies ... The formation of two-dimensional hyperpeculiarity weakens the power of personal semantic enclosure, and then the person is open to the free interaction with the original semantic space" [177, 198-199].

However, the subject sources to the social process at the megalevel should be sought, in our opinion, even in De Shan. It is easy to verify a higher state of unity, for which he calls, is known to us as "universals", "universal whole" [272, 153, 38, 68], there is something more than bringing people together within physical reality, signs of the hyperpeculiarity as we find in religion: the Trinity that is the basic myth of Christianity, ideas about Trinity, higher principles we find in Plato and Plotin, in Judaism, in Buddhism (Buddha, Darma, Sangha), the Greeks, Romans, Celts, Scandinavians.

Whatever it was, in social life we are confronted with the presence of the forces governing the behaviour of people at the top of megalevel. This may be associated in many people with faith in dimly perceived impersonal and formless force that owns surrounded by a person the world and explains his any actions. Eskimos call it hila, coinciding with the Ukrainian word "strength", North American Indians Iroquois – rent, Sioux – vakan (vakanda), Alhonkins – Mannita, Malays – kramat, Indo-Chinese tribes – deng, peoples of Oceania, Melanesians and Polynesians – mana [34 , 303]. The idea of an impersonal force that defines both the natural and social processes that lead people to success, or throw it into the abyss of failure, the religious scholars called it, as you know, animatyzm [38, 303].

Thus, we recognize the presence of the incorporeal subject of social origin, or intended to control human behavior from the side of

megalevel. Ascertaining this fact also means that social world self-unfolding at all levels is accompanied by activity of the subject. Another matter what the subject and what tools it does, but together they form a common mechanism of self-movement of the social world.

And here again there is a mysterious figure Builder or Observer. This could be Absolute, to which philosophers appeal all the time. In the doctrine of the field structure of the universe is called the seventh level, called "absolute nothingness". It is the source of all that lies at the lower levels. Absolute nothing is an organizing principle. Absolute nothing is about what we can not say anything specific, using our binary logic. For us, it acts as some superconscious, some organizing principle, which, as we understand, has endless creative abilities. Unfortunately, we have no analytical apparatus that at its base can answer questions about some specific properties of this absolute nothing. But it underlies the whole world and it is organized with yourself all the levels that lie below it, it just gives rise to a whole world. As it happens, we can not answer this question, but all logic and all our intuition, all that we know today, says that nothing is absolute principle of all principles. Since it appears everything we see around us.

It is logical to assume that this process serves the superconscious, which has a planetary master or supernew person or so-called Absolute Consciousness, which is inherent in the cosmos. It would be reasonable to consider sharing the point of view of V. Nalimov that consciousness is not localized only in the human brain as it works on all three levels of self-movement of the universe. Therefore it is understandable why he refuses to "build a model of brain activity as the brain, most of all, is only a receiver and transmitter processes that take place secretly in mind, apparently, is not localized in the brain" [176, 39]. Consciousness is probably not a subject, it is the process of cosmological origin.

At the megalevel social life is realized by the energy of the quantum vacuum. It is logical to draw attention to the spiritual

energy that we associate with semantic universe, or energy, in the sense laid down. In the “metaphysics” power Aristotle means action, the transition from possibility to reality, and entelechy end result of this transition. However, in most cases it does not make this distinction and uses the term “energy” and “entelechy” as synonyms. Thus, intelligence manifests itself in our world by entelechy.

At one time G. Hegel pointed out the dual nature of the spiritual when he writes in Science of Logics that knowledge (conscious – Y.V.) is now subjective mind and objective mind (the unconscious – Y.V.) now put the knowledge [58, 310]. F. G. Schelling even criticized Hegel for what he despised the unconscious, jumped through it and in fact described the theoretical spirit.

Body generation and support the functioning of the social world must be sought in processes noocosmosgenrsis, supported by our planet anthropogenesis which is to change biocenosis. A man is as a microcosm of the universe. What feels the man should feel the universe. Between them there is an immanent connection and because it is so, then this space as we know it can not be different. Here evolutionary ideas by K. Tsiolkovsky seem to be attractive who wrote that “any atom of matter feels under ambient atmosphere. Joining highly organized beings, their lives, he lives and feels pleasant and unpleasant, joining the inorganic world, as if he falls asleep, loss of consciousness, moving into oblivion” [293, 3-35]. The universe is the organizational form of co-existence of worlds.

In this sense we can speak of a point “Omega” Teilhard de Chardin, the expected “Big noosphere explosion” by V. Kaznachyeyev, “Absolute Spirit” by G. Hegel and other issues related, as now appears to display sub-system-spanning organization Cosmic Mind.

And not only this. As a result, the research work becomes clearer sense of social forms in self-unfolding universe. With reasonable living matter, the universe can affect the structure of the universe, optimizing the evolutionary changes that occur in it.

Here we are dealing with Upperlife. We are very close in order to confirm the opinion of V. Vernadsky that in different areas and at different levels of hierarchical organization of the universe, using different types of material and energy there exists very different forms of living matter, based on various field forms. In particular, something that we came out, means that there is a specific form of reasonable living matter with the electromagnetic field species. So, the brilliant idea confirmed by P. Sorokin in *Man. Civilization. Society* that the most complex form of civilization comes only from the developed mental life [242, 490].

On the existence of an objective “programmed” general physical laws of spatial and temporal local field in which the conditions for the emergence of thinking beings, as V. Skarbnikov points. In particular, he writes: “As a result of cosmic evolution there appear a living substance and reasonable living substance, it becomes possible to objectively specific occurrence, the most difficult forms of cosmic material flow in certain local areas within the spatial-temporal organization of the universe” [99, 33]. In June 2000, International Chamber of Registration information-intellectual novelty issued a patent for the opening of Academician V. Azhazhe that mankind in the universe is not alone. The patent was signed by academician A. Hariton.

This is not surprising, since, assuming that 1-2 percent of stars with roughly 400 billion that operate in our Galaxy, can give rise to life, it is 4 to 8 billion planets.

There is an interesting question about the existence of semantic modification factor on at the megalevel. Recall that at the micro level – it was a “spirit of the people” at the macro level – the “spirit of the era”. It is likely, it should go on the absolute spirit which is constantly present in the works that relate us to the classical philosophical thought. So far no accident Engels pointed out the spirit for greater consciousness. Those Engels in Ludwig Feyerbah and the End of the Classical German philosophy in formulating the basic question of philosophy makes the idea of a “relation of spirit to

nature ...” [307, 283.]. Lenin “nature of matter, physical, external world” contrasts “consciousness, spirit, mental, etc.” [129, 356].

The glossary of philosophical orientation, by such a force the spirit is determined which is the ideal power that rules the world and to which a person can be active or passive [82, 171]. The spirit of the modern dictionary has several meanings. We are inclined to define it as “ideal power that rules the world, to which a person may be actively or passively sacrament”.

Let’s remember that the conceptual and conceptual design of what became known in the next breath, took place in ancient philosophy. Over time a dominant position occupied by the concept of “negative” and “pn”. The concept of “negative”, which in a number of mental terms meant “mind”, “mindset”, “mental look” in Anaxagoras came to mean global understanding and organizing power of distinction. In the philosophy of Plato, Aristotle and Neoplatonism in spirit as world ruling force “negative” is placed in the multi-ontological hierarchy: negative combines a perfect shape, Eidos, seeks through them in the element of the global soul-Psyche and turns through the world of matter in space organism. Plato and neoplatonics negative generated higher principle that is vague and marvelous blessing. In Aristotle's negative – higher being, God, who thinks himself, and so creates the world.

In the XVII–XVIII century crystallization takes place for new themes related to the problem of mind. These are the themes of spiritual substance and structure of cognitive abilities. Spirit as substance performs now both: the role of ontological foundations of the universe (negative), and the role of the foundation of the Connection between subjective mind and objective reality.

The Enlightenment starting from volfiantses, intelectualises the spirit, understanding it as a spirit that expresses itself in thought. Spirit is moving closer to “understanding” that concept is preferred by Kant. In the light of Kant’s discoveries Fichte, Hegel and Schelling give a new interpretation of the spirit. If you select its semantic core, we can note the following points. All final spirit phenomena find

their sense in the “absolute spirit”.

The absolute spirit makes itself and its objectivity. The absolute spirit is not an object, and the process of upperempirical history, during which the mind creates itself and where it exists alone. Absolute spirit in its history, alienated from himself (as on “Ideas”) and learning alienated world (as “nature”), returns to itself (through human history as “absolute spirit”). As a result, becomes absolute specificity and identity.

Finally, you must contact the source and mechanism of transformation of the semantic component of the social world of the megalevel. Let’s remember that at this micro-level it was about the mentality, at the macro level – the data banks of information and computerization.

We assume that such a reservoir, which are meanings of space and planetary origin is a matrix by which we understand the cosmic force field that keeps a whole set of information circulating in the universe. So is she keeps so-called “ideal form”. Here we want to draw attention to the fact that the transition in the study of social processes in megalevel is demanded by the researchers from the usual denial of the social world knowledge, and they have recently, independently from each other more often and more frequently used to explain the self-life of the term “ideal form”.

Correspondingly, the basic concept here is not a generalization, not a formula of general properties of some subject areas (animal language), but the notion of a special kind. “They cover every unit, they limit sense that absorb the concept ... but they are always exciting at the same time understanding the man and his life ... no coverage without a seizure philosophical existence” [283, 125].

Speaking about the genesis of such notions, modern philosopher M. Mamardashvili called them “empty forms”, i.e. the concepts that do not have a subject and act as a symbol [141]. The origin of these characters can not be traced, “no one can empirically derive the origin of conscience ... within the conscience it is impossible to distinguish the temporary terminology, it is – ” always. “There is no

time in conscience, it is something timeless and eternal" [143, 68].

If you recognize the existence of such a matrix that holds the "ideal form" or "empty forms", then you can make an attempt to reproduce their effect on the one hand, on a man and on the other - on the mechanism of their distribution in space. If we consider their impact on humans, modern science has proved that it maintains a program information field of human development and makes her focused character. According to the Bulgarian physicist B. Palyushev, "it is unreasonable to limit the acts of the conscience by its anatomical and morphological structures, because by corpuscular-wave nature of a man, his/her consciousness is outside the individual and is ... a space-like or field education" [193]. Thus, a person connected with the universe, "inscribed" in his small, energy-information level. But man – a special element of the system, "element" that has knowledge of the entire system and of itself [39, 350].

Philosophical interpretations of physical understanding of the structure of the Universe, the presence of Fine Worlds of information origin, is a picture of the semantic (meaningful) vacuum proved by mathematician and philosopher V. Nalimov. He suggested that all the values (as the amount of information contained in the signs, symbols, words), first sorted along some numerical axis. This initial set contains potentially possible meanings, but these meanings are not revealed somehow. Therefore Nalimov called the initial set of semantic (ie, sense) vacuum. Thus, the theoretical potential is the designer of semantic information (semantic) space [177, 14].

The level of Thin Worlds (energies) related in that sense with the level of limit values, which, by the characteristic of M. Heidegger, are metaphysical concepts. Human consciousness "lives in an intense field delineated by the boundary of the values in the fields of numbers and symbols – "man", "Death", "meaning of life", "freedom" [143, 63]. The appointment of the Rights is "to be fulfilled in the image and likeness of God. The image and likeness of God is a symbol in relation to which a person is executed as a man" [143, 68]. Thus, the "empty forms", the characters refer to metaphysical or

ontological statements about the world that “the essence of how the organization and structure of our experience at the same time” [141]. Rightfully to say that from the energy and information position that these symbols represent the Spiritual foundation of Genesis and include the program of spiritual development. Thus, the meaning is the organizing principle of a man and through the “gate meaning” is its connection with Semantic Universe.

Due to such an approach naturally the question is raised: how is a “supernatural internal action” information in the structure of the human body? Currently, scientists have isolated two types of information: genotype (internal, structural) and phenotype (external, operational). Genotype information enclosed in the genome of a zygote, presents a program of biological development of man, it circulates at the level of the human body as a biological system and ensures its integrity, the ability to self-reproduction and self-regulation in the conditions that change. Common genotype information for all living things makes the unity of man as a biological view of the physical component of the universe, including it in universal evolutionary development of living matter [156].

The mechanism of transformation in space, in contrast to the mentality and information looks like resonance force fields that are inherent to man, on the one hand, and on the other - the universe. Their existence is not accidental, since strong and weak interactions within the four constants of our planetary existence. Yes, Mr. Kaznachyeyev says: “For many years, studying weak radiation in cells and tissues, we concluded that tissue culture cells emit quanta of electromagnetic field. We can assume that cell radiation is necessary manifestation of her life, that is sort of electromagnetic fields. They are for the cell is an internal system of communication, without which life cells can not. This assumption was expressed repeatedly. Obviously, this is universal distribution pattern of living matter in space” [99, 28].

The process of forming and maintaining the noosphere is due noocosmoshesis as a part senshesis. It should be noted that the

existence of space forms of social material has its roots in the structure of each individual. A man, therefore, it appears the gods are one hundred percent, because keeping the body that handles sensegenesis.

The main condition self-folding this body of energy and information items is combination of the boundary of human meanings and constitution on the basis of this semantic sphere of personality – body, simultaneously broadcasting the spiritual reality and presenting it in the structure of personality.

Based on this approach, the primary function of semantic field is organizing the whole of human life in spiritual needs. According to our hypothesis, the formation of semantic sphere of personality is in the process sensegenesis based on synergy patterns. The model of a sense hesis as a semantic chain that has a tiered structure and that reflects sequence the semantic content of the evolutionary phases of human development.

Thus, sensegenesis is a sequential transformation semantic sphere of personality in the process of life – and has its own personality development.

The concept of semantic field as a system that is self-realised, lets clarify this organic process. First of all, of these positions personality development is imminent in nature, as it suggests self-organization of internal elements of the semantic field, but it is based on the constant flow of information phenotype, information exchange with the environment. This process unfolds through “... hierarchy, integration and structural complexity ...” [131, 283], an increase of the internal system based on the transformation of chaos in the environment. In this regard, the progressive development of the individual is accompanied by a person holding “... a tense confrontation between the dam site in the world of chaos” [163, 51].

Another important point is to understand that personal development is fundamentally the nature of probability. This situation is due to the fact that evolution occurs sensegenesis cyclically, each cycle involves two stages. In the beginning there is a

relatively long evolutionary stage during which the unfolding processes senseforming, expanding the network of semantic links and adding new elements – and sense-realisation – awareness of semantic structures and semantic relationships [131]. These processes determine the development of the semantic field for as long as influenced by internal conflicts or external changes do not pass system in nonequilibrium state, which requires a more radical restructuring of semantic [268].

It starts with the second, critical (bifurcational) sensegenesis stage cycle. This means that in the development of a person experiencing the inevitable crises that accompanied the destruction of the old meanings and values. At this point, there update certain scenarios. Subtlety and complexity of the situation of interaction with the systems that self-organise, is that they can not impose their ways of development.

In simple increase in the external political pressure system can not generate new and play the same set of structures, while in a state of instability in the bifurcation point, often a small effect – a shot – can generate new structures and organization level. The choice of the future path of development at this moment due to the attractors in the field of gravity which gets one. Due to this path of personal rights it is just one of the possible scenarios of its development.

The attractor, which determines the upward development of a person or causes of sensegenesis transition to a higher level of order and organization, are the marginal meanings, crystallized in the general cultural symbols. We emphasize that symbol as a kind of completeness and integrity has no direct object. It is this set of interpretations and to reproduce the conditions questions again and again [141].

Paradoxical and unique personal development is that the very human ability to self-organization proves its susceptibility to internal integrity and completeness, but achieving this state is possible only when related to the “sense” – finally – to the very Fundamental Principle” [280, 757], in our understanding – to the semantic

(informational) part of the Universum.

Due to this topology personal development takes place discretely and is determined by the spiritual, internal moments in which a person draws experience, that is, “adds the meaning of disparate pieces of information or events” [142].

These moments can “digest any chaos of the world and play it on their own terms so as to collect himself and firmly to go through life” [142].

Thus, sensehesis is the internal mechanism that “affects the character of being a pivot around which crystallizes one way or another being” [141], there is a new ordering of both the internal world and of reality, which involves a person. The product of a social origin and destination at the megalevel is a noosphere. Noosphere is the domain of reason that is not in the usual abstract and logical sense, but in the sense of being representative of necessary regulatory power which has not itself, but in the context of general cosmosplanet laws existing [197]. It was V. Vernadsky who first proposed the idea of the possibility of transition of the biosphere in new condition. The first who called this new state of noosphere, was Le Roy, the first who widely used this term, was T. de Chardin, the first who spoke about the mechanisms of the collective mind, was M. Moiseev [94]. At the same products in the noosphere, both material and spiritual origin, the global evolutionary process gets its own special significance because it created a new geological force - the scientific view of humanity. This process reaches its maximum of its objectivity.

Therefore, the noosphere is a very complex entity that incorporates all the earthly riches attribute of humanity. Due to this definition noosphere “as artificial information structure created by purposeful human activity” is, in our opinion, the one-sided and inaccurate. By nature it is subjective universe, and then again objective within our planetary system. Therefore, we agree more with the definition of R. Abdyeyeva, who writes: “In the noosphere there created not only all sorts of household items, tools, complex

technical systems, but industry information, integrated networks, Global Television and finally deepening economic processes and cultural integration of seeking ways to adapt to conditions that change, find new forms of interaction, cooperation, self-improvement and survival of human society. For it is clear that only such a global self-organization of life reveals to mankind the opportunity to optimize management of the entire Ecosphere” [1, 201-202].

On the example of the noosphere it is clearly seen that the fundamental substance of our world, not only retains its dual element, but each time it detects in its original form in all metamorphosis. For example, in the noosphere entire contents of the material concentrated in the beginning of the productive forces of society, and spiritual – in the scientific worldview.

Ontological description of the product megalevel social world is associated us with the existence of so-called torsion fields, that is, in our opinion, a third nature. This model is based on a clear mathematical description of the delicate world, made by Russian scientist G. Shipov and confirmed by experiments. The study of the nature of physical vacuum has led scientists to the discovery that different levels of the structure of the universe are “layers of varying energy density”, each overlying layer permeates all “lower” layers. The layers of different density of energy is energy layers, which generate waves of different frequencies of vibration. Thus, according to scientists, the upper layers, in other words, subtle energy, or the delicate world, there is no energy, and information structure – torsion fields, which have unique properties. Breaking the conditional level of physical vacuum into two separate levels, T. Shipov said their functionality. Excitation of the primary vacuum generates primary torsion fields, which are the elementary space-time vortices right and left rotation, which does not carry energy, but carry information about all possible events and phenomena in the past, present and future time. Due to these properties, torsion fields (information) immediately cover the universe, forming a single

information field of the world.

The property of these fields is that they are everywhere. For them there is no concept of wave propagation or fields. If they are, they are at all points of space-time. That torsion fields have a holographic structure. This means that if we take off piece label on it then we can restore the entire hologram. It will not be so harsh, so vivid, but nevertheless all the information about the object contained in a small region of space.

From the standpoint of quantum mechanics the delicate world is a comprehensive information-energy wave structure. Quantum mechanics studies the particle as the physical structure and, simultaneously, as a wave or energy. According to this concept, outside of elementary particles: neutrons, positrons and other – the material world exists no longer, only their wave part is left. From these positions the universe consists of some substance, which can not be called the material – a spiritual substance that has a wave nature. According to scientists, the wave nature is not only an elementary particle, but an atom, molecule, man. Studies have shown that there are waves that can be distributed instantly to anywhere in the universe, so any spoken word or event that took place are shown at each point of the universe forever. According to this vision is the wave function – the spirit – controls the material world, which without it would have remained dead [298].

Do not contradict such an understanding of Thin World Veynyka A. [see.: 44]. Scientists suggested that on the Earth, but air is still hronal atmosphere, which “provides us all information with everyone”. According to measurements, “... all the feelings, desires, thoughts, words, actions, deeds, as well as any letter, printed word, line, drawing, painting, note, musical composition, is also accompanied by radiation hronal field that contains about all this detailed information. This field is ever stored and piled in the environment and exercise influence on the subconscious, and through it – the consciousness of all people” [44, 9].

According to Professor E. Borozdin, “... information contained in

all parts of the physical body, and spiritual thin material bodies of man and other living creatures, and the brain is a device that provides a range of relevant information and its processing to a state that can be conscious or received at the subconscious level or consciousness" [255, 154]. A person, from this point of view, consists of familiar, visible and tangible physical body and associated with the body invisible and intangible information and electromagnetic fields, differentiated into different components (quantum shell). In humans, several levels of torsion fields correspond to invisible energy bodies and are known in the East as chakras. In the human body chakras – tricks torsion fields. The higher the chakra is located, the higher the field frequency is.

Analyzing the above, we can conclude that there are properties of torsion field: distance and environment are not getting weak, instantly distributed in space, the same name elements (for them we consider the meanings, or rather the idea of having the same nature) in the torsional field attracted, heteronymic – repelled. But the main thing – torsion field can influence the material objects without energy exchange!

Thus, the discovery of the quantum vacuum as the substantive basis of the universe can overcome the materialistic monism in the perception of reality and admit that the universe is an organic unity and interpenetration of the material principles (physical reality) and spiritual principles (delicate world of informational nature).

The element base that forms a matrix and its structure, we can provide a set of ideas of Plato and semantic continuum, in which these ideas – meanings, arranged according to its energy potential. It is possible that the element base matrix form symbols [177, 200].

Submit element basis as we have submitted the structure of society, yet fundamentally impossible because in the course of the changes they are in space and only in the form of action they go beyond their limits and we can watch them. So, we still know very little about this level. It seems that human consciousness is too weak and fits to the energy-flow so-called "not unpacked meanings", in

accordance with the study of Plato, are in the initial condition for human existence, that is human existence. Thus, the society is a social reality that is not in the plane of the physical world, and is semantic continuum, ie the fourth dimension of the universe. Therefore, society is energy-information field that appears and operates steadily between interacting actors. But then naturally the question arises, of which it consists of elementary particles and how well it is in semantic terms? The answer is one – the meanings that are generated in the process of communication or involved in it by the memory of individuals who communicate, held in the space of a moving dialogue, “small matter” that fills the gap between “saying” none of which can not attribute the entire meaning neither myself nor interlocutor” [12, 152].

Sense is a kind of “bricks” from which in some way “constructed”, played more complex social organisms. J. Meade in *From gesture to symbol* writes that meaning arises and is positioned in space relation between the gesture of the human body and the subsequent behavior of the organism, which notifies other human body through this gesture. If this gesture proclaims, thus further another organism (or resulting) behavior of the organism, it has meaning. In other words, the relationship between this stimulus as a gesture – and the successive phases of social action, early (if not initial) phase of which it is, is the space in which emerging and there meaning. Meaning, therefore, is the development of something objectively existing as a relation between certain phases of social action, we face not physical complement this action and not “idea” in its traditional sense. The gesture of one organism, the resulting of social action, the early phase of which this gesture is, and response to this gesture of another organism are related in the triple ratio of the gesture to the first body, the second organism and subsequent phases of the given social action. This is triple ratio forms the matrix in which there is a meaning or which is developing in the space of sense [161, 222-223].

The development of meaning occurs in the human evolutionary

level in the terms symbolism. Next we will explain in detail. Here only specify that the theory of society P. Bourdieu suggests that by learning the value of symbols, can be described preconditions purchasing power as the elite of knowledge and over living conditions in society [173, 381].

This “meaning” meets all the requirements which social philosophers to impose public elementary particles [16, 210]. Firstly, they are meanings, different relative ease, to some extent the indivisibility. Secondly, they have only a wide range of social existence. This means that the meanings are usually not closed the limits of a single sphere, permeate all strata of social life and parties. But coming back to the continuum the term continuum (from Lat. continuum – a continuous) – continuously extended formation (K. Simakov). According to another definition – the continuum – continuity, continuity, not disjointed phenomena, processes and functions. The most visible model of the semantic continuum is the book in which the episodes are written in sequence, reading what a person learns a particular subject.

At first approximation, the continuum can be defined as a form of cultural life in which, based on unity of space and time provides specific content, the relative autonomy of culture and self-sufficiency. This form is meaningful because it held constant mutual transferring of not only space and time, but the content of culture in the properties of space-time and back. Continuum, therefore, is one of the options constituting integrity. As a way of life culture, it self-reproduces through the unity of form and content. This feature allows you not to clarify specifics, and all varieties of its manifestations (which requires other methodological constructs that are general and partly scientific in nature) to reveal the formation of the unity and integrity of stability within which expands the diversity of its properties and relations. Therefore if a continuum is movable special circuit that provides a connection and parts, internal and external, and overall unit, highlighting the dependence of properties of various cultures from some definite state of its

existence.

Under such conditions, a change of culture – this, above all is a change of consciousness. Or perhaps more accurately we can say this: the change of the collective state consciousness changes the culture. This change can run smoothly or abruptly – revolutionary. Now, most likely, we should expect the second one. The world crisis proves the phenomenon of global scale.

Thus, completing the analysis of the social world of self-unfolding at the megalevel an opportunity to make some important conclusions arises from this subdivision. The most important one among them is that: first, the megalevel that was for us to terra-incognito, gradually emerges and how it turns out that we have something about it know. Anyway, all the main positions we introduced a methodological scheme of analysis we completed, which means that it can be formalized and the mystery of the origin and contents of third nature may be disclosed.

Second, analyzing the social world of self-unfolding at the megalevel, we have outlined the contours of future research that will focus on theoretical rather than conceptual, playing events. Not only that it may take decades, if not centuries.

The main conclusion that follows from the second section is as follows:

First, given categorial description of each of the mentioned three stages. Thus on each of them we found the appropriate processes and only their inherent products of self-unfolding social world.

Second, while we have seen that they feed each other, or rather grow up with each other, and reverse movement there. The axis of the social world crosses the micro level, enter puberty at the macro level and dissolves into darkness of the megalevel.

Thirdly, we can finally play the full scheme – an algorithm – change is happening at each stage of self-unfolding, so as to present it as a single organic unity.

Fourth, it makes sense to assume that consciousness is not localized only in the human brain as it works on all three levels of

self-movement of the universe. If this hypothesis is confirmed in the future, then, indeed, the social world requires the universe as a vital organ without which his self is impossible. It seems that the social world is by self-movement of the universe. How exactly look like the case - remains to be seen. Thus there is every reason to believe that the anti-world is the reverse process, ie there dematerialization phase passes into a phase materialize. Then the circle gets, since the current mechanism of self-movement of the universe.

Fifthly, the self-unfolding of the social world in the space of our planet can be considered the existence of Philo powerful energy flow of information that exists in space, such as how specific Philo looks fauna of Australia compared with other continents biota.

Sixth, it appears that we are moving forward under constant pressure spontaneity of consciousness that takes all the strength and proportions in the cultural-historical process. And this movement has no clearly ripe causal relationships. This means that we need to strengthen several times studying the properties of human consciousness and its integrative relation with semantic universe, not forgetting the potential biological man who is in direct contact with the semantic continuum.

So now that we have accumulated some initial material about the driving forces, energy sources, processes and products of social origin on appropriate levels of self-movement of the universe, then we faced the task to recreate the system of internal transformation of the social world as it is the self-unfolding of the algorithm.

CHAPTER III

ALGORITHM OF SOCIAL WORLD SELF-SPREADING AND ITS SPECIFIC MANIFESTATION IN MODERN UKRAINE

The aim of the current chapter is to build an algorithm of social world self-spreading based on the material stated in the second section. As a methodical lens serve six elements that we should use for reconstruction of social material ripening and transformation on a new level, ripening and the transition to a higher level. These elements are the logical continuation of the subject of our research (see table 3.1).

Table 3.1

The elements of the social world self-spreading formation algorithm

<i>The main analysis options of social world self-spreading</i>		<i>Level</i>		
		<i>Micro-</i>	<i>Macro-</i>	<i>Mega-</i>
1	Determination sources of social world self-spreading at a certain level	Description of the items and contents of the corresponding stage of the social world self-spreading		
2	Kind of causality prevailing at this hierarchical level			
3	Contents of the self-spreading social world stage			
4	Specificity of the self-regeneration level			
5	The mediator			
6	The way of the social world self-regulation at this level			

By way of solving the task we will act as in the previous section with the only difference that here we must analyze the set of processes that occur on each of the three stages of universum self-

movement.

So, by means of solving the problem we will look in each case at the following parameters: determination sources of social world self-spreading and kind of causality prevailing at a certain hierarchical level; contents of the self-spreading social world stage; Specificity of the self-regeneration level at micro-, macro-, megalevel; a mediator or a conciliator of transition from one state to another; and finally, the way of the social world self-regulation at each of three stages or levels.

3.1. Heuristic algorithm of social world self-spreading

The purpose of this subsection is a reconstruction by means of philosophical analysis the process of creation, functioning and extinction of a social world from the planetary arena. To complete our task we look consistently at the following transformations of the social process and its products on each of three levels of universum self-movement. This process corresponds to the six positions of preceding methodological scheme, which is used as a basis for the analysis of this process. There is a need to consider sequentially the content of each of three stages to reconstruct eventually their successive changes that will be considered as an algorithm of social world self-spreading.

Let's start with consideration that determination source of social world self-movement at the micro level lies in the presence of the need of a rational living substance, and more precisely in the vital function needs of human organism. They are rather strictly determined by biological nature of human organism and its so called vital needs. It is those biological or vital needs, which turn human body into a giant factory, which begins to consume substance, energy and information.

As follows from the foregoing, the capacity of social world self-

spreading depends directly on present physical mode of an Ethnic group. Stability of this process will grow along with the constancy of human life, that in the near future may reach 150 or more years. So, O. di Grey – gerontologist from Cambridge University, argues that in the next 30 years, we will be able to deal with the problem of aging as effectively as we cope with many diseases today. At the same time he headed the new political movement that is gaining strength in the UK and is called “transhumanism”. The key idea of this movement lies in believe that achievements of science and technology will set us free from diseases and aging and will give us the opportunity to live long and healthy life. Radical Transhumanists share views with Futurist R. Kurzweil, who writes “The Singularity Is Near”: “ultimately we will merge with our technology: mid-2040 years non-biological part of our mind will be in the billions of times more powerful than its biological part” [209].

The needs construct the basis of social process self-regulation mechanisms. They are defined as “the need or lack in something necessary for support the functioning and development of the human body, human personality, social community as a whole; is an internal causative agent of activity” [314, 499] at this level, we allocate vital needs-those that are caused by metabolism.

Actualization of needs on the basis of causative-mechanical causation leads to the formation of the goals and objectives as a means of creating a program to meet them and get a result that self-regulation system provides. Level of satisfaction of basic needs is one of the components “variable”, which gives the actual shape and structure activities. This category is “a specifically human form of active attitude towards the world, whose contents are appropriate changes and transformation in people’s interests” [273, 160]. It includes objectives, means and outcome of the process, based on two opposites – life and production activity. So, based on satisfaction of vital needs are as material and energy impacts, and social needs are met based on information influences that have a slightly different structure.

Thus, as social content being excluded from its source, it is exposed to the influence of various external compression forces, which have relatively restricted ranges for the independent existence of objective reality. Moreover, compression elements obtain more and more “stiff” nature. Stiffness here is understood as a necessity of social born content to follow the logic contained in the elements of coercion. It has a strong dependency on the state of human material production.

According to our working hypothesis contents of the first phase a social world self-spreading is in transition from the quantum vacuum with a certain ratio of physical and semantic material through the excited chaos-physical state of subjection to semantic structure of biological material in person, leading to the generation of individual social human-being.

This occurs during everyday human life, under the pressure of its biological needs. This is the way of social world emerging that has syncretic form and exists in human body structure. Executive attributive mechanism here is represented by intelligent activity of living essence, as a natural process of cosmological origin. But not every living substance can absorb phenotypic information. It should gain this stage in the process of upward evolution. And science has already created a version that “at some point, when 15-20 billion neurons appear in living substance, the biological process of development is substituted by non-biological” [99, 8]. In this way biocenosis is replaced by anthropogenesis. And a living substance receives entirely new properties, since each neuron is a field, they are all connected, organized by conductors. Those are computer conductors. In this way a field form of living substance appears. It can absorb information from outside, defines it, adapts, reconstructs and reproduces. Field form of living substance has no mechanical boundaries. “It can sit in protein-nucleic life, and maybe even get out of it”, writes V. Kaznachyeyev [99, 8].

The arising of an idea of a field in the research marks a principal explanation for the transition first in human and then to its own

genesis and early self-spreading of social world. For here we are dealing with an explanation of a qualitative leap in the evolution of living substances, which suddenly became intelligent living substances. This matter, even according to the strictest estimations, took all-in-all less than one-quarter percentage of evolutionary time!

Thus, an evolutionary explosion! “In this connection it should be assumed – continues V. Kaznachyeyev – that combined two kinds of living substances of the biosphere of Earth (to a certain level of evolution) was dominated by the properties and functions of protein-nucleic forms. Field form combined with the first, was an integral part, but was not functionally dominant. In hominid neural brain mass increases. Further physiological, intellectual activity of the brain could not only be realized through existing neuronal-synaptic connections. Field neurons form of communication becomes a necessity. Those particular ones, where the change of a functional dominant of living substance forms occurs, are converted from hominid into human predecessors, and then into a human being (the second lamp by J. Roginsky, about 40 thousand years ago)” [99, 8].

It is difficult to overestimate this moment. This is the peak ground causing social world. We found, finally, movement and material lead living substances outwards and turn it into a rational being. The later just takes a specific attribute as an ability to subjectify the first nature and cause social harmony. In other words, a man as rational living being not only mediates in transition of material-spiritual in the horizontal plane and begins to constrict and raise it in the vertical plane, i.e. from micro level to macrolevel. Thus emerges social phase of universum self-movement. It is possible to propose a working hypothesis that is inherent not only in planetary mind, and that this shift reflects an inner contradiction of substantive attitude. In this sense, human race keeps “cosmic code” that we try to decode in this study.

Here is a reason to pay a closer attention to ideas of Eastern philosophy, and in particular to Taoism. As we know Lao Tzu suggested a cosmological theory according to which “Tao” born

“ching” (energy), then the “form”, “substance” and then appear “all things” [see.: 286, 83]. This approach is typical for modern physics in which energy can precede substance [see.: 211, 18-19].

The processes of learning by rational living being the outside material world and the creation of its social world are original. For example, mastering the flow of protons occurs in the form of arousal in the human body has the same content, which is present in the objective form of universe. G. Hegel writes in Science of Logic that the fact that rather than external reasons, we have found the body defining external excitation potency – wrote, – is an important step towards a true understanding of the body [57, 504].

In terms of physical interaction it looks like a kind of “resonance” oscillations of the internal force field of the individual and the external vibrations of energy-information field of a social community – groups, group, ethnicity, nation and finally mankind. The mechanism of self-interaction of the individual and social group energy is called “pasionarism” It is described in details by L. Gumilyov, of course, it is based on the creative application of recent field theory of Gurvich on the phenomenon of ethnogenesis [see.: 155, 137].

The support mechanism of self-spreading at the first phase lies in culturological communication that forms the basis of spiritual production. As man is mortal, the social world self-spreading can stop at any time. To prevent it a special “super-biological” (E. Markarian) mechanism to support this cosmological process spontaneously formed under conditions of Earth life. Culture took this role. He is also supported by O. Dzhyoyev who notes that “culture – a dialogue of generations ...” [105, 166].

Culture is a self-organizing system and tends to result, based on information programs. These information programs exist in the form of human experience, education systems, up-bringing, science, and deeper forms of it – genetically encoded program of hereditary biological populations, conditioned reflex models of the body, i.e. activity programs, which function as biosocial (or socio-biological)

and are oriented “ahead of reflection”, they are focused of the probability of incorporation of the coming events, so they are aimed at adapting the projected future conditions.

General property of any manifestation of culture is to be specific means of human activities in the context of an individual and universal means of social life. Therefore, it is important to consider culture as a means of adaptation and a way of human activity, then its meaning and functions of the systems of education, science and education, which defines the socio-cultural theory, become clear.

In the frame of fractal approach, cultural chaos is no longer a synonymous to mess, it turns into a fine structure. Fractals are convenient models to describe processes that were thought to be disordered and those which cannot be described. The word “fractal” has a Latin origin and means “crushed”. But the fragmentation of fractal has different degrees, levels, shape, weight, etc. [85, 31].

Explanation of numerals repetitions in the history serves a hypothesis of existence of a single fractal structure of the Universe, and the fractal causal structure of human history, active intervention of archetypal structures in social life. Fractal is a structure consisting of particles, in a sense like a whole [85, 32].

There are so-called incomplete and complete fractals. “Incomplete” fractal is an archetypal psychosocial element of space, broadcasting the distorted information about the universal modality (of global mind). Complete fractal is, naturally, the amount of primary mythological images, secondary acquired archetypes [85, 33].

The process of social world procreation cannot last for a long time because man is biologically mortal and sooner or later he comes to self-destruction. He needs mediators, i.e. intermediaries for long reproduction of self-spreading process. Therefore universum, as an entity that cannot be destroyed, guarantees a long existence due to two phenomena: first, through culturological programs of social inheritance of achievements left by the preceding generations, and second – by the existence of universal instruments that support its reproduction at the micro level. It is clear, the universal social

institution are such instruments, because they act as intermediaries.

Social institutions are elements of social structure, historical forms of organization and regulation of public life. Under the term “a social institution” we understand a set of institutions which organize the social structure of society; set of social norms and cultural patterns that define specific resistant forms of social behavior and actions, the system of behavior in accordance with these regulations.

To the number of these structures we can allocate religion, marriage, science, education, law, and some others that actively use the customs, rituals and traditions. It is important to note that in terms of individuals, institutions are the only types of interactions and institutions in terms of personal actions and interpersonal relationships and interaction between people is the only way through which made impersonal relationships and impersonal entities, which are institutions. Having a name, religion, as an institution, is nevertheless impersonal. As a functionary representing the institutions, individual serves only as an embodiment of functions, derivatives of the institute, which are set by it, and only through this personification institute acquires a certain aura of personal embodiment. Concreteness of an institution is defined by its functional role in society, a place it occupies in the division of labor between different social structures. It does not depend on people. Partial or even complete change of people, in principle, does not affect its structure and in no way affects its functions. In a different way, an institute has invariance, over-timeness, in its impersonality, in its super-collective quality. Therefore, these mediators are eternal entities.

A certain image of social institutions perception is formed in society. This process has three logically consecutive stages – objectification, spiritualization and deification, on which stage people attribute certain qualities to things, vitalities and supernatural substances. The transition from one stage to another is accompanied by a gradual disconnection between real social facts and their

figurative reflection. So the language structures and norms are formed and function according to which the terms that define social institutions, are often abstract content correlate with concepts that, in contrast, fix very specific human actions. These norms and natural expressions created on their basis perceived and do not cause discomfort in humans and inner protest.

It is clear, that existence of stable social world cannot do without some way of self-regulation. According to our hypothesis self-regulation of society is due to the so-called self- archetype. It turns out that every society in some way subordinates in its functioning and development to some of the archetypal forms that have long started to play the role of objective factors peculiar pitfalls to the movement of social structures [85, 35].

The most complete self-regulation mechanism of social micro-level was given by N. Krokmal [119]. A question of society self-regulation is dealt with by a number of researchers. For example, a totem, by E. Durkheim, is a principle which organizes the universum [319, 167].

We will present the system of self-regulation by N. Krokmal, because the researcher outlined it in fine details. At the archetype level the system of self-regulation is as follows: in its core are processes of human communities and their subsequent transformation into families, tribes. The normal regulation at this level is archaic “first norms – taboo, talion, and the gradual formation of religious, moral standards and norms of morality.

The self-regulation system has a dual base: social communities act as a regulated system, and institute of elders, chiefs, shamans acts as regulating systems of relations in society.

Historically, we can define multiple forms of self-regulation of archetypal level. Their preparation depends on the presence or absence of goal-setting and spontaneity or conscious form creation. The creation of historical forms of self-regulation can occur in various areas of community life.

Syncretism that is revealed in combination of several forms of

economic, social, political and spiritual areas of social development are characteristic of historical forms of archetypal level. For this level, the family (or pair initially egalitarian, patriarchal and monogamous), family (maternal and parental (patriarchal)), phratry, tribe, association (union) tribes, the majority characterized the regulation of social relations based on relationships and community based blood-related relations (pro-community, early form of kin community, developed form of kin community, neighborhood-territorial), which characterizes, above all, economic relations in society. The peculiarity of these historical forms is that they are not separate forms, but always intertwined and occur in a single, causing difficulties in their individual characteristics.

The final form of Homo sapiens has led to early form of kin community, the characteristic features of which were improved environmental knowledge, accumulation of experience in manufacturing, fixing basic skills and simple work (cooperation) that had not reached the stage of social division. Regulation also had a place here in collecting and redistributing food, there were an institution of marriage, which regulated the relations between the sexes, and the emergence of the family, which regulated relations both between spouses and between parents and children. There primitive forms of religion – totemism, animism, fetishism, magic began to develop.

Therefore, we believe that the first phase of social world self-spreading goes from state of physical chaos to the state of subjective social world that is in potential form is in the biological structure of a human body. It supported its existence due to ethnic cultural fields, and self-regulation is due to a set of symbols of ancient origin.

Now let us consider what occurs at the second stage of social world self-spreading, i.e. at the macro level. Recall that here everything is based on objectively rational activity and exchange of products, and this process is the product of society. Thus, the driving force or source determination of self-movement is social needs, which are expressed in the needs of society and depend on the level

of its development and living conditions.

These social needs of human are perceived in the form of desires, goals, motives for action, it estimates its social position, etc. and express the attitude of society, group or the individual to the environment of its existence, but do not fix any relation to it, but a necessity. On this occasion V. Tuharinov writes: "The concept of necessity has two meanings: the sense of inevitability and the sense of purpose" [Cit. by 126, 20]. Therefore, the needs of society is a form of expression laws of society, social needs.

As a product of historical and cultural development of a subject, needs express the dependence of this subject from the world, show some degree of freedom, always determine factors of social order. Composition, structure and hierarchy of needs vary depending on the level of human development and society, the degree of satisfaction of certain needs, problem solving, which a society has in different historical epochs. Staying the same as before, by its importance (functional structure of human activity), they are shifted in the hierarchy of goals and objectives of current practice, behind its place unsolved problems of practical activities, unmet needs, unreached levels of development (the actual structure of human activity). This substance, according to V. Sirenko, is determined as "this phenomenon belongs to man only, and forms of organization (by society), which is a mandatory attribute of human consciousness as a property that determines the variation of its behavior" [232, 4-5].

At the macro level source determination is a directed goal-oriented making of a personality based on self management and goal setting by management for groups of people organized in the production and state agencies, as well as directing public associations and political parties on the part of their leaders.

At this level a teleological principle of causality acts, it determines the goal of social systems. It replaced the reflexive behavior of humans. According to L. Feuerbach (Lectures on the Essence of Religion), in general a person is a being, acting in accordance with known targets, it does nothing without purpose [269, 629].

Even Kant writes (Critique of Pure Reason) that teleology is not more than the regulatory principle of reason, which aims to lead to higher systematic unity mediated reasonable idea of higher causality reasons the world, so she allegedly thinking being as the ultimate cause was just under Concept of the wisest [100, 583]. This definition of teleology of Kant can be related as a causality of the power of mega level and its manifestation at the macro level.

In Science of logic Hegel considers teleology in the unity of three elements: the subjective goals, means and goals accomplished. Movement of a goal from a subjective concept to realization in the outside world is a solving of contradiction between subjective and objective. Active side that predetermines the course of contradiction-resolving is objective: it is a subjective concept as a significant commitment and motivation to external self-determination [58, 193]. The aim is not simply a subjective image of the desired future, it is in itself motivation for its implementation [58, 195].

We are inclined to that principle of teleology must be taken to the macro level, if it is a specific goal of human activity. At the same time it can be seen as a principle that operates on mega level when it comes to the ideal or idea at all as a factor stimulating human behavior.

It is a proved fact that a purpose plays a role of attractor of development and activates all processes, without exception, in the life of social systems, because the presence of goals in the social system arises a double effect existence. It means that the system is in a state of structural stress caused by a controversy existing between its state and the state to which it must be transferred in the future, and which is determined by the set goal. But it cannot simultaneously be in two dimensions that have significant differences between morphological parameters and characteristics of operation. The system begins to solve the problem of their combination, based on the idea, whether it is desirable or undesirable for it. Trying to get rid of tension that occurs, the system has to move from the state of an existing operation to the

evolutionary phases of movement and acquisition of a new state.

Today, given the acceleration of any and all social processes, researchers advocate for the implementation of the principle of “new teleology” by I. Prigogine [136, 34]. The essence of this acceleration must be understood as a beginning of fundamentally new stage in the development of real-world phenomena, whereby in the historical trend of this development the formation of more difficult organized open systems is performed. That is, if the trend is spontaneously carried out by existing mechanisms in nature, and in people of all previous epochs, also through their intuitive thinking and disclosures in the mind (language, religion, science, philosophy, etc.) some specific synergistic mechanisms for this trend, then in our era a failure of these forms becomes obvious. Therefore, a greater number of synergists pay attention to the need of transition from current phase of development questions of synergy as “partial, local and inconsistent” with the development of synergetic philosophy and mechanisms of its implementation in life in order to explore the causal basis of social world self-spreading. That V. Lutay points out the need to use the principle of teleology in the analysis of reforming educational systems, as a kind of social systems [136, 34].

Contents of the second stage of social world self-spreading is the best known for us, because it occurs in front of our eyes and we are direct participants. We associate it with the transition: subjection to biological structure of human society with creatures of the potential social world - in its objectified social space with creatures of society.

Transaction “subjection – objectified” social content is known to us from the works of Karl Marx as a process of alienation of its intrinsic strength in the external environment. Besides this author the problem of alienation was considered by other researchers, such as Hobbes, Rousseau, Hegel, Spengler, Zimmel, Weber, Jaspers, Sartre, Fromm, Horney, Sullivan, Marcuse, Arend and others.

In the philosophy of G. Hegel alienation was even defined more precisely because he considered it as in Russian, “ovneshnenye, or Ukrainian – ozovnishnyuvannya” of the global mind in nature and

history and opredmechuvannya/objectification, the institutionalization of the essential forces of a man [272, 406]. Objectification, in our opinion, of the essential forces of a man is precisely the process that occurs during social world self-spreading at the given stage.

The specifics of this transition is that it is due to objectively rational activity of people and active exchange of work products – goods or services – between them. This process can be described as social metabolism (or activity and reproduction) as it occurs within the social organism of a particular country, region or at the planetary level.

As mediators serve here scientific institutions, the education system, the system of internal and foreign trade, which provides products of labor, especially for y the free market, that mightily stimulates exchange of products. This means that the process of objectification of potential social world requires a set of support processes and intermediary institutions, such as the above-mentioned.

School should prepare young people to be competitive in the market, have all necessary expertise for it. But at the same time school is responsible for the formation of “global, planetary consciousness, which we lack in our culture and civilization” [93, 251].

A substantial difference should be noted that we see between social institutions and social systems: social institutions do not have people (such as religion is impersonal), while in social systems there are people (like church has become personality).

Social world self-regulation at this stage, again in accordance with the vision of N. Krochmal has a normative character, and the main regulatory authority is the state and municipalities. Although each of the three levels of self-regulations can be called, all the same state, which is based on legal norms, which are legally execute all legal norms in prohibitions, we believe, can be called a classic example of regulatory "pyramid" where the rules are fixed in written

form.

The functioning of social norms aimed at self-preservation and reproduction of social process, whereby norm's mechanism operates exclusively through the consciousness of people. Therefore, they can be presented as a means of preserving the system, restoration of consistency in social relations that developed its own system in the course of evolution for protection against self-destruction, self-decay caused not only by external but also internal factors.

According to the mechanism of formation and functioning two classes of social norms are defined. First is a class of legislative norms, including norms, appearance, functioning and development are fully linked with consciousness and will of the people. These rules are for long-time operation (eg, constitutional provisions), medium-and short-term (eg, instructions, directives, etc.). The rules, which are provided by management and organization, are a particular class of the policy rules. This is the class of institutional norms, which include legal codes, state laws, circulars, issued by relevant institutions etc.

The second is a class of social norms that are formed spontaneously and function (traditionally), and there are no special intervention authority services. By the time they fall into the functioning of long-term (eg, customs and traditions), and short-term and middle-term.

So it is obvious from the above classification that social norms not only reflect reality, but also influence it. The peculiar feature of this impact lies in the fact that social norms not only reflect the needs of society in their requirements, but also creates an imaginary model of human action and includes a means of social assessment and social control over the implementation of these requirements.

V. Bekh in *Man and the Universe* brings the ontological basis for man's natural ability to be a self-organized and self-regulated entity, as he grounds presence of goal-setting mechanism in the structure of an individual [28] and puts forward a working hypothesis of a specific type of organizing consciousness [30].

Therefore, the phenomenon of self-management is rightly attributed to self-regulation activity because its technology is a technology and highly specialized work. Russian scholar V. Karpichyev determines, for example, the main aspects of self-management technologies as following: planning and structuring of time, accounting and settlement activity and leisure, experience of Finnish and Japanese managers; Hastyev's recommendations; eastern time management experience (Kalahiya) model goal-setting, hierarchy of goals, "life scenarios and applications, types, methods, rules and forms of self-regulation, management of I-state; optimal mental activity rhythm; subconscious programming, principles of learning, searching and processing information model design environment [102].

So, at the macro level we encounter the best developed social processes and products. However, they are not from this very simple, i.e. such that we can

learn them empirically. An example of the fact of the social world to be too complicated, the fact that we cannot unambiguously identify the principal product of this stage- society. The only thing that is quite clear that society by its nature "rises" from primitive forms of industrial era to the information that is close to mega level.

Then, let us turn to the third stage of social world self-spreading – to mega-level. The source of self-movement here are the ideal models that come from the Future. If at the second phase only goals that are set by a person or governing body before labor, military, student groups play a chief role, there the ideal influences consciousness. To be a deterministic ideal – it is something quite different than to be a deterministic view. Goals can be changed, and the ideal – not. It leads a person or even entire nations for many years, such as the struggle for democracy, freedom and independence from the occupiers.

Thus, the third phase has a fundamentally different view of causality. Here is "ideal form". Teleological principle here substitutes the principle of free causality. This view comes to us

under the influence of awareness that there are no rational mega level goals that have a subjective origin and ideals / ideas that exist, as we found out above, regardless of people, i.e. objectively. This free causality has at least two sources, namely: from human and from spontaneously affecting its social factors or alien and cleverly built worlds.

Thus, it appears, on the one hand, independent of human will encourage impulses of sensibility as a person in general characterized by the ability to define themselves freely regardless of coercion by sensuous motives, which are

formed a dynamic function of the electromagnetic field on the other – between the individuals as agents resulting social interaction, characterized by a greater degree of freedom. In our opinion, it is due to properties of free causality and nonlocal connection type can understand the mechanism of intuition.

Most convincing examples of this we may find in our own lives. It is enough to recall those times when a bright idea attracts us to the world events, previously we have had no cause to be concerned with or even they might have been hostile to us. Poets, writers, actors, designers, innovators and other categories of people are the brightest objects and bearers of semantic determination. The desire to become, for example, a supervisor, a commander, an astronaut or a judge can determine people's behavior steadily for many years.

But there are also examples of a greater scale. For example, the idea of national independence raises millions to fight. Impact of the national idea should also be attributed to the causality of this kind. Effects on human values, symbols, archetypes, and other elements of societal psyche, including the collective unconscious, complete this picture.

The form also is the determinant factors in this system. For example, democracy or dictatorship as a form of government automatically brings about the whole system of social institutions, the capabilities of such people which have never been suspected.

The second type of communication requires the independence

from the first kind of causality. It must be a connection of cosmological nature. This means that such communications should be inherent, as Kant writes (*Critique of Pure Reason*): the capacity arbitrarily to start status, so causality of freedom is not subject to the law of nature other reasons, which would have defined it in time. Freedom in this sense is a pure transcendental idea, it at first, does not contain anything that would be borrowed from experience, and, secondly, the subject it may not be present or where a particular experience for the general law of the opportunities every experience is that everything that happens has a cause, and hence causality reasons which itself occurs or arises, should also, in turn, have a reason, thanks to this whole realm of experience, no matter how far it stretched, is set only one nature. Because this way you cannot get the absolute totality of conditions in their causal connection, the mind creates the idea of a spontaneity that could itself from itself take action without any other reason that it would be preceded, and which would, in turn, would appoint it to the action under the law of causality [100, 327-328].

Here we want to draw attention to the fact that a shift in the study of social processes at micro level demanded from researchers not only the usual denial of knowledge of social world, and they have recently, independently of one another, made more and more frequently attempts to explain the independent life of the term “ideal form”.

Thus, the system self-manages (controls) development of social peace through the cultivation of the principle of combining the present and future state of social development using conventional means of conversion tool, and more can be said – the ideal form like a pawn in her power point “pulls” it from current status of the desired future state. Because self-produced future state of the social system based on free choice of general continuum sense, it is correct to talk about or even study the ways of the unpredictability of social development. In its own change of things, a system exists in itself, and as a result it goes beyond itself.

It turns out that the form of social world is entirely determined by a latent structure of functional relationships or interactions between people and is actually indissoluble.

Social form is generated by the interaction of people and need and disappears if this interaction stops. The same forms of interaction between different people and in different historical periods of their lives are observed here. They are modified, and usually a man complicates and brings them on a higher level of intellectual perception.

All these facts prove once again the existence of this third reality that is inherent to mega level, at which the logical form dominates. So to describe the process of this higher level, we have successfully used the category of "sense" of the Semantic Universe, though psychologists prefer a word "perfect form", sociologists – a notion "ideal", and philosophers - a concept Absolute. So in a social world free causality dominates, it can abruptly change course and direction of social processes. Therefore, the specificity of social process is spontaneous and fast-moving of their passing, and hence it is hard to predict the results of social life self-spreading.

Content of the third stage of social world self-spreading is concentrated in the transition from the social objective to subjective form. The process looks as follows: the process of human essential forces objectification in the social space results in creation of society, which goes into space and dissolves in (noo-sphere) chaos semantical, with changing the content of the quantum vacuum in favor of the enrichment of the semantic component.

So probably it is not a coincidence that, following the mainstream of philosophical thought of Stoics, Seneca considered the world as the only rational-divine whole, all of which are organically linked. "Mind – wrote the philosopher - is nothing else as a part of the divine spirit, implanted in the body of people" [6, 488].

Evaluating the content of this stage of social world self-spreading, we can assume that the evolution "pulls" people to mega level. And this happens not only through mechanical operations and

long-term human stay in space orbit, but due to the maturation of its attribute properties to be adequate conditions for future life.

The following thought becomes clear: the highest point of a spiral development that converges (point "Omega", by T. de Chardin) means that man by producing a strong electromagnetic field, overcomes the force of gravity and begins to move freely in space, obeying the laws of the spiral, divergent, this term was introduced into the academic community, as we know, by Hegel. So, the idea of "radiant humanity", which entered the world of science by K. Tsiolkovsky, is not that absurd as it may seem at first glance.

From this perspective, reconsideration of Kant's transcendental ideas about the "thing in itself" i.e., the pure idea, pure sense seems to be very promising and fruitful. This is so because today we cannot explain the product content of semantic continuum.

So, at the third stage of social world self-spreading due to a process of consciousness, or rather, according to our working hypothesis of human over-consciousness, a social world gets to semantic level and dissolves in space. By the way, over-consciousness in this case can be considered as a collective planetary consciousness.

Specific character of social world self-reproduction at the mega level lies in the causative agent or trigger mechanism that leads to the resonance of macro-and mega-levels, and is embodied in symbol, integrative values of which we are not yet fully percept. Symbol is an image, which is always present in some sense, that is merged with the image, but cannot be reduced to it. Turning into symbol, an image of social phenomenon becomes "transparent", meaning "shines" through it, and is given as its deep sense, sense perspective [272, 510].

When creating a character, a man seems to encode social information in order to further identify and use. So Rasmussen is three times correct when denoting: "Symbol attracts the thought, while the thought that was perfected, involves symbol" [177, 161].

Jung described the characters as the possibility of a yet wider, higher meaning beyond of our ability to perceive a hint of a sense at this minute [311, 278], indicating also that the symbol expresses a meaning that cannot be expressed in the words of the language [311, 291]. Monographs by M. Rubtsov [222] and N. Kulagin [122, 6] are dedicated in particular to the analysis of symbol from this point of view. According to M. Rubtsov, symbols are the most universal, capacious and constructive expression of philosophical meanings, this formation, is semantically charged with energy. This symbol is not correlated with single meaning. "Symbol is a potentially exhaustive semantic depth. Symbol is always a certain limit, which reveals itself in the whole continuum of meaning singularities. Symbol is always an open image, its meaning never comes down to one definite meaning, it is always a fan of semantic perspective" [222, 43]. N. Kulagina, also points out inexhaustible depth of symbol meaning, emphasizes that symbol acts as a universal means of regulation of spiritual and practical experience, allowing you to update meanings of life, not objectified in iconic forms [122, 6]. Without sense no symbol exists, symbol meaning is formed by transfer of the symbolic meaning from other things to a subject in accordance with the mechanism of associative relation. The last point is clearly observed in religious symbols, and fetishism.

If the transition of social material from micro-level to macro-level social is preconditioned by institutions, the transition from macro- to mega-level also needs intermediary mediators. Most likely there are the mediators of cosmic processes that create resonance mechanism compounds as weak and strong interactions, gravity, electromagnetic field. Weak and strong interactions are four constants of planetary life. This issue is clearly required further examination.

Finally, we are interested in self-regulation of social world transition from macro-level to mega-level. Clearly, it is based on information-sign carriers, that are expressed, firstly, through language semantics, and secondly, through sense-creation or sense-

production which become self-regulation mechanism of the level. N. Krochmal mentioned it.

Even today, with formation of the new information civilization new historical forms are being created, inherent in transition, and possibly in semantic level of self-regulation. The future will show what kind they will be. It is obvious only that approaching semantic universe reveals a stronger influence on social life regulation through quality new means. The evidence of this trend a gradual ascent from the arena of social life its chief steward and administrator the state.

But the first place in the formation of a new level of self-regulation belongs to the formation of a new type of man, which is manifested in the formation of “free will” as “freedom” of individuals in the “free” world community. This direction is characterized by the orientation of axiology anthropological value, meaning. Thus we can trace the rise of self-confident “of the individual and the subordination of this process to all other issues of the semantic level of self-regulation.

Here we return again to Kant’s idea of a moral imperative (Critique of Pure Reason). Moral behavior – is this behavior that is caused by external prompting (either hope of success or fear of punishment), and internal self-necessity based on accepted principles and the same entity for the sake of these principles. It is a correct thought of Kant, since it will match the ideal form, which is synchronized with mega-level, as long as a rational being should accept itself and all others not only as a means but also as a purpose in itself [100, 275]. The philosopher pointed out that it was only an ideal, a kingdom of purposes did not exist, but it could into being due to our behavior, moreover in accordance with this idea [100, 279].

Categorical Imperative in Kant’s sense prescribes behavior not for any other purpose; it is the ultimate goal [100, 254]. Such an order for the final goal and end bases of human behavior can arise, according to Kant, only from the moral consciousness, because the

categorical imperative is an imperative of morality, it is that considered by practical mind.

Kant suggested three formulas of moral categorical imperative. Relative to “Form”, which is universal; about “matter”, namely the goal, the categorical imperative proclaims each person and humanity in its person, the higher goal in itself [148, 270]; a third formula will affect the autonomy and complete definition of Maxim. “Goodwill” (must be necessarily “good” – otherwise it will not be moral) imperative defines itself as the law [110, 273].

It is possible that V. Bychenkov is right, who believes that the totality of the total interactions and the overall totality of changes are the space and time. He states it like this: “It is quite acceptable and legitimate for me to consider space as the totality of all interactions that take place in the world and time – as the totality of all changes. On the basis of these positions it cannot be said that the action takes place in space – it is exactly the time space as a totality, just as no one can say that change occurs over time – it is time as a totality. On the other hand, the space serves as the movement of the structure and time acts as diversity movement. The unity of space and time creates movement” [41, 493-494].

Then he makes two very important observations for understanding space and time as factors of self-generation and social world existence. One of them concerns the fact that explanations of social space – time can be found in the general theory of probability, which stipulates that its geometry coincides with the physics of gravity and a complex and multilayered nature of space as the totality of actions prove ... an image of gauge fields – vector interactions that are dealt with by micro-world physics. And even space itself should be considered as the totality of all types of interactions (and the same things as the action) – gravitational and electromagnetic, strong and weak, chemical and mechanical, etc.

Another remark is that “within the material reality of time and space the essence of things as the function changes and actions and, conversely, paradoxically, in its way as the essence of change and

action function of time and space” [41, 494-495]. This means that factors of social universum self-spreading at social phase are time and space, value and meaning.

Thus, the selection of mega-level as a specific stage in the social world self-spreading contributed to investigation of many social processes in a fundamentally new light. Thus we only indicated the contours of the problem fields that need further researches.

Thus, we reach the goal of this study and designed the algorithm of social world self-spreading. Since investigation of a pattern of social world substantial basis (so called social morph) is not the subject of our research, we can carry analysis by philosophical means only. Because of this we can stop at this point and draw the main conclusions arising from this subchapter. They are. First, each stage has its trigger mechanism, which has impact on the social world. If at the first stage – they were vital needs of individuals, at the second – the social needs of people seeking to mature as a nation and create their state, and at the third – cosmopolitanism prevails, that reconstruct social world in an entirely different dimension.

Second, it is stated that the social space at each level of universum self-movement operates "its own particular kind" of causality, namely: at the micro- level – causal-mechanical, at the macro- level – teleologic; at the mega- level – free. It is impossible not to notice that the study of causality, its types and limits of expression – should receive more attention while a simple boundary between its listed species does not exist. In exemplification we might use teleological principle, which on the one hand, ostensibly logically explains the mechanics of artificial goal, as a product of human mental activity, on the other – the ideal or perfect forms, independent of man, and is subject semantic continuum. In noosphere the comprehensive regularity reigns.

Thirdly, and the most importantly, we reproduced a transformation schema that creates the content of social world self-spreading and demonstrated exceptional versatility of a man. It appears that for the process of social world self-spreading dynamics

is the most important characteristic, but not ontological characteristics. And here must agree with the opinion of A. Lima de Faria that the central issue of the study of evolution is “not the origin of species, but the origin of form and function”.

Fourth, the groundwork for a system of mediators that acts as intermediaries for social world self-spreading. It appeared that at the micro- level or in society the main role is played by the so-called social institutions that are not people; at the macro-level or in society the vital activity of people is supported by social organisms, that is, institutions of science, national education system, churches, legal institutions, which implement specific activities, while at the mega-level dominated role is given to the energy-information force field (noosphere is only segment here), physical constants of planetary human existence acts as mediators here, for example, weak and strong radiation, gravity and electromagnetic field.

Fifth, three types of social process self-regulation become more definite. They correspond to three hierarchical levels: archetypal - at the micro- level, normative – at the macro and information and sign – at the mega- level. Criteria for which is a form of consolidation and transfer of meaning in the norms: informal meanings enrich formal content (legitimate) in accordance with the law of negation of negation again converted to informal meanings that appear in common standards, religious principles. For these types the formation of historical compilation on the basis of certain norms that disappear with the transition to a new type of self-regulation or gradually transforme by changing their shape, but preserving their content is characteristic.

Now we can proceed to evaluate the quality of social world self-spreading process and its products in Ukrainian reality.

3.2. Characteristics of social world self-spreading process in Ukrainian reality

For dealing with specific of social world self-spreading in Ukrainian reality it is essential to consider what constitutes the parameters of Ukraine social world self-spreading, we have mentioned previously: archetypes, culture, ethnicity, mental and social, knowledge, activities, creation of nation, informatization of social life and, finally, the state of society.

Today, social harmony in Ukraine is in a very perturbed state, since the Orange Revolution has not yet ceased, and only entered a new phase of gradual attenuation. Therefore, the Ukrainian society and its elements are in unnatural state, which means that it is difficult to analyze systemic effects. But we will make an attempt.

Ukraine is a state that is formed on the basis of the Ukrainian ethnical group (78,2% of the population is ethnical Ukrainian), which, in turn, caused the formation of Ukrainian society. Forest-steppe landscape of a temperate zone is essential form-making environment for the Ukrainian ethnic. According to the professionals, the base of Ukrainian nation is a mixture of different racial types with prevailing southern Slavic type. Modern Ukraine is experiencing a crisis conversion of Cossack ethnic group that was spontaneously formed in 1480. Figuratively speaking, today we have an early dawn of a new Ukrainian era, or in a language of ethnogenetics, conception of the new Ukrainian nation, which should be born by 2015. Therefore, the Ukrainian ethnos today is not “dying” but transforming [98].

Functioning and development of modern Ukrainian society is determined by the influence of factors and mechanisms inherent to any nation. Thus, the Ukrainian ethnos is structured by universal archetypes, the greatest potential of which belong to: archetype reified domination over the procedural (past over the future), archetype of annihilation equality (indifference, socio-phobia) archetype monic being (psychological egocentrism, infantilism), an

archetype of “criminal heroization” (adventurism, marginalism, hopping changes of values and behavior, even in adulthood), archetype of destiny (particularism, indifference towards politics) [85]. Archetypes “eternal student”, the identity of truth and power, “eternal return” have no less potential. The middle place is taken by archetypes of centered guilt, “eternal truth” and glorification of holy fool [85, 263-264].

In addition to these archetypes in the Ukrainian collective unconscious, according to O. Kulchytsky, we can observe the most typical archetype of “good”, “tender land”, “rich Earth” which cooperates with person and annihilates in Ukrainian world-perception guidelines for aggressive activity, and shapes instead enthusiastic meek contemplation of the world in them [124, 55]. Renowned scientist S. Krumsky believes that the Ukrainian ethnos has such archetypes as “the archetype of commodity-money relations, market”, “archetype partly (economy, based on their own family labor), the trinity of truth, goodness and beauty, values, morals etc. Among archetypal invariants with respect to the historical time he distinguished between two political structures: democracy and despotism.

Life activity of Ukrainian society in terms of marginal or boundary factors which were created by the geopolitical situation in Ukraine, formed the two main types of Ukrainian attitude (by O. Kulchitsky [124]): 1) “Cossack” type of enthusiast-devotee and 2) hidden style of existence, “anabiotic” behavior on a “not my business...”.

Until recently, a personality, whose efforts were aimed at creating his own little world, to isolate it and safeguard themselves from exposure to other people, another ethnic group, society as a whole could be identified in Ukraine.

This polarity of archetypes, in our view, will hold Ukrainian ethnos in the clutches of inferiority for a long time, and will inhibit its development towards entry into the United Europe.

Ukrainian mentality that feeds and reproduces, according to our

concept, the final product – a society [85, 263-264, 201, 147-151], has two properties that create live pulsating integrity with interrelated characteristics, each one complements the other:

- Ukrainian high individualism, which was perceived in history in different ways (from hazyaynovytosti to kulaks). Tragedy of our destiny lies in the fact that this individualism has not raised to the state level, and remained at the domestic level;

- tolerance;

- introversion – people focus on the facts and issues of internal, personal, individual world;

- emotional-ethnical dominant – Ukrainian emotion, sensitivity, lyricism, which manifest themselves in singing, folk rituals, humor, rituals, is the basis of creativity. But emotional dreaminess suppresses volitional components of psyche, so instead of “... action, fighting, drama come inevitable peace and humility fate” [299, 108]. Another side of excessive Ukrainian emotionality reveals in each of us how easily our people get angry, offended, incensed and how easily they believe in various misrepresentations, revolt and change their political orientation [201, 123-125];

- kordo-centrism, which manifests itself in sentimentality, sensitivity, empathy, love of nature, in folk songs, colorful ritual and aestheticism of national life, cultural creativity;

- anarchic individualism, manifested in various forms of a detached, articulated desire for personal freedom, without adequate stability,

Dominant mentality value of Ukrainian citizens, according to the results of sociological surveys of the Institute of Sociology of NAN of Ukraine, remains within the limits of individual and group survival in difficult times of social transformation, were limited to only four values of greeting: “good health”, “strong families”, “welfare of children”, “material prosperity” [50, 9]. So it was not by an accident that the Constitution of Ukraine (Chapter I General Principles Article 3) recorded such social values as the person's life and health, dignity, integrity and security [108].

It should be noted that the citizens of Ukraine since Independence, and it is already about 15 years, unfortunately, still do not feel belonging to the Ukrainian nation. The reason is that most citizens of Ukraine were citizens of the former USSR and grew up on “Soviet values”, while Ukrainian values – have not been formed yet. The situation is also complicated by the fact that a strategic priority in Ukraine's foreign policy is entering the European Union, which sets the problem of Ukrainian adoption to European values. However, as Ukrainian society is ready to value-semantic, cultural, mental aspects for European integration and how the values of our being are eligible for the United Europe? In this regard, the question whether Ukrainian society, even ethnicity will be lost, or whether Ukraine will be dissolved in the United European area is worth considering. However, we hope not, because the state of most European countries – Union member – is stable and they really have not lost and even gained a certain ethnic specificity.

The structure of the collective consciousness of the Ukrainian social world is rather strange according to M. Khodakovskii M. observations: “On the one hand, administrative, bureaucratic mentality of the political elite that came to the understanding of the need of a state, and therefore, the high society. On the other, – mass consciousness of the lower strata of society, which has kept intact archaic idea of a world in which the patriarchal family (or family) and the government arranged in accordance to the same sample” [287, 11].

Therefore, society gets all the features of culture shock as a result of conflict and the cultural factors of the three interference vectors: a new system of values that “imported” from Western civilization, the old Soviet system of values, direction and behavior stereotypes that still dominate in citizens public consciousness; values of traditional national culture, which are quickly revived in the newly independent societies.

Thus, addressing cultural fields of Ukraine, we see that the prevalence of globalization processes in culture (expansion of mass

culture) emerging threats of the ethnic deculturation. This can be seen, on the TV. Television is filled with foreign films, transfers different direction from cognitive research to entertainment. And their quality is far from a typical Ukrainian cultural enrichment. However, it should be noted that over the past few years, we finally got enough qualitative program of Ukrainian origin. But there are still enough productions made on the basis of foreign scripts, and only partially adapted for the Ukrainian mentality.

The problems of cultural areas that require urgent solution, in our view, should be noted the following: inadequate funding, lack of strategic priorities among state lobbying interests of Ukrainian art, the lack of legislative support of cultural sphere of Ukraine (starting from the laws of theaters and museums and ending with support for local publishing houses). Only in 2006 the question of support the Ukrainian language obtained attention on the state level, which caused much controversy, both among ordinary citizens, and among the top-ranking civil servants, about skilled Ukrainian translation of foreign product.

Today's problem is a formation of Ukrainian society which helps shaping the people, starting with the consolidation of ethnic groups, but the problem of consolidation of the Ukrainian people for the last few years has been discussed from the political platform, discussed in the media, scholars paid much attention to this problem – regular round tables, conferences, and more. It was even a part of the Speech of the President of Ukraine in 2006. Such steadfast attention to the issue of consolidation was the result of the consequences of the turbulent presidential election of 2004 when the main technology of manipulating of public consciousness was the difference in outlooks between East and West Ukraine and linguistic preferences of different ethnic groups that make up the population. Even the President of Ukraine emphasises once again from the podium the desire for reconciliation citizens of Ukraine of different confessions (eg UOCMP and UOCKP), equalization of SWW veterans and OUN-UPA and others.

So, having considered the foundations of Ukrainian society, we conclude that society as a product of the first stage of social world self-spreading, in Ukraine appears in an unstructured way. This is confirmed by V. Kryshchenko, who notes that “Ukrainian society is characterized by complex and yet not sufficiently differentiated social structure that is vital to its state imbalances” [50, 15]. Ukrainian society is unclear and controversial, as a mixed physical chaos (contemporary social processes) from which ethnic group should draw information and subjectivity, which enrich the citizen spirituality (archetypes, values, etc.) which should be adequate to the XXI century content. Moreover, so-called an average Ukrainian man is mentally unstable, insecure in themselves and their capabilities of state.

The main factor of social world self-spreading, i.e. the state of Ukrainian society and processes that nourish and reproduce it at the macro- level is, in our opinion, people who grows into the state-building nation.

Each new Ukrainian ethnos creates a new state system and become a nation, as a nation - a public organized by ethnicity, although it may include representatives of other ethnicities.

Ukrainian nation is a community that established a common will of the sovereign individual, who by force of this decision becomes a part of the nation. They will appear together in a social contract, which becomes the basic law (see: Constitution of Ukraine) to further their social life, the basis of law. According to one public content agreement is an important hallmark of the nation's social and legal unification of life within the jurisdiction of the nation (i.e. in the national state). Each participant is guaranteed an equal rights, freedoms and obligations which are recorded in the status of citizen (see: section II of the Constitution of Ukraine [98]). All areas of life such as economics, management, education, etc. are subject to common standards.

In fact, the benefits of “Ukrainian nation” in Ukraine are connected with only two circumstances: the Ukrainian nation

(ethnos), a nation, gave the name of the country, Ukrainian is the official language in Ukraine. Thus, Ukraine is a state by the political model of nation-state, i.e. on the basis fellow citizenship. Thus, Ukraine is covering the evolutionary path that other countries passed two to three centuries ago.

Unfortunately, we cannot speak about the full existence of the Ukrainian nation yet because it is only being created, even fixed in the Constitution of Ukraine, where just “Ukrainian people” [108]. But Article 11 of Chapter I proclaims “the state promotes the consolidation and development of the Ukrainian nation, its historical consciousness, traditions and culture and development of ethnic, cultural, linguistic and religious identity of all indigenous peoples and national minorities of Ukraine” [108]. In a simplified way, the Ukrainian people are people and nation. We can definitely say that Ukrainians have not yet established a nation-state like Western Europe or the U.S. We lack a consciousness of ourselves as a nation, as a state must protect its sovereignty. We are still all alone - the state itself, the nation itself. Ukrainian co-exist with a certain image of Ukraine, and Ukraine co-exists with a certain image of Ukrainian, that have no point of confluence [301]. As suggested by A. Shmorgun – “population of our country is not a political nation. Rather, it is not consolidated on the basis of the political nation - civil society, market economy and other” [301].

This opinion goes on: “political nation is inherent not every state ... If for a political nation existence of a state is an essential condition, the reverse relationship is not so unique: a state can exist, but a political nation might not be inside of it” [118, 6.7]. This means that Ukraine may not be a political nation, but “population of a state which takes at least a part in its governance, formation of governments, controls over their activities, may be regarded as a political nation of a certain degree of maturity at different levels of development” [118, 7]. It follows that Ukraine is still a political nation, albeit a rather low degree of maturity, which is confirmed by the so-called Orange Revolution.

The process of self-organization of the Ukrainian nation is based on a long common history of life in one state and economic relations are closely connected all the nations of Ukraine, because only when they think of themselves as a closely united family, you can create a powerful national state that can resist any external pressure and internal destructive influence and provide the entire nation as a whole and individual nations that reaches its blooming of life and peace [304].

A national identity and a national identification are two prerequisites of a nation, they are its psychological features. Language is a part of nation. For the life of the nation is reflected in the national spirit, national consciousness – a sense of patriotism that unites members of the nation. The strength of the national spirit depends on the strength of the nation.

Successful implementation of a developed nation state, according to S. Zdioruka, is interfered by a number of reasons, the main two are: “The lack of understanding among the top power echelon of the importance of spiritual factors in the cultural space (expressed by constituents or ignored, or reduced to secondary rank, or even third-rate) and legal irregularity of country’s religious space” [90, 9].

National idea is a determining factor in the formation of a nation, in the awakening of national consciousness. National idea is our perception of ourselves, our place in world civilization, ways of further development and relation to other nations, civilized idea. The national idea is like an expression of the mentality of the Ukrainian people, the development of the nation. However, since independence, Ukraine has not established a common idea, one that could unite the citizens of Ukraine. Our politicians do not create opportunities for entering the positive characteristics of citizens identify with the success and achievements of their own country. Instead, they speculate on the tragedies, creating a sense of community in distress (striking examples - Presidential elections of 2004 and parliamentary elections in 2006).

Currently geopolitical “split” of Ukraine into East and West continues is spreading. The current economic and socio-cultural regionalization creates new identity for Ukraine – Donetsk, Lviv residents and others. There was a real threat of federalization in accord with scenarios of East and Crimean politicians. To find guidance in the modern world is the aim of the Ukrainian national idea, creative vision and understanding which should come from the correct understanding of the construction of Ukrainian democracy and open society in it, taking into account the historical specificity social-genesis in Ukraine and features of the nation's psychology. This is the beginning of the restoration of the Ukrainian national values. Hence, formulation of the Ukrainian national idea has become a common goal, not to determine it by means of comparing East and West.

How ordinary Ukrainians are free to create a system of material and spiritual production is seen on the basis of human rights, of family, freedom of establishment and by the degree of development of the so-called middle class. Recall that in this case, you can check only those parts of the proposed models that do not have a functional origin, that have to be analyzed only legal provision and morphology of the society. Latest items and processes possess temporarily properties and characteristics not inherent to them. They are in a phase of development. In our opinion it is better to analyze the Ukrainian society through the funnel of personality, family, state of businesses, local communities, and at the level of the state, creating a system of self-regulation of the country.

The above mentioned options of society analysis play a role in the process of self-management, on which conditions depend the general situation in state and private forms of power. Let us characterize them.

Alienation of rights of power has reached unprecedented proportions in Ukraine. This becomes obvious by the rapid increase in the number of appeals to the President. During the first hundred days of government V. Yushchenko received daily 1600 letters from

citizens, and that makes 2,3% of Ukrainian people. For the first time in January-March 2005, complaints on political system exceeded the number of messages associated with social and humanitarian problems [49]. People may not be able to resolve their issues and make modern government respect their rights. And very often there is only one reason - the indifference of the authorities to the problems of an average Ukrainian, because they depend on chiefs in the area, region or Kiev and serve them, but no people.

The presence of a demographic crisis in Ukraine is notable. Although this issue belongs more to characteristics of society, but its origins lies in the field of statist. Family that is the source of family life reproduction of any ethnic group in Ukraine is irreversibly degrading today. Proof of this is primarily the fact that during the first ten years of Ukraine's independence at a time when the country had no wars or armed conflicts, epidemics, or global natural disasters, the population decreased by nearly 4.2 million people, the total fertility rate decreased by a specified time with 1,9 to 1,1, and in cities – from 1,8 to 0,9 [121].

According to the Ombudsman of the Verkhovna Rada of Ukraine on Human Rights, the country's demographic decline is a result of disregard for

fundamental human rights. Particularly poor performance of the constitutional provisions regarding the right to work (Article 43 of Constitution of Ukraine) and the right to social protection (Article 46) leads to deterioration of material living conditions of people (poverty of the majority – about 70%), which, in turn, undermines their health. The main factors of the demographic crisis is a significant level of registered and hidden unemployment, pittance for families with children and low pensions of the majority of the population that does not satisfy basic human needs.

These factors, combined with the influence of environmental problems, enhanced by the effects of the Chernobyl disaster in Ukraine, on population health are developing now the problem of not health improving, but primary preserving it. A certain role was

played by adverse psychosocial factors related to social stress, adverse changes in the level of society and personality, and the decline of the health system [121], which is indicated by the fact that because of the illnesses people in Ukraine die several years earlier than in economically developed countries.

The state of Ukraine is further complicated by the fact that parents are unable to manage the situation in the family, and therefore resort to finding the means for emigration. According to experts, the number of our citizens looking for a work outside Ukraine is approximately from 5 to 7 million (nearly a quarter of them have higher education) [121], that make partially human resources of the country, active in reproductive and economically in the group (other there simply are not needed).

Agrarian reform, which actually led to the collapse of agriculture and the destruction of social services in rural areas, the reason forestalling unemployment among the rural population and accelerate the outflow of rural youth to cities, where they face enormous difficulties in finding jobs and housing. Scarce economic resources, lack of housing, difficulty in finding a work keeps members of young families from giving a birth, and often cause a rift in marital relations. Almost one fifth of all children are born out of wedlock.

During the period from 1990 to 2000, the human development index, which is used according to the program designed by UN as an integral index of society social state, the main components of which are life expectancy, education, welfare, Ukraine among 173 countries dropped from 45th to 80th position, and in fact has 102sd place, because at the end of 1990 method of calculation of the index was revised [121].

Overcoming of crisis in different sectors of society is possible only through radical improvements in economy and in social sphere, and through a substantial rise in living standards.

Another parameter of analysis of Ukrainian social system is business, especially small and medium – also cause concern, since

only during the first hundred days of the new government 19 thousand firms were self-destroyed [49], and the Cabinet of Ministers of Ukraine received over daily 300 direct telephone calls from representatives of small and medium business.

Like any system, authority in a civil society has its specific mechanism of self-movement, which, in its turn, has an original driving forces, namely: the middle class, which is in the developed countries run up to 70-80% of population, voluntary association of citizens oriented on public affairs, a free press as a means of communication and expression [208], youth [113]; intelligentsia [267, 77]; religious forces [111], finally, social work personnel.

However, according to L. Belyaeva [13, 29], the middle class in Ukraine has not fully formed. The analysis carried out by S. Makeeva shows that there is "the middle class" in Ukraine, but it is not very numerous. On the basis of self-identification up 20% belong to "the middle-class" in reality "the middle class" comprises no more than 10% of population, with a low level of mobility. "Today an average Ukrainian does not demonstrate any fastidiousness as a subject of changes that are happening in the country. He chose for himself a role of an outsider who is observing institutional and economic transformations initiated by political and business elite with indifference [204, 22], as a total time-severing he is choosing "lesser evil", and adapting to it "to the degree of social infantilism manifestation" [204, 22]. This is because an "average Ukrainian" suffers from social transformations too much and is unable to develop any basic cultural, socio-political or economic values.

The system of local self-government of Ukraine, or rather its expansion, is one of the stabilizing factors of self- government civil society. This fact was recognized by the President of Ukraine, April 26, 2005. But the main problem here is the decentralization of authorities, finances and powers [49, 77]. Effects of centralization of state authorities to have a negative impact on other areas of social life, where there is a government official as the principal features of everyday social life. The process of rapid criminalization of the

Ukrainian authorities takes place.

The question of introducing of a new logic in the process of reforming arises, the essence of which is seen by the senior political authorities delegate powers to territorial communities, i.e. civil society. Since Ukraine has ratified the European Charter of Local Self-Government, the latest is defined in Ukrainian legislature as the right and ability of elected representatives of the community to regulate and manage a substantial part of public affairs for the local population, that is, it has become a priority in the overall package of reforms [49].

Major strata and social groups in the country have received the necessary institutional capacity to represent their interests and needs through political parties in accordance to the directions, developed during the years of independence. In recent years intensification of public association activity has been observed. In particular, the number of associations increased in 8.2 times in 2003 in comparison with 1992. Currently, over 38 thousand of social organizations are registered, most of them (95%) act locally [49, 19].

These organizations play a positive role as a system of counterforce towards state authorities, a system that operates as a feedback system in the social self-regulation of the country. This was also confirmed by All-Ukrainian Forum (March 2004), that revealed government authorities manipulations of democratic institutions. The conducted survey "All – Ukrainian citizens' forum: public opinion/Vseykrainskiy gromodyanskit forum: dymka gromodyan"(April, 15-21, 2004) on the portal "Gromodyanskiy prostir", in order to study public attitudes to the organization and results of the Forum, showed that most respondents believed that the Forum was a step towards artificial creation of civil society – 35,8%. Approximately the same number of respondents believed that the Forum was "catches" that would have no consequences – 30,8%, and that the authorities "deliberately manipulated public opinion" - 28,3% [109, 10-11].

From the foregoing it follows that today people of Ukraine have

a fairly high level of education, they consciously or subconsciously refrain from suicide and active contempt of themselves. At the same time the consciousness of less educated population is captured by process of creating myths and religious fanaticism was intensified. The Orange Revolution inspired the activity of the population, but after a while an ebb in people's energy comes, because the reform of public management system is so weak that is "catalyzed" by parliamentary and local government authorities elections in March 2006.

Thus, in our opinion, the social world on the territory of Ukraine will only then fully self-spread when social institutions and systems operate independently without any negative influence from the official government.

Information base and computerization of social life complement Ukrainian society. Ukraine consolidates as a systematic whole due to the communicative possibilities that are evident, according to the submitted scheme, through banks of information and computerization. As the world entered the era of information society, Ukraine faces a problem of providing accurate information for citizens, scientists, educators, and state machine. So every year the state increases its concern about information and education problems at different levels; exacerbated by the conclusions arising from military conflicts such as Gulf War, and informational development of the United Europe in recent years.

The process of informatization began with the creation of departmental information systems of Ukraine. Each state agency, research institute, information centre, enterprise, regardless of size or ownership, started to create database for their activity. The current state of informatization of Ukraine is characterized by the formation and implementation of public information policy, active creation of legal base field of information and communication. A number of laws of Ukraine, for example: "On information", "On State Secrets", "On protection of information in automated systems", "On the National Informatization Program", "On Print Media (Press) in

Ukraine”, “On the information Agency”, “On State Support of Mass Media and Social Protection of Journalists”, “On Libraries and Librarianship”, “On National Archive Fund and archive settings, and so, a number of other regulations of the Cabinet of Ministers of Ukraine and Decrees of the President of Ukraine and development of bills “On the TV and radio broadcasting field of Ukraine” “On protection of personal data”, “On the national information resources”, “On the control of information security in data networks”, etc. were adopted [206, 511-512] which became the basis for the creation of several organizations involved in the problems of information, such as Civil Service of Ukraine on technical information security, the State Committee for Communications and Informatization of Ukraine, the Interagency Commission for information policy and information security and other. Today in Ukraine function the Institute of Scientific, Technical and Economic Information, Institute for Information Recording of NAS of Ukraine, which recently developed and introduced metabase data register of Kyiv’s information resources.

It should be noted that the process of informatization in Ukraine increased significantly due to the proliferation of so-called World Wide Web. Only one year after the creation of Internet network in 1992 a domen.ua was registered and nowadays Ukraine is the 28th in Europe and 45th in the world by providing national and using of the world information resources through the Internet [243, 17-18].

In the stormy ocean of information that is constantly replenished, the role of libraries is fundamentally changing. It were academic libraries which have started the transformation of information environment in Ukraine, developed new technologies of library and information services. In 1995, in Vernadsky National Library of Ukraine a new structure – Department of information and analytical support of public authorities was created; and there is a project of creation of European library, which aims a creation a All-European digital library with multi-lingual access with the support of European national depositories and under the direction of the

British Library, which citizens of Europe will have a free access to. In Ukraine, the work on the development of digital libraries has started, the first digital library will be a merger of three leading electronic libraries in Ukraine: Vernadsky NLU, The Parliament Library and Taras Shevchenko National University Library.

The world now attaches great importance to the development of so-called hybrid library (the term originated in 1996), i.e. a modern library has to become a trio: librarian- bibliographic, research, cultural center, that plays nearly a leading role in scientific-informational providence for science, education, culture and government. At the same time, it will be enriched with new profiles and models that correspond to the new time requirements. However, introduction of advanced information technologies in Ukraine is hampered by weak computer-communication equipment of libraries, a scientific, technical, organizational and technological basis of operation of service of e-document delivery has not been yet developed, united reference search mechanism of the State Library Fund of Ukraine has not been created, laws, regulating the compulsory transfer from research institutions in major academic libraries of electronic versions of publications have not been adopted, etc. [252].

Thus, the process of creating the information infrastructure in Ukraine is acquiring characteristics of being managed, while the state policy of informatization has been established and implemented; legal and regulatory framework and technical sphere of informatization are being actively created; the market component of modern information technology and services (eg, access to the Internet from a mobile phone) is coming into being; measures to protect information and ensure information security in the application of computer technology are being implemented (although, as it was correctly noted by O. Sosnin, the last issue is not perfect yet [243, 500]); international cooperation in the field of information is being developed [159, 24].

All the above demonstrates the lack of possibility for the

Ukrainian civil society to rise to the “spirit of the era”, because Ukraine has actually retained within the micro-level, and the society develops spontaneously. The processes of society self-organization are characterized by two types of combination. The first type is realized on the basis of those forms of community, which are generated by official structures, mainly government, namely: common ideology, moral, culture, morality, purpose of development, closer and distant interests and so forth. State as a whole cannot exist without these forms. The second type of combination is realized on the basis of different forms of the same community of individuals – their common motives, needs, interests, facilities, knowledge, belonging to one of social groups, families, clans and other. If we see a significant spread of Mafia organizations, religious sects of destructive behavior, it means that there is widespread second type of combination of people in the community.

Citizens of a country are not fully aware of the processes taking place “in itself” and therefore do not produce common values that would combine its separate strata in one organic whole. The last does not occur because of the absence of social integrity formation mechanism in Ukraine. While Ukraine is focused on economic programs to overcome crime and others, and thus it is forgotten that crime is a result of “surge” of differences between people and strengthen the basis for this antagonism. Simultaneously, this means that the state has no effective humanitarian policy, because the latter is designed for “humanization” of all spheres and sectors of social life, creating conditions for maximum self-identity in common evolutionary terms, the formation of a domestic need and ability to participate actively in creating of social organism of the country.

The above stated means that Ukrainian system of government does not have a sufficient basis for self-spreading, for Ukrainian society lacks integrity and is not an active reflective social body. The main reason of morphological infirmity of self-regulation system is a negative state of semantics of country; where the lack of a national idea has a negative impact, that creates common form of thought,

which is reflected a country's social body. National Idea as an ideal form which acts in accordance to the laws of synergy system of attitudes, beliefs, dreams of the nation on the structure of family life, reflected in its customs, traditions, stereotypes of behavior and skills of self-organization of social processes that withdraws from the mentality of a nation and is a specific vision of its prospects of its self-spreading as a sovereign state or, more precisely, a complete social organism in the country.

Lack of a system of national values leads to a current situation, when the laws, adopted by the Parliament, do not meet the needs and mentality of Ukrainian people and therefore, on the one hand, have no real positive impact on the consciousness and behavior of most people in the country, on the other hand they reinforce the split between the leaders of the state and its people. Renunciation of ideology as an effective instrument of state management led to the fact that not only population but also government servants, mass media propaganda and agitation do not have a semantic filter for selection from all-planetary flow of information science and technology, socio-political, cultural and historical knowledge necessary for the resuscitation of social organism of the country.

Deputies are clearly intended to respond to the needs of the electorate split into two parts: one – more or less healthy and trying to defend the democratic development of Ukrainian society, and the second – Conservative – trying to reintroduce totalitarianism and abandon democratic foundations of the country.

We should remember that if a reflection of internal processes is late or have inadequate character, a society fails achieve self-preservation strategy, and goes into the phase driving cataclysms, or in a mode of self-deconstruction and degradation. In fact, it is a diagnosis of current state of Ukrainian society.

To enhance the productivity of the process of social body creating we should find and orient on consciousness of intellectual elite, who are not charmed by myths, party ideologies or “attractive” examples of Western mentality. National elite continues “in quiet” to

produce scientific world perception, being oriented on the future prosperity of Ukraine, but it requires government support in the process of adaptation of human values to the mentality of the Ukrainian people and creation of “our own” contribution to universal national treasury.

As a result of this negative state of sociality at the macro level, the system of self-regulation in Ukraine has not completed the stage of morphological development. The main reason for this lies in the fact that the flow of information, which forms the branches of political authorities, is inadequate to social body of the country. Therefore, each branch of government practices “its own” collection of information which serves as a base of its activity, causing creation of entire networks of research departments, teams of experts who analyze such information and come to disproportionate conclusions. At the time, when activities of the legislative and executive powers should be based on a single information database, analyzed on the same methodological basis, they do not correspond each other due to inadequate understanding of social processes. Alternative operations must be carried out by party centers, independent research centers, overseas included.

Investigation of current Ukrainian political reality is impossible in principal, because the achievements of previous years of independent development in the political area came under threat of destruction because of the victory of the Orange Revolution, which introduces a fundamentally different ideology of the authorities devision. Ukrainian civil society must acquire a new morphology and functional quality in the near future, because that is what both the nation and the new government wish.

On contradiction and bloodiness of macro-level processes points in M. Popovich straightly in monographic study “Bloody Century”: Problems of historical meaning directly related to the assessment of good and evil in the human rank. The greatest mysteries of the past century are not only in important details of events and historical intrigue and hidden strategy of struggle of powerful political forces,

but in the correct understanding and interpretation of the meaning of historical events” [205, 2]. He then continues: “The Orange Revolution gives us a sense of great optimism – and at the same time anxiety. Because “the last and decisive battle” is not for the first and, unfortunately, not for the last time opens unlimited possibilities for nations; which in a few years arise apparent difficulties, sometimes insurmountable. And historical perspective won by us, can be lost under the pressure of circumstances and our own inertia, as it happened many times in history” [205, 859].

Thus, considered the second stage of social world self-spreading (According to our hypothesis the second stage is a society of the macro- level) within the Ukrainian segment we can expect to observe:

Firstly, the processes of social self-spreading occur fragmentary and contradictory, as the micro level does not ensure homogeneity of the social material and sustainability of its production;

Secondly, the problem lies in a state of ordinary citizens consciousness, because “the spirit of Ukrainian people” is not ripe, and hence the inefficiency of national elite formation, the emergence and existence of more than one hundred twenty political parties in the country, illusory existence of the Ukrainian state, which supposedly exists, but its impact on the development of social life and welfare of the Ukrainian people is not perceived;

Thirdly, macro-level processes do not clearly direct Ukrainian society towards entering the United Europe, they due to their differences simultaneously push the country towards Europe and the world, for instance to enter NATO, WTO, then, conversely, push towards Russia. Therefore, Ukraine cannot now balance the multi-directional forces raging in its social space.

The third stage of social world self-spreading we would now investigate in detail because it is just being formed, so we can only describe the ideals, on which Ukraine is oriented and determine whether they meet the common European and world trends. Even a superficial glance at it confirms that Ukraine has not yet determined,

as indicated: first, the lack of an ideal of social order and the inability to develop because there is no structural stress and morphogenetic changes do not occur in the social organism of the country, and secondly, the impossibility of choosing a national idea, which determines the sustainability of the first stage of social self-spreading, and thirdly, that the political elite, which solves the problems of material and monetary providence, cannot offer an integrative ideology, capable of consolidating of the society, fourthly, that the ambitions of politicians have made unprecedented confrontation that is evident even in formation of the Orange coalition after elections in 2006, fifth, that the state is not fulfilling its administrative functions, as its international policy is unclear, there has been rushing between the extremes, e.g. CEA -OSCE - NATO.

From the third section of social world self-spreading analysis we can derive important conclusions, as here all the theoretical work is summarized and the state of sociality is checked in accordance to the author's proposed concept.

First, we created an algorithm of social world self-spreading. Social world self-spreading has a pattern that is reflected in the algorithm itself: the quantum vacuum with a ratio of physical and semantic material in favor of the physical component – chaos physical – subjection to biological structure of human creatures with personality society – are objectified in the social space with creation of society – (noosphere) chaos semantical – the quantum vacuum with rich semantic relation of physical and material. This is the quintessence of the study.

Second, in presenting a framework of subject of research self-spreading we have established a number of factors and mutual dependencies, the theoretical results of the search obtain much importance than was predicted at the beginning research. For example, each of the three levels of formal sources of self-spreading determination, the varieties of causality, which fulfill the leading role, proved mediators or intermediaries that assist transitions between levels or create conditions for self-spreading at the level; set

specificity of social life self-regulation within a particular level, and finally, on each of these components research can be carried out and important scientific results could be obtained.

Thirdly, status and functions of individual elements of the proposed algorithm based on the social organism of Ukraine have been verified. In the course of which it has been found that at the macro level, where there is teleologic, i.e. target causality, social processes, on the one hand, do not coincide with the mentality of the population – ethnic groups, which form the body of the social organism of the country and therefore algorithm of social world self-spreading does not have a natural source, on the other hand – the state declares the “right” steps, but does not support them by appropriate means of implementation and brings disorganizing factor into the consciousness of ordinary citizens.

Fourth, it has been found that the content of the mega-level has little impact on the consciousness of population of Ukraine as it, on the one hand, it says, only the pressure changes occurring in the subconscious of ethnic groups, on the other – it is strongly pressured by political forces who seem eager to use powerful intimidation and manipulation technologies at the neuropsychological level combined with the usage of modern PR-technologies and media.

Fifthly, proxiological analysis proves the necessity of studying of so-called third nature which we face in the study of sociality at the mega-level. Justification of its study is derived from regularities of social world self-spreading, because having appeared at the micro-level, reached the summit at the macro-level, it cannot completely disappear in the horizon and without acquiring a specific form of existence at the mega-level.

This can complete the philosophical analysis of the study, as we reach the goal of theoretical research and with the help of cognitive instruments we have created an algorithm of social world self-spreading, and examined the status of individual pattern elements of the social world in a segment where Ukrainian is self-realized.

CONCLUSIONS

Let's make research conclusions of one of the most complicated philosophical problem – the cognition of the social world. The gnoseological analysis of the social world helped to create the algorithm of the axial self-unfolding of the social world. Let's indicate some positive results that were received in the process of the theoretical work and some problems that require their further study with the purpose of including the received results in the general academic world picture, the intensive search for which under the pressure of bifurcation of the modern development stage is led by the philosophical and scientific communities.

The main creation of the given work consists in the goal formulated by the author in the introduction was achieved due to the gradual realization of some tasks that was determined the logic of the movement in the research subject and textual averment of its results.

Positive results were achieved due to the fact that our own constructed and gradually realized checked general academic research algorithm i.e. problem situation, purpose and task, object and subject of the research. The complex of methodological means of philosophical research formulated by us corresponds to nature, character and subject research scale – the social world that is explored that's why the results of the work are trustworthy.

First, the concept prove “social world self-unfolding” proved the sharpness and timeless problem character that was chosen by the subject research as its complexity and absence in the modern literature was revealed in the modern literature of the images about the reason and mechanism of its realization. Besides the mentioned above concept included all the horizon approaches to the study of the given phenomenon and that's why provided the methodological

clearness of the theoretical analysis of the social phenomenon.

Secondly, the retrospective analysis of the existing approaches to the study of the phenomenon of the social world self-unfolding revealed that it is studied by different sciences from different positions. The absence of the philosophical generalization about some tendencies of social world self-unfolding doesn't make any approaches to the academic realization of self-movement natural mechanism of the universe social form and relatively on the one hand is the actual problem of the social philosophy and on the other it doesn't approach us to the development of the academic picture of the world that is adequate to the modern level of the development of the philosophical mode of thinking culture.

Thirdly, we managed to explore attributive peculiarities of the social world thoroughly that is the original form of the universe existence in the space that occupies the planet Universe segment. It is made for the account of the methodological matrix built on purpose that conceptually included philosophical characteristics of the subject research, its processive and productive components and also the specifics of self-unfolding each of the three stages. It should be treated as a separate academic creation as it: first worked hard in the given research and secondly – its heuristic peculiarities are not out of the process yet. In the work you may have a full picture from the logical and integral point of view that has its main morphogenetic processes, kinds of energy and reasons, motive powers, kinds of consciousness, lifeguard organs, the institutes of mediation and also its specific products at every hierarchical level of the universum self-movement, corresponding to the levels: social medium and noosphere.

Fourthly, the knowledge about the forming specific, functionality and the trend of the social world development at the microlevel was deepened significantly. It was gradually given the philosophic characteristic of the social world, the basic morphogenetic processes are revealed that lead to the formation of the main stadium product – social medium, its functional peculiarities and the content of the phase transferring of the social

world from the micro- into the macrolevel.

Fifthly, by the way of the checked above instrument of the implementation of the knowledge about the social world existence in the horizon of the microlevel in which it is the independent phenomenon that is enough reflected in the treasurehouse of the social philosophy. The author combines together into not controversial picture all the existing approaches and controversial marks, demonstrating the power of his chosen methodological approach to the study of the main product of this self-unfolding stage – society. There revealed the inner logic of this phenomenon, the movement regularity of the explored thought from the agrarian to industrial and informative condition of this unique subject and also the mediated function of the microlevel in the transition of the social world between the micro- and megalevels.

Sixthly, due to the regulation of the received by the previous researches the knowledge about the self-unfolding social world, the author, continuing moving logically in the projected by us the research paradigm, first systematically prolongs the existence of the social medium at the megalevel. Here we take on ourselves the courage to provide in the turnover of scientific and philosophical analysis the material that hasn't belonged to the traditional philosophical knowledge or used very restrictedly (e.g. the third nature, trans-actions, no-body subjectivity, the space mind, the matrix of empty forms), with the help of which the content of the final stage of self-unfolding social world is regenerated. The social world that was born in the darkness of the microlevel achieved the greatness at the macrolevel, now was dissolved in the light of the megalevel in order to go into the macrolevel and with the next step to step forward. It seems that thus, our Universe losses the unnecessary entropy and acquires more morphological and organizational maturity.

Seventhly, the work deals with the man and nature unity and society. The offered algorithm of self-unfolding social world the same as the idea of capitalism, communism, post-industrial society, has the meaning only as the conceptual scheme. At the same time it

has the novelty as it means the research genesis, formation, functioning and development of social systems in the vertical scale and determines the unity of problems with which the researches and practical workers have to face.

At the same time the given scheme, first, penetrates deeply into the essence of deep processes of self-renewing of the universe social phase; secondly this explains the necessity and essence of our approaching to the Semantic World; thirdly it reveals the powers that form the informative society as the most favorable environment for the further development homo inteligenis; fourthly, sharply it raises the question of axial institutions and principles, round which there must be situated all other synenergetics institutional and organizational attributes this or that subject of historical action.

Eighthly, praxiological analysis fully confirmed life ability of our offered self-unfolding social world conception. It means that we can use the categorical apparatus more correctly, evaluate the real condition of processes at each of three levels, to project products effectively that we want to receive in the practical activity, to lead more thoroughly the selection of values, senses and ideals that we we take for granted to direct to the society development and its main figure – personality.

Thus, the essential increase of philosophical knowledge here is the scheme of conceptional phenomenon explanation of axial social world self-unfolding as we theoretically proved that in the social world self-unfolding is a tendency that is revealed in such an algorithm of realization: the quantum vacuum with the correlation of the physical and semantical material for the use of the physical component – chaosphysical – subjectivity in the structure of the biological man with the social medium that was given the birth by the personality – objectivity in the social space with the society birth – (noosphere) chaossemantic – quantum vacuum with the enrichment of the correlation of the physical and semantical material for the use of the last one. This is the main product of the theoretical work that takes away the main purpose of the given research. The given characteristics of the self-unfolding social world self-unfolding

social world with its subprocesses products, extra organs and products we give in the shape of the separate comparative table (see: the table 1.)

Table 1

The Comparative Analysis of the Stages of Social World Self-Unfolding

№	<i>The main categories of social word analysis</i>	<i>The social world self-unfolding level</i>		
		<i>MICROLEVEL</i>	<i>MACROLEVEL</i>	<i>MEGALEVEL</i>
1	Social world nature	quantum-wave	quantum-wave	quantum-wave
2	Form of information existence	archetype	knowledge	Sense
3	Social world essence	valuable/culturological	active	energetic-informative
№	<i>The main categories of social word analysis</i>	<i>The social world self-unfolding level</i>		
		<i>MICROLEVEL</i>	<i>MACROLEVEL</i>	<i>MEGALEVEL</i>
4	Social world content	Communication, cultural exchange. Culture	Activity and its products exchange	Sense exchange. Transactions
5	The form of social form essence	Potential	Real	Cosmic
6	Social process subject	Ethnic group - People	People-Nation	Bodiless subjectivity (God)
7	The type of consciousness	Subconscious	Self-consciousness	Super-consciousness
8	Energy type that feed the social life at the level	Psychological	Intellectual	Spiritual
9	Birth organ and social world support functioning	Personality mind	Collective mind	Cosmos mind
10	Social world semantic component modification	People's spirit	Epoch's spirit	Absolute spirit
11	Social world semantic component	Mentality	Bank of knowledge. Informatization	Matrix of ideal forms. Resonance interaction of fields

№	The main categories of social word analysis	The social world self-unfolding level		
		MICROLEVEL	MACROLEVEL	MEGALEVEL
	source and mechanism of transformation			
12	Social world form creation and renewing process	Ethnosociogenesis	Noosociogenesis	Noocosmoshesis
13	Social world self-unfolding product	Socium	Society	Noosphere
14	Product ontological characteristics	Ether/Air (meon) spontaneous lepton radiation	Local energetic informational fields (Egregors)	General planet field as a cosmos field component. Torsional fields
15	Social world element and structure product	Societalian psychics, collective consciousness, social intellect. Social medium model	Economical, social, political, ideological spheres of society. Society model	Ideas (informative models) semantic continuum
16	Determination self-movement sources at a certain level	Person welcoming needs that flow from the physical Universe	Personality social needs	The ideal (informative models) Semantic continuum
17	Reason type that prevails at the given stage	Causal-mechanical reason	Theological reason	Free reason
№	The main categories of social word analysis	The social world self-unfolding level		
		MICROLEVEL	MACROLEVEL	MEGALEVEL
18	Social world self-unfolding stage content	Chaos physical – subjectivity	Subjectivity - objectivity	Objectivity – chaos semantic
19	Self-renewing level stage specific	Culturological coexistence	Activity renewing	Trans-cosmos existence
20	Mediator	Social institutes (religion, traditions, customs, natural right)	Science, education, teaching, market, artificial intelligence	Cosmos processes
21	Certain level social world self-	Archetype	Normative	Informative-signal

<i>N^o</i>	<i>The main categories of social word analysis</i>	<i>The social world self-unfolding level</i>		
		<i>MICROLEVEL</i>	<i>MACROLEVEL</i>	<i>MEGALEVEL</i>
	regulation			

By the above mentioned steps we created the perspective for the number of researches that may be formed for different criteria. For example, much promised ones are the hypothesis towards the mechanisms of social world functioning in the correspondence to the analysis scale, relatively on the micro and macro mega levels. Also the perspective one can become the morphological analysis of the products social world self-unfolding and many other aspects of the given study.

Thus, the academic novelty of the received results consists in the fact that work dealt with the theoretical exploration of the social world self-unfolding process as a phenomenon of the cosmos scale that is determined below by the physical Universe, is caused by the personality development condition and societies. In particular, the attention is focused on the lightness such positions which are given for the discussion of the academic publicity:

first in the native philosophical and scientific thought it was developed the full social world self-unfolding conception as a three-stage process that has on each hierarchical level of self-movement universe its leading morphogenetic processes, kinds of energy, motive powers, kinds of consciousness, lifeguard organs, mediation institutions and also its specific products, relatively: social medium and noosphere. The content of the given process consists in the number of transformations: quantum vacuum with the correlation of physical and semantic material for the use of the physical component – chaos physical – subjectivity in the structure of a biological man with the social medium personality birth – objectivity in the social space with the society birth – noosphere (chaos semantic) – quantum vacuum with enrichment correlation of physical and semantic material for the use of the last one; the knowledge about the formation, functioning and social world development trend at the

microlevel is materially deepened. The social world is looked through as the archetype field that services the ethnos and keeps the specific culturological core which determines the self-unfolding of any social systems; its essence characteristics and content are given as a culturological exchange between the subjects of the social life and mentality – in correspondence with the organ and process of renewal of “the people’s spirit”.

The main product is the social medium that is self-renewed due to the mechanism of the ethnosociogenesis, the leading elements of which is collective subconscious and the system of values; the knowledge about the social world existence is deepened in the horizon of the macrolevel in which the social world is an independent phenomenon that is based on the knowledge, reveals its activity essence, the content of which has the form of activity exchange and its products; the organ of social medium producing is the collective mind or social intelligence that is based on the information banks data that are created by people and renewed in the process of social life informatization; the main product is society that is renewed by people in the process of noosociogenesis; for the first time the social substratum existence at the megalevel was given in a system way, in the literature the substratum received the name of the third nature; the sense form of sociality existence at this stage was proved; the essence of the social life was given as the exchange of transactions between the participants of cosmic process that is performed due to the person super consciousness; the cosmos mind is considered to be the organ that supports the sense field at this level, while the source of the withdrawn sociality retaining is a matrix as a carrier of ideal or empty forms (M. Mamardashvili).

The product of this stage is seen as a noosphere that is maintained on the one hand by the sensegeneration of man and on the other hand by noocosmosgenesis; the idea about the reason, the mediators of the social world self-spreading and specific forms of its self-regulation gained its further development, for it is proved: that the causal-mechanical reason is more characteristic of the microlevel,

while the teleological one of the macrolevel and the free reason reigns at the macrolevel; it is proved that the mediators of the transfers between the levels are: at the microlevel – social institutes; at the macrolevel – social systems based on the human activity; and at last at the megalevel this function is provided by the strong and weak interaction, electromagnetic field, gravitation and also the recreated specific kinds of social process self-regulation: of archetype, normative and information-sign type; the idea of multifunctionality of human personality who is the main agent of the social field was developed.

It is proved that the leading regularity of the XXIst century is the transfer of the present man through the social biological changes or with the help of “genetic cultural coevolution” from Homo sapiens to Homo intelligens; a new view of the social substratum condition evaluation in the segment of Ukrainian reality that revealed positive and negative aspects in the social life self-spreading on the basis of the archetype field of Ukrainian ethnos was offered. Certain drawbacks in the culturological communication of Ukrainian population were revealed, the great file of reasons of archetype and normative origin that decreases the effectiveness of labour and the exchange of its products, doesn't facilitate the quick admission of the country to the common European multicultural space, was formalized.

The theoretical meaning of the given research consists in the fact that by the deductive analysis it was proved that social world self-spreading is the natural cosmic process which takes place on the planet arena for the noocosmosgenesis regulations. The original methodological prism of gnoseological analysis of social world axial self-movement was grounded, on the basis of which the system analysis of events was given, which takes place in correspondence with the macro- and megalevels of the universe self-movement, the basic processes and the main system products were grounded: socium, society and noosphere as the componential parts of the cosmic energoinformational field. The conclusions of the scientific

research have some value for the scientific world picture formulation and also for the deeper understanding and theoretical analysis of modern social processes and trends and ways of steadiness of any country's social organism self-spreading.

The practical meaning of the research consists in the fact that materials and principles obtained in the course of investigation can be used in certain national projects of state formation and civil society development, integration of international mutual relations and organization of large-scale interactions. Research ideas may be the methodological basics for the social-economic, sociological and organizational legal prognoses of social organism of any country or its subsystems, to be used by statesmen, economists, lawyers, social workers, sociologists, politologists and culturologists in the practical work. The research results may be used in the process of the philosophical and society studying disciplines and courses in the system of the high education and also to be the basis in the clarifying of modern problems of state formation, management, social processes self-organisation and self-regulation, system analysis of modern community social life different components etc.

Finishing our research work we don't bid for the absolute truth of the given ideas in it and the axial approach to the explanation of some particular aspects of social world self-spreading algorithm. The research can stimulate, to our mind, the specialists' attention from different branches of society studies and natural sciences for the research either of some links of our algorithm or of its separate aspect. Besides the chaos algorithmed by us still remains the "semantic broth", that is able to give birth to "chaotic" great number of thought fluctuations, that diversity of active sprouts of knowledge from which by means of criterial selection the qualitatively different thinking organization grows, principally novel philosophical conceptions ripen.



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