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AT THE THRESHOLD OF SINGULARITY PLANETARY COMMUNITY IN THE WHIRL OF THE UNIVERSE

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У монографії обґрунтовано прогностичну концепцію еволюції планетарного соціального світу від моменту зародження і до порога сингулярності, тобто переходу його в стан, непідвладний опануванню нашою свідомістю; визначено континуум Семантичного Всесвіту, по якому рухається планетарний світ у ході еволюції завдяки спонтанній дії механізму смислогенезу; простежено зміни станів організму людини від тяжіння до біоту живого до переходу в стан променевого людства; доведено, що головною організаційною формою життєустрою планетарної спільноти є цивілізація, і на цій основі обґрунтовано їх зміну; встановлено прямий генетичний зв'язок і функціональну залежність між визріванням атрибутивних властивостей людини і стрибком до якісно нового світоустрою; спрогнозовано завершення становлення планетарного соціального організму як суперечності між Світовим суспільством знань і Планетарною особистістю протягом XXI століття; досліджено співвідношення ентропії і негентропії на різних етапах сходження планетарного соціального світу від працивілізації до космічної форми буття; розглянуто співвідношення регуляції, управління, саморегуляції і самоорганізації на різних етапах еволюції планетарної спільноти; зрештою, подано когнітивне віддзеркалення еволюційного процесу в теоретичній сфері як переходу від концепції ноосоціогенезу до ноокосмогенезу.

Монографія призначена для науковців, викладачів, аспірантів, магістрів, студентів, що займаються дослідженнями проблем ноосоціогенезу, самоорганізації і саморегуляції соціальних систем, теорії соціального управління, а також для практиків – усіх, хто цікавиться системним і синергетичним аналізом проблем еволюції планетарного світу.

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The monograph substantiates the prognostic concept of the evolution of planetary social world from the moment of generation to the threshold of singularity, i.e. its transition into the state not acquired by our consciousness; defines the continuum of the Semantic Universe through which planetary world moves in its evolution due to spontaneous action of the mechanism of sense genesis; traces changes of states of human organism from gravity toward biota of the living being to transition into the state of radiant humanity; proves that the major organizational form of lifestyle of the planetary community is a civilization and thereupon substantiates its change; sets the direct genetic relation and the functional dependence between maturing of attributive characteristics of the human being and the leap to a completely new world order; predicts the end of formation of the planetary social organism in the XXI century as a contradiction between the Global knowledge society and the Planetary personality; studies the correlation between entropy and negentropy at different stages of the development of the planetary social world from primo civilization to the cosmic form of being; investigates the correlation between regulation, management, self-regulation and self-organization at different stages of evolution of the planetary community; provides cognitive reflection of the evolutionary process in the theoretical field as a transition from the concept of noosociogenesis to noocosmogenesis.

The monograph is addressed to researchers, teachers, postgraduates, masters, students, who investigate the problems of noosociogenesis, self-organization and self-regulation of social systems, theory of social management, and to practitioners – to everyone who deals with the problems of system and synergetic analysis of the problems of evolution of planetary world.

The monograph is addressed to researchers, teachers, postgraduates, masters and students.

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Людина відкриває, що вона є не що інше, як еволюція, яка осягнула саму себе.

Джуліан Хакслі

ПЕРЕДМОВА

Значне еволюційне ускладнення соціальної організації планетарної спільноти неминуче породжує потребу стабілізації задля підтримання своєї функціональності, в основі якої – одночасна дія двох фундаментальних чинників: глобалізації і прискорення інноваційного розвитку. Глобалізація впливає на кількісні параметри процесів, що відбуваються у світовому господарстві, а інновації – на їх якість. Інакше це проявляється в тому, що вперше в історії людства виникла ситуація, коли в народів світу з'явилися спільні інтереси, які одержують моральну санкцію в новій, кроскультурній за походженням, системі цінностей, що набувають універсального значення. Саме наявність загальних проблем, спільних викликів підсилює необхідність обґрунтування політики світового порядку. Задоволення цієї потреби лежить в основі зростання вимог глобалізації управління, впорядкування глобальної ринкової і соціальної стихії.

Відсутність генеральної мети планетарного розвитку свідчить про те, що сучасна світова спільнота дрейфує, тобто повільно і постійно рухається в невідомому для нас напрямі з невизначеним кінцевим продуктом, тобто майбутнім станом соціального світу. Планетарний світ підходить до точки поліфуркації в стані соціальної сингулярності, тобто короткого періоду надзвичайно швидкого організаційного і технологічного прогресу.

У цих умовах потужно торує собі шлях глобалізація планетарного життя, що природним шляхом вимагає нового світобачення і якісно нової організації світоустрою, оскільки інтелекту людини вже тісно функціонувати і розвиватись в організаційних формах національних держав, що виникли ще за

часів неолітичної революції. На практиці глобалізація і інформаційна революція проявляють себе як три найбільш потужні тенденції, що визначають контури організаційного буття планетарної спільноти XXII століття, оскільки вони не можуть досягти зрілості в просторі XXI століття. Мають відбутися надто потужні і багатопланові онтологічні, інформаційні і організаційні зміни в життєдіяльності населення планети.

У системі загроз для планетарної спільноти особливе місце займають світоглядні зриви, які вражають суспільство в цілому або великі його частини. Будь-яке співтовариство «зібране» і відтворюється на певній матриці. Важливим її зрізом є когнітивна структура – система засобів пізнання реальності і інструментів суспільної свідомості і обміну інформацією (мова, значимі факти, теоретичні уявлення, методи, міра, логіка та ін.). Великі гетерогенні співтовариства (народ, нація, суспільство) зібрані на складній світоглядній матриці, в якій переплетені когнітивні структури безлічі співтовариств і субкультур.

У цій матриці є ядерна зона, яка об’єднує усі часткові співтовариства. Тому потрібно сьогодні глибоко вивчати стан буття планетарної спільноти, щоб своєчасно виявити зміст цієї ядерної зони і, тим самим, запобігти наростанню соціальної ентропії планетарної системи, поширенню світоерозії у свідомості людини, і сприяти новому світосприйняттю світовою спільнотою соціального світу XXI ст. і третього тисячоліття.

У відповідь на морок, що часується з Майбуття, філософська думка має запропонувати модель, яка володіє великою пояснювальною силою, оскільки ми вже втомилися від локальних моделей, що тяжіють над сучасним науковим світоглядом. Хочеться вирватися на простір і з якихось єдиних позицій побачити те, що дано нам бачити. Побачити хочеться, насамперед, людину в її зануренні в цей Світ знайти її внутрішню причетність до сенсів цього Світу, що дані нам у процесі їх творчого саморозкриття. Модель такої, майже всеосяжної сили має бути прогнозною, як для повсякденної життєдіяльності сучасної планетарної спільноти, так і для визначення її перспектив у контексті наступних тисячоліть.

Вищевикладене означає, що настав золотий час філософії, а саме – соціальної філософії, оскільки необхідність філософського

способу пізнання планетарного світу корениться в смисловій оцінці динаміки соціального життя і диктується реальними потребами в пошуку нових світоглядних орієнтирів, що мають регулювати людську діяльність впродовж усього XXI ст. і третього тисячоліття.

Це надзвичайно складно – взяти на себе таку сміливість, але ми цілком впевнені, що сфера буття планетарної людини, а еволюція планетарного соціального світу є її невід'ємною складовою, у теоретичному відношенні може бути опанована на такому ж рівні, як нині осмислена природнича і технічна, не зважаючи на її специфіку, що полягає у швидкоплинності процесів мислення людини і віртуальності соціальних конструкцій, оскільки вони мають процесуальний характер.

Від авторів

Man discovers that he is nothing else
than evolution become conscious of itself.

Julian Huxley

PREFACE

Substantial evolutionary complication of social organization of the planetary community inevitably causes the need for stabilization in order to maintain its functionality in the heart of which there is the joint action of two fundamental factors: globalization and acceleration of innovative development. Globalization affects the quantitative parameters of processes occurring in the world economy, while innovations influence their quality.

Otherwise it makes itself evident in the fact that for the first time in human history the situation arises when the peoples of the world develop common interests obtaining moral sanction in a new originally cross-cultural system of values that are acquiring universal importance. In particular the existence of mutual problems and collective challenges intensifies the need to validate the policy of the world order. Satisfaction of this need is the basis for growing demands for the globalization of management, regulation of the global market and social environment.

The absence of general aim of planetary development testifies that modern global community drifts, in other words it is slowly and constantly moving in an unknown direction with indefinite final product, namely, prospective state of the social world. The planetary world reaches the point of polyfurcation in the state of social singularity, that is a short period of extremely quick organizational and technological progress.

Under these conditions the globalization of planetary life establishes a route that naturally requires a new world view and principally new organization of the world order, as human intelligence has already outgrown organizational forms of national states which emerged as far back as the Neolithic Revolution. In practice globalization and

information revolution manifest themselves as three most powerful tendencies, determining the limits of organizational being of the planetary community in the XXII century as they cannot grow to maturity in the XXI century. Very powerful and diversified ontological, informational and organizational changes are expected in the life of the planetary community.

In the system of threats for the planetary community special place is taken by world view failures, affecting the society in general or its big parts. Any community is «assembled» and reproduced in a definite matrix. Its important segment is a cognitive structure – a system of means of perception of reality and tools of public conscience and information exchange (language, significant facts, theoretical models, methods, measure, logic, etc.). Large heterogeneous communities (such as people, nation, and society) can be assembled on the complex world view matrix in which cognitive structures of numerous communities and subcultures are interwoven.

There is a kernel zona in this matrix; it unites all partial communities. Therefore, nowadays it is necessary to study the state of planetary community to reveal the content of the kernel in time, and thereby to prevent the growth of social entropy of the planetary system and expansion of the world erosion in human consciousness; to promote new world view of the social world by the global community in the XXI century and the third millennium.

In response to obscurity, coming from the Future, philosophic thought should offer the model of great explanatory power, because we are tired of local models dominating modern scientific world view. We want to break through constraints, and from some unified positions see something new, which is given to us. We want to see the person, first and foremost, in his immersion into this World, videlicet, to find his internal belonging to the senses of this World, given to us in the process of their creative self-development. The models of such, almost holistic, power should be prognostic both for everyday life of the modern planetary community and for determining its prospects in context of forthcoming millenniums.

The above mentioned proves that these are the golden years of philosophy, namely social philosophy, as the need for the philosophical way of cognition of the planetary world stems from conceptual

assessment of the dynamics of the social life and is dictated by real needs in the search for new world view guidelines which should regulate human activity in the XXI century and in the third millennium.

It is extremely complicated to take such liberty, but we are absolutely confident that the sphere of the planetary personality being, with the evolution of the planetary social world as its integral part, can be theoretically studied at the same level as natural and engineering spheres, despite its specific character, involving the transience of human mental processes and virtuality of social structures, as they are processual by nature.

Authors

It is not worth living if not studying life

Spinoza

Chapter I

COGNITIVE VIEW OF THE PROBLEM OF EVOLUTION OF THE PLANETARY SOCIAL WORLD

Knowledge of the future state of global social world is an urgent social problem, and therefore to study the laws of evolution of complex systems and planetary world system is such that we are not accidentally interested in. Similar developments are underwayed in the various countries of the world, a large number of research papers has already been published in the Internet. These papers, which raised various issues related to the global concern over the fate of the world, and it is not only scientists' concern. Where does humanity go at this stage of development? What are crises that are coming, and how to overcome them? What will be the next, post-crisis stage of development? What will happen to the planetary world system at the end of the XXI century – beginning of the XXII century. That is not the whole list of issues that the planetary community is waiting for philosophers in particular to respond.

In our opinion the answer to these questions should be looked for both in the sphere of accumulated knowledge and in the sphere of intuitive guesswork, and more – in the incredible innovative ideas that the human mind is able to produce. So far there is no coincidence that the mind has been the subject of attention of scientists since ancient times. As V. Z. Demyankov noted, the XX century passed under the sign of cognitivity. Human intelligence, the laws of thought, sources of knowledge and processes to achieve it – such sciences as philosophy, logic, psychology and biology have long been engaged in all these issues.

There is a special section in philosophy devoted to the theory of knowledge, which examines gnoseological problems, namely, problems of knowledge possibilities, knowledge related to reality, the issue of truth and falsity of knowledge, etc. Within cognitive science all these issues sound differently and they arise from appearance of new paradigms of scientific knowledge in modern science. Cognitive science as a field of activity is associated with the analysis of knowledge (specific theories) and provision of its (knowledge) further development.

Cognitive science falls into applied (practical) and theoretical science. Practical cognitive science is an analysis of the subject of specific theories. The theoretical cognitive science develops correct procedures of theory analysis. The theoretical cognitive science based solely on logic and analysis of the structure and functions of natural language.

Cognitive science has the third, special part – noocosmology. It began to emerge at the current stage of development of cognitive science. Noocosmology develops basic provisions of the universum, on which any science (in particular cognitive science itself) has to rest upon. Its main issue is to solve the duality, namely, materialism and idealism. It is the part we are interested in.

Cognitive science is delimited from philosophy as philosophy is delimited from cognitive science by the following parameters:

1) the particular subject of study in cognitive science is knowledge and knowledge deployment. In philosophy it is not so, because it holds the line between itself and science.

2) knowledge and knowledge deployment for cognitive science have the same substance as balls falling from the Leaning Tower of Pisa for physics. The substantial material, which serves as an experimental base for the development of the science of theoretical knowledge, is obtained and recorded in its applicative part of analysis of modern knowledge about the planetary social world.

Certain axioms of cognitive science operate in this area of knowledge: firstly, not only observed actions (namely, products) are examined but also its mental representations, symbols, strategies and other unobservable processes and human abilities; secondly, the specific content of operations and processes affects their flow; thirdly, the culture forms a person: an individual is always influenced by his culture.

Apart from the accumulated knowledge we should draw attention to the specific character of the information age, within the space of which the planetary community resides at, since it affects the technology of forecasting and management of the social development through innovative means, namely, by means of analysis of information and decision-making. Moreover, management decisions made in the past direct our development in plane of the Future. We will briefly explain what we mean.

We know that at the beginning of the XXI century planetary community on a massive scale transits to the information society. In this form of life planetary community is important to remain awareness of the dual nature of the information. On the one hand, it transforms ignorance into knowledge; on the other, it carries it on in the form of unexpectedness, as a choice of other possibilities. Therefore, the growth of certainty appears only against other possibilities. It should be suitable for the crystallization of meaning; Americans would use neologism «sense making» so called creation, generation of meaning. Information should enable the possibility to continue operations decision-making by means of transferring duality of knowledge and ignorance in the following situations. Information is paradoxical communication; it generates confidence and uncertainty simultaneous so the informational society is the society of constant risk.

Deep revision of learning process and alteration of most sustainable concepts that primarily relates to the «rationality» are required for understanding specified «information intangibility». So taking into account the virtual absence of information which is necessary for rational decisions making, it is not possible to talk neither about rational nor especially the «reasonable» behavior in the information society. First of all, it is necessary to change the view on the conjunction of concepts of «information» and «solutions.»

On the one hand, the decision depends on information, or more precisely, on the transformation of information into knowledge. On the other hand, the decisions are the important source of information requirements. Of course, there are other gaps in knowledge that are trying to be filled with the information, for example when asking the way from the station to the hotel.

In case of approval, the need for information is constitutively defined and it comes from the nature of the decision, namely the decision cannot be

known in advance, it is a surprise. However, we note that for decision making we are not able to collect all the information referred to the situation. Moreover, decisions are made intuitively based on limited knowledge of it. This is particularly illustrated in the context of making decision in politics.

It turned out that only through information we can get knowledge about the adopted decision. Therefore, the need for information in modern societies does not just appear from incomplete knowledge, but it appears because of dependence of society on a vast number of decisions, particularly regarding to its structure. Information also should provide correlation of solutions. It appears that contents of previous decisions have cognitive and ontological basis for making forthcoming ones that determine the future state of the planetary world system.

To come to the conclusion, from these two positions: 1) content of accumulated knowledge over the years; 2) the role of decision making in setting goals for future development, we will look at the evolution of global social world at the stage of activation of the contemporary global transformations.

1.1. Evolution of the Planetary Community as a Social Problem

The interest for the future has always been inherient to man. This is not only due to its inevitable expectation and uncertainty, but also with increasing fear mongering attitude which has objective reasons on the ground of the emergence of crisis and even catastrophic tendencies that threaten with the ruin of civilization maybe even in this century. According to Plato, it is the desire for understanding of being in the aggregate which gave us philosophy and «no greater gift than this, given by God to man, has ever come or will come» (G. Hegel).

The first thinker who raised questions about the laws of social order in the light of classical mechanics was T. Hobbes. With a helping hand from T. Parsons in modern theoretical sociology and social philosophy problem of social order is defined as «Hobbes's problem». It has been subject to debate until the present.

We do not make it aim to introduce the evolutionary developing of the planetary community as a social problem extensively; for this a separate monographic study is needed. For our purpose – to justify a general model of the evolutionary self-development of planetary phylum

of intelligent living matter, simplistically, of the planetary community, to provide expanded definition of the essence of the concept «the evolutionary development of the planetary community» will suffice.

In our opinion, this social problem in the discourse of institutional being of the planetary community appears at the very time when our knowledge of the world system stops serving the common interests of the world's population. Nowadays it is reproduction on higher semantic basis of inconsistencies of establishing of the Planetary personality, the Global civil society, the World State and World Government, and cooperating in the framework of organic integrity, namely: the planetary social body. And it follows from the distinction between content, orientation and nature of activity of the planetary community and management system quality of the worldwide social development, which has to gain the most perfect form of the organization in the XXI century – the global social body, and thus it will attain auto poetic properties.

Here we have to make one fundamental observation about the meaning of the «Global society». In this case, it should be seen as something that is complex and retains such a thing as «global civil society» and «non-civil society» into the fold of the latter, as far as is known, such negative phenomena as shadow economy, corruption, mafia emerge and constantly are in operation.

In practice its formation takes place due to the generation of the Global civil society. There is a well-known conflict, that the Global civil society always present in our life phenomena of the World community, but the World community is not always reducible to the Global civil society, in far as it can be non-civil elements of society. This conflict is still waiting to be investigated.

We will use them as synonyms, as the term «World community» is only beginning to emerge in the works of some researchers, while special studies are devoted to the issue of the Global civil society foundation. For us the World community is the structure that opposes the World state.

To form a social problem of the planetary community being means to externalize in the most expanded form main relationship of its structure, namely: to oppose interests and needs of the planetary community, the conditions of their formation and the conditions of their solution. The structure of the problem is an integral part of many of its numerous characteristics, which is an invariant aspect of the problem, persistent

part of it; therefore, it is somewhat separated from phenomena that determine the problem.

In the meantime changes in the problem occur both under the influence of the environment, regional particularities, mentality of the population, local customs and taboos, religious-axiological local colour of the population, and under the influence of independent claims. A similar statement is true for phenomena which become the conditions of solving problems.

So the problem resides in that the world community in the course of evolutionary ascent, on the one hand, has an interest in ascertained by statute of energy saving law the ideal form of world order and on the other – it has the real state of organizational life that is far from ideal, namely, energy intensive.

The algorithm of self-revitalization of problem of the planetary world evolution in our minds stems from the teachings of G. Hegel, because as he said: «Thinking as a subjective is only observing the idea as its own activity, adding nothing from its side to it. To consider anything rationally means not to bring reason to it from the outside, and work it up in this way, but to count it as itself reasonable, here it is spirit in its freedom, the summit of self-conscious, which gives itself actuality, and produces itself as the existing world».[1] Roundaboutness of self-development of the social world we refer to its attribute properties.

This cognitive roundaboutness of this phenomenon has three stages: the stage of life, the stage of phenomenon or existence, and the stage of reality. Therefore, the picture of self-unfolding of the planetary world is as follows

Division of needs and interests of the person or the planetary community as two opposites of the sole contradiction are not accidental. If we turn to the phenomenological needs assessment and personal values and their major differences, then due attention should be given to the works of D. Leontiev, who believed that:

- needs is a form of direct life relationships of the individual with the world;
- they act «here and now», reflecting the current state of the dynamic and changing relationship;

1 Гегель Г.В.Ф. Философия права / Г.В.Ф. Гегель; пер. с нем.; ред. и сост. Д.А. Керимов и В.С. Нерсесянц; авт. вступ. ст. и примеч. В.С. Нерсесянц. – М.: Мысль, 1990. – С. 91.

(Fig. 1.):

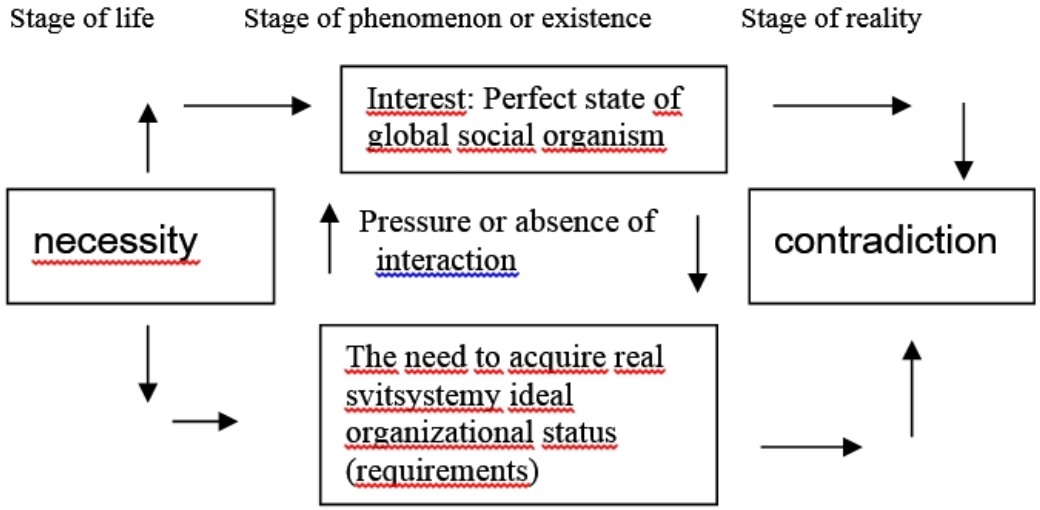

Fig. 1. The structure of the social problem «evolution of the planetary community"

- the incentive processes and the processes that create content originate on the needs of the subject, reflecting the dynamics of life itself, the actual requirements of the current moment, which his vital world presents to the subject;
- personal values are «mothballed» relationship with the world, compiled and processed by the combined experience of the social group, they are assimilated into the structure of personality and its functioning in the future do not depend on situational factors;
- a person experiences his relations with the world » one-on-ones» by means of the needs, a person experiences the affiliation to the social entire by means of values;
- a person is always lonely in his needs, in contrast to this, a person is always with someone in values;
- the need to represent the structure of motivation something vivid, dynamic, situational, changeable, and values are themselves something stable, «eternal», depending on external, and even absolute[2].

Another group of differences between needs and personal values related to the nature of their challenging influences is described by V. Frankl: «If the needs push us, than values draw. We subjectively perceive the needs as something that is «inside» us and pushes us to something «outside», while

[2] Леонтьев Д.А. Жизненный мир человека и проблема потребностей / Д.А. Леонтьев // Психол.журн. – 1992. -Т. 13. – №2. -С. 107-120.

something, that any need induces us to, is a particular object or, more precisely, a specific activity, which is relevant to the class of objects».[3]

D. Leontiev, continued the thought of V. Frankl wrote that »...the realization of the need and implementation of relevant activities lead to temporary saturation and desactualization of the need. We perceive values as something external that belongs to the world. Although there are relevant values, acts and creation, none of them or their aggregate cannot saturate and desexualize the value even for a short time. If the regulation of the action of needs is expressed in assigning the target state, which in principle is attainable, than the regulation of the action of values is expressed in assigning pragmatist vector directed to infinity.

Activities can respond or cannot respond to this vector, but it does not end with the achievement of a specific goal, but leads beyond the horizon.»[4]

Morphological problems of evolution of planetary community include the problems relating to the structure or its «system» as a relatively independent entity. It is referred to the emergence of new players in the planetary social field, namely, the Planetary personality, the Global civil society, the World state and the World government and their destiny in the evolutionary rise of the global humanity.

Functional problems of evolution of planetary community include the problems related to its functional properties. We can see and measure them through deregulation of quantitative and qualitative indicators of development of the various regions of the planet, sectors of the economy, arrhythmia, dysfunction and imbalances in the social organism of the country.

According to the sources such conflicts arise: firstly, between qualitatively identical elements of the planetary social system; secondly, between its differentiated functional elements; thirdly, between the functional contrary elements.

Taking into consideration organizational problems of the evolutionary development of the planetary community in the context of our efforts to

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[3] Frankl V. The will to meaning: foundation and application of logotherapy. – New York : Plume press, 1969. – 181 p.

[4] Леонтьев Д.А. Деятельность и потребность / Д.А. Леонтьев; под ред. В.В. Давыдова// Деятельностный подход в психологии: проблемы и перспективы. – М.: Изд. АПН СССР, 1990. – С. 96-108

influence the resolution using the tools of social administration, which is its integral part, the following should be noted:

- firstly, scientific and information revolution that now engulfed the world, needs special attention to the state and prospects of the world development governance giving it the features of sustainability;
- secondly, the combination of a planetary culture, science, education and upbringing under the auspices management world system is positive organizational step that brings it to the source of strength and power;
- thirdly, as semantic genesis is currently in a very excited state, there is every reason to forecast further growth in the volume and complexity of social problems of the planetary development governance in the structure of the world system in the direction of establishing an integrative entirety – the global social organism.

This means that evolutionary globalism as a «system of the cross-disciplinary scientific knowledge about vital human problems»[5] must answer some questions related to forecasting the existence of the planetary community, namely:

- firstly, what current condition of the world system and its potential for getting the organism form, as the most efficient structure in terms of energy savings of the planetary community and its capability to self-replication, self-development and self-regulation;
- secondly, what organizational form and elements planetary community will have by the end of the XXI century;
- thirdly, what ways the formation of organizational integrity of the planetary community should occur;
- fourthly, what functionality the world social organism will possess at the beginning of the XXII century;
- fifthly, what social dynamic the world social organism will possess and what risks for planetary community this dynamic will be accompanied by;

As we can see, we have more questions, than ready answers, as far as evolutionary self-development of the planetary social world. Certainly,

[5] *Ильин И. В.* Теория и практика политической глобалистики: монография / И. В. Ильин, О. Г. Леонова, А. С. Розанов. – М. : Изд-во Москов. ун-та, 2013. – 296 с.

we cannot answer the above questions; evolution of the global social world is extremely movable system, spontaneously self-developing in time and space. In addition, it is not enough planetary space for it, and it tries to go beyond established timing. What we can do in this case, it is to give our own view of the overall picture of evolutionary development of the global social world.

1.2. Planetary World as the Object of Philosophical Cognition

When we use the term «our world», we mean specific time and space characteristics of localized segment of the universe, which is available to us in perception through the five senses of the world perception. Stepping into the XXI century, the world and the domestic philosophical and scientific thought are beginning to think over the problem of self-development of the social world and looking for ways to acquire its attribute properties, up to a new social reality that has emerged in the accumulation of bifurcation reductions of its deep layers to the surface.

At the present stage the social theory in general is in the limits of strong paradigmatic crisis concerning the interpretation of generally recognized «picture of the social world» and the method that has given rise to this picture of the world. This crisis is the result of fundamental changes in the styles of thinking and understanding of the world, marking the transition from classical paradigm of knowledge to non-classical paradigm and post-non-classical paradigms. The problem boils down to the fact that classical explanatory principles and schemes are unable to answer the questions raised by the modern era of post-non-classical paradigm. Using terminology of Arnold Toynbee, we can say that modern social theory is looking for the answer-to-call of the modern era.

The key to a new vision of the social world is the problem of the ratio existing burden of being and becoming the new world development which is viewed by modern synergy. This synergetic methodology in a social context focuses not only on the study synergy processes of self-organization, but an ideology (and practice) cooperation, joint action of conscious individuals and social groups in search of universal consensus, balance of position and interests of subjects of historical process. This is the first argument.

The second argument stems from the chosen ideological paradigm laid in the foundation of this study. Duo-unity of substance foundation of

the universe requires philosophical credo of scientist of holistic approach to the choice of genetic analysis of social reality. This means that for efficient usage of the analysis tools for its implementation, it should be chosen both from the arsenal of materialistic and idealistic directions and from the arsenal of world philosophical thought, and to combine them into an organic system.

The proposed transaction is not something new. Researchers belonging to the above-mentioned philosophical opposite directions, use for long and actively in practice the same means of genetic analysis. They differ only in terms of ideological principles on the subject and course of the study, and secondary as well concerning busy ideological position using means of interpretation of its outcomes.

The synthesis has to be carried out, in our opinion, on integration of Hegel's Science of Logic, which highlights the laws of mental activity of subject of knowledge and teaching of Marxist materialism about social processes. This principle is permissible because science logic goes to practice as a materialist doctrine, which also (but thanks to materialist theory of reflection) captures the object in epistemological structures and categories.

Thus, the relevance of the research of the problem self-development of social world is, as noted by Yu. Bekh, in a number of factors[6]. On the theoretical side, this pushes us to differentiation of philosophical knowledge about the social world as it tries to investigate all aspects of human life. Such stance leads theorists to make «concrete philosophies» – social philosophy, philosophy of politics, philosophy of technology, philosophy of education, philosophy of medicine, philosophy of economics, philosophy of funds, philosophy of tourism. At the same time, awareness of the integrity of the world system «nature and society» can help to clearly understand the threat and danger of «unbalanced» world broken into the «civilization» and «culture» inadmissibility of absolutization of some components of «knowledge», for example, political, and ignoring others. For this reason this point is aptly remarked by B. Russell: »... What is the world in general terms?» – A question which no science but philosophy dealt with, deals with and will deal with.»[7]

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[6] Бех Ю. В. Саморозгортання соціального світу : монографія / Ю. В. Бех. – К. : Вид-во НПУ імені М. П. Драгоманова, 2007. – С. 7.

[7] *Рассел Б.* Философский словарь разума, материи и морали / Б. Рассел; пер. с англ. – К. : Port-Royal, 1996. – 368 с.

The study of this problem is also an urgent practical need which finds its reflection in activities of the worldwide organization, as UN. In September 2005 it was introduced by a special committee concerning building the integrity of the world which is to assist countries in transition from war to peace. This indicates that there is a need for coordinated self-development of the social world. Secretary-general Kofi Annan, in his time, called the creation of a new body «a big step forward», because now all operations previously carried out by different structures would be under one roof.

We can add a number of other arguments in favor of holistic reproduction of process of self-development of social world; the latter is the most difficult and profound problem the world and national philosophical thought have been wrestling with since the beginning of time. Difficulty of the study of the problem of self-development of significant social world has increased seriously – said Yu. Bekh – under pressure of the crisis of social life that swept the planet at the end of the XX – beginning of the XXI century, as the scale, pace and depth of the present crisis of life, the power of social elements greatly exacerbated the need for big proposals from the philosophical and theoretical communities concerning the fundamental rationalization of social life.

It matured not only on the former Soviet Union area, where Marxism-Leninism was unable to prove its superiority over other theoretical and practical applications, ideals, goals, and in the whole world social scientists began searching for new approaches to create the concept of evaluation of confrontation and interaction of social, political, economic, intellectual forces on the global scale».[8]

The key term is the concept of «world». In Modern Philosophy Glossary the term «the world» as we know, has not received the full interpretation. However, referring to the Dal dictionary, we read: «The world – the Universe; matter in space and power over time; one of the lands of the universe; our earth, globe, world.[9]» Here we are pleased to see the world as a definition of one of the components of the Universe, that is, the land that is created by us.

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[8] Бех Ю. В. Саморозгортання соціального світу : монографія / Ю. В. Бех. – К. : Вид-во НПУ імені М. П. Драгоманова, 2007. – С. 7.

[9] Мир // Даль В. И. Толковый словарь живого великорусского языка : [в 4 т.]. – СПб. : ТОО «Диамант», 1996. – Т. II : И-О. – С. 330

In the «Philosophical Dictionary» by I. Frolov «world» is defined as «the totality of all forms of existence of matter»; «The Universe in all its diversity».[10] This indicates that the concept of «the World» is widely used to determine the individual components of Universe (star worlds), and the Earth processes and phenomena that characterize them as a whole (world economy, world culture, the World congress), certain areas of life and its manifestations (inner human world, the ancient world, the scientific world).

A more detailed definition of the term «world» we find in Russell, who believes that «the universe is entirely spots and jumps».[11] It is «stain» on the body of the Universe that is triggered by reasonable living matter, a person is a leading agent of which, and it forms a peculiar phenomenon that we call the world. This is interesting that that the structure of the world is also ascribed to the element of language[12].

The term «world» we distinguish from the so-called «second nature» because the latter has a place in every corner of the cosmos. It, the second nature, is the product of functioning intelligent agents and world is not only the product of human activity.

So the social world we see as a reality that has come to replace the so-called first nature and artificially manufactured technology, namely, it is not a product of natural origin of the material, and such that produced by man, and as such it is perceived due to the reflection of his «I» in others (D. Bell). Society, in this case, is a social construction. At the same time, it means the restrictions of human development in transition from industrialized civilization to information civilization disappeared with the end of the era of nature and things. Under the term «world» we review a part of the Universe that has certain characteristics or completeness and that has the ability to self-development, namely, to a certain independent life. Completeness of the world provides a person as its producent.[13] This means the productivity function of man that we will

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[10] *Петров И. И.* Мир / И. И. Петров // Философский словарь / [под ред. И. Т. Фролова].– 7-е изд., перераб. и доп. – М. : Республика, 2001. – С. 333.

[11] *Рассел Б.* Философский словарь разума, материи и морали / Б. Рассел; пер. с англ. – К. : Port-Royal, 1996. – С. 169.

[12] *Рассел Б.* Философский словарь разума, материи и морали / Б. Рассел; пер. с англ. – К. : Port-Royal, 1996. – С. 151.

[13] Bekh V.P. Человек и Вселенная: когнитивный анализ : monograph / В. П. Бех. – 2-е изд., доп. – Запоріжжя : Просвіта, 2004. – 148 с.

analyze further, as it explains the source of self-motion of the planetary world.

It is important to note two things: firstly, the object of studying has cosmic dimensions, or scale, and, secondly, the world belongs to the Universe, which means in turn that the share is subject to laws of the whole.

To determine the specificity of the relative integrated share of the Universe is possible if we specify the content of the adjective «social». Because, as K. Marx writes, «the explanation in which there is no indication on differentia spezifica (specific difference – Yu.B.) is not an explanation».[14]

The philosophical and economic legacy of K. Marx and F. Engels makes clear that the cause of «social» is social division of labor in which they first found the key to understanding of the history of the social development, followed by an explanation and social origin or «personal relationships». It is in their works «social» appears as a primarily «human relationship man to man».[15] V. Lenin also made an important conclusion about practical identity of man with man, used «to refer to the social or human relation of a man to a man»[16]

Thus, social phenomenon arises in the course of human interaction with each other. Value of this interaction is great. Some researchers believe it is the base for any social formations. «All the endless sea of human communication – said P. Sorokin – consists of interaction processes, unilateral or bilateral, temporary and longstanding, organized and unorganized, ideological, emotional and sensual and rational».[17] He repelled from the thought of G. Simmel that social phenomenon or society «exists where several individuals are in interaction».[18]

Current researchers contribute to the detection of some features of «social». Among them there are: monographs and articles by

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[14] *Маркс К.* К критике гегелевской философии права // Маркс К., Энгельс Ф. Сочинения. – 2-е изд. – М. : Госполитиздат, 1954. – Т. 1. – С. 229.

[15] *Маркс К.* Экономическо-философские рукописи 1844 года // Маркс К., Энгельс Ф. Сочинения. – М. : Политиздат, 1974. – Т. 42. – С. 154.

[16] *Ленин В.И.* Философские тетради. // Ленин В.И. Полн. собр. соч. – Изд. 5-е. – М.: Госполитиздат, 1963. – Т. 29. – С. 14.

[17] *Сорокин П. А.* Человек. Цивилизация. Общество / П. А. Сорокин. – М. : Политиздат, 1992. – С. 26.

[18] *Зиммель Г.* Социологический этюд / Г. Зиммель ; [пер. с нем.]. – К.; СПб.; Харьков : Южно-рус. кн-во Ф. А. Иогансона, 1903 (ценз. 1901). – С. 31–39.

V. Andrushchenko, E. Anufriev, G. Arefyeva, V. Bekh, Yu. Bekh, A. Bychko, I. Bychko, P. Gnatenko, A. Horak, A. Gorodetsky, O.Huhnina, V. Davidovich, G. Zayichenka, E. Ilyenkova, V. Kutsenko M. Lukashevich, L. Malyshka, M. Mamardashvili, M. Mykhalchenko, M. Moklyak, I. Moroz, V. Pazenko, I. Popova, F. Prokofiev, M. Rutkevych, L. Sokhan, E. Tikhonova, S. Frank, I. Tsehmistro, L. Chynakovoyi, V. Shynkaruk etc.; thesis S. Asayeva, A. Baydelhinova, I. Backshtein, V. Hrehnyeva, V. Ladeyschykova, V. Mulyava, O. Plaksina; publications, L. Abalkin V. Bakharev, I. Bekeshkyna, E. Bystrytsky, L. Bondarenko, K. Buslov, S. Vovkanych, Yu. Volkova, V. Volovich, V. Voronkov, E. Golovakha, T. Dorokhova, B. Grushin, A. Donchenko, T. Zaslavskaya, O. Kiselev, I. Con, O. Krutova, N. Panina, V. Rogovin, A. Ruchka, T. Tytarenko, V. Khizhniak, O. Shokhin, and others.

Short encyclopedic reference book «Sociology» stipulates that ‘category of «social» reflects a particular *objective and subjective reality that is created by people directly through being in communities (emphasis* – by authors). This reality combines the features, performance, and actions of people, the relationship between them, things, norms, values, signs, symbols, meanings and their significance».[19] This is especially important finding for our study because the «social world» brought to us as a phenomenon that is generated and reproduced by people in their life and interaction.

It can be stated here at least three circumstances. The first among them is that people are the creators of the social world that we see and that we face as text[20], which is ordered by certain rhythm of functioning and deployment. Due to comprehensible to our minds texts we interact with the World. So, peering into the depths of our consciousness, we begin to perceive ourselves as text. We start to understand the metaphor of Heidegger-Ricoeur that man is language, and V. Nalimov’s thesis that person is constantly «reinterpreting text». Thus, the language provides pulsation of social systems, that the rhythm of social life is determined by the language we communicate among ourselves and with countries around us.

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[19] *Сомов В. В.* Социологическое знание в социальной утопии Платона / В. В. Сомов // Социологические исследования. – 1993. – № 9. – С. 120–125

[20] *Налимов В. В.* Разбрасываю мысли. В пути и на перепутье / В. В. Налимов. – М. : Прогресс-Традиция, 2000. – С. 83.

The second factor is that we have to seek mutual relations with other worlds through text or speech. And the very unity of the world should be substantiated through the speech of texts, which integrates individual manifestations of life with a single – semantic primordial of the World. Here we refer to hermeneutical philosophy of Haydenger, theory of knowledge of which comes from the idea of the world as being particular ontological text.

In modern scientific literature, this unity is postulated by the characteristic of information or knowledge. One of the reasons for the popularity of the concept and practice of the information society is just attractiveness of information and new media means of its receiving. Not without reason, researchers see in the social space, saturated with electronic and cybernetic tools, instruments and devices, the realization of V. Vernadsky and Pierre de Chardin's noosphere project: «Noosphere aims to become the only closed system, where each element separately sees, feels, suffers like all the others along with him.»[21]

This «perceptive unity» (integrity) is now provided by an extensive network of «smart» devices, some of which are able to simulate certain functions of the mind and sensory capabilities of «homo sapiens». Underlining this, M. Castells said: «It is a network that makes new social morphology of our societies, and the spread of «network» logic largely affects the course and outcomes of processes associated with the production, daily life, culture and power.»[22]

The third fact is that the social world is integrated with the sole rhythm of consciousness of people living on the Earth. If we ignore the subjectivity, we can say that the rhythm is set by noosphere, to which other media of intelligence are related. And it will be more accurate definition of social determinants of the world ripple.

It is important to emphasize that V.Vernadsky in 1924 pointed to the existence of a single self-motion mechanism for the planet as a whole, including bio- and lithosphere.[23]

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[21] *Шарден П.* Феномен человека / Т. Шарден. – М. : Наука, 1987. – С. 199.

[22] *Кастельс М.* Становление общества сетевых структур / М. Кастельс; пер. с англ. // Новая постиндустриальная волна на Западе: Антология / под ред. В.Л. Иноземцева. – М. : Academia, 1999. – С. 494.

[23] *Вернадский В. И.* Философские мысли натуралиста / В. И. Вернадский. – М. : Наука, 1988. – С. 184.

Here comes the legitimacy of the general course of studies, process self-deployment of social world. Of course, one can also have a different position that recognizes the existence of the non-personalized consciousness in the universe (the Absolute spirit, the World mind, God). Then we can really calm down because we recognize that people live in the World that exists in the Universe. However, we will not deal with this aspect and limit ourselves to the study of patterns of social world deployment that is the product of human interaction.

Thus, we view the social world as a product, which includes not only production in the process of material wealth creating, but also spiritual accumulation in the production of meaning – on the one hand, and on the other – both instrumentally rational process of interaction between people during their creation and reproduction of their tribal life.

So, it should be clear that biot of a reasonable living matter, which forms the biosphere of the planet, creates the planetary social world, and continually reproduces it, constantly moves along the axis of the Semantic Universe beyond planetary existence. Thus, it expands the boundaries of our Universe.

Then we should digress from the coverage of the selected problems for introduction of the important ideological presentation of the study, namely: our philosophical reconnaissance is based on intelligence that the substance of our universe forms the physical and semantic vacuum. This is fundamentally important to understand because if substance is the foundation that determines everything, it gives rise, thereby to itself. And as such it is the subject that is the essence that generates itself. But then the substance is the identity of opposites – the bases of another and self-argumentation, the interaction of which makes the process of self-motion. So the paradox of substance lies in the fact that only as the cause of itself it can generate everything else.

Otherwise, the ratio of substances as a basis of «something else» to itself as a subject must receive the form of its own discovery. It is this way the deployment of substantial ratio in reality occurs, the poles which are divided in time.

So to go from substance to the social body, the universum should be considered as integrity, which is self-developing, generating a set of specific forms of movement, one of which is social.

Search history of rational explanation of the world is dramatic. Sometimes it seemed that the fairly ambitious program was close to

completion, a fundamental level opened for the eyes of scientists, from which all its other properties could be brought. Here are just two examples. One of them is the famous Bor's model of the atom, which allowed reducing atoms diversity to simple planetary systems of electrons and protons. The next period of suspense came when A. Einstein had a hope for the unification of all physical laws within the so-called unified field theory.

Today we are experiencing another busy period of expectations of a deeper discovery than the atom and the field, the foundations for building natural-scientific world picture. Search of them has not stopped even for a minute even after the appearance of field theory. It was particularly intense in the last century. But only in the second half of the XX century physics came to the conclusion that the role of the quantum vacuum is a fundamental principle in the generation of the Universe. In view of this, the «touch» to the mystery of the beginning of the Universe is considered a significant moment in the development of the modern period science.

As quantum-mechanical object, the vacuum has a complex internal structure, characterized by a set of quantum numbers, the combination of which causes unexpected presence of its properties at different levels of the Universe self-deployment. On this basis, the attempts are made to build a scientific picture of the Universe evolution. Today it can be traced in literature that the creation of a new world view held separately in two diametrically opposite directions. This is because there are two types of vacuum: physical and semantic. Some researchers make the Physical Universe out of quantum vacuum, and others make the Semantic Universe.

Based on substrate of physical vacuum, as we know, the original scientific worldview is formed, designed to explain more deeply the world around us and ourselves in it.

As a physical quantity here we mean the value that in general principle is subject to strict scientific description (by means not only natural but also social sciences).[24]

In its framework an understanding has been reached that excitation of vacuum state is all the elementary particles that make up the Universe; it

[24] *Янков М.* Материя и информация / М. Янков. – М. : Прогресс, 1979. – С. 45.

features not only determine the patterns of atoms and molecules, but also the evolution of the global properties of the Universe.

Dialectical analysis of electromagnetic interaction as a fundamental allows expressing the ratio of macroscopic forms of motion of material objects more specifically, finding out the basis of their internal unity. In addition, because of the relationship of electromagnetic interaction with other types of interaction: gravitational, namely, strong and weak – you can set the unity of qualitatively defined forms of macroscopic movement (including social) with micro- and mega-worlds, and through them – with the Universe.

However, despite the fact that the possibility of such explanatory view of the origin of the world is really impressive, it is not as smooth as imagined by the theory supporters. The main problem was that the worldview built by classical natural science was, in fact, quite soulless. The contradiction between the tiny world of man and almost unlimited Cosmos was amazing. And after the beginning of the era of the noosphere it satisfies no one.

The following non-classical and post non-classical stages of scientific development so far have not significantly changed the situation. Unresolved problems that have accumulated in various fields of science encourage researchers to an intensive search for other ideas other than the Physical Universe.

In the end of the XX century as opposed to the Physical Universe in scientific and philosophical literature the idea of the Semantic or the Information Universe was distributed. Its origins date back to ancient history of philosophical opinion. The philosophy has long included mainly idealistic ideas of a spiritual force that works on its own set goals and is perceived as the principle of nature and life as a «world engine» (Plato, Aristotle), «world soul» (Plato, the Stoics, the Neoplatonists, Herder, Goethe, Fechner, Schelling, and others), «world spirit» (the «Nous» of Anaxagoras, «absolute idea» of G. Hegel and others), «the world will» (Spengler, Nietzsche and others,) «world energy» (Oswald), «entelechy» (Aristotle, Drysh, neovitalizm and so on). In fact, all religious studies lie in the same line, in one form or another connected with the act of creation. It is appropriate to refer to the «Tao» of Lao-tzu: the presentation of the general pattern and its realization of the nature of the world outside of

reasonableness and that is reflected in the organization of life and its consistency changes.

Putting the idea of information space into scientific circulation, means, in particular, the recognition of the information the potential as an autonomous reality. Similar ideas have been expressed many times before. It would be a mistake to think that such ideas are unique to supporters of idealistic and mystical worldviews. Their substantial value was stated by such a prominent philosopher as B. Russell, and such a well-known theoretical physicists as E. Schrodinger, V. Heisenberg, D. Bom[25].

Indicative in this respect is the work of the founder of the French «atheistic» existentialism, A. Camus: «The man who stirs up», in which he concluded that the world is ruled by sense, but the way to its comprehension is through disclosure of rebellion. The idea of the Semantic Universe in the Russian scientific and philosophical literature has existed for a long time. Suffice it to recall the idea of pheumatosphere or spirit sphere by P.Florenskyi[26]. This idea is now being actively defended by L. Lyeskov.[27]

To justify the Semantic Universe it is important to emphasize meaningful statistical value or weight of information. Based on papers on mathematical logic by Frege and Chercha, one must understand the original concept of meaning as the amount of information or data contained in the sign or word symbol. Spiritual reality arises in the dual incarnation – continuity (linguistic semantics) and discrete (symbolic system). Lack of sense means existential vacuum. The meaning of the sign system makes meaningful text that occurs in comparison meanings.

The main function of sense is providing development process with direction. «The meaning of meaning, – wrote V. Frankl – is that it directs the course of life».[28] This steering effect is so strong that it is felt physically by a man. And at the level of everyday consciousness, it received the status of the divine, or God.

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[25] *Маслов С. Ю.* Теория дедуктивных систем и ее применение / С. Ю. Маслов. – М. : Радио и связь, 1986. – 133 с.

[26] *Ильин И. А.* Собрание сочинений: в 10 т. / И. А. Ильин. – М. : Русская книга, 1993. – Т. 2. Кн. 1. – 386 с.

[27] *Лесков Л. В.* Семантическая Вселенная / Л. В. Лесков. // Вестник Московского Университета. Серия 7. Философия. – 1994. – № 2. – С. 3 –18.

[28] *Франкл В.* Человек в поисках смысла : сборник / В. Франкл ; [пер. с англ. и нем. Д. А. Леонтьева, М. П. Папуша, Е. В. Эйдмана]. – М. : Прогресс, 1990. – С. 285.

It should be noted that if the sense appears when one value is put in relation to certain other value or one character (symbol) is placed in a certain relation to another sign (symbol), we deal with a specific form of relationship. The sense is a particular relation of values. This is its first and most essential characteristic. The sense is a truly spiritual relationship.

The Semantic Universe exists, according to supporters of this idea in the form of the meon (the ether). It is impossible not to note that nobody denies the existence of the ether along with material. Thus the existence of the meon as a real referent of energy-exchange or as semantic space, does not contradict any known physical law.

V. Vernadsky, who cannot be suspected of ideological conjuncture, wrote that «further scientific analysis would provide a new, different view of the process that happens that does not meet the usual sense of the heliocentric system. Now the prevailing beliefs decompose the substance into a heap of tiny particles, or properly spaced centers of forces that are in perpetual various movements. So, in fact, the ether that penetrates into the substance is constantly excites and waves. All these movements of the substance and the ether of our planet are in closest and continuous communication with infinite space for our world.»[29]

In the scientific and philosophical literature category of the «ether» has been known for a long while. After all, even in the works of the ancient Greeks Anaximander and Democritus and their followers were given a description of the vacuum in such terms as «Apeiron» and «Amer». The discovery of the wave nature of light demanded introduction to science hypothesis of the global ether, the media electromagnetic waves.

From an idealistic position it should be considered as absolute spirit that is associated with intelligible substance.

In modern science energy-information field that composes the physical nature of the noosphere, the researchers call differently. For example, an American scientist of Austrian origin B. Reich, an Italian researcher of the paranormal L. Marquez called such field as orgone. B. Reich is considered to be the author of the term. Other researchers call this physical vibrational field tellurical (from the Latin «tellurus» –

[29] *Вернадский В. И.* Научное мировоззрение / В. И. Вернадский // На переломе. Философские дискуссии 20-х годов: Философия и мировоззрение / сост. П. В. Алексеев. – М. : Политиздат, 1990. – С. 195.

«earth»), as long as people used it as such that is emitted by the Earth, in dowsing it is used for search of underground water sources and ore deposits. Belarus scientist A. Veynyk calls the field chronal, one Moscow group of scientists (E. Akimov and others) call it torsion, the other (A. Okhatrin, and others.) – microlepton. In the literature it is determined as «spinor», «aksion», «hadron» and as other concepts. Based on these hypotheses, eniology, a specific science, is now formed.

In addition, a generally determined is the fact that society is the only system in the operation and development of which the substance, energy and information are not only transmitted from cause to consequences, but using Marx's phrase «social substance crystals» «clusters of human labor, devoid of differences» are also transmitted, embodied in the products of labor, and thus some non-substantial, but with all that material public relations are displayed.[30] Here we take only the fact of the ether availability, not commenting other details provided by the thesis.

The recognition of the semantic field (the thinking ether) as a carrier of electromagnetic waves, organically connected with the movement of the universe, means making adjustments in the current ideological paradigm. From materialistic point of view, it can be seen as an intelligible form of substance.

«It is important to pay attention on, – V. Nalimov and Zh. Drogalina in the work «The Reality of Unreal», – that semantic field like a physical field plays the role of the environment through which the interaction is conducted. People interact with themselves or with other people using discrete words or symbols.

This process is done by the generation of words (or symbols) and their understanding. Both of them are carried out through the interaction with the semantic field. In the language of physics it could be probably said like this: there is radiation and absorption of photons of the semantic field».[31]

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[30] *Маркс К.* Капитал. Критика политической экономии Т. 1. Кн. 1. Процесс производства капитала / К. Маркс // Маркс К., Энгельс Ф. Сочинения. – 2-е изд. – М. : Изд-во политической литературы, 1960. – Т. 23. – С. 46. ; *Чинакова Л. И.* Социальный детерминизм: Проблема движущих сил развития общества / Л. И. Чинакова. – М. : Политиздат, 1985. – С. 25

[31] *Налимов В. В.* Реальность нереального / В. В. Налимов, Ж. А. Дрогалина. – М. : Изд-во «МИР ИДЕЙ», АО АКРОН, 1995. – С. 93.

These authors consider the in apparent Semantic Universe or the semantic vacuum like something that received the name «Nothing» in philosophy, and which was worried so much both the East (Nirvana) and the West (it should be remembered the Gnostics, Eckhard, Boehme, Schelling, Sartre, Heidegger, Jung, Tyllyh, etc.).

Due to this criterion for distinguishing these worlds it must be found the kind of fundamental interaction that is the basis of their properties and patterns. Such fundamental interaction that is immanent nature of the universe is, in our view, material and spiritual mutual transition into each other. In planetary conditions such process is nothing but life. But thus the material and the ideal, as ingredients of one substance, do not merely transit into each other but move from micro level through macro level into mega level and vice versa.

The fact, that before the materialistic theory, it had appeared that the material and the spiritual were considered only as opposites, mutually exclusive, means nothing else than what the researchers looked at them as opposed to each other distinctions as «indifferent to each other different.» And if philosophical thought throughout the past had not fought over how to resolve the question of what comes first – being or consciousness, material or spiritual – and sought to synthesize them in an organic unity, we would have progressed much further and would have known about social life much more.

In practice anti-synthesis, as it is known, led to the formation of ideological conflict between materialists and idealists who, because of the incompatibility of methodological and ideological positions, were moving in the opposite direction from the truth instead of looking for the substantial foundation of the social world.

The researchers did not seem to notice that they were solving the same problem from different perspectives. In fact, it appeared that supporters of both subjective and objective approaches to the explanation of the world were ordinary metaphysics.

That is why one of the causes of the crisis in the social development probably is epistemological. We obviously exaggerated the importance of the world division into the material and the spiritual. And we gave this fact too much significance. Instead of going beyond these two extremes by means of their synthesis in the third entity, we have lost too much time and spent a lot of intellectual efforts for search of the primary and

the secondary. Till this third entity, during its self-movement, began destroying social organisms or self-unfolding products of the human mind that are, clearly, in the phase of the unconscious. The fact that the mind has always existed, but not always in a conscious form, it is known from the available literature.

The idea of natural and scientific the worldview, based on the integration of physical and semantic varieties of vacuum, opens the possibility in principle to take the next step in mastering the world by creating super unified theory that integrates physical organic integrity and semantic worlds, matter and mind, matter and information. Such a theory is able to expand the degree of freedom in our knowledge and transforming the ruins of national social organisms for the effective design of a new type, and it significantly enhances our intellectual capacity to create the global social organism.

In epistemology acceptance of this hypothesis means that we have to analyze the interaction between the material and the spiritual move from the category of distinguishing differences across categories and opposition to the category of contradiction. In this case, we are now ready to open the «root of all movement and vitality» in the base of the Universe. The real self-motion is based, as we know from the doctrine of G. Hegel, on a contradiction, which «consists in not anything else like in the same respect as there is something in itself and its absence, as the negative of itself».[32]

So, at this ideological platform for the implementation of goals of research we have come to understanding the need to integrate the substantial basis of our material and spiritual world as equal components (generic) parts of the universe. But this is nothing new. It has already been known. This approach to the history of philosophical thought was developed by more than one generation of philosophers.

However, if this is accepted as a worldwide platform, the problem of analysis of the place and role of man in self-developing of the global social world, as well as the problem of determining its future, goes into the category of ideological research. This means that the fundamental problems of the contemporary social development, as never before, are pushing us to search for the cosmic ideology of human development, and

[32] *Гегель Г.* Наука логики. – М. : Мысль, 1971. – Т. 2. – С. 31.

we should boldly meet space (quantum) philosophy. As the world around, the second nature is not built by anyone, we face a need to give a description of its tiny «bricks» (i.e. the microscopic structure of the world), which would explain the process of autogenesis, self-emergence, self-formation, self-organization and self-movement in time and space in general.

1.3. Intellectual Nature of the Planetary Social World

As we have justified above the planetary social world is the product of human intellectual energy. To do this, we refer to the category of «the intelligent», which, in our opinion, should be understood as a special agent in the release of human mediation of dialectical interaction between the material and spiritual origins of the free energy universe, that at the beginning appears as internal tense entelechy form, and after a phenomenon unfolds as total reflective process that manifests itself in reality by the ripple of energy specific force field of egregore.

When we look at the intellectual ontology, the following picture emerges. The field of financial mediation at this stage of fundamental interaction of «material – spiritual» it is possible to have a rejection of the share of energy in the form of signal and of the field of spiritual – the share of knowledge at the stage of the transition from meaning to structural information.

Thus egregore is the field of energy or force, which forms the pattern of the social world. This is the substance of the social world. It contains in pure form neither matter (matter) nor spirit (mind). They exist here in a modified form as an organic unity. This is objectified universe by man. Paradoxically, it is this: the universe itself turned the inside out. First, it moved from the objective state to the subjective, taking the form of the human body, and subsequently began intensively objectify itself in a social form.

So egregore is ontologically weak electromagnetic interaction of material particles derived from a human brain enriched with particles of mind – knowledge. This material quantum-wave origin creates a social fabric of the world. V.Vernadsky repeatedly stressed the idea of special conditions (types of organisations) space-time events, which are connected with the livelihoods of living organisms, living matter.

At that the process of producing egregore coincides with the production of new knowledge, rather it appears during the transition of the universe from spiritual to material state. In the very case, when the movement goes along the lines of «material – spiritual,» the energy is consumed from outside to the human body.

The egregore phenomenon appears as a pulsating field of energy. The double name is not a coincidence. Structurally, it consists of quanta of energy and quanta of semantics. After elementary particle that represents egregore in existence, determined, this duality will be overcome. In practice, the total force of the field arises from the products of the mind, which are rejected by individuals. The force field is constituted by the ratio of energy and semantic charges, acquiring a stable structure. But since these elements are pulsating, they form and operate highly dynamic functional systems.

At that the fundamental law, which is subject to self-unfolding of the philosophical category of «the intelligent», can be formalized. Its essence is that the free energy that is emitted by mankind in space environment for achieving critical size, that is caused by external compression, in terms of the Earth generates qualitatively new form of planetary life, which should be called social.

The latter is the product of the integration of individual fields that pulsate.

It is important to emphasize the fact that intelligent living matter grows through the evolution of the biosphere, which means that it is a natural body as the «primary» living matter. So smart living matter is also available for natural science.

Thus, in the life of people it is formed and functions stably a specific formation, which is called, according to V. Nalimov and J. Drohalina, a semantic field. «Previously it was assumed, – they write, – that probably a lot of terms refer to the problem domain that we consider of the point of view of unconscious position, verbally different design indicates that the authors provide a satisfactory value of individual components of this immensely wide field placing their emphasis. Freud called it as the unconscious; according to Jung, it is the collective unconscious; according to James, it is the stream of consciousness; according to Byuk, it is the cosmic consciousness; according to Bergson, it is the intuition; according to Husserl, it is the transcendental phenomenology; according

to Whitehead, it is the category of eternal objects; according to Popper, it is the third world; according to Assadzhioli, it is the sub-personality; according to Leibniz, it is the dark imagination of the soul, where the contents of our minds sleep; according to Hegel, it is the self-developing spirit; according to Plato, it is the world of ideas.»[33]. Adding to this, we can mention thought-forms (archetypes) of our compatriot S. Crymsky and publications of other authors.[34]

Obviously, it will pass a little time, and naturalist, most likely it will be biophysics, will reveal the substantial foundation of the social world. It is quite possible that it will be a bit as a unit of quantitative information that confidently asserts itself in the field of computer science. It is probable that this elementary particle of social fields will be recognized as the no omen. This share is now intensively looked for not only by cybernetics, but also by psychologists[35].

At that scientific practice more than once proved that the fact of setting of the problem as for the share discovery is circumstantial proof of its objectivity, materiality and existence, because the task emerges only when preconditions for its solving are formed.

Then again, humanity expects in the future another evolutionary leap that must take place because of a sharp increase of planetary intellectual power of humanity. Given this, it is true that «if clustering several billion cells in the brain can generate our ability to consciousness, the more acceptable it is the idea that if the co-operation of all mankind or its part will determine that O. Cont called the «superhuman supreme being».[36] Thus it is clear that the work on the creation of artificial intelligence is a necessary preparatory link towards it.

The «quality nodosity» of the universe, which we have just considered in the structure of living matter, precisely defined, as we now understand the term «livelihoods», in this case, the human body. This ingredient «life», as the earlier hypothesis reflects, it is the

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[33] *Налимов В. В.* Реальность нереального / В. В. Налимов, Ж. А. Дрогалина. – М. : Изд-во «МИР ИДЕЙ», АО АКРОН, 1995. – С. 365–266

[34] *Головин А. И.* Идея «потока сознания» и концепция «трех миров» / А. И. Головин // Дух і Космос: наука і культура на шляху до нетрадиційного світосприймання / кол. авт. під кер. проф. І. З. Цехмістро. – Х., 1995. – С. 37.

[35] *Зинченко В. П.* Человек развивающийся. Очерки российской психологии / В. П. Зинченко, Е. Б. Моргунов. – М. : Тривола, 1994. – С. 104.

[36] Шарден П. Феномен человека / Т. Шарден. – М. : Наука, 1987. – С. 56.

interaction of the material and the spiritual, and «activity» reflects the production of free energy that can carry out work on the formation of the social environment. Bhagavad-Gita says that «the world is bound by action.»

Thus, the «quality nodosity», which has a huge energy potential, is integration of the first nature, a man and the second nature. It, nodosity of energy, is derived from the original size of the state of the universe. Under this approach, a human receives discrete derivatives – energy quanta corresponding to the possible states of the universe: natural and artificial, subjective and objective, observed and not observed, seen and unseen.

But the energy, in general, let alone the cultivated intellectual energy, cannot be the basis of the universe as it is observed and measurable. The reason of it should be considered as not being, that is in state of unobservation that is a potential basis of reality, which has the character of observation.[37]

The multiple and momentary entry to the spheres of both physical and semantic vacuum becomes available to a man due to his possession of the quality nodosity, different kinds of energy. Based on its fundamental needs a man through energy fluctuation (influence) gives in sequence to photon and semantic vacuum (it is not improbable that both simultaneously) the quantity of energy, that has no name now, enough to produce photons and particles of semantic vacuum. Thus, the vacuum state of the universe becomes possible to observe which has not been available before. Only afterwards, through further subjectification (transforming) into a biological organism the universe is getting access to the outer environment. It happens due to special process of objectivities of inner sense of a human personality.

Thus, the distinction of the social world is that its base serves human intellectual energy as sensible living substance which appeared during dialectical interaction of physical and semantic vacuum in structure of a biological body. It means that its nature is originated of the intermediate product such as psychological energy of living substance in which Nothing and Something once had a transformation and now are forming a new reality which we call social reality. It in its turn is an intermediate moment

[37] Физика микромира : маленькая энциклопедия / гл. ред. Д. В. Ширков. – М. : Советская энциклопедия, 1980. – 528 с.

in self-development of the Universe. In this way the mechanism of self-movement of the universe functions which, as we see it, is multilevel. Multilevelness here is an attributive quality of the universe that provides its entry into Something (being) and reverting to Nothing (reason).

So we can now finish the analysis of the social world nature. But first let us fix the main conclusions which are evident from something that was opened to us whilst analyzing the above mentioned ideas. The gist of the matter is in the following:

Firstly, lack of coordination in opinions about the nature of the social world has been overtaken. For this we had to distinguish in biogenesis two levels: the simplest living substance and the sensible living substance. The way, how the first turns into the second, is shown.

Secondly, the corpus-wave nature of the social world has been explained. It means that social shape of movement has organically coincided with other lower shapes of movement of the universe.

The analog here can be Heitler-London quantum theory of chemical connection developed in 1926-27 by W. Heitler and F. London. This proves the conclusion, that regularity of self-development of living organism as whole spreads over the world, is logical.

Thirdly, during the analysis we have reached the existence of the field form of the sensible living substance – a man. On the base the hypothesis about existence of a specific field form of tribal life of humanity has been explained and it is based on the contradiction of total character in structure of the universal reason of the Universe.

Forthly, the philosophical category such as the intellectual has been defined as a way to produce free energy able to do some work out of the bounds of a human organism. Here with the human organism becomes a tool of the social world production that is based on intellectual energy.

Fifthly, it has been theoretically shown that biological life lies in psychological substrate, and the tribal life of a man, which is organized sufficiently different from other, according to the principles of its formation and functioning, the social world, lies in in intellectual life. Herewith humankind for keeping the necessary level of its functioning creates the collective intellect which leads it after all beyond the borders of the Earth. Humanity is keen to strengthen this function due to creating artificial intellect.

Next, it is necessary to point at the cosmic factor, namely to find geological force that causes form creating and self-development of the social world in two forms: a) subjective, that is in a human structure; b) objective, that is in outer environment. Thus, it is to this that we proceed.

1.4. Sense Genesis and Its Role in the Self-development of the Planetary World.

Planetary world appeared because the Semantic Universe fertilized the Fila of the living substance. Man had an attributive quality to perceive senses of the Semantic Universe and to create own senses. It happened under the influence of universal mechanism of being of cosmic intellect known as sense genesis[38]

As it happens in structure of biological organism of a man, it is well shown in a monograph of I. Kolesnikova «The mechanism of sense genesis of a personality in ontogenesis: morphogenetic and ontological context».[39]

Intellectual energy nourishes sense sphere of a personality and moves its mechanisms: sense creation, sense realization and sense formation. And this is a proved fact for example by researches D. Leontiev.[40] A psychological substructure of a personality is represented by sense sphere of personality which is a bosom of spirit life producing.

Sense sphere of a personality is open and dynamic structure and personal development takes place through ascension of its levels. Outer information starts to structure sense sphere of personality in processes of sense creation and sense realization. Self-organization changes in sense sphere of a personality happen in processes of sense formation. In the process of realization the inner action of personality is completed by the work of sense creation, self-realization and self-formation mechanisms.

The fact that brain's activity is not the only main and direct chain of the interaction of a human with the outer environment is evident but it is also getting to be a new and important source of new changes which a

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[38] *Бех В. П.* Смислогенез як механізм енергоінформаційного формування особистості у дискурсі традицій громадянського суспільства / В. П. Бех, І. Є. Колєснікова // Нова парадигма : Філософія. Політологія. Соціологія : журнал наукових праць. – К. : НПУ, 2007.

[39] *Колесникова И. Е.* Механизм смыслогенеза личности в онтогенезе: морфогенетический и онтологический контекст: монография / И. Е. Колесникова. – К. : Вид-во НПУ імені М. П. Драгоманова, 2011. – 205 с.

[40] *Леонтьев Д. А.* Психология смысла: природа, строение и динамика смысловойреальности / Д. А. Леонтьев. – М. : Смысл, 1999. – 487 с

human with his/her activity causes to the environment. From the positions of the theory of life self – movement this moment was exactly described by V.I. Kremyanskyi: «Brain appeared to be so called Trojan horse with the help of which environment reaches depths of managing subsystems and from there taking the shape of inner impulses of the system with great measure it directs outer and inner activities.

This is the moment when historically primary and secondary change their positions».[41]

On societal level of personality the inner product (personal sense) in the process of cultural activity finds its outer form. Thanks to activity of self-actualization, self-identification and self-realization mechanisms it gets a status of social sense. The process of socialization as a general direction in the shape of non-identification makes the base of necessity of accumulation of consistent variations in some important directions. In point of fact those are lines of higher adaptation in these or those relations which in total make direction of progresses which are connected.

In general the structure of inner mechanisms of personality presents the sense sphere, «as a reflexive center that occurs by the way of the integrated bilateral development: getting into the new space and at the same time concentration all around itself the other world through implementation into the surrounding reality more stable and better organized perspective».[42]

In this sense the entity of ideology culture of a personality is imagined as it is able to counter natural and social factors, to provide self-recreation of intrapersonal mechanisms of systems and spiritual entity of a personality. This is imagined to be a process of deployment of inner personality's mechanisms with an aim to gain an adequate structure regarding the life-based aim of a human.

Under the circumstances as the result of our explanation of entity of ideology of personality culture and results that had been got earlier by,

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[41] *Кремянский В. И.* Структурные уровни живой материи / В.И. Кремянский. – М. : Наука, 1969. – 293 с.

[42] *Колесникова И. Е.* Роль традиций в развитии личности в аспекте энергоинформационного подхода / И. Е. Колесникова // Науковий часопис Національного педагогічного університету імені М.П. Драгоманова. Серія 7. Релігієзнавство. Культурологія. Філософія. –2007. – С. 110–115.

other researches coincide, so we really insert the ideology of personality culture into the system of scientific knowledge and we also insert its bearer into the Universe nature. The personality of a human becomes its organ as it consumes spirituality from the unconscious thanks to mechanisms, that are relevant to human biological organism (O. Donchenko[43]), and it nourishes it due to own superconscious with means of the mechanism of transactions (V. Bekh[44]).

Human thinking embraces three horizons of intellectual activity: at the first one the elaboration of own sense realm takes place; at the second one the system of functional organs is formed and horizontal implicit intra-personal mechanisms are switched on, each in accordance to its special sub-structure; at the third one the integrative product is formed – personality's world view that generates the functional of the world conceptualization as the ensemble of functional possibilities, and it enters into the mode of cultural existence, this is classified by philosophers, psychologists and experts on culture as intellectual culture of a personality.

In addition, the forms of intellectual activity and its products depend on the conditions under which the process is actualized. Since in man's consciousness it is subjectified within the subject structure in a way of the potential of the social world created by the functionals: sensation of the world, representation of the world, perception of the world and conceptualization of the world; in the outer environment it is objectified by the artifacts of cultural and historical process.

I. E. Kolyesnikova's research is devoted to conceptualization of objective laws of the development of a personality under the establishment of the information society. It is found that spiritual development of an individual takes place on the basis of connection with the sense universe conditioned by ontological act of origin of the sense sphere within the structure of a personality – a special functional organ transmitting sense continuum into the personality sense structures and appropriate elements, it is itself a field formation and it is a system that is self-organized due to the chain of successive transformations of its states united with convergence by the hierarchy of intrapersonal structures.

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[43] *Донченко О.* Від цілісності психологічних знань до цілісності світобачення / О. Донченко. – Соціальна психологія. – 2011. – № 1. – С. 3–14.

[44] *Бех В. П.* Генезис соціального організму країни : монографія / В. П. Бех. – 2-е вид., доп. – Запоріжжя : Просвіта, 2000. – 286 с.

It is proved that sense genesis is an inner mechanism of personal development with its own stages of self-developing. The researcher has proved that sense genesis is always characterized by high stochastic dynamics.

Essential is the conclusion of the author that at the boundary of bifurcation, the development of sense genesis allows a number of alternative scripts and the personal one is only one among its other possible developmental directions.

Proceeding from this standpoint, it is proved that overcoming of the crisis events and achieving more advanced level of social development under the establishment of, for instance, the information society in Ukraine demands a rise of the level of spiritual development (sense genesis) of people on the base of realization and accepting new conceptualization of the Universe duality, updating the world view culture of an individual, understanding of interconnection between their inner state and outer world, rational and irrational.

Structural wholeness of a human being as a biosocial system presents itself, first of all, as a characteristic of a person. At each stage of the development of a man as a member of society his personal characteristics are different. This, as a rule, is connected with the age peculiarities and outer environment that influences the specificity of the value system and, consequently, moral standards that are confessed; the variety of actualized social roles; peculiarities of experienced emotions etc.

Availability of the established system of values, the recognition of our own place in social environment, adequate perception of social reality, justified emotional responses in different situations of social interaction allows, in our opinion, to conclude about the wholeness of a person. The entirety of personal characteristics, in its turn, determines specificity of behavior and directionality of man's actions. Thus, taking in consideration this fact, it is possible to point out their immaterial informational essence. Then, structural wholeness of man is determined by informational integrity of his personality.

Thus a human being can be represented as a holistic biosocial system. The wholeness of this system is determined by its genetic structural wholeness. The reason of genetic wholeness is informational integrity of genotype that determines the possibility of existence of a particular man, as a biological formation, at the moment of birth as well as in the process

of further living. At the same time it becomes a reason for development of man as a bearer of intellect and of self-realization as a social being.

Structural wholeness of a human being as a biosocial system is determined by the information integrity of his personality that presents itself as a unity of individual characteristics of vital importance and images of future states of a person one of which is realized as a result of comprehended or situational actions of the individual.

Analyzing the problem of the wholeness of a human being (as a biosocial system), it is important to note, that in this context the information unity is in this matter determined by structural information. Functioning of free information within a human being as a biosocial system can be examined using an example of intrapersonal communicative processes.

A human being, becoming a member of society, 'integrated not on biological but social foundation is transformed from the object of evolutional development in the subject of social development. This explains why the information level of a human (in a broader meaning-social) being begins to exhibit systematic processes that can be described in terms of origin, development, functioning, and governing. According to it we have all grounds to speak about the formation of mechanisms of origin, development, functioning, and governing the information dimension of social development[45]».

Maturation of the information component within the structure of a personality of man leads to the fact that at the age of the information revolution activation of a process of sense genesis takes place within the structure of biological body of a man. As well as intensification of his social component is possible that manifests itself as ultimate appearance and accelerating of the mechanism of sense generation that belongs to his intrapersonal information structure. More information on morphology and functional capacity of this mechanism is given in cited above monograph by V. Bekh.

Thus, self-manifestation in the planet space of the phenomenon of sense genesis, as manifestation of substantial content of the Semantic Universe in man's personality living self-unfolds as chain of its

[45] *Чайка І. Ю.* Феномен інформаційної єдності: соціально-філософський аналіз : [монографія] / І. Ю. Чайка. – Запоріжжя : КСК-Альянс, 2013. – 330 с.

transformations, namely, archetypes – empirical knowledge – scientific knowledge -information – meanings – pure cosmic mind. The analogy can be the transformation that happens in a beehive, namely: at the entrance is pollen from flowers, which is brought by an ordinary bee from the field, and the output – honey and bee-glue as unique products of the bee family.

So, the cornerstone of the creation, functioning and definition of social peace, as follows from the above, are people. Five main issues should be considered to confirm this thesis, namely:

- firstly, to prove that a man is the source, the engine of the planetary social peace;
- secondly, to show exactly how a man is driven the planetary world on the axis of semantic continuum from autogenesis of elementary social existence through the improved form of the social life of the planetary community to the space being and human's own immortality, because human's personality is human's core; – thirdly, to determine what objectivity (civilized) forms the planetary life organization a man uses for it;
- fourthly, to analyze what is happening in the field of management of social development and to establish a relationship between sustainable and irrational, systematic and natural;
- fifthly, to clarify the cognitive point, namely, it is necessary to show how this planetary motion of the social world from elementary to complex space is reproduced in philosophical and scientific thought, rather, as a man theoretically reproduces and uses as a tool of the process management. We will represent our vision of the answers on the asked questions.

Chapter II
VIEW OF THE EVOLUTION OF THE PLANETARY SOCIAL WORLD IN THE DISCOURSE OF THE XXI CENTURY

The outlined issues give us the grounds to think that the idea of the sense genesis highlights the source of shaping and self-development of the social world in two forms. They are: (a) the subjective social world in the personality structure of a human and therefore, it exists in potential form; b) the objectified social world that creates the totality of social relations and is depicted by the mechanism of social interaction. It is known to be the phenomenon of «society», now moving from its information form to its knowledge form.

Organizational interaction[46] between participants of the planetary social field appears depending on what basis social interaction arises[47]. It can happen at mentioned above semantic basis in the relevant chains: archetypes – empirical knowledge – scientific knowledge – information – meanings – pure cosmic mind. This is so, because the planetary society is slowly adopting more complex semantic elements of cosmic mind, and due to this it deepens more and more immersed in the evolutionary depth of the Semantic Universe.

2.1. Human Personality as a Source of Generation and Self-development of the Planetary Social World

The issue of a human refers to so-called «confidentially issues» that the philosophy science of all times and peoples worked on in the past, works today, and, no doubt, will work persistently in the future. Our explanatory hypothesis lies in the fact that the contemporary crisis of public life should be considered as a substitute for the technical unity of the organizational forms, in which the modern life issues in the planetary humanity, into organic, that is inherent in substantial basis of the Universe.

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[46] *Туленков М. В.* Теоретико-методологічні основи організаційної взаємодії в соціальному управлінні : монографія / М. В. Туленков. – К. : Каравела, 2009. – 512 с

[47] *Розанов Ф. И.* Социальное взаимодействие как информационный обмен : дис. ... канд. филос. наук : 09.00.11 / Розанов Филипп Иванович ; [Новосиб. гос. техн. ун-т] – Новосибирск, 2010. – 143 с.

In other words, the essence of the problem lies in showing a human as the product of the development of the first nature, or the biosphere, which has a unique self being in the second nature (or noosphere) and naturally transformed into a third nature (electromagnetical sphere) as an element that belongs the space environment.

Now this problem has acquired a specific taste because it has matured and its functional personal component has set up functioning. In other words, a human has acquired more expressive features of sociality, namely those that we inset into the concept of «personality». In the twentieth century, it was noticed and theoretically substantiated the integrity of an individual by the philosopher A. G. Spirkin. «A man is – he writes rightly, the integral unity of biological (organical), mental and social levels, which are formed from two issues: natural and social, hereditary and acquired. Thereat, the human individual is not a simple arithmetic sum of the biological, psychological and social, but their integral unity of acquired aspects, that is leading to the emergence of a new qualitative level of the human personality»[48]

If this thesis is extended to the planetary level, it means that the entire planetary community is perceived as an organic entity of the historical action that creates and reproduces the planetary life on a full scale of all forms, which are economic, political, cultural, organizational, including subjective and objective.[49]

It became quite obvious that this kind of the intelligent matter,[50]which is designated as a «biological man» in modern science, rapidly undergoes the

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[48] *Спиркин А. Г.* Основы философии / А. Г. Спиркин. – М. : Политическая литература, 1988. – С. 457.

[49] *Жданов Ю. А.* Мыслящий человек есть мера всему / Ю. А. Жданов // Научное и социальное значение деятельности В. И. Вернадского. – Л., 1989. – С. 219–226 ; *Рассел П. «*Мировой мозг» – следующая ступень нашего развития / П. Рассел // Один мир для всех: Контуры глобального сознания. – М. : Прогресс. 1990. – С. 15–22 ; *Таланов В. М.* Восхождение к Разуму / В. М. Таланов // Онтология и антропология гуманизма : материалы межвуз. симпоз. г. Владимир, 16–17 мая 2006 г. – Владимир, 2006. – С. 71–76. ; *Таланов В. М.* Человек Универсальный – Homo Universum (печаль по утерянной целостности) / В. М. Таланов // Фундаментализация высшего технического образования : материалы Все- рос. науч.-метод, конф. г. Новочеркасск, 29 мая – 2 июня 2000 г .; Юж. – Рос. гос. техн. ун- т (НПИ). – Новочеркасск : Набла. 2000. – С. 196–199.

[50] *Казначеев В. П.* Космопланетарный феномен человека: Проблемы комплексного изучения / В. П. Казначеев, Е. А. Спирин. – Новосибирск : Наука, Сиб. отд-ние, 1991. – 304 с. ; *Казначеев В. П.* Феномен человека: космические и земные стоки / В. П.

way of geological metamorphosis in the line of: a prehistoric man (individual) – a biological person – an Individual – a Planetary personality – a Noosphere personality (incorporeal entity) – the Radiant humanity.

We denote by the metaphor of «radiant humanity»[51] (after K. Tsiolkovsky) the state of the planetary community, which should merge with the Universe and the environment of being which should be the Space. This is our cognitive formula to create a logical model of the evolution of the planetary community. At the same time, we fully share the view of other researchers that are considering this phase of the evolution of the planetary community but using other terms, such as «quantum mind»[52] by Arnold.

Mindell, «quantum synergy anthropology"[53] Vladimir Budanov, «Self-acknowledging Universe»[54] Amita Goswami and others.

For this our hypothesis works also the idea of Superhuman Friedrich Nietzsche as well as the concept of Incarnation (Human-God) Soloviev. As you know, Superhuman (Ger.: Übermensch) is an image represented by a philosopher Friedrich Nietzsche in the book » Thus Spoke Zarathustra» to refer to beings that by their power should surpass modern man so far as the latter has surpassed the monkey. Superhuman, as according to the theory of Nietzsche, being a logical step in the history of human species should embody vital affectus of life. Superhuman is a radical egocentric who blesses the life in its most extreme manifestations, as well as the creator, who will send a powerful vector of historical (evolutionary) development.

In its turn, the Incarnation is a notion of Russian religious philosophy, dating back to the Christian doctrine of the unity of the «split,

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Казначеев.– Новосибирск : Новосибирское книжное изд-во, 1991. – 128 с. ; *Шарден П.* Феномен человека / Т. Шарден. – М. : Айрис-пресс, 2002. – 352 с.

[51] *Чижевский А. Л.* Лучистое человечество [Електронний ресурс] / А. Л. Чижевский. – Режим доступу : http://2012new.info/archives/3454. – Заголовок з екрана.

[52] *Минделл А.* Квантовый ум: грань между физикой и психологией (фрагмент) [Електронний ресурс]/ А. Минделл. – Лао цзы пресс; Портланд; 2000. – Режим доступу : http://www.coolreferat.com/Квантовый_ум,_Минделл_Арнольд. – Заголовок з екрана

[53] *Буданов В. Г.* Как возможна квантово-синергетическая антропология, синтетические миры телесности [Електронний ресурс] / В.Г. Буданов // Философия и синергетика. – Режим доступу : http://spkurdyumov.ru/philosophy/kak-vozmozhna-kvantovo-sinergeticheskaya-antropologiya/.

[54] *Госвами Амит.* Самосознающая вселенная : как сознание создает материальный мир [Електронний ресурс] / Амит Госвами ; [пер. с англ. А. Киселева]. – Москва : Открытый Мир : Ганга, 2008. – 80 с. – Режим доступу : https://bookmate.com/reader/HdVMtcst.

immutable, indivisible and indestructible» divine and human nature of Jesus Christ. Incarnation is a very complicated notion. This ideal state of humanity as a limit, end the earthly historical process, while likening the individual to God as the limit of his personal excellence.

The idea of the Incarnation gained philosophical interpretation in the works of Vladimir Soloviev. The implementation for the thinker is not an isolated phenomenon fact the God-man Jesus and constant process that occurs in the human soul and leads all humanity to salvation. Incarnation, according to Vladimir Soloviev, is becoming «free-reasonable person» that denies an evil will, conscious of being part of a universal person who constantly refers to it. Climbing to the Incarnation, the people at the same time raise and nature, which eventually turn light into physicality of «the kingdom of the pure in spirit.» The idea of the Incarnation, displacing humanism of European culture, to make a spiritual society, social relations and lead to the «unity» as the ideal world order «universal culture». Theological and philosophical aspects of the idea of the Incarnation were developed by Nikolai Berdyaev, Eugene Trubetskoy, Bulgakov, Nikolai Lossky and others.

As we know, in the process of studying of this problem new algorithms of research have been developed. For example, «integral approach» introduced by[55] Ken Wilbur, spiral dynamics offered by[56] «Don Beck or «holonomic approach"[57] presented by David Bohm and others. I believe that they are entitled to use in this case. Interesting ideas that concern these issues can be found in Daniel Dennett's work, which is called «The Eye of Mind"[58]. It also can be found in B.M. Velichkovsky's work – «Cognitive Science: The Principles of Psychology Cognition[59]». It is obvious that reaching the threshold of singularity will clarify the nature and content of the intellectual

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[55] *Уилбер К.* Интегральное видение. Краткое введение в революционный интегральный подход к жизни, Богу, вселенной и всему остальному / К. Уилбер . – М. : Открытый мир, 2009. – 232 с.

[56] *Бек Дон Эдвард, Кован Кристофер К.* Спиральная динамика. Управляя ценностями, лидерством и изменениями в XXI веке / Дон Эдвард Бек, Кристофер К. Кован . – М. : Открытый Мир, BestBusinessBooks, 2010. – 424 с.

[57] Kholonomic approach: new principles and new prospects [Online resource] / – Access mode: http://bo0k.net/index.php?p=chapter&bid=1383&chapter=7.

[58] *Хофштадтер Даглас Р., Деннет Дэниел К.* Глаз разума / Даглас Р. Хофштадтер, Дэниел К. Деннет. – Самара, Бахрах-М, 2009. – 432 с.

[59] *Величковский Б. М.* Когнитивная наука : Основы психологии познания : в 2 т. – Т. 2 / Б.М. Величковский. – М. : Смысл : Издательский центр «Академия», 2006. – 432 с.

life of the planetary community and cognitive scientists will find an adequate form to describe this phenomenon.

It should be noted that the difference between the individual and the noosphere planetary personality lies in the idea that the first one is managed by values and lives in the space of values, and the second one requires the meanings and live in the space of these meanings (according to V. Nalimov). The process of formation of the planetary human personality makes us appeal to universal values. So, it is not strange that the overall values of human civilization are within the field of our view during the first quarter of the XXI century with all countries and continents.

The historical development of the planetary community goes through several stages that are determined and explained by the ability of man to absorb the planetary chain transformation of Semantic content of the Universe through: archetypes – empirical knowledge – scientific knowledge – information meanings – pure cosmic mind. In practice, this means that we can use our current knowledge of the metamorphosis of the human mind in its cultural and historical process as methodological-tech tools of explanation of the evolutionary process in the planetary spaces.

With these conversions, we have to consider them as an algorithm of self-development of the organizational unity of sense genesis, subjective and objective social world, as a subject of true social knowledge and scientific criterion of its true general is processes and phenomena that will be repeated. Hence, a main constituent of classic conceptual constructs is based on the process of different stages identification or the phasing of general historical development of the planetary community. Defining of new stages and phases is based on the displaying of the evolutionary matrices that are repeated in different conditions.

Classic social and historical concepts are usually based on the idea of universal historicity that interprets the social and historical process in its unity and common orientation. The diversity of historical and social reality is considered only as an invariant of this evolutionary structural integrity. Now we can represent the stages of self-development of planetary community (see., Table 1.)

The inner spring of evolutionary process is geological power such as Mind, that has three modified forms of life. They are:

Table 1.

STAGES OF PLANETARY COMMUNITY SELF-DEVELOPMENT

	First stage	Second stage	Third stage	Fourth stage	Fifth stage	Six stage
Sense genesis	Archetype	Empiric knowledge	Scientific knowledge	Values	Senses	Cosmic mind
Type of personality	First human	Biological human	Personality human	Planet personality	Noosphere personality	Radiant mankind
Type of civilization	First civilization	Agricultural	Technical	Informational	Intellectual	Planetary

a) the planetary form that is produced by a human mind. It contains the following parts of its bearers.

We mean elementary understanding of personality – biological human intelligence – social intelligence personality – Planetary, collective, enhanced artificial intelligence;

b) a transitional uncorporal form – a Noosphere mind that is ensured by uncorporal carrier, namely – the noosphere;

a) the form of pure Mind (Absolute, Absolute Idea, Absolute Spirit, Clear mind, Cosmic mind, God etc.).

It means that we deal with a number of logically related notions of geological power self-development– Cosmic Mind, which alters the carriers of planetary mind. It consists of the following links: elementary mind of a personality – the mind of biological man – social intelligence personality – planetary collective intelligence, reinforced artificial intelligence – uncorporal mind (noosphere) – clear mind (Absolut, Absolute Idea, Absolute Spirit, Clear Mind).

All these points prove the existence of a third reality, which we don't mention today, because we must admit the existence of God, or the third world, where logic form prevails. By this time the description of the processes of higher level was successful due to the category of «sense» taken from the Semantic Universe. Although psychologists prefer the notion «ideal form». Sociologists prefer the notion «ideal» but philosophers use the notion of Absolute. It is clear that we should find an

access to the higher level, which, obviously, is involved in the processes of macro level.

Contrasting touches on canvas that depict the third level of self-movement of the universe in the twentieth century were represented by Karl Popper. The third world, in his opinion, is the product of human activity. He is constantly growing. At the same time, it is very important to pay attention to its considerable autonomy. » The world of language, assumptions, theories and thoughts (namely, logical – Y.B.) is shorter. The universum of objective knowledge is one of the most important universals had ever been created by a man».[60]

The main element of constructions proposed by Karl Popper is a clear distinction of three Worlds: World I is the world of physical objects; World II is the world of subjective experience; World III is the result of mind activity. This last world, as Karl Popper says, can exist without being embodied in material form. In his turn, Habermas believes that «people live and rotate in three different worlds, although these different worlds always intersect in everyday life. Firstly, it is an objective world based on business relationships, and secondly, the social world, with its norms and assessments is an ultimately subjective world, that reflects our feelings, hopes, etc.»[61]

Thus, the residents of over social level are considered to be products connected by logical links. The objects of the Third World are not only actual, but the potential of the global community.[62] In Popper's works, these residents of the third (linguistic) world are represented by the products of logic. «Our theories (Karl Popper writes) experience the same as our children do: they tend to become largely independent from their parents. Our theories may experience the same thing that happened with our children Due to them, we can take more knowledge than we originally invested ».[63]

Personality, as a part of attribute quality of the human body, is nothing else but a field form of life. Due to the display of this attribute quality a

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[60] *Бех Ю. В.* Саморозгортання соціального світу : монографія / Ю. В. Бех. – К. : Вид-во НПУ імені М. П. Драгоманова, 2007. – 248 с.

[61] *Монсон П.* Современная западная социология: теории, традиции, перспективы / П. Монсон ; [пер. со шв.]. – СПб. : Изд-во «Нотабене», 1992. – С. 327.

[62] Философия и методология науки : учеб. пособ. для студентов высш. учеб. заведений / [под ред. В. И. Купцова]. – М. : Аспект Пресс, 1996. – С. 190.

[63] Там само.

person can interact with other people, forming bizarre ensembles. We completely agree with E. Ilyenkov's theory which states that «personality as a social organism fulfils himself in the body of an individual, which is separated from his body and mind (it is essence », namely the set (« ensemble ») of real, sensuous and subjective relations, realized by means of the relations of one individual to another (or other individuals)»[64].

Personality, as a functional organ, is poured around a human body and cannot be associated with other of the above mentioned social formations, such as the brain, thinking, mind, intellect, consciousness, self-consciousness, superconscious and others. In the process of displaying some personal qualities, a human organism is gaining another attribute feature – thinking. In order to maintain the existence of this functional organ we have to focus on permanent production and reflection of semantic units – elements of personality structure.

Thus, a personality is the system quality of a human organism, the main function of which lies in the idea of inclusion of a human in the social world. As a personality is a specific field, it can interact only with the same fields. These fields can appear in any corner of the universe. It means that the field or social life form must be universal.

In fact, the force field of the personality gains morphological essence and then, together with the physical body, it functions in the structure of a human organism as a relatively independent unit. A person, who wants to suit a particular niche of the social field, has to perform a new role. A person does it by means of cultivating of human principles of fields combining: his and predictable, for example, his position. E. Ilyenkov appreciated this aspect of human self-development. He mentioned: «Function, which is set up outside, creates (generates) a relevant authority necessary for its existence «morphology» – these and not any other connections between neurons, these but not other «pictures» of their reciprocal forward and backward linkages. Therefore, we observe the possibility of any of these «pictures», depending on the fact what functions a human body performs in the outside world – the world outside his skull and skin cover. And moving «morphology» of the brain (or rather, its crust and relationships with other departments) will

[64] *Ильенков Э. В.* Философия и культура / Э. В. Ильенков // Мыслители XX века. – М. : Политиздат, 1991. – С. 399.

develop it such way that is required by the conditions of the external activity of a person's activity. It is dictated by that set of relations of one individual with other individuals. An individual appears inside it and he does it immediately after his birth. We are talking about the «ensemble of social relations», that immediately turned it into a «Living body», putting it in a system of relations that makes him act in such a way»[65]

We want to emphasize another important issue of the explanation of the basis of social world. The fact is that a personality, the essence of which, in our opinion, doesn't lie in the assimilation and ensemble reflection of the objective external and public relations, but is based on the production of his own social content. Thanks to the attributive qualities of a biological organism of a human being, the generated social content can be considered as the basis of the objective social content, then through a combination of favorable circumstances, it gets its reflected in other people or freezes in speech form. Thus the second nature arises and develops.

Personality, as a functional body, caused by another person and aimed at another person, appears (but not happens! – E. Ilyenkov) in the space of «real interaction, at least, of two individuals linked through the things and material body action with these things.»[66]

The basis of social world is not connected with the coincidence. It is an accurate substantial constant. Otherwise, it wouldn't guarantee the threshold of the social content. Moreover, it has been structured. We can explain the configuration of the force field of the individual due to the conception of «social roles». The social role is understood as a personalized function. Due to this system of social roles, one takes some definite form in the social environment. It can put pressure on other participants of the social process; it becomes visible to them and eventually it merges with them. As a result it assimilates with them and in the process of constant training of his physical bodies (for their shipment to the system of social relations) it gains a specific appearance.

To understand how a personality, as a social phenomenon, is formed, we have to examine the events that appear in the «space» of social

[65] *Ильенков Э. В.* Философия и культура / Э. В. Ильенков // Мыслители XX века. – М. : Политиздат, 1991. – С. 398–399.

[66] *Ильенков Э. В.* Философия и культура / Э. В. Ильенков // Мыслители XX века. – М. : Политиздат, 1991. – С. 404.

relations, precisely in socially determined actions. In other words, we must describe its interaction with other people. The latter are the canvas for this individual, the canvas on which he is represented to the public. This point is marked in the literature as a concept of person's monadity.

Thus the scale of an individual is not measured by a scale of those real tasks, in the process of solution of which it arises, and designes in its certainty, and unfolds in matters relating to interests of others, but not only their own interests. More widely the range of people is, more significant the personality is. Then the power of personality is individually expressed energy of that force field – so called «ensemble» of social relations, that triggers the staff of associates and enemies of the individual, on the base of which occurs functional body occurs. This person keeps himself only on condition of constant increasing of power and expansion of activity. Its gnoseological counterpart is entelechy that is nothing else but activity or phenomenal capacity to carry out work that concerns the changes condition.[67]

Integration of the functional organs of human body into organic unity is provided by means of relations of weak interaction. The process of thinking serves as an executive mechanism of integration, which, as you know, doesn't stop even for a moment. This process is realized in the form of emotional internal force field of a human being. There are so-called «standing waves» that appear in the human body exactly in myocardial muscle. Carrying information, these waves transport substances and energy in brain structures[68].

These natural forces are useful for the interaction of a human being with other people at the horizontal level, in other words at the macro level. In their turn information products or semantic quanta serve for the combination with other sources of radiation placed vertically, on mega and micro levels. However, the fact of existence of two types of cycles or communication means that there are two types of feedbacks in this system. The physical construction of a person has a planetary sense, so if we observe the depletion of material resources, a human being cease his physical existence.

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[67] *Алексеев И.* Энергия / И. Алексеев //Философская энциклопедия. – М. : Изд-во «Сов. энциклопедия», 1970. – Т.5. – С. 563–564.

[68] *Добронравова И. С.* Синергетика: становление нелинейного мышления / И. С. Добронравова. – К. : Либідь, 1990. – С. 59.

Now, when we consider the functional aspect of the human body, it turns out that the mind, or rather, human intellect, takes a forefront position, representing itself the physical and spiritual components of the universe. Therefore, P. Yurkevych wrote: «The mind is the top rather than the root of the spiritual life of a human being. The mind is the owner of the soul, but it is not a force that creates love of beauty and goodness, love is growing from the depths of the heart. Spiritual life is born before the light of mind».[69]

In other words thanks to the transactions there is a new, functional by its nature organ – personality. This way, the person obtains new levels of freedom that repeatedly reinforce the effect of self-realization in the space and planetary systems. Here it is important to understand that the main content of the vital functions of the individuality lies not only in adaptation to the environment, but also the generation and implementation of internal programmes of social purposes. This is exactly the function of statement. This active individual action is aimed at another individual and is returned by «ricochet» back to one, «is reflected» from another individual as from its obstacles and thus is transformed from actions aimed at «another» to act aimed at oneself.

Ontologically personality is a specific force field, which is created in the process interaction with other people. It is not a theoretical separation, but sensual and material reality that puts pressure on other people. One's «body organization» is a part of «collective body» or «the ensemble of social relations» of the force field, and every single personality is a part and «organ» of it.

This personality has ontologically internal social content fixed in every semantic nest of social content and outer part in the form of skills (or functions of social roles), that implements specific types of relationships with other people. Inside and outside of social content are composed of what is usually called subjective social relationships or individual social world.

Only social philosophers can imagine the other social content of the internal world of the individual as the basis of the social world of various branches of social science.

It is connected with the fact that in formalization of the structure of foreign human interaction, different experts take «their» original

[69] *Юркевич П.Д.* Чтения о воспитании / П.Д. Юркевич. – М.: Педагогика, 1965. – С. 198.

elements – or rather, aspects of basis. Thus the sociologists recreate the construction of external relations of the individual through the functions performed by its external social environment. In their opinions, a human appears as polyfunctional creature therefore materialists previously considered it as a «partial worker, simply known as an owner of well-known partial social function», which now is replaced by a well-developed individual for whom the «different social functions are the means of vital functions that replace each other».[70]

Psychologists will consider the same aspect through the prism of the idea of social and role human behavior in society. Taking this fact into account, social psychology can reproduce the structure of individual by means of the theory of social roles that personality plays in the lives of kin.

These functions, which are carried out by human personality, act as a character of individual social needs. External human activity appears as nature of labor. The latest is the same basis of volitional processes as intellect is the basis of thinking processes and temperament – of emotional ones.

Potential social world is unique. It is the result of active inner life that is producing the idea of optimal arrangement of the social world for themselves and others. However, as G. Hegel wrote: «Thinking as subjective process is observing the development of this idea as its own activity of mind without adding anything. To consider that any reasonably means not to bring the subject from outside and process it that way to see it as a smart object; this is the spirit in its freedom, the highest peak of the conscious mind according to reality and creates itself as existing world».[71]

Due to these arguments about life a unique social world is born in a single and inimitable design.

It is appropriate remind the words of H. Skovoroda that people should «see the light of eternity in their body, which looks like a spark and this spark is other worlds».[72]

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[70]*Маркс К.* Капитал. Критика политической экономии Т. 1. Кн. 1. Процесс производства капитала / К. Маркс // Маркс К., Энгельс Ф. Сочинения. – 2-е изд. – М. : Изд-во политической литературы, 1960. – Т. 23. – С. 499.

[71]*Гегель Г. В. Ф.* Философия права / Г. В. Ф. Гегель; пер. с нем.; ред. и сост. Д. А. Керимов и В. С. Нерсесянц ; авт. вступ. ст. и примеч. В. С. Нерсесянц. – М. :Мысль, 1990. – С. 91.

[72]*Сковорода Г. С.* Диалог. Имя ему – Потоп Змиин // Сковорода Г. С. Соч. в 2 т. – М.: Изд-во соц. – эконом. лит-ры, 1973. – Т. 2. – С.148.

Appearing once, the potential social world of man is existing independently during its life. Moreover, personality carefully protects it, according to H. Hegel, «Nature is the spirit in a higher sense than the nature of living in general, it tends not to accept another original sense otherwise not to consider continuation for any reason, but interrupt or transform it».[73]

This implies some important consequences for the development of the theoretical foundations of the social world. One of them is the self-realization of the individual due to which the social reality is objectified and requires a higher level of freedom. It tends to have a virtual character because it depends on the environment as a factor of social world formation.

The second consequence derives from the fact that the life of the human personality is deployed simultaneously at two levels – the value-semantic and space-temporal sphere. Let's remind that personality's self-motions are possible in two dimensions due to the structure of two mechanisms: the mechanism of self-determination and self-actualization. Therefore, personality spatial-temporal sphere is a field which is full of real actions (real and potential) fixed by the mechanism self-actualization, and value-semantic sphere is the field for values and meanings production that is attached to a mechanism of self-determination. However, the full implementation of its attributes as the basis of the social world a human reaches thanks to self-functioning mechanism based on the transactions.

Finally, the third consequence is that a person (as a base of the social world) depending on the development of internal personal substructures, determines the nature of the social world as a solid system. These factors are directly connected, as objective and social worlds are released from single imprisonment of potential social world.

And if we take into account the norm of social personality reactions, on the one hand, the potential social world, as a virtual reality, is determined by the nature of individual's life, which can be of three types: reproductive, adaptive and creative, and, on the other hand, depends on external conditions that may also vary in the degree of influence on its self-presentation and functioning. The basis and what is based on the global level do not interrupt its interconnection.

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[73] *Гегель Г.* Наука логики : [в 3 т.] / Г. Гегель. – М. : Мысль, 1970. – Т. 1. – С. 213.

The analysis shows: if to summarize works of sociologists and socio-psychologists into organic system, it turns out that the potential social world, being in the syncretic state, has already been structured. The description of its structure can be revealed according to the main types of external relations of the personality: social, or anthropogenic, economic, ideological and organizational or managerial. This will be both potential elements of the social world and elements of personality's structure that we are interested in.

Potential social world of the personality can be eternally infinite and syncretic condition, rarely being analyzed by a personality, and also can actively manifest itself, if the person holds a high position in the organizational and administrative sphere, science or culture. For the outlet of the potential social world the need must be seen. The niche for the «perception» of social content in the environment should grow.

Virtual worlds are the social factor of the generation of social world. It should be mentioned that semantic worlds are just as real as physical ones. If the reality of the material world today is hardly doubted, the existence of semantic reality isn't well-known. Meanwhile, the current level of scientific and technical progress and psycho-physiological human development led planetary humanity to the stage when the information technology allowed it to discover a new world – the world of so-called «virtual reality», «world of imaginary reality» or «VR world-systems».

The essence of the world is that due to special means developing of information transmission and the development of quality perception and experiences a person is able to become not only a regular spectator of this world, but also actively participate in it, who empathizes, and is a creator of the world's events.

In terms of doctor of medicine Berestov, this imaginary world is as real and according to the strength and experience even more sensitive, than the existing world.[74] According to Japanese scientists by 2000 the sales revenue of new technologies is already associated with the world of imaginary realities which will have comprised $ 100 million, causing a real revolution the same as nuclear revolution, space, information, sexual ones, etc.

[74] *Берестов А.* Число зверя / А. Берестов. – М. : Троице-Сергиева лавра, 1996. – 342 с

Considering the information above, a person should be considered as a monad creature, that is, as an integral system that can represent the entire universe compressed in the frame of a particular personality. It is not accidentally in the philosophical literature, that a human has been called a microcosm for ages. Russian philosopher and jurist I. Ilyin, examining the conditions of the effective life of the state, wrote that living beings are «physically-mentally-spiritual organism; they do not only need freedom but require it, but it should deserve it... A person is involved in the life of their country – as a living organism that becomes alive organ of the statebody».[75]

The analysis of the social world basis can be completed and we can touch upon a brief description of the conditions as a factor of social world determination. As we see it, conditions that determine the appearance of the social world, may also be at least of two types: primary and secondary. Since man is a biological integrity the initial conditions should include all what is connected with organization of biological processes. This course the supremacy of the Marxism postulate which concerns primacy of material world to produce a social world, as, indeed, person should be able to drink, eat, sleep, breathe etc. in order to act and meet his primary living needs.

They also should include the human mind, which combines global and individual minds. Thanks to it, a human makes the content of the spiritual world visible. The latter occurs, however, only within the period of mature reality, when «the perfect acts alongside real and builds the world in the form of an intellectual kingdom grasped in its Substance[76]. So, the basis has its own «organ» of potential social world actualizing.

Biological life is not just a process of mediation of dialectical interaction between the material and spiritual worlds, but it is production of a specific form of energy of which the second nature is formed. Moreover, mechanism of the above-mentioned process will have to be shown and the structure of the human body which produces source of social reality.

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[75] *Ильин И. А.* Собрание сочинений: в 10 т. / И. А. Ильин. – М. : Русская книга, 1993. – Т. 2. Кн. 1. – С. 379

[76] *Гегель Г. В. Ф.* Философия права / Г. В. Ф. Гегель; пер. с нем.; ред. и сост. Д. А. Керимов и В. С. Нерсесянц ; авт. вступ. ст. и примеч. В. С. Нерсесянц. – М. : Мысль, 1990. – С. 56.

Parameters of space environment as determinants of, this time, biological form of human existence belong to secondary conditions of the social world generation. Let's remind that in whatever particular form a man exists in the universe, his most general laws and properties will remain the same due to the substantial unity of the world. It's a consequence to show its quantum nature and ability to maintain steady and rather natural connection with micro– and mega–levels.

Microcosm of a man not only contains everything that is in space, but also is able to reconstruct it. To prove this it's necessary to identify a process when its subjective form disappears and sends a reproduced content to the basis.

Reproducing properties and regulations of macroscopic patterns, organic system converts the organic conditions of life in the process of self-motion, thus solving the contradiction between them and their vital functions. This contradiction becomes an impulse of the over-the-organic world development.

However, this means that social form is not only necessary for the universe, but is destructible due to the same thing as to destroy it means to destroy the Universe itself. This ability to self-motion and, therefore, to changes of the substantial conditions of its operation appears not only in the change of its specific conditions, but also with the speed of reproduction.

Thus, human personality appears as absolute foundation of the social world where, first, sense of the social, above all, is given as the reason for the reason in general; more precisely human person defines himself as a social form and social material and announces himself about social content.

Secondly, human personality is a certain ground of certain social content, as relations of ground, realizing itself, becomes generally external to itself, it enters into causing mediation. Thus, its vital functions are dynamic process of self-realization. So in case of any changes its life is reflected in logical categories of action and reflection.

Thus, its change seems as the existence of this social object as though by itself, movement of its properties, constituting the substrate, matter changes. According to this, change in the structure of the individual should be analyzed on the base of reflection. However, the action – is, on the contrary, the existence as related to other existence movement of

relationships, which acts as a matter, substance action and its content. In the environment, when it is combined with the actions of other personalities, it should be considered as interaction.

Thirdly, the human person implies specific conditions of life to produce social world – free exchange with the environment, matter, energy and information; but the conditions of life in the same way suggests it as a base; unconditioned – it is their unity, the sense of matter which through mediation of conditioned relation proceeds to existence.

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

Fifthly, and it is very important, personality cannot be linked to brain, mind, intelligence, consciousness or self-awareness. It is a systemic quality of the human body. Its structure is «diffused» throughout the human body; elements are the functional bodies, arising out of the self-motion of the human body as an integrated system. This single form field of intelligible matter when leaving the biological form in the new environment will create a social form of the universum.

This rapid development of the planetary mind, and by the standards of cosmic being, furious speed of self-representation of social world, has led to the fact that within the intellectual development of the planetary community qualitative changes are appearing. Evidence of this is now the availability of such products, as social intelligence and collective intelligence that radically change the quality of the global mind functioning. Let’s investigate this point in details and define which of these concepts we will use in the research.

Social intelligence is not the sum of individual intelligence, but an organized system of positive or negative synergistic effect mounted in a public body; society's ability to understand, use constructively this obtained knowledge for the removal or for the final entropy to achieve development goals.[77]

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[77] *Каныгин Ю. М.* Введение в социальную когнитологию / Ю. М. Каныгин, Ю. И. Яковенко. – К. : Наук.думка, 1992. – 108с.

Community intelligence is intellectual potential of community or personality and the ability to accumulate gained information and experience, to create on their basis a new knowledge and make optimal decisions in terms of new norms of existence, interaction within society.[78]

Collective intelligence is a systemic quality of aggregated individual human minds, able to communicate, form a common world view, to improve collective memory and, probably, produce and take collective decisions.[79] So at this point of social development human information resource which accumulates past work, there is a universal (international) achievement, enabling everyone to use it as a launching intellectual capital.[80]

Summarizing the views of various scholars on the social, public and collective intelligence it should be noted that social intelligence acts as the environment that determines the useful component in the work of each personality, its constructive thinking. Within social intelligence formed effective communication tools that enable people to act and react to changes occurring in the world, seeing events in real mass based on the general experience.

Thus, the most appropriate definition for our study is a social intelligence that will continue and will be used as the globalization of information space and renationalization of the world and the development of its multiculturalism provides intellectual potential a separate nation status of informational thesaurus (gold reserve) of humankind. The source of intelligence loses nationality and becomes a universal property.

Cultural background of further development of universal intelligence and its transformation into wholeness and processes attainment by all people of universal scientific education, social and communicative education of the people. Today is a clear need for a detailed study of

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[78]*Вовканич С. І.* Інтелект у шатах духовності [Електронний ресурс] / С.І. Вовканич. – Режим доступу : http://www.franko.lviv.ua/mediaeco/zurnal/N2/Unyk_apokal/vovkanych-intel.htm. – Заголовок з екрана.

[79]*Моисеев Н. Н.* Универсум. Информация. Общество / Н. Н. Моисеев. – М. : Устойчивый мир, 2001. – 200 с.

[80]*Кушерець В. І.* Суспільний інтелект та інформатизація (теоретичні аспекти) [Електронний ресурс] / В.І. Кушерець. Режим доступу: http://www.znannya.org.ua/post/2/102_4.htm. – Заголовок з екрана.

social intelligence as a kind of collective regulator, which warns about the dangers of a bifurcation points and alternative ways of development of society[81].

According to O.L. Eryomin, till the beginning of the XXI century «was formed and continues to improve «the psyche of mankind», because of the results of modern research it is clear that humanity as a whole is a material support reflected objective reality (emphasis – by us) that occurs in the interaction of individuals, groups and humanity as a whole with the outside world, begin to appear depending on regulatory functions (behavior, activities, making decisions) not all mankind, but the large groups of people».[82]

2.2. Civilization as an Organizational Form of Life of the Planetary Intelligence Existence

Significant changes in the state of planetary personality of a man in the environment consistently brings to life its specific form of living arrangement, that causes a specific organizational structure – civilization. Each phase[83](as the main vector of the world at some point) has its natural way of growth, development and change. This phase begins in the very bowels of the previous and serves as its logical extension. This order of phases transitions is seen as a chain of interrelated parts of a single process (cluster), connected by a common «recovery vector ».

The term «civilization» is considered as a specific way to play social rights. This means that in a remarkable process of evolutionary movement biological human does not only modify itself, but also «raises» planetary organization of life at each stage of the Semantic Universe. «We can open... space roots ... special physical substrate and

[81]*Кохан В. В.* Когнітивна соціологія як сфера дослідження соціального інтелекту [Електронний ресурс] / *В.В. Кохан*. – Режим доступу : http://bibl.kma.mk.ua/pdf/naukpraci/sociology/2008/84–90–16.pdf. – Заголовок з екрана

[82]*Еремин А. Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 23.

[83]*Кочетов Э. Г.* Глобальная трансформация: ее реальные проявления и новые возможности / Э. Г. Кочетов // Проблемы глобализации: реальность, тенденции, прогнозы: материалы постоянно действующего междисциплинарного семинара Клуба ученых «Глобальный мир». – М. : ИД «Новый век», 2001. – С. 67–100.

finally the specific nature…of mankind ... Plurality, unity, energy – these three parts of matter"[84]– wrote Pierre Teilhard de Chardin.

The historical development of the division of labor goes through several stages that are determined by above-indicated chain of transformations along the line: archetypes – empirical knowledge – scientific knowledge – information – meaning – pure cosmic mind. In practice this means that now we can use our knowledge about the human mind metamorphosis in the cultural-historical process as methodological tools of explanation of the evolutionary process in planetary space, and explain this change of civilizations.

For this purpose it's advisable to consider the general trends of human development to define the main vector of social progress. It is that as the distance of man from nature, revealing its historical function, priority is given to social instead of biological, spiritual, intellectual before material.

This does not mean that one can to break away from its biological basis or material world with impunity. But the main in historical progress is the accumulation of psychic wealth, the wealth of science, culture, education, morality, ideology, which is materialized in man-made methods of production, methods of its organization, economic and socio-political relations. It is becoming more apparent and absolute priority value of the human person, although this awareness goes through waves of violence, ruthless suppression of human destiny. No material being forms the fate of the individual, people, humanity, and man – consciously or unconsciously – will transform the world, according to their needs and target actions. This is the essence of the overall trajectory of the biosphere to the noosphere[85.]

This recovery is associated with the transition of the planetary community from one form of civilization to another. In addition, our study clearly showed that these processes implies a qualitative leap of conditions of living biota of reasonable substance livelihoods which is organized in the form of human biological and rising planetary community along the axis of the Semantic continuum performed by the

[84]*Шарден П.* Феномен человека / Т. Шарден. – М. : Наука, 1987. – 240 с.

[85]История цивилизаций [Електронний ресурс]. – Режим доступу: http://www.civil.newparadigm.ru/civil3.htm. – Заголовок з екрана.

algorithm: grand civilization– agricultural – industrial – informational– intelligent – space civilization.

Thus, the basis for the formation of a certain type of relations between man and society is the social division of labor, by which we mean the differentiation and coexistence in society different social functions, activities that fulfill certain groups of people, and the separation of mind, different spheres of society.[86]

The interaction of man and society, and liaise between them, is provided with the help of a process of social metabolism[87], which is the process of production, exchange, distribution and consumption of the consequences of the various sectors of society.

The nature of social metabolism depends on the strategic values of society, which can act as land, capital or information. Consequently, the social metabolism occurs as a realization of relationship between society subjects and implements of their interests through mostly natural-food, money or information flows.

Let us return to the analysis of the above chain of organizational forms within the life of the planetary community. Turning to the history of mankind, we can see several qualitatively different phases of its evolution. The first and longest has clear signs of pre-agricultural society. The division of labor is here for sex or age and subject to the principle task of biological survival of the individual in the environment. This phase lasted several tens of thousands of years. It was marked by the implementation of the agrarian revolution as a result of which people selected for their needs the products of plant and animal origin, and invented recycling technologies.

This is stage of grand civilization which was serviced, according to our opinion, by archetypes and human intuition, and accompanied by the

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[86]Философский энциклопедический словарь: в 5 т. / гл. ред.: Л.Ф. Ильичёв, П.Н. Федосеев, С. М. Ковалёв, В. Г. Панов. – М. : Сов. энциклопедия, 1983. – С. 562.

[87]Метаболизм (архитектура) // Википедия – свободная энциклопедия [Електронний ресурс]. – Режим доступу :http://ru.wikipedia.org/wiki/Метаболизм_(архитектура). – Заголовок з екрана ; Метаболизм [Електронний ресурс] // Яценко Н. Е. Толковый словарь обществоведческих терминов / Н.Е.Яценко. – СПб. : Лань, 1999. – 528 с. – Режим доступу: http: //www. slovarnik.ru/html_tsot/m/metabolizm.html. – Заголовок з екрана ; *Михайлова А.*Метаболизм: как протекает метаболический процесс [Електронний ресурс] / А.Михайлова // Портал о здоровом образе жизни Everlive.ru. – Режим доступу: http://www.everlive.ru/metabolism-how-the-process-is-going/. – Заголовок з екрана

accumulation of empirical knowledge. This fact, we mean the transition from the use of archetypes to the accumulation and use of empirical knowledge has led, in our opinion, the planetary community later to the leap from the primordial man civilization to agricultural civilization in the living arrangement of the planetary community. Connection between the person and the community is conditioned and featured when there is complete subordination of individual collective.

Although the pyramids of Egypt, the Sphinx, the Pyramids of America, Nacka, Baalbek, Stonehenge, stone statues on island Easter, Pirie Reis map, carved stones Ika, especially myths of Atlantis and Hiperboreya indicate that not all that clear from the primordial man civilization which was organizational and intellectual basis for the evolutionary ascent of the planetary community to present. This is a phenomenon which requires further special study. And not a single one.

But be that as it may, the establishment of social rights of human on ancient civilization base brings to life a fundamentally different type of interaction between man and society, which, in fact, is the beginning of civilization as a specific type of legal human interaction and the way of his daily living arrangement. The division of labor that occurs under the new conditions differs by caring out as streamlining of communication relationships between people in their relation to the land, which is the main value of agricultural civilization, and the condition of satisfaction of vital human needs. At this stage of civilization development empirical knowledge prevailed, that accumulated over the centuries in a fight of person for survival.

Transformation of the interactions between man and society takes place in a course of industrial revolution that defined a new stage of development of human and society of industrial type, causing thus the emergence of another principle of communication between man and society. The social division of labor is now a division based on the differentiation of social status in their relation to capital as the conditions of the material needs of the individual.

This technological civilization that absolutized scientific knowledge and generated such a negative phenomenon in the management of social development, as technocratism. The term «technocracy» (from Greek techno– art, craft, skill, and kratos – power, domination) – ideology, theory, philosophy and principles of practice that are related to the

rationale and implementation of the provisions of the «power – specialists», those who knows and knows how.[88]

Technocracy reflects the aspirations of scientific, technical or administrative «elite» to the dominant position in society and delimitation of power from «incompetent intervention». Taking care of «business interests» technocracy, generally, under democratic and humanistic slogans, but its actual direction is opposite to them.

Technocracy is absolutization of principle of rationality and technical feasibility. This leads to the fact that the essence of activity sacrificed to its ultimate purpose. Thus, a person becomes a means to an external target, and means acquire the character of the self-worth. In public administration Machiavellianism is a kind of technocracy. Technocracy accompanies all human history, but the most prevalent in the XX century as a result of scientific and technological revolution. The theoretical justification of technocracy is «technological determinism» and some modern management theory (J.Burnham, John Galbraith and others).

It is very useful to look in depth at part «kratos»; it is «power», as we come to consider the impact of mechanism of technocracy for the modernization of society and education. The essence and content of this component of the term «technocracy» can be analyzed on the basis of philosophical, sociological, psychological and political science literature.

Remind that specifying the nature and meaning of the term «power», we are dealing with no longer a phenomenon, but with its epistemological form. The concept is a «form of thinking, reflecting general and essential features of objects and phenomena».[89] The definition of power is the most important part of philosophical analysis of political phenomenon, which is a logical operation, during which the nature, essence and meaning of the term are revealed.

Technocracy, as a social phenomenon, is specified due to several factors. They are: 1) high level of philosophy of science and philosophy of technology, which together form the philosophical discourse of technocracy; 2) its morphology is formed by a set of technical knowledge that passed definite period of development to the emergence of industrial

[88]Філософський словник соціальних термінів / за ред. В. Андрущенка.–Х. : Корвін, 2002. – С. 582.

[89]*Воловик В. І.* Вступ до філософії: навч. посіб. / В. І. Воловик. – Запоріжжя : Просвіта, 2001. – С. 80.

society, matured during its self-deployment and took shape in theory of technical knowledge. Its essence lies in the implementation of specific actions and behavior of algorithms in all spheres of human activity, based on the use of technical knowledge of both methodology and technology of management of educational process. Content of technocracy is revealed as a set of processes that are modified and developed under its influence and eventually form a specific type of society and its subsystems, which personality's stay is uncomfortable and even dangerous.

There are two kinds of forms of technocracy; one of them has subjective origin, and another – objective. To the first kind we refer ideology, thought, philosophy, belief, stereotypes, models, etc., and to the second – technocracy as a carrier of technocracy, a specific type of social systems, such as the so-called «technical state», after all, the specific values and normative ethics and others.

So active usage of scientific knowledge led to exaggerating of rational factor of our live and unfairly overshadowed the irrational. For this reason, modern technocracy performs mostly destructive work and needs more attention, both from the intellectual and ruling elites, in order to compensate the pressure on society and its subsystems, find the right jacks and gradually move to a fundamentally different model of social development.

Prevent the influence of technocracy in our lives can only shift of the planetary community from technocratic language to usage of information as the main instrument of semantic improvement of our living arrangement. So the scientific revolution is the main force behind the transition from an industrial type of interaction between a man and society to informational civilization.

By informational civilization we mean «a type of social life in which priority value becomes intelligence and spiritual development of a man, and the determining factors of social development – information and knowledge» – writes S. Martynyuk, the author of the original work «Genesis of information civilization» (2002).[90]

Assessing the current development of the planetary community, R. Aron wrote: «We are at a stage of development where we find both the relative truth of the concept of civilization and the need to destroy this concept.

[90]*Мартинюк С. Є.* Генезис інформаційної цивілізації :монографія [Електронний ресурс] / С. Є. Мартинюк. – Запоріжжя: Просвіта, 2002. – 192 с. – Режим доступу: http://npu.edu.ua/!e-book/book/html/D/ispu_ksue_Martunyk_Inf_cuv/Martunyk.

Phase of civilization ends and humanity transfers to a new stage of development, the stage of a single civilization able to fill the whole Universe.[91]

Here with the social division of labor is characterized by another basic principle according to which social functions, performed by the person and their role in the overall division of labor are defined by semantics or qualitative characteristics of information exchange in which the person is involved during the process of satisfaction their spiritual needs. This is information civilization serviced by information substrate.

Under these conditions not only the economy and the material base of society requires changes, but the whole system of human values, as the discrepancy between the achieved level of technical equipment and scientific achievements threaten to destroy human population. There comes a time and principles of operation of the planetary community changes. Today transition from the principle of dynamic equilibrium to the principle of constant disequilibrium is obvious.

Material production is now rapidly transforming from the dynamic equilibrium (homeostasis) to the constant disequilibrium (homeoresis), and this transformation is so stochastic, that most countries fell into crisis, which we call homeoklasis, accompanied by a rapid increase of entropy; there is a true risk of autodestruction or in the language of economists – falling into default and bankruptcy.Globalization processes are materializing into new products and on the social field of planet appears new players, who are changing its morphology and exhibit qualitatively new features. We will consider this in detail and show what we mean.

2.3. Innovations of the Planetary Social Field in the Discourse of Self-development of Information Civilization

Today the leading factor of intensive restructuring of global world and recovery of its functionality is, as known, globalization and informatization. Practically, globalization and informatization reveal themselves as three powerful trends that define the contours of life of the planetary community in the XXI century, as the processes they initiated

[91] *Бродель Ф.* Грамматика цивилизаций / Ф. Бродель; пер. с фр. – М. : Весь мир, 2008. – С. 38.

cannot reach maturity in the space of the XXI century. It means that strong and multifaceted ontological, information and organizational changes must take place in the life of the planet.

Surprisingly, we had never noticed that the evolution of planetary humanity in its best and progressive terms is the passage of the humanity through the mentioned above forms of life organization, which are determined by the establishment of the type of personality, and together they are determined, as appears today, by the deep phenomenon – sense-genesis, to which we (social philosophers and culturologists, synergy and globalists) do not pay enough attention.

So globalization and intensification of social development of the planetary community alters ontological, information and organizational principles of human living arrangement at the same time. This means that we are dealing with the three laws of planetary self-deployment of social planetary social community, which lead to formation of space ontological, information and organizational unity of the planetary community in the XXI century and have to find their culmination in the multiplier effect, namely – to generate the World community of knowledge.

Exactly they systematically cover the establishment of a network morphology as qualitatively new world system, filling its operation by qualitatively new knowledge or meanings that brings to the fore culture and spiritual production and, ultimately, builds original organizational form, that is known as planetary social organism. In the structure of this planetary social organism all of the planetary life-support subsystems acquire the features of human organs, capable of self-renewal and self-regulation within the social whole.

In brief we will comment what entails each of the aforementioned trends, what innovative changes it causes and what products we should be oriented on, as any process necessarily generates a certain product.

Leading tend is the ontological unity of planetary community. Its essence is quantitatively change of the morphology of global world toward the consolidation of organizational structures (EU, the Union of South American Nations, the Eurasian Economic Union, etc.), and qualitatively by changing the features of the structure, which from the «cellular» state, formed by a set of individual nation states, goes to the state of the «network».

The attractor of the formation of ontological unity of planetary community acts World market, which due to its components, namely: the market for goods, services, capital, technology, media and international movement of people, especially labor; will form during the XXI century new areas of economic development. First of all, we mean the structures of geopolitical origin, namely the Union of South American Nations, the Eurasian Economic Union and a number of other organizational entities claiming the special status in the political and economic environment of the planet.

Parameters of order (management) of the ontological structure of World society is, in our opinion, the social web, Facebook, LinkedIn, Twitter, Vkontakte, new forms of wireless communication, start from the voice message on your mobile phone to SMS, WiFi and WiMax, etc. This means that today we have not yet fully imagine the structure and the scope of the parameters of order, through which can be affected the structure and features of the network society. The rapid development of IT-technologies is not over yet, and not all of new tools of the information age are implemented. The emergence of Internet TV stations, such as «112 Ukraine», «Russia 24» and others, is, perhaps, the most striking proof of that.

The final product of the transition phase is the network society, as a social structure, based on networks managed by information and communication technologies, based on microelectronics studies and computer networks, which generate, process and distribute information through network systems. Nowadays, the network society still does not cover the entire planetary space, but constitutes the core of the world social structure and shows a tendency to rapid spread.

The trend towards the formation of planetary unity of information community is the transition from locally closed information exchanges between the participants of planetary life, towards creation of organic unity in the form of universal knowledge society, where the organic integrity is ensured by informational metabolism fueling by semantics of the noosphere. Structurally, the noosphere (information integrity) is formed by the information exchange of meanings that involves person and society, their exchange each other and environment by the genetic, phenotypical, structural, communicational, and managerial information.

The formation attractor of this trend is the social communications, which provide social interaction between people through the exchange of

texts, circulating through the channels of social communication, especially through the Internet and the mass media, and the power of cratological exposure on person is equal to the effect of truth and money. This leads to the fact that the social impact of hereditary aristocracy inferiors to the influence of managers and experts in the area of organizational work appears planetary scale managers: it is about a meritocracy, noocracy, ratsiocracy, inetocracy, netocracy, ezokracy and others.

The parameter of order in the horizon of structural and functional changes are scientific knowledge aboutthe planetary life, and universal tool – planetary language thanks to the senses laid in its semantic units, namely – the ideals of social development. Nowadays, the Internet language is more powerful mean of the organizational thinking and organizational behavior than traditional management methods of force of human behavior. Strengthening of the institutional role of knowledge component in the planetary community life is palpable in the XXI century, that when the scientists start discussing the formation of the society of knowledge, as a first stage of informational society, it was perceived without any objection from the average person.

The final product of this trend is the informational society. Its formation is realized through informational metabolism, which is inherent for qualitatively new formations, namely: alive systems, because it provides their vitality and autopoiesis, i.e. reproduction, which is characteristic for functional (field) systems, such as social organisms of individual countries. Evidence of the formation of the qualitatively new field structure – global social organism, is self-generation of its organs, such as the World civil society, the World State, the World Government, the World Bank, the IMF, the World Court and others.

The trend of the formation of organizational unity of the planetary community is the move from the existing national systems of public administration and local self-government towards the formation of an organic system of the World Government, which has four components: non-state power of the World civil society, the World Legislative, the World Executive and World Judicial. The World State will is based on democratic principles with the main executive body – the World Government, the only normative and legal system in the form of civilizational system of values, planetary morality and international law.

The rights and freedoms of personality is a litmus test of democracy of the globalization process in the sphere of the organizational life of the planetary community. We discuss further the new forms of the World Power, their technological birth and fixing in the organizational life of the planetary community at the beginning of the XXI century, but this trend clearly leads to the formation of a qualitatively new system of global social development and contributes further self-deployment of the self-regulation algorithm of integrated world system.

The democracy manifests itself in this context as the parameter of order in the self-generation of new world order. The democracy provides so far the spontaneous distribution of the World Power in the organizational matrix of the planetary life between the material and spiritual production, between built as monopoly and aggressive tuned to world domination commercial entities, between different national states and their military-political blocs. Otherwise, in such circumstances, the problem of rethinking is exacerbated in the context of globalization phenomena of freedom and liberty of the personality and his/her collective entities.

The final product is an organized society[92], where the World Power is efficiently and accurately distributed between the World State (governmental: legislative, executive and judicial) and the World civil society (non-governmental).

Now we are sure that three above discussed globalization processes, which acts in the horizon of structure, functionality and organizational interactions, merge into a single process of transformational change of world system, which is based on the process of social metabolism, serving a new type of planetary life community – the global informational society, which has at least three dimensions: 1) ontological (structural, genetic) with the final product – the network society (by M. Castells); 2) functional with the final product – a society of knowledge (by R. Lein); 3) cratological with the final end product – an organized society (by V. Andruschenko) (see., Table 2).

[92] *Андрущенко В. П.* Організоване суспільство. Проблема організації та суспільної самоорганізації в період радикальних трансформацій в Україні на рубежі століть : досвідсоціально-філософського аналізу [Електронний ресурс] / В. П. Андрущенко. – К. : Ґенеза, 2006. – 546 с. – Режим доступу : http://www.nbuv.gov.ua/books/2006/06vaos. .

Table 2

LEADING TRENDS AND PRODUCTS WITHIN THE MODERN PLANETARY WORLD SYSTEMS

Leading trends in the horizon:	**Attractor**	**The parameters of order**	**Products**
genetic (morphological, structural) foundations of world system	**world market**	**social networks** (infrastructure and IT technology)	**ontological unity:** network society
functional foundations of the world system	**social communication** (social interaction)	**sense-genesis** (planetary significance (noosphere) and planetary language)	**informational unity:** metabolism, which provides vitality of the world system, turning it into an informational society
Leading trends in the horizon:	**Attractor**	**The parameters of order**	**Products**
organizational foundations of the world system	**democracy**	**the World power**	**cratological unity:** distribution of the World power between states and the World civil society (organized society)
globalization process as a contradiction between: 1) integration and disintegration processes; 2) globalization and glocalization of the organizational structures	**scientific and technical progress**	**identity of the person**	**the world society of knowledge**

Of course, such transformations of the morphological structure and manifestation of the new functional opportunities are steadily leading to a strong multiplier effect, namely: a) the emergence of new subjects of social action; b) the development of the new quality of society, i.e. the birth of the society of knowledge; c) a new algorithm of self-regulation of the planetary community in the form of global social organism. They are at the same time at the stage of emerging of the informational civilization, but each matures, because we are dealing with such a natural phenomenon as heterochrony, i.e. an uneven of the emergence and maturation of the organs of a new design of the global world.

The phenomenon of heterochrony (from the Greek heterosis– another and Greekchronos – time) is inherent to all living systems and the social world consists of the number of functional systems referred to the field of life forms.[93] We remind that the heterochrony can be expressed in early tab and enhanced development of organs (acceleration) or in the later tab and delayed development (retardation), this depends on the time of commencement of the organ and, therefore, the conditions of the environment in which ontogenetic development of the body proceeds.

Heterochrony as the adaptation of organisms to the changing conditions of their development has its essential value in the historical development of species (phylogeny). The term «heterochrony» was firstly introduced in the biology by German scientist Haeckel, to designate temporary violations of the biogenetic law. Heterochrony was studied as fundamental transformational processes of animals and plants organizations, under the influence of living conditions measured at speciation. Earliness and the late maturity also refers to the phenomena of heterochrony.

As a result, heterochrony is the variation in time, changes in the terms of tabs and rates organs development, observed in the offspring of animals and plants compared to the ancestors.[94] If this happens in the space functional system, we are dealing with social heterochrony. An example is the formation of the banking system in Ukraine since independence.

At first there were several hundreds of them, but then the optimization of structure of bank sphere took place gradually, and eventually there will be about hundred bank agency. The system improves itself through doing away with excessive elements and tying in to the necessities of branches of economy, private sector and necessities of regions.

In accordance with the appearance of new players, forming of the World society of knowledge and becoming the planetary social organism as the planet social entity, as autopoethis system they are fixed by our consciousness, in particular scientific consciousness in a certain sequence. So, for example, in the beginning of XXI century we loudly declare about the establishment of the society of knowledge, and less

[93] *Бех В. П.* Соціальний організм країни / В. П. Бех. – Запоріжжя : ЗДУ, 1999. – 186 с.

[94] Гетерохронія [Електронний ресурс] // Вікіпедія – вільна енциклопедія. – Режим доступу : http://uk.wikipedia.org/wiki/Гетерохронія. – Заголовок з екрана.

loud conduct speech about the new players of the planetary field, and only separate researchers call to the idea of the establishment of the planetary social entity. In such sequence, we will consider.

About establishment of the World society of knowledge today at the top of voice almost all researchers, publicists and politicians talk and write. We join to the evaluation of this fact and underline only that his morphology is folded on the basis of spontaneous cooperation of three leading tendencies of the globalization and informatization of the social world, and that it consists of the network, informative and organized society. It is a synthetic product with multifaceted possibilities and forms of its display.

We will consider this unique product of self-development of the social world in more details. R. Lein, who promoted the idea of the «society of knowledge» (knowledge society), aims in such way to base his conception on philosophic-epistemological footing. As well as F. Maxlup, he inlays for it both «known», and the «state of knowledge», however, he tries also to underline growing social consciousness that is provided by such knowledge. R. Lein writes: «As the first approximation to determination it may be said, that society (knowledge society) that has knowledge, is such a society whose members at in a greater degree, than members of other societies: a) cognize bases of the ideas about a human, nature and society; b) follow (maybe, unconsciously) the objective standards of the truth, and had attained the high level of education, emulate the scientific rules of proving and construction of deducing; distinguish considerable resources of getting knowledge, as a result they have large accumulated volume of knowledge; c) collect on a regular basis, organize and interpret knowledge in order to extract out from them all that useful to the practical aims; d) use knowledge for demonstration (and, maybe, modification) of the values and aims, and also for their perfection».

Acknowledging close connection between the use of knowledge and social development, UNESCO underlines and insists on that self-creation of societies of knowledge has a substantial value for the improvement of the quality of life, strengthening of social connections on the basis of respect of diversity and strengthening of economies of different societies, opens a way to humanizing of the process of globalization.

Unlike the concept of the unitary global informative society the conception of «societies of knowledge» does not emphasize the «global monotony, but the freeing diversity, pluralism and general participation». According to this concept, it gains a foothold, that new technologies open wide possibilities for the acceleration of the development, assist active participation of people in the management of the society.

The integrity of the World society of knowledge is proven, as interconnected objects have to form certain qualitative definiteness – integrity, or integral unity that sets «external» and «internal» limits of the new world system. This integrity of the system shows up outwardly in the isolated and autonomous existence of objects, and inside of the system it manifests itself as a structure.

The new main players of planetary social life on the stage of establishment of the informative civilization, in our opinion, are: the Planetary personality, the World civil society, the World government: secret and legal, the World state and Interocrasy. A few sources give information about a secret government, its constituents and influence on the development of the social world.[95]

Globalization in an anthropological sphere conduces to establishment of a new human. Science lights up a similar breach as a way to the Universe of new Renaissance, as an origin and an exit into the world arena of the «New people». The new people have already been forming the sketch of the New Universe and light up a way to it. And this sketch is presented to the world from high intellectual grounds. Among them there are the high paradigm settings of Rhodes, vocalized on the World public forums «Dialogue of civilizations».[96] «The new people» proclaim «Human» to be a higher value, and also his life and his freedom. In particular «Human» comes forward as a subject of history, an active

[95] Структура власти тайного мирового правительства [Електронний ресурс] // Режим доступу : http://energodar.net/black/struktura.html. – Заголовок з екрана. *Гардинер Ф.* Тайные общества. Запретное знание Гардинера. Откровения о франкмасонах, тамплиерах, иллюминатах, фашистах и змеиных культах / Ф. Гардинер. – СПб. : ИГ «Весь», 2011. – 240 с.

[96] Кочетов Э. Космологизация. Новый этап мирового развития (постановка научной проблемы и ее общий контур) [Електронний ресурс] / Э. Кочетов // Вся Европа. – 2012. – № 6 (67). – Режим доступу : http://www.alleuropa.ru/kosmologizatsiya-noviy-etap-mirovogo-razvitiya-postanovka-nauchnoy-problemi-i-ee-obschiy-kontur-1. – Заголовок з екрана.

subject of great actions and great deeds. We summarize it in a term Planetary personality.

The vital necessities of Planetary personality we perceive in their classic perspective, the health grounds of individual is the primitive factor of efficiency of activity, and also objective terminator of possible spheres of self-realization of the particular personality. It is worth noting in this aspect, that the biological body of planetary man through the XXI century undergoes scarcely considerable changes. Although the maturation process and excitement of attributive properties of biological organism cannot be stopped, it is already seen at the beginning of the XXI century, as quickly the new qualities of the human break through into our life. It is possible to judge about on the basis of increasing of our knowledge about indigo children and people-crystals. We absolutely have not known anything about it quite recently, but today new types of homosapiens have already become a reality, and modern science is interested in it.

We are interested considerably in the social necessities of Planetary personality exactly due to these qualities Planetary personality generates, creates and recreates the planetary social world. «Social necessities, that change, the nature of man, determine development of cognitive side of historical and philosophical process and culture in whole».[97]

Therefore conceptually we conceptually erect social necessities that must be formed within Planetary personality and developed through the XXI century, to two fundamental factors, namely: 1) exiting on forefront of informative necessities, that is determined by entering of the world community into the stage of informative civilization; 2) intensifying of requirement in qualitative different social communication, or social co-operation which must be built on the rationally organized senses. On this basis a new type of personality – Interman – must be formed.[98]

Thus, objectively, a new character of a man is formed under the influence of new information and telecommunication technologies:

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[97]Маслоб*оева О. Д.* Российский органицизм и космизм XIX – XX вв.: эволюция и актуальность: монография / О. Д. Маслобоева. – М. : АПК и ППРО, 2007. – Ч. I-III. – С. 169.

[98]Девтеров І. *В.* Інтермен як нова особистість / І. Девтеров // Вища школа. – 2011. – № 9. – С. 83–91. ; *Девтеров І. В.* Соціалізація людини у кіберпросторі : монографія / І. В. Девтеров. – К. : НТУУ «КПІ», 2012. – С. 233–269.

his new world outlook, new necessities and new way of life. It is therefore possible to say, that informatization of modern society generates new character of man – Informative man. Changes that take place in a lifestyle and system of values, are namely: possibilities of combination of various interests and roles, selection of new principles of structuring of time through life in whole, potential of development, surplus of informative communications, – all of it and many other aspects assist establishment of a man that owns specific characteristics.

Therefore, starting from the XXI – XXII century, it is possible to assert that a new mission appears in the mankind. An intellectual mission of the mankind is general aims or tasks of the mankind, that appears in forming of the intellectual system and realization of its peculiar characteristics and functions of self-supportability, fractality, hierarchical pattern, dissipativity, heredity (of memory), coherentness, ambipolar asymmetry; the role of humanity that is in co-operating with an environment and other systems on the Earth and in the space as a single unit.

Possible realization of new mission should not mean dominant influence that represses it, in the certain spheres of society, as soon the civilization has an experience of errors perfect in history of science and humanity at narrow dogmatic perception or emergency infatuation for development of imperatives of «social statics-dynamics» by O. Kont, «organic theory of society» by G. Spenser, by erection of actions of individuals to opposition of antagonistic classes by K.Marks or influence of the geographical environment on development of the society - "geopolitics» by R. Chellen.

Meanwhile, realization of new mission of the mankind, may bring down a conflict and add to the imperative of the prognostic intellectual pragmatism such modern hypotheses of development of the mankind and its future, as «psycho- history» by L. Demoza, «passionarity and entogenesis» by L. Humilev, «wave theory of conflicts», after that a basic conflict will happen between East and West or "between the West and other» by P. Huntington, «the decline of America» by P. Kennedy, the «end of history» by F. Fukuyama, or «division of the world into three separate potentially conflicting civilization» and «political third wave»

by Alvin and Heidi Toffler ([99]1996). Briefly, the sense genesis captured in its grip the planetary community and incredibly fast forms out of it the collective generator of planetary intelligence and draws us into the noosphere life.

Global civil society integrates systems of transnational communities and non-state organizations, collective global movements, web net affinity groups, international professional (scientific, law, journalism, etc.) associations, through which individuals achieve social and political arrangements at the level of the whole world based on cultivation in all spheres of existence «the subject-subject relationships»;

It is, global society, appears as a planetary community associable impact on the formulation and implementation of decisions of the World government to respect human rights and guarantees of free development based on the recognition of self-determination of each individual subsidiary.

Non-state power, which inherent in it, has the same characteristic features as the state authority (the semantic nature, the attitude of «command-obedience», communicative activities, self-organised consciousness of the individual, the catalytic effect on patrimonial life), but it has some fundamental differences, main among which are: the prevalence of the rule of private interests, the horizontalangle of their functioning and the contractual nature of their mutual-implementation. It carries a number of associated risks, such as «Facebook revolution», «Twitter revolution, «Wikileaks revolution», «the BlackBerry revolution,» accompanied by socio-political and economic risks, which ruling regimes fear, regardless of their geographic location and social system (Western democracy, absolute monarchy or a socialist state system).

The World government chines through its way to the surface of planetary life in the course of tough fight between the «dark forces», which include, on the one hand, financiers and officials of leading countries who are trying to drag into life the Secret World government, and on the other hand, between the legitimate leadership of the nation states and their supranational and international entities for the right to form a legitimate World government such as the UN, the need for which

[99]*Тоффлер Э.* Создание новой цивилизации. Политика Третьей Волны / Э. Тоффлер, Х. Тоффлер. – Новосибирск, 1996. – 215 с.

at the beginning of the XXI century became extremely sharp, as it exude in the form of negative environmental trends, technological, biological and societal orientation, which can only be regularized upon condition creating Electronic government system that will be able to aggregate and balance the impact of the assemblage in a particular crisis situation of factors.

World government cannot exist on its own, because it needs for full functioning others global scale institutional bodies, along with which it has to form such a new formation, as a World state; legitimate victorious power of the World Government and the weakness of the Secret World government is seen in the ability to create the World state; Legitimate World government should control the leading processes of people's global way of life, and nation states have to be responsible for state and territory development, namely, local social development of communities and their nation in whole, in as much as migration and inter-ethnic marriages gradually diminish ethnic boundaries, the opposition may survive in the end of the twenty-first century, most likely only through religious faults.

The World state is a product of World civil society. The world government has to function in its structure. The slowness of its formation is explained by heterochronical detention of formation of its numerous attributes and institutions such as the World Law, the World Parliament, and the World Court, which has to exist under the preservation of the territorial imperative, which states adhere to, and whose valuesare only increasing.

Attributive base of the state institutions has to be global international military, executive, legislative, judiciary, or the constitution with jurisdiction over the entire planet; it is theoretically proved that the extraction of the contradiction between the World state and national states and their organizational and political entities is possible only providing the dispensation of functions, that suggests the implementation of planetary entities not in the range of territories but in the range of the processes, which are occurring in the territory of specific countries and international entities.

Individual and collective structures, including the US, EU, Russia, China and some other subjects of contemporary world politics claim to execute this role. But for executing the role of system created of

planetary life is now more suitable such organizational and political-economic structure as the EU, which acts on the basis of leadership as a counter to power-based methods union of nation states, countries and people, such as the efforts of the Russian Federation.

In such scenario, which we have described, organizational existence of the planetary community in the XXI century will establish and delegate power to Interocrasy, those who are able to operate media resources. Interocracy is a form of direct democracy in its most interactive form, using the worldwide Internet connection to promote civil liberties and respect for national sovereignty.[100]

Freedom of political expression and freedom of speech in Interocracy get their most complete form. Interocracy extends the dynamic and permanent form of referendum to the whole new paradigm of life. Principles Interocracy are: a) freedom of political expression and freedom of speech for everyone; b) immediate action of the volition; c) privacy and data security; d) pluralism.

Clearly, the new players of the modern global social field will establish qualitatively new organizational structure, namely, planetary social organism (by V. Bekh). It has become a unique organizational structure that has to be born during the XXI century, but, firstly, it forms under the laws of the formation of social entities of certain countries, and, secondly, it should provide the same functions as the generic social entity. Its uniqueness lies in the fact that all known elements such as: the Planetary personality, the World civil society, the World state and the World government, rising to the planetary level, modify its properties, and, consequently, function.

For example, information stage of historical development does not involve the disappearance of the state in its traditional sense, as the leading subsystem of society, but actualizes the problem of transformation of its functions, and this is exactly what should study and use new knowledge of planetary existence.

The social reality in its certainty, as it presented to us with a set of social processes that occur at the same time, now it cannot be imagined existing without specific social structure that formalizes and preserves

[100] *Gabdulin* A. Interocracy [Електронний ресурс] / A. Gabdulin. – Режим доступу : http://concepton.wordpress.com/2013/05/16/interocracy. – Заголовок з екрана.

the integrity of flows of matter, energy and information, as long as they are in the social field and implemented in terms of social time.

Such organizational form is planetary social entity, which we consider as a specific form of life that has arisen within our planetary system. Here upon we share the views of V. Behan that there is a more subtle form of reality (spiritual, intelligent, informative), which embraces all beings as its substance. It is based on the type of interactional information, which should be the fifth among basic types of interactions that determine to the livelihoods of the universe.

The information flows, consisting of genotypical and phenotypical information, nourishes the planetary social entity, which is a contradiction between the Planetary personality and the World society. Its life-sustaining activity resides in organic interaction of genotype and phenotype: the genotype is the integration of individuals in the Planetary personality, and phenotype has already represented as informational sphere of the planet that raises the international community for using of the semantic potential of the noosphere and the Universe.

But it is necessary to look at the planetary social entity not just as a system in the form which has already been discussed above, as well as a living organic formation or «social body» that defined us as a dispositive, the integrator of all participants in social interactions in organic integrity. The social body becomes mature organizational form and transforms in a planetary social entity, with all attribute characteristics inherent to this type of functional systems: «activity», «reactivity», «stability», «emergemence», «algorithm», «disfunction» («dysfunctionality»), «homeostas» («homeostasis»), «homeorhesis» «homeoclas», «adaptability», «integrativity», «feasibility», «compatibility», «sustainability», «controllability», «acceleration capacity», «self-organisation», «self-regulation» and others.

Based on the presence of unique functional (or ties), which given by E. Yudin, namely: structuring, cooperation, conflict, generation, conversion, operation, development, control and correction of the substantiated necessity and possibility of interoperability of forward and reverse branch of the governance. Genetic link between the planetary entities of the social organism tested on the example of relations between the World state and the World civil society, but

similar dependence resides to other elements of the world system which is arising. These attribute dependencies are well reviewed in the correlation of the Planetary personality and any other elements of the world system which is arising.

Analyzing shaping of the global social organism, we are in disagreement with the conclusions by V. Bekh on the procedure of generating of elements of the social organism, in as much as we believe that the first product of the formation in this case is the World knowledge society, which is intended to ensure the livelihoods of the planetary community in a globalized world, and the main product that should lay bare in the next stage of the process of geological formation, is the Planetary personality that should develop itself at the next stage of the geological process of the morphogenesis, which in further self-development of the intelligent living substance will develop itself into the Noosphere personality who has to generate, according to some researchers, the noosphere civilization as the substance of the Radiant humanity.

The next step was the formation of praxeological analysis of the planetary community became the establishment of the informational unity of the planetary community that explains not ontological but functional component of the planetary community life. To explain the content of the planetary community life in mode of the mature knowledge society we turned to coverage of the place and the role of geological phenomena such as sencogenesis that is the mechanism of powerful appearance of knowledge at the surface of the planetary society during the twenty-first century and simultaneously it materializes its content in the form of significances and meanings.

The meaning is seen as a correlative property, which one or another phenomenon gets through its involvement in human activity. The sense and the meaning are synonyms. Their difference lies in the fact that the sense is the experienced meaning and the meaning is the fixed sense.

A person experiences the sense only under specific life situation while it lasts. While the meaning is stored beyond and independently of the situation that begot the corresponding sense and fills the appropriate segment of the value-semantic matrix of the noosphere, waiting until it is claimed, or rather, excited by the self-consciousness of the Planetary personality.

CHAPTER III
EVOLUTIONARY HIERARCHY IN THE DISCOURSE OF THE THIRD MILLENNIUM

The driving force in the evolution of the planetary world is, as we have shown above, a human. The rise is due to the development of human's natural needs. At the stage of information civilization at the beginning, a man has intellectual needs, which arise from human mind and are related to human intellectual activity. These needs are concerning the knowledge of the world, education, training, various types of creative work (including creative initiatives) and so on.

We found that, firstly, the development of personality is characterized by the use of intelligence in the fulfillment of the essential powers of man, and, secondly, in meeting the intellectual needs, namely the need for knowledge of the properties of nature, self – cognition and society that determine the success of personal potential of the individual in the social environment, leading to the establishment of a comprehensive and harmonious personal development; thirdly, the intellectual development of man will be a new stage in the formation of intellectual society and, accordingly, a new civilization on the global scale, where the dominant value is intelligence and spiritual development of man, and the determining factors are meaning, information and knowledge. This means a new era in the existence of a planetary community, namely intellectual civilization. Planetary social world will rise a further stage of evolutionary development and take a radically different look. Let us consider this in more detail.

3.1. The Planetary Social World in the Context of the Intellectual Civilization Emergence

Starting a conversation about intellectual civilization it is worth warning the readers immediately that we still have a long way to go to its appearance in the socio-planetary space. This series of logic transformations of semantic universe that we have presented above led us to the need to study the emergence of this phenomenon as the next stage in the evolution of global social world.

In our opinion, the words of President of Public Academy of Sciences of geo-economics and globalization, Doctor of eco-governmental Sciences, Natural Sciences, and Academician E.G. Kochetov are somewhat premature. He states that «the most amazing is that humanities again «overslept» the global innovation: while it argued with the proponents of fragmented «focal» world, «whether globalization exists, or not» – the globalization is successfully fulfilling its mission as the world passes the baton to a new cycle of historical existence in its new phase of development – cosmologics.

The world is changing so rapidly that we have passed «peak» of globalization: globalization and globalism did their job; they have become a special case of more general and powerful global making and grander areas of scientific knowledge. In scientific conscience (and awareness!) of humanity there was a fundamental turning – as lightning flashed the guess, it became clear that globalism as a battering ram, broke a window to a new, unknown and mysterious sphere! And people with great interest, caution and fear began to see through the gap in the picture opened – in all the glory humanitarian cosmology has appeared, illuminating a new phase (stage) of the world process – cosmologics"[101].

With our worldview and ideological positions the researcher crossed the border of intellectual civilization and he draws our attention to the next stage of evolution of the planetary community, namely the space phase of being of planetary community.

However, the evolutionary process has an internal logic, and to break it without help, in this case we can talk only about the intervention of

[101] Кочетов *Э. Г.* Глобальная трансформация: ее реальные проявления и новые возможности / Э. Г. Кочетов // Проблемы глобализации: реальность, тенденции, прогнозы: материалы постоянно действующего междисциплинарного семинара Клуба ученых «Глобальный мир». – М. : ИД «Новый век», 2001. – С. 67–100.

extraterrestrial intelligence, is not possible. At the stage of maturity of the information civilization will complete the integrity of planetary formation of world system, and it is to take complete organizational structure.

It is right to draw attention to the findings of F. Schelling, who wrote: «The body is not the way of material substance that is always changing, it is the body only by appearance or forms of their material existence. Life depends on the form of the substance, in other words, has become essential for life form. Therefore, the purpose of the activities of the body is not directly to preserve its substance, but to preserve the substance in the form of which it is a form of existence of a higher potency. The body is named so that contrary how it seemed at first, it does not exist unto itself, it only is a tool, for a higher authority.»[102] Intellectual civilization is, in our view, «a form of existence of a higher potency.»

The social reality, as we present it, with a set of social processes occuring at the same time. Now we cannot imagine them existing without a specific social structure that formalizes and preserves the integrity of flows of matter, energy and information, as long as they are in the social space and implemented in terms of social time. A quick note that the study of nature as the second energy power field poses the question of space, time and motion in a new light[103]. This question needs a separate consideration. In the meantime, we note that this organizational form for the normal course of social life is social organism.

Currently we approached to consider the place and role of forms for the existence of the social world, or second nature. The material discussed above, states that the content of a particular social world, as it

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[102] *Шеллинг Ф. В. Й.* Сочинения: в 2 т. / Ф. В. Й. Шеллинг; пер. с нем. – М. : Мысль, 1987. – Т. 2. – С. 482.

[103] *Базалук О. А.* Время в свете новой космологической концепции / О. А. Базалук. – Днепропетровск : Пороги, 2003. – 127 с.

Базалук О. А. Модели Мироздания / О. А. Базалук // Sententiae : наук. Праці Спілки дослідників модерної філософії (Паскалівського товариства). – 2005. – Спецвип. № 2 «Філософія і космологія». – Вінниця; Днепропетровск : УНІВЕРСУМ-Вінниця ; Пороги, 2005. – С. 51–67; *Базалук О. А.* Происхождение человечества: новая космологическая концепция / О. А. Базалук. – Днепропетровск : Пороги, 2003. – 144 с. ; *Базалук О. А.* Разумное вещество / О. А. Базалук. – К. : Наук. думка, 2000. – 367 с. ; *Базалук О. А.* Сущность человеческой жизни / О. А. Базалук. – К. : Наук. думка, 2002. – 272 с.

developed to a certain degree of maturity, a clever living matter requires organism form for full self-realization. On the one hand, it ensures the preservation of the main attributes of intelligible matter, and on the other – it is necessary and sufficient potency to realize its specific general (phasic) function – to generate cosmic life form. As biological form is «removed» by social, so now the social form of necessity is removed by cosmic form of life. Here the term «cosmic form of life» is not quite accurate. Later, it will surely be updated.

As you know, organism level is not enough, and even simplistic yet covered in the literature of the last century. For example, O. Conte in his work «System of Positive Politics», presenting organism level, argued that it was the family that constituted the basic social and governmental cell, social forces were the social fabric, city and the state were the social agencies, and countries were similar to systems of organisms in biology.[104]

In the twentieth century, this idea has theoretical justification. For example, W. Hramova in her work «Integrity of Spiritual Culture» (1995) notes that «social organism is the unity of the social relations (economic, social, political, cultural, family and marriage relations) that combine their elements (real people) into an organic whole, as opposed to natural environment and similar social formation.»[105]

B. Bekh in the work «Genesis of the Social Body of the Country» (2000) gives the following definition of the social whole: «We have enough grounds to look at the concept of» social organism» as a dialectical contradiction between the individual and society. It is necessary to say that it is the unity and struggle of the individual and society that is the basic contradiction of the social world.»[106]

We have already represented the material from which the body of organism is created; what we are interested in is the mind. This is to be emphasized that the simultaneous existence of all modifications of mind turns them into a single substance, which is in eternal interaction with

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[104]*Тернер Дж.* Структура социологической теории / Дж. Тернер. – М. : Прогресс, 1985. – С. 43.

[105]Храмова В. *Л.* Целостность духовной культуры / В. Л. Храмова. – К. : Феникс, 1995. – С. 196.

[106]*Бех В. П.* Генезис соціального організму країни : монографія / В. П. Бех. – 2-е вид., доп. – Запоріжжя : Просвіта, 2000. – С. 189–190.

itself. The personality or subjectivity, whereby over-ognanic substance is isolated, this way develops into an objective body, in the image of a body, broken for particles, which differ from each other».[107] This is the absolute social organization or social organism. They are different and they can be taken only as a unity. Thus, the social organism is the highest potention of the category of interaction which is thought in general terms, and this category leads to the concept of second nature, or the total organization in relation to which all individual formations are accidents.

It is important to note that the philosophical idea of «social body» is the awareness of the unity of form and content of the social world, «because the form in more specific meaning is mind as a learning tool in concepts of knowledge, while the content is the substantial nature of the mind as a moral and natural reality.»[108]

But it is the social life like this is a dynamic aspect of the phenomenon under study, as the essence of the social whole, as shown above, is a dialectical interaction of human intellects. In other words, studying the social life that takes place in the form of organism, we are dealing with a field that is constantly changing like egregore that should be understood as intelligible matter.

Unifying force here is a substance of Semantic Universe or the content of the Mind as a general attributive feature of spiritual and transformative, individual and collective consciousness in particular. Sense of self-realization, hidden in products (reports of collective and individual consciousness) actually appears as the external pressure on a particular subject. An explanation goes logically about how and why ideas, as noted O. Cont, or emotions are our perception of the product of external world, as G. Spencer said, rule the society.

Therefore, in this study, we believe that an individual and society are two opposites of the same notion, which we call a social organism.

To study the morphology of the qualitatively new world system which we label a planetary social organism, must be defined the set of

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[107]Г*егель Г.* Энциклопедия философских наук / Г. Гегель. – М. : Мысль,1975. – Т. 2. – С. 398.

[108]*Гегель Г. В. Ф.* Философия права / Г. В. Ф. Гегель; пер. с нем.; ред. и сост. Д. А. Керимов и В. С. Нерсесянц ; авт. вступ. ст. и примеч. В. С. Нерсесянц. – М. : Мысль, 1990. – С. 55.

interrelationships or interconnections[109], namely: structuring, cooperation, conflict, generation, conversion, functioning, development, management and correction of all its elements: Planetary individual, Global civil society, World state and World Government. It is possible in principle, as all they are the product of Planetary personality. This algorithm of submitted interdependencies is disclosed in the monograph by V.P. Bekh, Y. V. Bekh and S.M. Popov «Social Control in the Context of Self-regulation of Social Organism of the Country[110]», the thesis of S. M. Popov[111] and several other publications of the above mentioned researchers.

It is in the plane of the corrective bonds is, in our opinion, the problem field of the study of organizational life of planetary community, its organizational capacity, mechanism of action and social consequences of positive and negative feedback. Organizational interaction is regulated, as we have already noted, by cultural kernel, which includes moral and legal norms.

So we have to consider the structure of global social body, to determine its functionality and eventually formalize the system of self-regulation of a social whole that has to ensure its sustainable operation and further development.

Since the morphology of planetary body is still in its infancy, and these properties are in discrete form, so it can only be checked by the example predictive model.

But the social organism must be viewed not just as a system in the form what has been described but as the live organism or «social body», which we have already identified above as dispositive form or as integrator of all participants in social interaction of organic integrity. It should be born in mind that the Greek word «organon» meant a tool that is artificially created, and organ as » a natural instrument.»

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[109]Юдин Э.Г. Системный подход и принцип деятельности. Методологические проблемы современной науки. – М. : Наука, 1978. – 392 с.

[110]Бех В. П. Соціальне управління у контексті саморегуляції соціального організму країни: монографія /В. П. Бех, Ю. В. Бех, С. М. Попов; за наук. ред. В. П. Беха. – Запоріжжя :Просвіта, 2012. – 572 с.

[111]*Попов С. М.* Зворотний зв'язок у парадигмі саморегуляції соціальних систем: теоретико-методологічний аналіз : дис. на здобуття наук. ступеня д-ра філос. наук за спец. 09.00.03 – соціальна філософія та філософії історії / Попов С.М. – К. : НПУ імені М.П. Драгоманова, 2011.

In view of this, during the study we will proceed with the definition of a living system, by V. Kartashev in his work «System of Systems». Its essence is that the social body as a «system is functional set of material entities (functional organs – O.R.) that are in some way involved in the relation to the promotion of a sustainable effect that determines the actual possibility of obtaining useful for the subject terms of impact that sufficiently relate to original (real) need.»[112]

The body that owns an organ or organic body is called that way, because unlike inorganic, it is not a conglomerate of parts without certain features, but the set, each part of which performs the function assigned to it, which is the essence of it, that is, as every public function, which is a particular element of life of the organism as a whole, is the very organ, which is a part of the body.[113]

Thus, on the basis of the first manifestation of globalization as a leading trend of modern social development, it is the establishment of ontological planetary unity of the world, culminating in the formation of network society, which has a natural or organic integrity. Modern philosophers and methodologies paid attention seriously to the problem of proving the integrity of social world system that takes organismic form.

According to I. V. Blauberg, integrity is a category of analysis of social and natural objects, expressing the idea of researchers about the note of embracing the phenomena and at the same time the essence of integration of new formations, structural levels, hierarchical organization of processes and phenomena that exist in every moment of the philosophical and scientific knowledge. This is the background, which unfolds the knowledge of integrated facilities, landmark of cognitive activities.

"Integrity,- writes V.D. Mogilevskyi, – is understood as the internal unity, principled irreducibility of properties of the system to the sum of the properties of its constituent elements, i.e., it has a «whole, conceived as much.»[114]

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[112]*Карташев В. А.* Система систем / В. А. Карташев. – М. : «Прогресс-Академия», 1995. – С. 145.

[113]Человек: Мыслители прошлого и настоящего о его жизни, смерти и бессмертии: Древний мир – эпоха просвещения : [сб. ст. / сост. П.С. Гуревич]. – М. : Политиздат, 1991. – С. 105, 438.

[114]*Могилевский В. Д.* Методология систем: вербальный поход. – М. : Изд-во: «Экономика», 1999. – С. 8.

But this understanding does not concern the integrity of its qualitative specifics. To the knowledge of a certain integrity as an object or set of objects among local researchers, in our opinion, V.P. Kuzmin has got the best approach. His conclusion is that «Quality of a holistic phenomenon is what makes it a specific reaction and a certain internal transformer of external actions».[115]

Therefore, integrity as a characteristic of the social system can be defined as the presence of internal connections of the components of the density that exceeds the power and significance of external relations. Interlinked objects should form a certain qualitative definition – integrity, or integral unity, which establishes the «external» and «internal» system boundaries. This integrity appears as isolated and autonomous existence of objects, and it serves as a structure inside the system.

To complete the study of this concept, it is necessary to show how power, namely: Planetary personality and World society interact as an organic whole that, in fact, it has to be called as a social organism. This means that self-appearance of a personal component in the structure of the human body is the basis of social world and society, self-organization of social process of contents does not stop, but moves towards integration and potential and objective world into an organic whole – social organism.

Therefore, the «social organism at the macro level appears as organic unity of subjective and objective social relations at the time of their dialectical interaction between each other».[116]

Besides, V. Bekh argues that «social organism is a specific form of life that has arisen within our planetary system. Now we know that there is more subtle form of reality (spiritual, intelligent, informative), which embraces all beings as their substance. It is based on the type of information, which must be fifth among basic types of interaction that contribute to the livelihoods of the universe. «[117]

The analysis shows that researchers rightly consider individual and society to be the opposite points of the controversy. And mankind has long ago «noticed» this contradiction and over long-term historical

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[115] *Кузьмин В. П.* Принцип системности в теории и методологии К. Маркса / В. П. Кузьмин. – М. : Политиздат, 1986. – С. 49.

[116] *Бех В. П.* Генезис соціального організму країни : монографія / В. П. Бех. – 2-е вид., доп. – Запоріжжя : Просвіта, 2000. – С. 256.

[117] *Том само*.

period is trying to explain it. The first remarks of it we can find in the writings of philosophers and scholars of ancient Greece, who drew attention to the role of personality in social development. However, the combination of a man and society, which pointed to Plato and Aristotle, were illusory in their era. The philosophy of the Sophists, Socrates and Greek Tragedy (Sophocles) already reflects the fact of splitting of individual identity. Formula of sophist Tagore «man is the measure of all things» challenged not only the ancient gods but also the traditions of community life.

Thus, both sides of the whole, namely the base and condition, are the same essential unity of the content and form. They turn into one another due to themselves, in other words, as reflections, they present themselves a shot, relate themselves to this objection and admit themselves (See. Fig. 2).

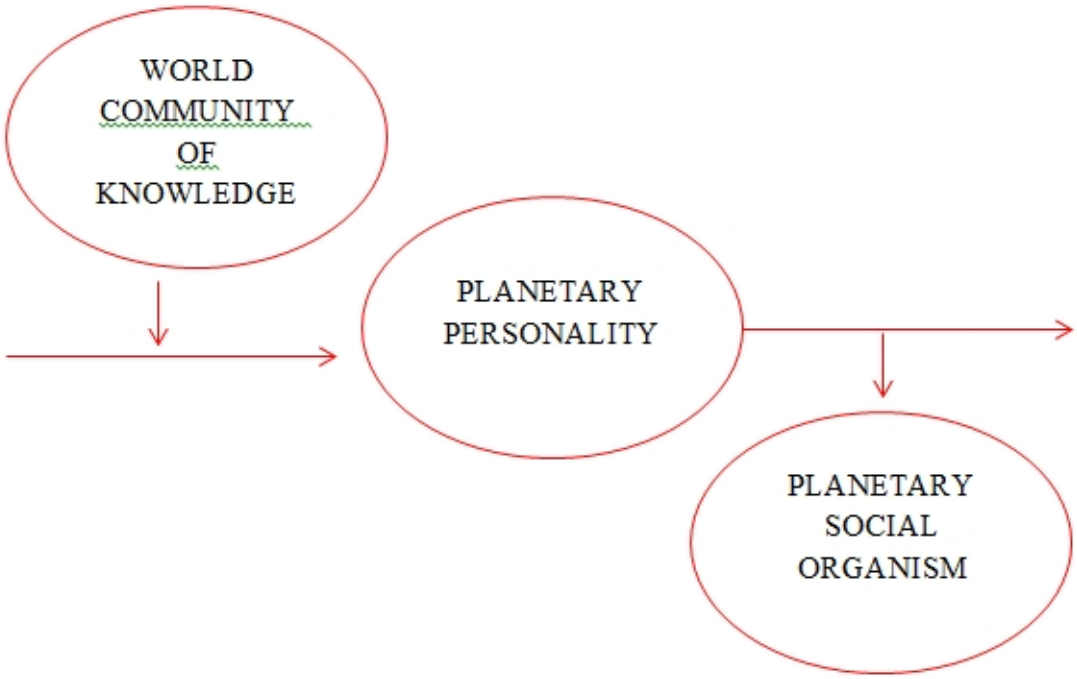

Fig.2. Picture of Planetary Social Organism Formation

The purpose of this unit is to assess the functional possibilities or functional capacity, global social organism about life in a mode of homeostasis, dynamics in a mode of homeorhesis and conditions of its stay in the horizon of a regime of homeoclaz. To analyze this, we have to use the base of the second leading trend of globalization of contemporary social world, since it affects the vitality of the social body of the

planetary body. So we turn to the content of other leading trend of globalization of modern social world, leading to the definition of a new epistemological world system. We have to recall that this trend is in informative cohesion of planetary community and knowledge society.

In the previous Chapter we clarified that in the XXI century the given system will acquire the properties of a social whole, in other words, it will become planetary social organism. According to the linguistic definition of the system proposed by M. Mesarovich, «many right expression or formula»; «set of real or imaginary elements selected in any way from the rest of the world; this set is a system if: (1) set relationships that exist between these elements; (2) each of the elements within the set is considered as an integral part of it; (3) the system interacts as a whole with the world outside; (4) with evolution in time set unity is considered one system if between its elements at different times can be carried out one compliance «(L. Blumenfeld). «A set of variables that observer chooses from among the variables inherent in real machine «(R. Ashby).» Mathematical model that identifies all critical properties that affect the operation of object arrangement «(T. Namyst).»Concept, which serves to renew in the knowledge of a whole object with the help of specific principles and specific conceptual and formal means».[118]

Thus, the spiritual origin of all elements of integrated world system, without exception, indicates that its functional integrity can be achieved, by our working hypothesis, by social metabolism. Emergence of such properties as social metabolism indicates a functional system (in the meaning of a planetary body) will become a qualitatively new structural class. This means that it will be suitable for the positive life activity in the new range of the social world, which it is going to form planetary personality, to think collectively, to direct its development with the help of IT technology, such as e-government and others, which has already been discussed above.

We are more interested in the qualitative transformation, which is the second leading social trend of globalization of the world – becoming of informational unity of planetary community, which explains not ontological but functional component of life of planetary community.

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[118] Резн*ик Ю. М.* Введение в социальную теорию: Социальная системология / Ю. М. Резнік ; Ин-т человека. – М. : Наука, 2003. – С. 317.

Hence, we should define primarily wide concepts that express functional characteristics (properties and states) of knowledge society. These are «activity», «reactivity», » stability of» «dysfunction» («dysfunctional»), «algorithm», «homeostasis» («homeostasis»), «homeorez», «adaptability», «integration», «expediency », compatibility, sustainability »,» control », emergence «and others.

The problem of planetary community explanation in the mode of mature knowledge society is the need to capture the phenomenon of content genesis, which is a powerful mechanism of the surface appearance of the planetary life of society of knowledge, which took place in the XXI century. It materializes its content in the form of senses and meanings.

In this meaning the dynamics of semantic sphere of man appears as sense genesis – a series of successive transformations of its conditions associated with climbing the hierarchy of structures. Their difference from conventional, static structures is that they are feasible separately, apart from the process. Thus, ontological mode of personal development involves the evolution of sense genesis either in the bosom of spiritual practices or in gravity sphere of «boundary senses», in the heart of philosophical questions as a way of «spiritual act».

The development of sense genesis is of cyclical nature, moreover, each its cycle is characterized by two stages: an evolutionary and critical (bifurcation), accompanied, respectively, by processes of hierarchy and de-hierarchy of the semantic structure elements.

The data of modern psychology allow us to see the organic of the process. During the evolutionary stage, the processes of sense creation and sense realization are unfolded.

Sense creation is the process of sense spread from the leading, sense-creating «nuclear» semantic structures to structures that determine the specific activity of the subject unfolded. The peculiarity of the dynamics of sense creation is that there is not substantial transformation of senses but quantitative expansion of the network of semantic relationships by connecting more and more items to it.

The process of sense realization involves awareness and understanding of semantic structures of semantic relationships. In the first case, there is awareness of the availability of appropriate domestic regulatory actions that opens the prospect of conscious entity

restructuring of its relationship with the world. However, the fact of the semantic structures realization does not lead to their restructuring.[119]

The language, in the meaning of planetary language, is unique in this regard due to its function of the bearer of meanings.

For people using a particular language, each word has its meaning, its purpose. There is subsequent transfer of certain information; people's understanding of each other is achieved. They can share useful knowledge on various phenomena, objects and events. If the languages were not there, the meaning of many events, witnessed only by a few people, would have remained hidden from others. Events would not become beneficial, in case of approaching danger – people would not know about it beforehand and would not have time to prepare. It is the reason words endowed with meaning and spoken at the right time, are so appreciated (even simple cries that at first glance seem absurd, such as «E-eh!» «Ah-a,» «Hurrah!», «Yes» and so on), namely in the study of rules and norms of meaningful phrases, language is a subject of linguistics study.

The formation and consolidation of social values is provided by specific normative value systems (NVS) activities: cultural subsystems. They are determined, first, by value component that consists of subject, goals and means of activity, and secondly, by the normative component (rules that regulate the activity), and thirdly, because we are talking about a system of social practice, way of organizing collective action.

Each type of normative-and-value systems sets the appropriate blocks of understanding (interpretation). The same element of culture can possess functionally invariant characteristics (e.g. an ax shall consist of ax handles and an ax with a blade and butt) may have different design performance (ax can be metal, stone and so on), carried out in different styles and have different symbolic characteristics (e.g., due to use in rituals).

The concept of normative-and-value system can reveal the mechanism of understanding how the system of non-biological inheritance of experience and information. The normative-and-value systems act as «social memory», «historic collective memory», «super-system information», etc. In the course life, a human is involved in

[119] *Леонтьев Д. А.* Психология смысла: природа, строение и динамика смысловой реальности / Д. А. Леонтьев. – М. : Смысл, 1999. – С. 255.

various normative-and-value systems – this is made by socialization as mastering its corresponding social values. Almost all of the practical activities can be submitted as a set of normative-and-value systems in production, welfare, recreation, science, etc.

A specific normative value system is a language. It implemented in order to service other normative-and-value systems, including it. Therefore, it is like a guide to collective normative-and-value system, to the world of the culture. Language is the essence of social activities on communication, not only for adequate transmission of thought, but for hiding, and even distortion.

The concept of NVS as a determinant of social value – the central point of the semantic structure – is actually the development and generalization of the fundamental ideas of G. Frege, who considered the sense as «given ways» of an object. Each of these methods is structured to be object understanding (in this context it acts as the objective value) in certain NVS. It is implemented in accordance with certain reasonable criteria, i.e. rationally. This circumstance brings the kinds of object understanding with the problem of species (types) of rationality.

The dynamics of any normative-and-value systems – in art, politics, religion, business activity (business), science is the development of understanding on the level of personal meaning (or personal meaning – at a coherent understanding) the formation of social values up to full institutionalization of social activities program that makes its basis.

From this perspective, every scientific concept, such as intellectual embryo research institute or laboratory, and the latter – are institutionalized concept. It is, therefore, the detection ratio of individual, personal and social, their interdependence and interpenetration.

However, one must admit the obvious fact: the source means «mechanism» of the dynamics of thinking and acting person of sense (the field in which this dynamic unfolds) and that it creates this dynamic energy, giving potential to being.

Therefore, taking into consideration all mentioned above, we are interested, first of all, in the system properties like the World Knowledge Society as natural product of the second globalization trends of modern social world that raises planetary world to a new level of planetary life and introduces us to the algorithm information civilization self-deployment. This requires even special terminology tool, which we do

not have. If we appeal to the modern system analysis, it can be done with a certain level of approximation to the assessment of the real state of the integration process.

So, we can get two important society characteristics of knowledge: its dynamic characteristics as functional education and basic characteristics of dynamic processes occurring in this structure. This means that to determine the dynamic characteristics of the World Knowledge Society we should use such concepts such as «dynamic», «efficiency», «complexity», «autonomy», «rationality», «strategy» and others, and to characterize basic dynamic processes that determine the further development of such concepts such as «development», «dynamic», «degradation», «disintegration», «conflict», «optimization», «self-organization», «self-regulation», «synthesis» and others.

In the latter case, when it comes to the further development of the knowledge society, we rely on the fact that the production of wealth is a fragment of social metabolism, and it is directly related to the reproduction of social life. Numerous proofs can be found in K. Marx's works. The only one example is presented here: «Any social process of production, – he wrote – considered in constant communication and a continuous flow of its recovery process is at the same time a playback».[120]

The morphological structure of the social world is polymerized (from the Greek. Πολυμερής – one composed of many parts) an it becomes more homogeneous, which makes it a favorable area for the development of the world governing body – the so-called World Government. An example for this statement is the fact that humanity entered the 20th century, having, with some reservations, at least ten large states. Before the Second World War at least one-third less ones left; and only two left later, and after the «cold war» – only one was left. It is logical to assume that globalization will set limit and its historical time.

An evident indicator of the fact that the world in the 20th century became global, is adopting the international community of the Christian calendar as a unitized system of timing, although within its Foams both Chinese calendar, Islamic and continue to operate. However, in Beijing,

[120] *Маркс К.* Капитал. Критика политической экономии. Т. 1. Кн. 1. Процесс производства капитала / К. Маркс // Маркс К., Энгельс Ф. Сочинения. – 2-е изд. – М. : Изд-во политической литературы, 1960. – Т. 23. – С. 578.

and Tehran planes take off and land not by the Chinese lunar calendar, but the Christian one. Today the agreement for the supply of goods, postage, political meetings, international congresses, symposia, conferences all are united in the same coordinate system, regardless of whether someone likes it or not, whether it affects someone's interests, feelings, national devotion etc. or not»[121]

N. Lumann claims «differences in involvement in the modernization of society and the world and in the degree of dependence on it, give impulse to pseudo-anachronistic tendencies, especially in the area of religion and ethnic movements developing national states. Universalization of functional systems that operate in the global society, not only eliminates a variety of particularism, but also actually gives them a boost. In addition, the ease with which the structure of world society changes is offset by deep-rooted or, in any case, strictly insulation ties.

As before, certainly problems of intercultural communication affect at the level of interactions, difficulty of understanding speech and language misunderstandings. Yet it has nothing to do with the emergence of global society; and this should be expected from all cultural contacts. After that, cultural diversity together with the variety of ethnocentrism today should be regarded as given, and that the problems of understanding for this reason are fewer than before, and can be attributed to ethnocentric complex of alien, which is an approving hypothesis.

These arguments in favor of world society can be fully justified empirically. No only theory that could absorb them and work out. Frequently discussed the concept of the capitalist world system, developed by I.Vallerstain, based on the primacy of the capitalist economy and underestimated, thus, contribution of other functional systems, first, of science and mass media communications.

This deficiency cannot be completely corrected by addressing the distinction that was done in the 19th century, when culture was opposed to farms, which meant their correlation with certain social strata.

Only if you demonstrate these extremely different trends of globalization in some systems in their entirety, it is possible to

[121] Чумаков А. *Н.* Контуры целостного мира: монография. – 2-е изд., перераб. и доп. / А. Н. Чумаков. – М. : Проспект, 2011. – С. 164–165.

understand the extent of social change compared to all traditional societies. Amid such, disparate sources «globalization» no single concept of society. The system-theoretical concept of society as operationally closed, automatic social system that includes all the other social systems, which incorporate all communications effort to fill this gap. «[122]

Then we are interested in strategic implications of mastering by planetary community the phenomenon of sense genesis that is filling their lives with meanings and dramatic enrichment of the noosphere world values meanings. We should underline that sense – a relational property that this or that phenomenon acquires through its involvement in human activities. The meaning and sense are synonyms. Their difference is that sense is experienced meaning while meaning – fixed meaning. Sense is being experiencedonly within the situation while it lasts. Then the meanings are stored outside and independently from the situation that gave rise to it; they constitute the noosphere, to which thanks to artificial intelligence or an artificial body the XXII century person will be organically connected.

Informational metabolism, but at the intellectual stage of civilization it goes into intense sense genesis, just makes it possible to evaluate the place and role of the social organism in the universe self-development. We have yet to realize the function of information transformed by human intelligence in the form of ideas packed into semantic units – quanta of knowledge, and sent outside world in the form of sense. With the mastering the metabolism based on sense genesis, will respectively increase understanding of cosmic nature and purpose of planetary life.

Comparing these two metabolic flows, we find that the leading role is played by the same exchange that occurs in the vertical plane.[123] Particularly relevant study may be due to this guidance works of Berdyaev, who believed it to be planetary world[124] campaign.

Next V. Bekh states that stable functioning of social body, as has been repeatedly shown, is accompanied by display of the functional

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[122] *Луман Н.* Общество как социальная система / Н. Луман; пер. с нем. А. Антоновский. – М. : Изд-во «Логос», 2004. – С. 178–179.

[123] *Бех В. П.* Генезис соціального організму країни : монографія / В. П. Бех. – 2-е вид., доп. – Запоріжжя : Просвіта, 2000. – С. 205.

[124] *Бердяев Н. А.* Самопознание / Н. А. Бердяев. – М. : Книга, 1991. – С. 150–152.

allowance. Allowance is a functional quality of generic product, and if so, it must have a fundamentally different quality than planetary personality and society.

Based on the patterns of rational functioning of living matter, the scientist argues that during the joint operation of the individual and society qualitatively new super-smart substance appears which can be called the cleanest social reality. To explain its media need to master a new level of social reality – outer collective one. Given this, it is appropriate to recall the works of Bychenkov of outer collective formation and impersonal forms of social subjectivity[125].

Life of outer collective social formations takes place in the form of weak interactions generated pulse – bloodless and co-selective social structures. In other words, we still had to deal with social formations that it is possible to describe categories -I, and You. Nevertheless, we know that there must be more scope and fulfillment – We. Then it is – We – that is the level of outer collective social formations that produce pure social content. This level of Russian philosophy, especially theological thought develops by category – unity.

Based on the concept developed by V. Bekh, livelihood of outer collective social formations is a form of existence of social reality at mega-levels. According to another interpretation, the theoretical analysis of the content of the social world is understood as the need and the objective existence of a special class, not owning protein-nucleic substrates.

This opinion coincides with the ideas of other researchers, because the matter of impersonal power development in the society, studied by Blenheim and French institutionalisms scientists, e.g. Byurdo and Vedel; later it was thoroughly researched by D. Levin.

Hence, if we follow the principle of Redi, we come close to understanding of the generation of cosmic life forms on the Earth. The third nature is not fancy, but twice objectivized social realization of material. This is not a social nature. We agree with the author that the second nature is a direct analogue of the first nature. Both of them is the universum at different stages of self-development. Therefore, the phase

[125] *Быченков В. М.* Институты: Сверхколлективные образования и безличные формы социальной субъективности / В. М. Быченков. – М. : Российская академия социальных наук, 1996. – 965 с.

space of a planetary community of life is not fiction, but a deployment pattern of substantial foundations of the Universe.

The ontological unity of Social Development globalization processes mentioned above is their co-existence within a system, in our case, the planetary life. In addition, the common point for all of them combined is that tendencies should provide a general feature of the planetary body, namely the form of noosphere to serve the needs of the universe. This is quite natural, since the well-known principle of Redi is as follows: the living arises the living. Vladimir Soloviev defined the image of the perfect man in philosophy of unity: «True individuality is an expression of all-unity... In affirming himself outside of all else, man thereby deprives his own existence of meaning, removes from himself the true substance of life and transforms his individuality into an empty form»[126].

Moreover, «the divine powers form one coherent definitely universal and certainly unique body of Logos; similarly all human elements form the same holistic, universal and at the same time individual body … all-human as God's eternal body and eternal soul of the World»[127].

L. Karsavin, speaking of individual, emphasized his all-unity personality orientation and his inevitable devastation outside of the world wholeness: «Individual body does not exist by itself but as the moment of a social body and a symphonic body. It is an abstraction by itself»[128]. It is known that L. Karsavin calls collective subjects the«symphonic personalities».

Analyzing the series of similar provisions in the anthropological sense of religious and philosophical doctrines one can isolate certain sequence in the development of ideas related to the ideal of the perfect man. These ideas do not arise spontaneously; they are a necessary consequence of meta-physical search. The ideal of the integrity, the unity of all elements of cosmic, natural and divine world of the need to include the human world and that, eventually, sets all major anthropological characteristics.

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[126] *Соловьев В. С.* Смысл любви // В. С. Соловьев. Соч.: в 2 т. – М. : Мысль, 1990. – Т. 2. – С. 506.

[127] Соловьев *В. С.* Чтения о Богочеловечестве // В. С. Соловьев. Чтения о Богочеловечестве: Статьи; Стихотворения и поэма; Из «Трех разговоров»: Краткая повесть об Антихристе. – СПб. : Художественная литература, 1994. – С. 149.

[128] *Карсавин. Л. П.* О личности // Карсавин Л. П. Религиозно-философские сочинения. – М. : Ренессанс, 1992. – Т. I. – С. 139.

During the formation of civilization of information, the non-sphere both as over-the collective formation of the future days, which operates through non-personal forms of social subjectivity and incorporeal carrier of senses fully completes its formation. This work requires special attention because the artificial intelligence moves the individuality of the person to the background. At the forefront, we can see a physical body, which is not an ordinary person, but a social body, which consists of individuals and organizations that form a single unity.[129]

The role of a collective thinking body that manages the social body, will assume future artificial intelligence. Its owner is a cyborg (short for «cybernetic organism»). In medicine it is a biological organism containing a mechanical or electronic components; in science fiction, including cyberpunk it is a fantastic creature half-man and half-machine, android. For the first time the term «cyborg» was taken, as you know, by N. Kline in 1960 in the article about the benefits of the self-mechanical system in space.[130]

The transition to human use os such tool for thinking as senses regardless of origin, planetary or cosmic, will mean a transition to a planetary community of intellectual civilization. Communication or social interaction will be based on the exchange of mind senses. For the future generations, these vehicles do not depend on distance, they are not shielded, and they possess huge capacity; they will be as common as a telephone, the radio and television today for residents of the Earth.

Human intelligence is the main player in the planetary social field. Modern scholars define intelligence as the capacity for logical thinking, planning, problem solving, abstract thinking, perception of complex ideas, learning quickly and training based on experience. For example, Bakhtin said: «Science is a monologue form of knowledge: intelligence contemplates thing and speaks about it. There is only one

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[129] *Быченков В. М.* Институты: Сверхколлективные образования и безличные формы социальной субъективности / В. М. Быченков. – М. : Российская академия социальных наук, 1996. – С. 239.

[130] *Кравченко О. М.* Дилема Кіборга: Концепт штучності як визначальний у становленні самості / О. М. Кравченко // Мультиверсум. Філософський альманах. – К. : Центр духовної культури, – 2005. – № 49. – С. 62. ; *Закиянов Д.* Японцы создали боевых человекоподобных роботов [Електронний ресурс] / Д. Закиянов // Экономические известия : еже-недельная газета. – Режим доступу : http://world.eizvestia.com/full/yaponcy-sozdali-boevyh-chelovekopodobnyh-robotov.

subject here, who cognizes (contemplates) and speaks (expresses). It is opposed only to a speechless thing. Any object of knowledge (a person as well) can be perceived and cognized as a thing. But the subject as such cannot be perceived and studied as a thing; as the subject it cannot remain speechless, therefore its cognizing can only be dialogic».[131]

S. Ozhegov in his explanatory dictionary of the Russian language defines the word «intelligence» as a mental ability, beginning of a mental person.[132] The concept is interpreted in a similar way by other dictionaries. In particular, in the dictionary of foreign words edited by I. Lehyn and F. Petrov – intelligence means mind, mental ability of a person.[133] Today it is believed that there are about 50% of people with IQ of 90 to 110; 2.5% of people are mentally retarded with IQ below 70. 2.5% of the people are superior to most in terms of intelligence with an IQ above 130, and 0.5% are considered geniuses with an IQ above 140.[134]

Even I. Kant wrote that «the right ability of judgment that has extensive experience and thorough understanding constitutes full range of intellectual cognitive abilities above insofar as this ability is seen as a means to promote practical, i.e. to achieve the objectives».[135]

We consider intelligence as a generic product of the terms «mind» and «intellect». The mind is a philosophical concept, which is the ability to think, analyze and draw conclusions. Opposed to mind is intellect. Intellect is the initial level of thinking where abstractions are operated within a constant, predetermined scheme. It ensures operation in a notion for a specific, predetermined algorithm without understanding their nature. The function of reason is to classify the facts, to make logical conclusions, organize knowledge by strict rules and procedures.

So, intelligence is the total amount that can be digested for the reason of existing information and intelligence in order to produce new

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[131] Бахтин М. *М.* Эстетика словесного творчества / М. М. Бахтин. – М. : Искусство, 1979. – С. 267.

[132] *Ожегов С. И.* Толковый словарь русского языка / С. И. Ожегов, Н. Ю. Шведова. – М. : Азбуковник, 1997. – 944 с.

[133] Словарь иностранных слов / под ред. И. В. Лехина и проф. Ф. И. Петрова. – 3-е изд., перераб. и доп. – М. : Гос. изд. инностр. и нац. словарей, 1949. – С. 255.

[134] Люди с самым высоким уровнем интеллекта [Електронний ресурс]. – Режим доступу : http://scisne.net/t1520. – Заголовок з екрана.

[135] *Кант И.* Антропология с прагматической точки зрения / И. Кант; [пер. с нем. Н. М. Соколов] // *Кант И.* Сочинения: в 6 т. – М. : Мысль, 1966. – Т. 6. – С. 436.

information. Then the adjective «smart» would absorb intellectual luggage of existing information material and enrichment at the expense of its self-identity and planetary personality[136]. The owner of intelligence is an intellectual, a man of intellectual labor. «Intellectuals» are also called educated, well-read people with a highly developed intellect[137]. Examples are well known personalities to us, as given in example:[138]

Terence Tao. In 2 years he has performed basic arithmetic. To the 9 years he attended mathematics courses at the university level. As a 20-year old man, he received his doctorate degree at Princeton University. The level of IQ – 230;

Christopher Hirata. At age 14, American Christopher Hirata entered California University of Technology, and in 16 years he worked at NASA on projects related to the colonization of Mars. At age 22 he received a doctorate degree in astrophysics. The level of IQ – 225;

Kim Ung-Yong – Korean genius. When he was a 4-year old boy he knew four languages and solved the task of mathematical analysis. He was recognized by the Guinness Book of Records as the smartest man in the world. The level of IQ – 210;

Christopher Lanhan – Developer of the theory called «cognitive theoretical model of the world.» The level of IQ – 195;

Philip Emehvali – Nigerian scientist, winner of the Gordon Bell Prize 1989, awarded by the Institute of Electrical and Electronics Engineers. He received the award for the use of super-computer while watching the oil fields. The level of IQ – 190;

Garry Kasparov – Russian chess player, international grandmaster, many times champion of Russia and the world, honored master of sports. IQ – 190;

Isaac Newton – a prominent British scientist. He laid the foundations of modern science, created the classical physics. Newton formulated the basic laws of classical mechanics, discovered the law of

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[136] *Бех В. П.* Человек и Вселенная: когнитивный анализ : монография / В. П. Бех. – 2-е изд., доп. – Запоріжжя : Просвіта, 2004. – 148 с.

[137] Інтелектуал [Електронний ресурс] // Вікіпедія – вільна енциклопедія. – Режим доступу : http://uk.wikipedia.org/wiki/%D0%86%D0%BD%D1%82%D0%B5%D0%BB%D0%B5%D0%BA%D1%82%D1%83%D0%B0%D0%BB – Заголовок з екрана.

[138] Люди с самым высоким уровнем интеллекта [Електронний ресурс]. – Режим доступу : http://scisne.net/t1520. – Заголовок з екрана.

gravity, light dispersion, developed the corpuscular theory of light, developed (regardless of Leibnitz) differential and integral calculus. The level of IQ – 190;

François-Marie Arouet, or Voltaire – French writer, historic publicist. The level of IQ – 190

Ludwig Wittgenstein – Austrian-British philosopher, one of the founders of analytic philosophy. The level of IQ – 190;

Marilyn Savant restored – American writer, playwright and journalist. An honorary member of Mensa organization – organization that brings together people with high IQ. The level of IQ – 186;

Leonardo Da Vinci. The brilliant Italian painter, sculptor, architect and scientist. He was ahead of his time for several centuries. IQ – 180.

Therefore, here is an idea of too fruitful versatility of the human, which is the main agent of social fields as law of the 21st century, is the transition of modern man through socio-biological changes or by «genetic and cultural co-evolution» from Homo sapiens to Homo intelligent, which fits in the above laws of Transformation.

Thus, the ideal of the perfect human being is nothing like his integrity, completeness, reflecting the overall harmony of the world order. The question that this is perfect, the whole man, and way of transformation usually leads to serious social thinkers of development, although they remain co-chasten at the level of utopian projects.

Based on the above chain transformation of the products of media genesis and forms of life of the individual human personality in ancient civilization, the subject to collective intellectual days we just have to finish the forecast of planetary being of community outside the intellectual civilization.

3.2. View of the Cosmic Future of the Planetary World beyond the Limits of the Intellectual Civilization

Assessing the self-deployment stage of planetary community in the aftermath of intellectual civilization, we agree with E.G Kochetov that it will stage its cosmic being. We even share his view of the mechanism and conditions of interfacial transition. You can in general agree with

their characteristic.[139] E. Kochetov's ratings essence of these phenomena is as follows: each phase (as the main vector of development of the world at some point) is their natural way of growth, development and change. In this sense, the phase begins in the bowels of the previous phase and serves as its logical extension. This phase transitions are perceived as a chain of interrelated parts of a single process (cluster) coupled between a common «vector recovery»; Each phase (stage) invariably acts in two ways: 1) as a process; 2) the science that describes the process and ensures its understanding (the achievement, the comprehension, the theoretical and methodological representation). As for our two link-triads, each their link (phase) has a similar duality (ambivalence): geoeconomics – geoeconomic approach; globalization – globalism; cosmologization – human cosmology. In other words, each phase is accompanied with the ontological and the gnoseological meaning with the fundamentally different «color». At this point we add from ourselves that in addition to the process and science that it covers, which E.G. Kochetov insists on, there is the third dimension – the product of the process.

As for the phase transition mechanism, there are, according to E.G. Kochetov[140], the particular feature. According to him in the world history the phase transitions appear as the most turbulent and ambitious actions, full of the great events associated with «break off» of the new phase in the old monoliths (while they ripen inside of them). These processes are accompanied by:

- the rapid release of new people on the world stage, who proclaim new slogans as a reflection of new meanings, values, motivations and stimulus;
- the transient change of the institutional basis of the old world takes place in parallel, replacing it with a new one in all spectrum of the reproductive and social life;

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[139] Кочетов *Э. Г.* Глобальная трансформация: ее реальные проявления и новые возможности / Э. Г. Кочетов // Проблемы глобализации: реальность, тенденции, прогнозы: материалы постоянно действующего междисциплинарного семинара Клуба ученых «Глобальный мир». – М. : ИД «Новый век», 2001. – С. 67–100.

[140] Кочетов *Э. Г.* Глобальная трансформация: ее реальные проявления и новые возможности / Э. Г. Кочетов // Проблемы глобализации: реальность, тенденции, прогнозы: материалы постоянно действующего междисциплинарного семинара Клуба ученых «Глобальный мир». – М. : ИД «Новый век», 2001. – С. 67–100.

- the transient phase transition is determined by the maturity of the new trends, the formation of a critical mass of «new in old». The moment comes when it is enough just the slightest cause for dismissal of the giant spring energy that is compressed in the depths of the old process.

At the stage of space phase formation of the planetary community in the noosphere the value-semantic matrix that underlies the functioning and regeneration of the planetary world will lose its value component, so it will function by the laws of space being and will significantly upgrade the behavior, the lifestyle and even the biological human body. The planetary people will be changed so that they will no longer dictate the rules of behavior not only to the others, for example, the younger generation of the Earth inhabitants, but also to themselves. This is the transitional link to the full space being of the planetary community.

What will happen to a person at this stage, we can only guess generating the incredible thoughts or share views on global human space being with the great thinker K.E. Tsiolkovsky.

K.E. Tsiolkovsky's brilliant prediction is the idea of transition of mankind in the distant future in the phase of the pure energy existence, which he called the «radial mankind». In particular, this coincides with the ancient esoteric teachings, telling that humanity, in the process of the evolution, is gradual passing the phase of implementation of the pure spirit into matter. Then, with the development of the intelligence and because of active influence of ability on the world of brute matter, it starts a new round of spirituality and transition to the energy level of life.

Let us consider the views of K.E. Tsiolkovsky about the future state of a planetary humanity (the ideas are recorded and preserved for us by A.L. Chizhevsky) «Do you think»- says K.E. Tsiolkovsky, «I'm so far off that I don't suppose the evolution of humanity and assume its present-day appearance: two hands, two feet. No, it would be pointless. Evolution is moving ahead. The humanity as a single object of the evolution is also changing, and, finally, through billions of years it will be transformed into a single type of radiant energy, in other words the only idea will fill the space. However, we don't know about what our thoughts will be. Maybe it will be the limit of penetration in the future; maybe it will be the limit of the hard life in general. Perhaps it will be the eternal bliss and infinite life, which was described by ancient wise men.»

Good! Therefore, we concluded that the matter with the help of the person not only goes up to a higher level of development, but it also gradually begins to cognize itself! Of course, you understand that this is a huge victory of the matter, the victory that is worth much. But the nature was moving towards this victory steadily concentrating all its enormous possibilities in molecular spatial structure of the microscopic germ cells. Only in such a way, through billions of years, the human brain could appear consisting with the billions of cells, containing all its amazing features.

Ones of the most impressive capacity are the issues, which we are discussing today: «why?», «what for?» and so on. Indeed, only such questions could only be put on top of the cognition. Those, who neglect these issues, do not understand their meaning because the matter, in the human form, comes to the formulation of these questions and imperiously requires the answers. The answers to these questions will be given – not by us, of course, but by our descendants, if the human beings will remain on the Earth until the time when scientists and philosophers will build up the picture of the world close to the reality.

Everything will be in the hands of the people of tomorrow – all sciences, religions, beliefs, technologies, in other words, there will be all possibilities, and no knowledge of the future will be neglected, as we nowadays still evil ignoramuses ignore the religion findings, the philosophers', writers' and ancient scientists' works. Even the belief in Perun will be useful. It will be needed for a true picture of the world creation. Perun is a pagan god of thunder and lightning. Are you not a fan of atmospheric electricity? Yes, and I am its secret supporter too.

Yes – he continued – to answer the question «why?» – People should be armed to the teeth with knowledge, otherwise they can't provide the definite answers. In general, those who reject and repudiate this question, those who attribute it to the retrograde and religious questions, do not know what they are doing. The mankind can't live in such blinders as it is living now, moving its opinion because of the official order, man isn't a machine, and you should remember that people are tuned by natural in a tone, it is certainly the buoyant tone, the demanding tone, not a plea for clemency.

Man gradually degenerates, from the miserable applicant he poses as a militant and begins to demand: say, Mother Nature, the whole truth. In

such a way, the new space era declares itself, in which we are coming, coming slowly but surely. The eentering of humankind into the space age is more important than Napoleon Bonaparte accession to the throne. This grand event excites the whole world. It marks the beginning of a timid human settlement in space.

The mankind space existence, like everything else in space can be divided into four major eras:

The era of birth, the mankind will enter into it through several decades and it will last several billion years.

The era of development. This era will be marked by the mankind settlement throughout the space. The duration of this era is hundreds of billions years.

The era of mankind's flourishing. Now it is difficult to predict its duration, apparently, it will be hundreds of billions years.

The terminal era will last for tens of billions years. During this era the humanity will answer the question «why?» and recognize the benefit to include in the action the second law of thermodynamics in an atom, so from the corpuscular matter it will turn into radial. What the radial era of space is, we do not know and can't assume anything.

I admit that in many billions years the radial era will again become a corpuscular but on a higher level. Everything will start again: the sun will appear, the nebulas, constellations, planets but based on more perfect law, and again in space there will appear the perfect man to go through all the high eras and over many billions years to die again, turning into a radial state but on a higher level.

It will take billions years, and again from the rays it will arise the matter of the highest class and the very new person will appear, his intelligence will be higher than ours as now we exceed the single-celled organism. He won't ask the question «what for?» «Why?» He will already know the answers and, based on his knowledge, he will build the world according to the pattern, which he recognizes as perfect. Therefore, it will be the change of the great space eras and a great increase of intelligence! It will continue until the time until this intellect comprehends everything so it will last many billions of millions years, through a lot of space births and deaths.

Therefore, when the intellect (or the matter) will learn everything, the existence of individuals and material or corpuscular world he will find

unnecessary and switch to a higher radial state that will know everything and will wish nothing, the state of mind that the humanity considers the prerogative of the gods. Space will be transformed into the great perfection».[141]

So the age of post-intelligence, in other words the space phase of the planetary community life, nowadays it is not seen even in the most courageous thoughts of oracles, whose occupation is to present ideas of future development. We do not take into account predictions of the future human condition, underlying in the texts of the Bible. This means that our knowledge is limited. We lack even the categorical tools to express our intuitive premonitions about the future of our living arrangement.

Planetary person gets, in this case, under the noospacegenesis, so its vital functions become unearthly form. K.E. Tsiolkovsky in above-mentioned work describes this point as follows: «The will of man and all other creatures – higher and lower – only manifestation of the will of the Universe. The voice of man, his thoughts, discoveries, concepts of truth and error is the only voice of the universe. All comes from it. But before giving the truth, it varies in us between the truth and the false. However, there comes a time when the truth will be established, and it is probably established in the worlds, that have existed before, almost all over the universe.

Our conditional liberty is created by the Universe. The true and absolute will and power belong to space and only to it. It is the only our owner. However, we must live as if we have the will and independence too, although these are not ours. Or there will be the laziness, bigotry, powerlessness and insignificance. But we must remember that, in addition to our conditional liberty is the supreme authority of the Universe. Because of this, our will, desires, wishes, whatever they are beautiful, from our point of view, are not often fulfilled. They stumble upon the obstacles that we can’t overcome. These obstacles are from space. Then we shouldn’t be sad, but it is necessary to comfort ourselves with the thought that the time hasn’t come to fulfill our desires, that we should struggle for it, and that our desires may be wrong from the highest point of view and we still need to test them.

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[141] *Чижевский А. Л.* Лучистое человечество [Електронний ресурс] / А. Л. Чижевский. – Режим доступу : Режим доступу: http://2012new.info/archives/3454. – Заголовок з екрана.

The power of the universe manifests itself the most clearly in organization of the human beings. But it is limited, no matter how high and mighty it is. On the Earth, we have the power of man. But he is still weak! Space repeatedly puts the obstacles to him. This is understandable, all this because of his imperfections and infancy. A mother does not allow a baby to drown, fall off the roof, burn or die. However, she lets him slightly hit or burn himself so that he can learn adroitness, acquire knowledge and caution necessary for existence. So does the space with humanity. The will of the last is not fulfilled and is limited as long as humankind has not grown enough and reached the highest intelligence.

The other mature planets have more freedom, more will. The universe manifests itself brighter there. Millions of billion planets (10^{15}) have achieved the definite development and enjoy the freedom. Their will almost coincides with the absolute will of the universe. Their technical power, combined with their public organization, makes them the rulers of the world. The universe displays its power through them»[142].

The link between the solar activity and revealing of the neuropsychiatric diseases, discovered by A.L. Chizhevsky, can indicate space influence on the intellectual activity. The intellectual activity of the human brain is effected by a major cosmo-geophysical constants (the Earth's rotation over its axis), forming per Diem (circadian) rhythms. Based on biorhythmology one can make the conclusion that the increased intellectual activity during the day light starts multiple 24-hour biological clock in the human body. The starting device for the intellectual activity, running the information instinct and intellectual reflection, changing the brain rhythms apparently serves to increase the number of basic information – visual.

Meanwhile, changing day and night switches on and off the basic information and the intellectual activity in western and eastern parts of the Earth regarding global intelligence. Thus, human intelligence seems always to be awake, because one of parts (lit one) is active. The rhythmical change of the intelligent systems activity associated with the light can be determined as an intelligent photoperiod. This is an important point to define the types of regulation between participants of

[142] *Циолковский К. Э.* Воля Вселенной. Неизвестные разумные силы / К. Э. Циолковский. – Калуга : автор . гостип. КГСНХ, 1928. – С. 15–16.

social interaction with each other at the different organizational levels within the universe structure.

So now, based on the above-listed transformation of chains we can turn to the explanation of the spontaneity and planning proportion in the evolutionary process of planetary social world and comment on its cognitive knot in detail.

3.3. Correlation between Regularity and Spontaneity in the Evolution of the Planetary World.

To complete this study, we need to consider the third leading trend of globalization of the contemporary social world that is cyberspace context of determining the fate of the world planetary system. That is the third trend, leading to organizational unity of the global world, and we should explain in what form each of the above mentioned stages of the planetary world evolution, happened in the past, are proceeding nowadays, and will guide the future of the organizational life of the planetary community.

Our working hypothesis is that the nature of the interaction of the opposites in the structure of the planetary community isolates, as it's known, existing of the three main forms of existential – chaos (entropy), order and harmony. At different stages of evolution the combination of these three components of organizational existence of a planetary community can take a place.

As in existence the possibility of non-existence is always present, and any specific structure breaks down sooner or later, it can be argued that order generates chaos as life always generates death. Chaos is a lack of structuring, distraction, immensity. In the mythology chaos is usually called something indistinguishable in itself, internally undifferentiated, unstructured origin of Genesis acting as amorphous, shaky element. Chaos either precedes order, or results from the destruction of the existing order. In collision of its elements, it has a huge potential energy that under certain circumstances could be embodied and takes shape in concrete structures. Without chaos it is impossible to change the structure and move to a higher order.

This is an indispensable requirement – to have a certain level of entropy for the evolution of social systems. In a completely rational algorithm development it is fundamentally impossible emergence of

innovation, raising the planetary community to a new stage of the evolutionary development.

The order is a way of existence and form of organized structures, internally tempered integrity. The ontological supra-system consists of them, which exists, in dynamic equilibrium. It is capable for a period sufficient to identify opportunities and implement them, effectively operate, maintain itself in a state of vitality required to reproduce its forms, generate new, stew and block destructive impulses and tendencies that arise, not allowing them to destroy supra-system as a whole.

As a condition in which the system exists, the order provides an endless number of its degrees. Each state, each degree of order is at some distance from the opposite poles of chaos and harmony. This condition is inherent in technological and information civilizations, except of endless war for the establishment of «own» order.

Harmony is a condition when all the elements come into a relationship with each other, in which the system achieves a high degree of excellence, functional efficiency and performance. In terms of harmony all parts of the system are most fully suitable, when each element gives more and gets more. Harmony is not external combination of opposites, and their merger in particular, organic identity when removed sharp differences and contrasts between them, establishing full consistency of interactions[143]. We can say that such type of regulation, in our opinion, can come after the stage of the intellectual civilization.

An interesting methodological perspective for research and systematization levels, mechanisms and instruments implementing power of civil society is given by N.V. Krokhmal[144], who presented an original classification of levels of the system of self-regulation, objects and subjects of managerial influence, means and mechanisms of regulation ultimately self-order of historical forms of planetary life.

She has clearly identified from the structure of social relations the spontaneous fulfillment of power related to the unconscious and systematic

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[143] Онтологічні основи соціально-правової реальності [Електронний ресурс] // Бачинін В. А., Журавський В. С. Панов М. Філософія права : навч. посіб. – К. : Видавничий Дім «Ін Юре», 2003. – 472 с. – Режим доступу : http://www.big-lib.com/book/2_Filosofiya_prava/179_21Ontologichni_osnovi_socialno_ pravovoi_realnosti_. – Заголовок з екрана.

[144] Крохмаль *Н. В.* Історичні форми саморегуляції соціального процесу / Н. В. Крохмаль. – Запоріжжя : Просвіта, 2004. – С. 142.

– with conscious level, but then offered another level – super-conscious. In the monograph «Historical Forms of Self-regulation of the Social Process» she distinguishes three levels at which the potential exercise of power in the system of self-regulation of the social organism of the country: the archetypal, regulatory and semantic. In our opinion, the latter must be defines as informative and symbolic level. For us it is a good illustration of the general content area in which the power operates in general and variety of forms of existence of civil society bodies, specifically.

Table 3.

GENERAL DESCRIPTION OF THE SYSTEM OF THE SELF-REGULATION OF SOCIAL ORGANISM COUNTRY

(By N.V. Krokhmal)[145]

#	The level of self-regulation of the system	Object of the level	The subject of the level	Means of regulation	The mechanism of regulation	Historical forms of social system of self-regulation process
1.	Micro level – archetypal	A society that is being formed (proto –civic society, syncretical, latent)	Institute of elders, chiefs, shamans	«First norms» taboo, customs, traditions, rituals, archetypes (common sense)	Copying (imitation), emulation	Family, clan, phratry, tribe, confederacy of tribes, community
2.	Macro level - regulatory	Civil society	State	Laws (scientific sense)	Law-abiding	The state, corporate and religious historical forms
3.	Mega level - semantic	Civil society and its transforming	Global governments	Semantic Languages (sign systems)	Sense creativity, sense production	Intercontinental, Continental, «world systems» macro-regions «gray zone»

[145] Крохмаль *Н. В.* Історичні форми саморегуляції соціального процесу / Н. В. Крохмаль. – Запоріжжя : Просвіта, 2004. – С. 142.

After looking at the given classification of historical forms of self-planetary human social life, we can see that the non-governmental power enjoys mostly archetypal and moral tools. While a state government, by contrast, uses the second part of the proposed system, which is as follows: legal regulation authored by state, informative and sign system that we associate with interstate and overstate formations.

Thus, the system of self-regulation forms in the process of developing three levels – the archetypal, regulatory, informative and sign (semantic) criterion division which is a form of consolidation and transmission of meaning in the norms, informal meanings enriched by formal content (legitimate) in full compliance with the law of negation again turn to informal meanings that appear in the universal norms of religious principles. For these types of characteristic assemblage of historical forms based on certain rules which disappear with the transition to a new type of self-regulation system or gradually are transformed by changing its shape, but leaving its content.

Note that the planetary community, depending on the stage greeting, came under natural regulation, which is closely related to organizational streamlining algorithms of biota living, and social control became available when the planetary community has started a) to interact through the use of information primarily archetypes of knowledge and language; b) was dimeric, namely divided into subject and object management. But as the study proved, depending on the social stage it will return to the top self-correlative algorithm, relying on cosmic level meanings.

The circle will close when an administration is equal to the object of management, and they'll begin to interact on the basis of «subject-subject» relations. This return to the self can be opened only through the analysis of the interaction in its general form.

Thus, we note that the planetary world is a product of the social interaction between people and management – organizational interaction between people that realize different functions. «Interaction – wrote Engels – completely eliminates all primary and secondary positions; but at the same time it is such a two-way process, which by its nature can be viewed from two different perspectives; to understand it as a whole, it is

even necessary to examine it separately, first from one, then from the other point of view before you can get the total result».[146]

Analysis of the emergence of transformational change in the overall system of regulation planetary community life in the evolution of the algorithm: pre-civilization – agricultural – technological – informative – intellectual -cosmic civilization is a separate issue that is still waiting to be explored. This is what draws our attention, writes O. Goltsova in her work » The Social Regulation: the Space-time Dimension.»

She notes that «when considering the issues of social regulation it is impossible to fully separate analysis of time and space»[147]. These two complementary categories, as in the field of Natural History, are closely interrelated, and their separation only reflects the ability of the human mind to the analysis. Thus, any social phenomenon, such as the evolution of global social world is in various stages of its development, varying in time. On the other hand, this phenomenon manifests itself concretely in spatially restricted lagoon of human living arrangement.

In order to simulate the birth of social regulation of the planetary community one must address the self-biota living in general, as pre-civilization comes naturally from its heart. It gets lost with its roots in the darkness of regulation of biota living.

If we assume that there were no interventions of extraterrestrial intelligence in planetary life, the system of organizational influence on human behavior emerged from genetically biota living, and we can continue studying the history of management materials to recreate this stage as it happened in practice. We here do not pretend to solve the abovementioned problem and we just present only our approach to its solution. To clarify this point, let us consider the relevant sources, which presented the material to clarify this issue.[148]

It turns out that playing at all levels of motion requires, as we know, the cost of appropriate proprietary energy. When it occurs during the

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[146] *Энгельс Ф.* Диалектика природы // Макрс К., Энгельс Ф. Полн. Собр. Соч. – 2-е изд. – Т. 20. – С. 483.

[147] Гольцова О. Є. Соціальна регуляція: просторово-часовий вимір [Електронний ресурс] / О. Є. Гольцова // Часопис Київського університету права. – 2013. – № 1. – С. 37–40. – Режим доступу : http://kul.kiev.ua/images/chasop/2013_1/yyyyy/37.pdf.

[148] Коммунистическая партия и научное управление / В. Н. Мазур (руководитель), А. Н. Макаров, В. Г. Королько, В. Е. Хмелько и др. – К. : Изд-во политической литературы Украины, 1984. – 364 с.

action of one material object to another, then at the expense of resource consumption it still affects the object. This implies the pressure of the wildlife on the primal man.

The total costs of the wildlife on the human nature in general are in three ways to kind of change in the second object: 1) change of its substrate stock; 2) the composition and intensity of its processes (energy state); 3) changes in the ordering process and its elements (states its structures). Costs for substance and energy (substrate process), and for the structural changes of the object, that reflects, occur in any course of action. However, the proportion of these costs – the ratio of their values – in various natural and climatic conditions may be substantially different. So zones of livings, that primitive people stay, are bind to specific regions of the planet, this mainly Egypt, Greece, Italy, India, China and others.

At the early stages of the evolution of the matter the most typical were probably following types of actions in which the fate of the cost of the object resources, that affect proprietary energy conversion, is dominant, and the fate of spending the same resources to structural changes neglects its small or insignificant value. All types of actions are performed by the ratio that can be characterized as material and energy (more precisely: process-substrate, i.e. substantial). If this type of action includes both interaction processes (performance and resistance), then as material and energy acts and interaction in general. Because of unresolved mass interactions of this type it was carried out the lowest form of spontaneous self-regulation, which led to the formation of a simple mechanism aimed first at the form of regulation (such as a stabilizing mechanism, homeostatic mutual regulation).

As the matter of formation material bodies with increasingly complex structure, the above mentioned ratio was gradually changing. the fate of the resources spent on structural changes gradually increases, and the proprietary power is reduced accordingly. At a certain stage of evolution of the matter, it appears the following, in which both types of spending their resources are quantities of the same order. It is clear that such actions cannot be characterized as clearly substantial (real power) as they are about the same extent and structure. Thus, a simple mechanism of dimeric form of self-regulation is created which is substantial and

structural adjustment and a steady repetition of a sequence of acts of self-replication process.

For substantial and structural adjustment of the bulk of resources spent for regulating the subsystem is spent on activation of elements in the regulated subsystem, and their regulation is mainly due to their own mutual actions, and so for their own structural laws. While the regulation is carried out largely by these «force» methods it provides playback of the regulatory subsystem (for a constant supply of primary materials) only insofar as interaction or structural inter-regulation between the activated elements of the controlled subsystem which provide only one version of their stable connection and it is a regulatory subsystem. Accordingly, the substantial structural adjustment ensures high stability, practical unchanged structure of the processes that reproduce material systems, and that is conservative.

However, the most spontaneous development and reproduction processes, and mechanisms of self-regulation are possible only if these processes create new forms that «deviate» material structures that are continuously scanned for the «survival» mechanism of natural selection. A major source of new forms in natural processes in self-reproduced material systems, as proved by M. Eigen, is «copying errors» (mutations).[149] In social systems it is an organizational disease[150].

A qualitative leap in the regulation occurs at the time of the transfer of certain structural effects of information that leads to the initiation and establishment of management processes. Unless feedbacks are made through the action on the control sub-system only in end products (results) of the controlled operation of subsystem, it is too early to talk about the existence of control. Indeed, the presence of only such final, «final» feedbacks helps a regulating subsystem to provide only the preservation, repeating of the patterns and processes of reproduction of self-regulation system without the variant, which was formed during its

[149] *Эйген М.* Гиперцикл: принципы самоорганизации макромолекул / М. Эйген, П. Шустер. – М. : Мир, 1982. – С. 32.

[150] *Куриц С. Я.* Болезни государства. Диагностика патологий системы государственного управления и права : монография / С. Я. Куриц, В. П. Воробьев. [Моск. гос. ин-т междунар. отношений (ун-т) МИД России]. – М. : МГИМО(У) МИД России, 2009. – 472 с. ; *Ахиезер А. С.* Дезорганизация как категория общественной жизни / А. С. Ахиезер // Общественные науки и современность. – 1995. – № 6. – С. 42–52.

previous evolution, directed by natural selection. That, we believe, took place in early stages the early stages of pre- civilization. Its self-movement was directed by natural selection, and its structure had limited opportunities for development.

Any change in the structure of the functioning of the system according to the conditions of its existence, that is changing, requires restructuring and its substrate structure and therefore, it needs «outside» interference (natural or artificial) for as long as the regulation inside by self-regulated system provides only preservation of its sole operation and its every change is made only by substantial actions of the environment, until we deal with the first lower form of directed regulation – regulation, and corresponding self-regulative system serves only as a self-regulated.

The first period in the history of functional (integral) self-regulative systems is, from the standpoint of our approach, during the formation of mechanisms of the self-regulation processes of intra-systemic mechanism of reproduction consisting at first of natural functional microsystems (biological organisms). Here we do not consider technical systems,[151] systems that can be functional without being self-regulative.

Main conclusions of this period in the chosen aspect of the analysis are the following.

The formation of the first type of the functional information, signaling interactions, namely the substrate-signal, which is a signal substrate (subject matter) of a particular structure and nature (e.g., DNA and RNA in living cells).

The emergence of genetic, historically first means of reflections, storage and reproduction of information about the positive effects of spontaneous creative activity of the transforming matter; achieve the best and until surpassed accuracy of the reproduction of information.

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[151] *Кудрин Б. И.* Введение в науку о технической реальности : автореф. дис. на соискание учен. степени д-ра филос. наук : 0941.00.08 / Б. И. Кудрин. – СПб. : СПб. гос. ун-т, 1996. – 40 с. ; *Кудрин Б. И.* Технетика: Новая парадигма философии техники (третья научная картина мира) / Б. И. Кудрин. – Томск : Изд-во Томск. гос. ун-та, 1998. – 40 с. – (Преп-ринт). ; *Кудрин Б. И*. Техноэволюция и ее закономерности [Електронний ресурс] / Б. И. Кудрин // Электрификация металлургических предприятий Сибири. – Томск : Изд-во Томск. ун-та, 1989. – Вып. 6. – С. 168–210. – Режим доступу : http://www.kudrinbi.ru/public/10225/index.htm.

Formation, based on the aforementioned, the first management mechanisms of internal processes in functional systems of 1st order (i.e., those elements which do not have functional systems).

However, the possibility of further development of management tools, based on only substrate-signal information interactions, were extremely limited. The data transfer speed in such processes is limited by the speed of movement (transportation) of the substrate.

Let us consider another one common ratio accounting of which is needed to understand dialectics becoming increasingly complex systems of regulation: the relationship between regulation and organization processes. Regulation as managing processes means forming social interaction between these processes.

But the formation of social interaction between any objects or regulation of these relations is the very process of the organization. That is the same process that acts on ordered regulatory processes, regarding the relationship between organizational processes. Therefore, we can say that regulation is a process of organization of the processes.

But this way the relationships between regulation and organization are not limited. One of possible (and actually made) variants of regulation it is an ordered localization of the processes relative to each other in space and their cyclization in time. In this case, the regulation turns the process of forming relationships not only between processes but also between those things, changes of which these processes are.

Thus, when ordered objects are in a state of motion, it is the regulation process of the relevant items. The process of active objects is a process of regulating their activity and regulation is an essential aspect of the process of the organization.

Arranging objects, their properties and relationships and without ordering them the relevant processes is impossible. However, the organization is not limited to the regulation. They coincide only when objects are already in an active state. In general, the process of it is not only the regulation of processes that are leaking, but also starting some new processes that had not happened before. In short, the process of organization is a unity of such processes as activation and regulation.

In the study of regulatory forms it deserves a special attention when it comes to organization processes of formation of relatively stable structures (relations between relations) of these processes and their

periodic repetition in space and time. Speaking about a certain level of analysis such a process as activation of elements at this level, the regulation of their activity, the same process at the level of large-scale analysis (referring to this as a macro to the micro-level) already deals with the formation of the object (element of the macro-level).

At the certain middle level where at a time more micro elements are visible and the lines of their entirety are already emerging as a part of the macro-level, the same process of acting (as the formation of the elements of micro level), particularly with respect to the organized groups of the related elements or their «organizations «(for forms of social movement – organizations in the sociological sense).

Thus, any process, when you look at it from «outside», the researcher sees as a process of formation, the formation of the material object, that is any production process of the creation, when you look at it from «inside», is revealed as a process of activation and regulation of the elements of the movement of the object.

We should mention that the first stage of the carrier and society pulses was self-regulative performer, the individual, the most developed representative of the nature that is not linked to other social interaction and had no organizational relations. It was a Brownian movement in the social space of the planet.

Inside its biological structure, where the distance from the transmitters of information (chromosomal DNA) to its receivers (ribosomes) is comparable in magnitude to the size of its carrier (thread messenger RNA) substrate encoding information proved to be very effective. However, a significant increase in systems equipped with only the substrate signaling information means, so to speak, only a «paper» science, it was no longer possible.

This information barrier of the development of the functional systems, to the family of which we refer without exception social systems, was overcome by the emergence of a qualitatively new, second type of signaling interactions. The process which is a signal of a structure and process of the specific nature (e.g., fluctuations of the electric potential of the nerve fibers of the electromagnetic field or air, that propagate)[152].

[152] *Мельников А. В.* Организм и надорганизменные образования как биокибернетические системы / А. В. Мельников // Вестник Астраханского государственного технического университета. Серия : Рыбное хозяйство. – 2009. – № 1. – С. 7–9.

In our opinion, the emergence and development of this type of information processes is connected with the specificity of the next, the second great period in the history of functional mechanisms of self – more precisely, one ascendant line of this story, which eventually formed not only necessary but also sufficient biological preconditions of anthropo –socio genesis. Therefore, humanity has entered the planetary civilization development and self-regulative systems that facilitated the emergence of further phenomenon of social management.

Management in self-regulative system means a higher form of a directed regulation, in which, for keeping substrate structure of the system, adaptive changes in the structure of processes of reproduction and performance are carried out. If regulation acts as a regulation aimed at the first order as primary aims ordering any processes (e.g. reproduction), the management – it is their secondary, indirectly addressed to organize (regulation of the second order). And it is aimed directly by regulation of regulative processes, that is, relatively speaking – «regulation of regulation»; this conditional expression is related primarily to the fact that the regulation is only through substantial (proprietary energy) action, and management directly through the actions of information and only indirectly, through the action of the substantial governing.

Therefore, irreversible transition from regulation to control, including social, is done (completed) in the presence of at least two circumstances. First, when in the information structure of the regulatory subsystems there are several – at least two – different performance variants of one of the private processes of the system reproduction of the total process. And, secondly, as between, the one which is regulated and the one which controls, subsystems. There is a special form of feedback, allowing the first, to «estimate» (probe) the state of the second, and depending on the outcome of the «assessment» (retroactive controlled items caused by probing the action of governing), block all variants which perform a specific process but one that is regulated by this condition of the subsystem that efficiently uses available resources in it.

It is clear that such a feedback can be final (ultimate), and must be middle, exercised, regulatory interaction between subsystem with some middle product of the controlled process, and thus, such that outpaces (which is «ahead») form of its final product. Management is effective

only at the stage of maturation and mastering the subject of management of positive and negative feedback. But this is a separate issue, for mastery of which we recommend to turn to the fundamental papers on the subject, which are listed in the literature of cybernetics[153] -, theory of management or philosophy.[154]

Therefore, in order to be able to govern any crucial subsystem, the self-regulatory system should be capable to carry out at least one type of

[153] *Винер Н.* Кибернетика или управление и связь в животном и машине / Н. Винер. – 2-е изд. – М. : Сов. радио, 1968. – 326 с. ; *Винер Н.* Кибернетика или управление и связь в животном и машине / Н. Винер. – М. : Наука, 1983. – 340 с.и ; Кібернетика // Вікіпедія – вільна енциклопедія [Електронний ресурс]. – Режим доступу : http://uk.wikipedia.org/wiki/Кібернетика. – Заголовок з екрана. ; *Клаус Г.* Кибернетика и общество / Г. Клаус ; [пер. с нем.]. – М. : Прогресс, 1968. – 432 с. ; *Клаус Г.* Кибернетика и философия / Г. Клаус ; пер. с нем. И. С. Добронравова, А. П. Куприяна, Л. А. Лейтес ; ред. В. Г. Виноградов ; послесл. Л. Б. Баженова, Б. В. Бирюкова, А. Г. Спиркина. – М. : ИЛ, 1963. – 530 с. ; *Макаров И. М.* Кибернетика: прошлое для будущего: этюды по истории отечественной кибернетики. Теория управления. Автоматика. Биокибернетика : сб. статей / И. М. Макаров. – М. : Наука, 1989. – 189 с. ; *Налимов В. В.* Этюды по истории кибернетики предтечи кибернетики в Древней Индии [Електронний ресурс] / В. В. Налимов, З. Б. Баринова // Философия науки. – 2000. – № 1 (7). – Режим доступу : http://www.philosophy.nsc.ru/journals/philscience/7_00/Nalimov.htm. ; *Новик И. Б.* Кибернетика. Философские и социологические проблемы. / И. Б. Новик. – М. : Госполитиздат, 1963. – 207 с. ; *Федоров В. И.* Физиология и кибернетика: история взаимопроникновения идей, современное состояние и перспективы : к 60-летию написания Н. Винером книги «Кибернетика» // Успехи физиологических наук. – 2007. – Т. 38. – № 3. – С. 72–86.

[154] *Абдеев Р. Ф.* Механизм управления, его генезис и системообразующая роль / Р. Ф. Абдеев // Философские науки. – 1990. – № 4. – С. 105–113. ; *Абдеев Р. Ф.* Философия информационной цивилизации / Р. Ф. Абдеев. – М. : ВЛАДОС, 1994. – 336 с. ; Ауто-поезис соціальних систем : монографія / за наук. ред. В. П. Беха ; Мін-во освіти і науки, Нац. пед. ун-т імені М. П. Драгоманова. – К. : Вид-во НПУ імені М. П. Драгоманова, 2010. – 748 с. ; *Бех В. П.* Соціальне управління у контексті саморегуляції соціального організму країни: монографія /В. П. Бех, Ю. В. Бех, С. М. Попов; за наук. ред. В. П. Беха. – Запоріжжя : Просвіта, 2012. – 572 с. ; *Воронкова В. Г.* Синергетична методологія аналізу соціального управління [Електронний ресурс] / В. Г. Воронкова // Гуманітарний вісник Запорізької державної інженерної академії. – 2009. – Вип. 36. – С. 26–46. – Режим доступу : // http://archive.nbuv.gov.ua/portal/soc_gum/znpgvzdia/ 2009_36/pdf_36/VISNIK_36_3.pdf. ; Обратная связь (техника) // Википедия – свободная энциклопедия [Електронний ресурс]. – Режим доступу : http://ru.wikipedia.org/wiki/Обратная_связь_(техника). – Заголовок з екрана. ; *Попов С. М.* Зворотний зв'язок у парадигмі саморегуляції соціальних систем : теоретико-методологічний аналіз / С. М. Попов – Запоріжжя : Просвіта, 2011. – 412 с. ; *Попов С. М.* Зворотний зв'язок у системі соціального менеджменту : монографія / С. М. Попов. – Запоріжжя : Просвіта, 2010. – 444 с. ; *Попов С. М.* Соціально-філософський аналіз зворотного зв'язку: теоретико-методологічний контекст : автореф. дис. на здобуття наук. ступеня д-ра філос. наук : 09.00.03 / Попов Сергій Миколайович. – К., 2012. – 40 с.

advanced probing actions on the crucial subsystem. It should have «authority» that responds to a reverse preemptive action, depending on its parameters – at least by two different options of information regulatory action (on the principle of «if, then»). The mechanism of the directed regulation, that has these properties, is the primary control mechanism. Any more complex control mechanism includes prime further indivisible units of the unit cells of the subsystem that controls them. They are the principles which proto-state arose on.

Thereat, the steadiness of social regulation appears on the stage of accumulating empirical knowledge or rather in times of rural civilization. This is determined by the fact that the accumulation of empirical knowledge caused the accumulation of different experience of solving specific organizational governmental collisions. The basic system of governance, thus, created its own empirical base of the models for sequential comparison their effectiveness and choosing the best option for organizational behavior in the new environment. Empirical knowledge also withheld the patterns of relations and the norms of human behavior in different situations.

An ordinary person, as a personality, is influenced by the system of social relations which it is included in. Human's behavior in society is defined by the complex of social norms. Social norms are determined by the social existence and historical development of the society (proto-state, slaveholding state), appointing goals, boundaries, conditions, and human behavioral forms in important for life-sustaining activities of the society or areas of social groups, and also in concrete situations when a deliberate decision to act one way or another is taken.

The social norm is defined as «a rule, the demand of society for the individual, which defined more or less precisely the scope, nature, and boundaries of acceptable behavior» (Y. Penkov). These rules and requirements can be assigned in written sources (laws, charters, bills, etc.) are reflected in the political and belles-lettres. However, social norms are not limited by the assigning in the written sources. Most of the rules are expressed externally and carried off to the human community by means of points of view and beliefs, patterns of behavior that are repeated from generation to generation (morality, customs, traditions) and are reproduced quite regularly and in vast numbers.

Social norms are the output of cognition and processing in the minds of people information about the past and present time, about the most rational forms of behavior and activity which were justified as a matter of practice and lead to useful results in the shortest way. «Acting as a powerful tool of social behavioral regulation, social norms are the «bridge» that links together all the manifestations of the human personality and behavior with the most important institutions of the modern society, its structure, its requirements» (M. Bobneva).

Social regulation as a phenomenon of social reality in different times was studied by S. Alekseev, V. Babkin, V.Bech, B. Vengerov, A. Goltsova, A. Zaychuk, A. Danilenko, N. Krokhmal, N. Onishchenko, L. Spiridonov, Y. Tikhomirov, Y. Shemshuchenko, etc.

For example, V. Goltsova admits that social regulation, changing and developing, is manifested in a limited field of space within particular legal systems, which are combined into specified legal families.[155] Therefore, in her view, «social regulation means carrying out through a system of special measures the influence of society on the behavior of subjects with the purpose of streamlining relations and social compromise».[156]

The definition of social regulation, or, in other words, social regulation, which is provided by other authors coincide in essential positions. For example, N. Matuzov, speaking about the concept of social regulation, admits that the civilization has developed a variety of rules and regulations that people are guided in their daily activities and life. Among them the author distinguishes moral, legal, political, aesthetic, ethical, corporate, religious customs, traditions, habits, business deals, rites, rituals, requirements of etiquette, civility, affiliation, etc.[157] The norms that govern social relationships, according to N. Matuzov, are certain standards, patterns, models, standards of behavior of participants of social communication. Any human interaction is impossible without

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[155] *Гольцова О. Є.* Соціальна регуляція: просторово-часовий вимір [Електронний ресурс] / О. Є. Гольцова // Часопис Київського університету права. – 2013. – № 1. – С. 37–40. – Режим доступу : http://kul.kiev.ua/images/chasop/2013_1/yyyyy/37.pdf.

[156] Теорія держави і права. Академічний курс: підруч. – К.: Юрінком Інтер, 2006. – С. 265.

[157] *Матузов Н. И.* Теория государства и права : курс лекций / Н. И. Матузов, А. В. Малько. – М. : Юрист, 1997. – С. 285.

them, therefore, the operation of such complex entities as the state and society.

Archetypes, mentality, language, worldview, ideology, morality, law, science, culture, education, labour tools and other have the particular importance for control and regulation of the planetary human life.

The emergence of instruments of labour led to the release of hominid, caused by the subjection to natural selection, is the main mechanism of the biological evolution. This transition was fixed by the sequence of factors. For example, by the bifurcating of the single domain-indirect process of interactions, that are qualitatively contrary such as creative, which are mediated by instruments of labour, and by destructive, which are mediated by weapons. The split, which as shown by the history of the further establishment and further development of the society, had far-reaching consequences. But on the eve of this split destructive processes were driven out of the inner life of the community and transferred into the field of the interactions of these functional systems - both in the form of hunting and fighting off predators and in the form of armed clashes with other («outsiders») communities.

Although the need of having an effective defense and hunting could not fail to affect the organization of the primeval herd and the form of its self-regulation, the internal logic, the internal laws of their development have already been determined by the development of subject-creative activity or stated another way by the processes of labour.

This is driven by the creating in these processes of generating qualitatively new non-biological (objective) the third level of sub-elements of the functional systems that are means of activity. They constitute the objective material basis for the emergence of new types of activity, and, thus, the differentiation of its functions within communities and that leads to complications of the process of the structure of the functional system. The latter determines the development and forms of its self-regulation, stipulates the necessity of corresponding development of regulating processes. Therefore, with the advent of instruments of labour the qualitatively new, the second and main stage of the transition from biological functional systems of the third level to the actual social systems that means communities of living beings, whose relationships develop without their biological evolution.

At the same time, the second stage of the transition from biological motion form to social one is distinguished by the fact that in it the crucial significance gets one more non-biological though creative process of the labour: vast chances for survival were given to the communities that were more capable of effective labor activity. Ability to work, that was brand non-biological quality, became the selective characteristic by means of which biological evolution had to conduct the selection of the functional systems of the third level. Those communities that obtained the means of subsistence most effectively, with the least expenditure of their forces, under the other conditions, reproduced more successfully than others did.

The ability of the community to work and the effectiveness of its total reproductive activity are determined not only by individual skills in making tools and their usage. As it is known, one of the main sources of increasing the efficiency of work in common is the development of differentiation and cooperation. The latter may develop in two ways: through trial and error method spontaneously, when its inefficient forms (or their carriers) die out, and through targeted regulation, which preempts the coordination of the employment actions of individuals, that requires special tools and their interactions in the field of information.

However, for the formation of the particularly social forms of regulation the maximum significance had the stage of development of communication, when the hominids neo-humans got the ability of intelligible speech. After all, it means the obtaining the ability to create not only isolated signs but also their combinations (syntagmas), to form the systems of linguistic signs on this basis, in other words such means of information interaction, which are constructed from a limited number of discrete elements (which are combined by defined conjunctions in any quantity) and can, thus, become complicated and potentially unlimited.

«It should be mentioned that the assignment of language signs to the category of tools is not random. First, «the basic analogy between a sign and a tool, as designated by L. S. Vygotsky, there is a mediated function that owned by the one and the other».[158] Moreover, both are the means of

[158] *Выготский Л. С.* Развитие высших психических функций / Л. С. Выготский. – М. : АПН РСФСР, 1960. – С. 1–10, 123, 364–484.

action for a human, it is the «mechanism», the conductor of human's actions in certain systems of the environment. «If the mechanism of interaction between the person and the object of labor in the process of work is the tool of labor», as wrote B.G. Ananiev, «in the process of communication by means of such a mechanism of interaction between people is a sign, rather, a system of signs».[159]

Moreover, the linguistic sign is not only the means of activity. In common with a tool, it is its product. In this regard either signs or tools which are created not by nature but by people are immaculately social phenomenon. The experiences of generations are recorded by means of them, and in order to use it in their work, each person learns to control not only tools but also appropriate semiotic systems.

After a long time of the formation of value-semantic matrix of the noo-sphere, that had been accumulated and put into a constant action, became the mediator of social interaction, the emphasis shifted in the direction of normative systems, namely: law and morality.

Thus the law has undoubtedly a particular advantage today. S. Alekseev regarding social regulation notes that there are two natural, but the opposite trends in society, namely, the striving to order and the striving to disorder[160]. In the narrow sense the concept of social regulation appears in the concept of order as a way of its accomplishment. The order in society is an essential condition for normal life-sustaining activity. It (the order) reflects the achieved level of social organization, stability, co-ordination of public relations. The state of public and personal safety depends on the level of societal order. However, societal order does not arise itself; it is a logical consequence of the regulation of social relations.

To regulate (in social life) means to direct the conduct people's behavior and their social communities, the activities of public authorities and organizations to introduce them to certain limits, to arrange them

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[159] *Ананьев Б. Г.* Человек как предмет познания / Б. Г. Ананьев. – Л. : Изд-во Ленингр. ун-та, 1968. – С. 319.

[160] *Алексеев С. С.* Теория государства и права : учебн. для юридических вузов и факультетов / С.С. Алексеев, С. И. Архипов, Г. В. Игнатенко и др. / отв. ред.: В. М. Корельский, В. Д. Перевалов. – 3-е изд. – М. : Норма, 2004. – 484 с.

purposefully.[161] Social regulation is a system of means aimed at the regulation of people's behavior, their social communities for the purpose of concording and stabilizing social relations.

In historical perspective, the legal rule, that is societal in the point of fact, existed at the stage of burgeoning of societies, and has always been changing with the evolution of societies, which it results from and it is also managed by. Analyzing general provisions, J. L. Bergel notes that time, as a part of eternity, is one of the four dimensions, as a representative unit of the universe adduces a fundamental value for a lawyer. He identifies the following components of the issue: the evolution of law through time and the application of law through time.

On the one hand, law is constantly transformed; being adjusted to the rhythm of history, due to this law conveys its timing features and bears the stigmata of the era when it was formed. Therefore, permanent mutability of law, the relativity of time is one of its main features. On the other hand, in connection with the evolution of the law, that involves the modification or disappearance of certain norms and the intervention of the new rules, the problem of the sphere of application of law in particular time.[162]

Legal phenomenon develops in space, on the certain terrene. «It is worth remembering that the world is divided into sovereign and independent states, so the legal relationship can develop within the same state or they can be bonded between different countries. Since each state has at its disposal a legal order that is inherent in it, and applied on its territory, and this legal order is different from the juristic establishment of other countries, due to the localization of the juristic situations they become subjugated to the law that applies in the place where they are evolved».[163]

The relative nature of social and legal phenomena is shown by J.L. Bergel as the change of the «universal spirit of legal science», in the times of Ancient Rome and its Renaissance in the ninth century, when Roman law set a stamp upon the life of the whole Western Europe and

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[161] *Алексеев С. С.* Теория государства и права: учебн. для юридических вузов и факультетов / С.С. Алексеев, С. И. Архипов, Г. В. Игнатенко и др. / отв. ред.: В. М. Корельский, В. Д. Перевалов. – 3-е изд. – М. : Норма, 2004. – 484 с.

[162] *Бержель Ж.-Л.* Общая теория права / Ж.-Л. Бержель; под. общ. ред. В. И. Даниленко; пер. с фр. – М. : Издательский дом «NOTA BENE», 2000. – С. 198.

[163] *Бержель Ж.-Л.* Общая теория права / Ж.-Л. Бержель; под. общ. ред. В. И. Даниленко; пер. с фр. – М. : Издательский дом «NOTA BENE», 2000 – С. 234.

leveled the differences in the customs of France, Belgium, Holland, Italy, Germany, Spain. With the establishment of Christian civilization throughout Western Europe canonical law began to regulate a number of important legal domains, in particular, the whole system of law of domestic relations.

The expansion of the Roman and canonical law in that period was facilitated by the fact that all countries of Western Europe had a common language, Latin, therefore the legal system in this historical period, in a sense, was intended to become the carrier of the idea of universalism. However, in the course of time, a tendency towards the consolidation of state-etatical and national character of legal systems, that strengthened as a result of a broader movement towards the establishment of national law books, that occurred in Europe in the nineteenth century and spread to other continents, began to reveal.[164]

Considering the spatial component of the problem of social regulations, in our opinion, it is necessary first of all to keep in mind the formation, development and, perhaps, future prospects of those legal systems that through objective historical circumstances arose in a particular area. With this in mind, N. Viralli notes that each legal system should regulate the problems associated with the space as an element of legal relations.[165]

Within studying of the development of social regulation in terms of time, which has a certain frequency distributions in space, looking at the problems of the relationship of law and society, A. Leist notes that the law organizes socially heterogeneous society, and the history of law and society is divided into two large periods: social class (or caste) society, that was found on the legal inequality of the members of the society, and civil society that routes on legal equality of members of the society.[166]

Analyzing the role of legal regulation in the general system of social regulation, S. Alekseev states: »...the requirement of reasonable measure of law is determined by the actual level of civilization, eventually

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[164] *Бержель Ж.-Л.* Общая теория права / Ж.-Л. Бержель; под. общ. ред. В. И. Даниленко; пер. с фр. – М. : Издательский дом «NOTA BENE», 2000 – С. 238.

[165] *Virally M.* La pensйe juridique / M. Virally. – Paris : Ed. L.G.D.J., 1960. – P. 200.

[166] Лейст О. Э. Сущность права. Проблемы теории и философия права / О. Э. Лейст. – М. : Зерцало, 2008. – С. 126.

making its way, in either event manifests itself even in the most difficult, adverse economic, socio-political conditions».[167]

The evolution of forms of social control can be monitored in studies of the history of management and «bind» them to operation of agricultural and industrial civilizations. Each historical era has brought its correction in the relationship between entities of management, methods of stimulation, the extent of organization of the process itself, but academic approaches to this phenomenon appeared and began to develop only in the twentieth century. The fact that the twentieth century is called the «century of management» is anything but accidental, because of the progress achieved at that time in many ways was contributed by successes in social practice. Claude St. George in his book «History of Management Thought» described the development of management in the fifth millennium B.C.[168]

Today we are more interested in the ratio of social management and planetary self-regulation in the social world of the whole planet in case main organizational structure, that contains in its space the livelihoods of the planetary community, maturates. It is clear that we are talking about planetary social organism. This point we have described in a separate monographic work, where we outlined our vision of the place and the role of social control in the system of self-regulation of social organism of the country.[169] The algorithm of their interaction is in the structure of the planetary social organism with little specificity, rather than morphological, but functional differences between phenomena.

So the aspect in the information society through the prism of self-organization implies means of a holistic «organizational gestalt» which considers a social organization as a structure, and as a process leading to the creation of such a structure. Two aspects are fixed in the concept of «organization»: structural ordering (consistency, interaction more or less differentiated and independent parts of the entire – Planetary identity, Global civil society, World state, World government, due to its structure)

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[167] *Алексеев С. С.* Теория права / С. С. Алексеев. – М. : Изд-во БЕК, 1995. – С. 59.

[168] *Hodgetts, Richard M.* Management: theory process and practice / Richard M. Hodgetts. – Philadelphia, 1975. – 603 p.

[169] Саморегуляція соціального організму країни : монографія / за наук. ред. В. П. Беха ; В. П. Бех (голова), Н. В. Крохмаль, Г. О. Нестеренко ; Мін-во освіти і науки, Нац. пед. ун-т імені М. П. Драгоманова. – К. : Вид-во НПУ імені М. П. Драгоманова, 2010. – 652 с.

and evolutionary direction (a set of processes or actions – organization, management, regulation that lead to the formation of the morphological structure and the improvement of the relationships between parts of the entire). The particularity of understanding how self-organization gets together in society provides the key to the interpretation of the driving forces of social development either external driving forces (reaction of above board inherently social systems on a variety of stimulating determinants) or internal driving forces (spontaneous changes in the structure of the system, the possibility of transition to order).

Simultaneously we want to look more closely to the fact that social control undergoes through four stages inherent to any process: 1) the genesis or the detachment of the phenomenon of the social management out of the general regulation of the social world self-motion; 2) the formation of the structure of the system of social management as a relatively independent subsystem of self-regulation; 3) the functioning of the system of social management as an active and all-powerful entity that streamlines public relations; 4) further development, dismissal in a philosophical sense or self-dissipation of the phenomenon of social government in the system of self-regulation of the social world[170].

However on the basis of the above mentioned we cannot accept in full the above mentioned model of self-regulation system of a social organism of a country as it works only in the same dimension with coordinates «norm – value» but previously we have proved that homeostat must have one more, the other area – sense area. It means that homeostat of a country's organism is a cone of the base of which is the given model of self -regulation system of the social organism of a country.

Management changes self – regulation there and also when the advantage is given to an information signal.[171] Though the realization of the condition is possible with the turning structure action into informative according to criteria of not only attributive but functional conception of information. The main precondition of this change-over

[170] Бех В. П. Соціальне управління у контексті саморегуляції соціального організму країни: монографія /В. П. Бех, Ю. В. Бех, С. М. Попов; за наук. ред. В. П. Беха. – Запоріжжя : Просвіта, 2012. – 572 с.

[171] Коммунистическая партия и научное управление / В. Н. Мазур (руководитель), А. Н. Макаров, В. Г. Королько, В. Е. Хмелько и др. – К. : Изд-во политической литературы Украины, 1984. – С. 92.

was probably emergence of functionally undivided system (hyper-cycle), in which reverse substantial action – to the source of each structure action – sets practical relation of relativity between reflecting and reflected structures.

Moreover, in the absence of proper matching undivided system of self – regulation is not formed and is destroyed if affected seriously. That is «care» of natural selection. And only under condition of real accordance a cycle process of interplay does not stop after the first cycle but lasts till parts of its action «estimate» the structure accordance what is set in them as sufficient.

Thus, setting interaction between reflected and reflecting in a material system is becoming a relation substantial that has as Marx said «process character».[172]

Hence organizational relations have the same new role in self-move of social organism of a planet as does mind or activity within self- deployment of subjective image of the universe by a human. The management information goes up to the surface of our life, there are new processes of self-regulation and its products. But not only changes of functions call out the changes in structure of social system.

The same changes can be caused by dysfunction that means break down in the system which leads to its destruction.

The sense of organization of social systems (societies) as M. Setrov thinks, and which is supported by us, is revealed through five principles: the principle of functions matching, the principle of functions actualization, the principle of functions concentration, the principle of functions labialization and the principle of neutralization of disfunctions.[173] The level of organization of society depends on how functions of system elements are fully actualized.

The mechanism of self- regulation of social development of a country is provided by interplay of four specific mechanisms, namely the mechanism of law acceptation, the mechanism of law action, the

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[172] *Маркс К.* К критике политической экономии / К. Маркс // Маркс К., Энгельс Ф. Сочинения. – 2-е изд. – М. : Изд-во политической литературы, 1959. – Т. 13. – С. 29.

[173] *Сетров Н. М.* Основы функциональной теории организации. Философский очерк / Н. М. Сетров. – Л. : Наука, Ленингр. отд-ние, 1972. – 164 с.

mechanism of law fulfillment and social control or feedback connection.[174] Herewith scientists have tried to explore adaptation of regulation system of Ukraine to the United Europe system of self-regulation.[175]

The mechanism of law acceptation is the channel through which from the self- regulation process the most urgent needs of society are taken and are being transformed into normative form – the form of laws and create their own circle of functioning – normative value management. This is ontological characteristic of social management as relatively independent type of organizational interplay.

The mechanism of the law is provided as minimum by two factors, namely: a) the interplay of fundamental norms and logic of its structure; b) its compatibility with early-accepted laws. The analysis of the mechanism of law acting includes the analysis of law acting in three «dimensions»: law acting in time, in space and in the range of persons.[176]

The mechanism of law implementation is factually a mechanism of social management in its highest form – the state one. Singling the mechanism of the law implementation in the self-regulation holistic system of social organism of the country is a necessary step on the way of the complex picture of a managerial component of the system and, consequently, is the background of development of theoretic underground of optimization of its functioning.

The mechanism of social control, or feedback, is the main butt node of the social management system and the system of self- regulation of the social unit. It is based on the power of civil society that interacts with the state power. This form of the issue is logical as «the final aim of the civil society is to live happily which is encouraged by state and personal relations (of members of civil society). And its final aim means life, and

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[174] Саморегуляція соціального організму країни : монографія / за наук. ред. В. П. Беха ; В. П. Бех (голова), Н. В. Крохмаль, Г. О. Нестеренко ; Мін-во освіти і науки, Нац. пед. ун-т імені М. П. Драгоманова. – К. : Вид-во НПУ імені М. П. Драгоманова, 2010. – С. 254–379.

[175] Саморегуляція соціального організму країни : монографія / за наук. ред. В. П. Беха ; В. П. Бех (голова), Н. В. Крохмаль, Г. О. Нестеренко ; Мін-во освіти і науки, Нац. пед. ун-т імені М. П. Драгоманова. – К. : Вид-во НПУ імені М. П. Драгоманова, 2010. – 652 с.

[176] *Скакун О. Ф.* Теорія держави і права : підручник / О. Ф. Скакун ; пер. з рос. – Х. : Консум, 2001. – С. 329.

each life, which we consider is a particular nature notion and it is overwhelmed and supported thanks to union»[177]. From us we add that in our case it is about efforts of the World civil society and World state.

Herewith we draw your attention that social management has four classical stages which are characterized by any process: 1) germination or isolation of the phenomenon of social management from the general regulation of self – movement of social world; 2) becoming of structure of social management system as a relatively independent subsystem of self- regulation; 3) functioning of social management system as an active and mighty subject of social relation governing; 4) further development, disappearance in philosophic sense or in self-absorption the social management phenomenon in the world self- regulation system.

However on the basis of the above mentioned we cannot accept in its full size the model of self – regulation system of a social organism of a country as it works only in the same dimension with coordinates «norm – value» but previously we have proved that homeostat must have one more, the other area – sense area. It means that homeostat of a country's organism is a cone of the base of which is the given model of self-regulation system of social organism of a country.

Above we have been mentioning that primary nature gives birth to planetary social world known for us the second nature and the last one in its turn gives birth to the third nature. This we have shown above as self-deployment of planetary of social world in vertical area.

Exactly under these conditions we have an ability to draw into it systems of local self-management of regions, local communities and other social unions. Besides it is possible to play channels of informational communication through which sense noosphere's field implicates into self-regulation of social unit.

In this case the norm value field of the state is crossed with the value conscious field of the society and together they form the value conscious field of the country. Normative base as a product of state making and social morality remains specific product and value sense substrate gains some qualities of all mankind meaning.

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[177] Філософія політики : хрестоматія : у 4 т. / ред. кол. : Л.В. Губерський (керівник) та ін.; авт.-упоряд. В.П. Андрущенко (керівник) та ін. – К. : Знання України, 2003. – Т. 1. – С. 137.

At present we can show a model of social organism in its new quality, in distinguishing leading and lead subsystems which are capable of self-regulation. Moreover, in the process of interplay between a state and civic society self-regulation function appears that requires a specific morphologic organ for its stable functioning that is called *homeostat* in scientific literature. (See fig. 4).

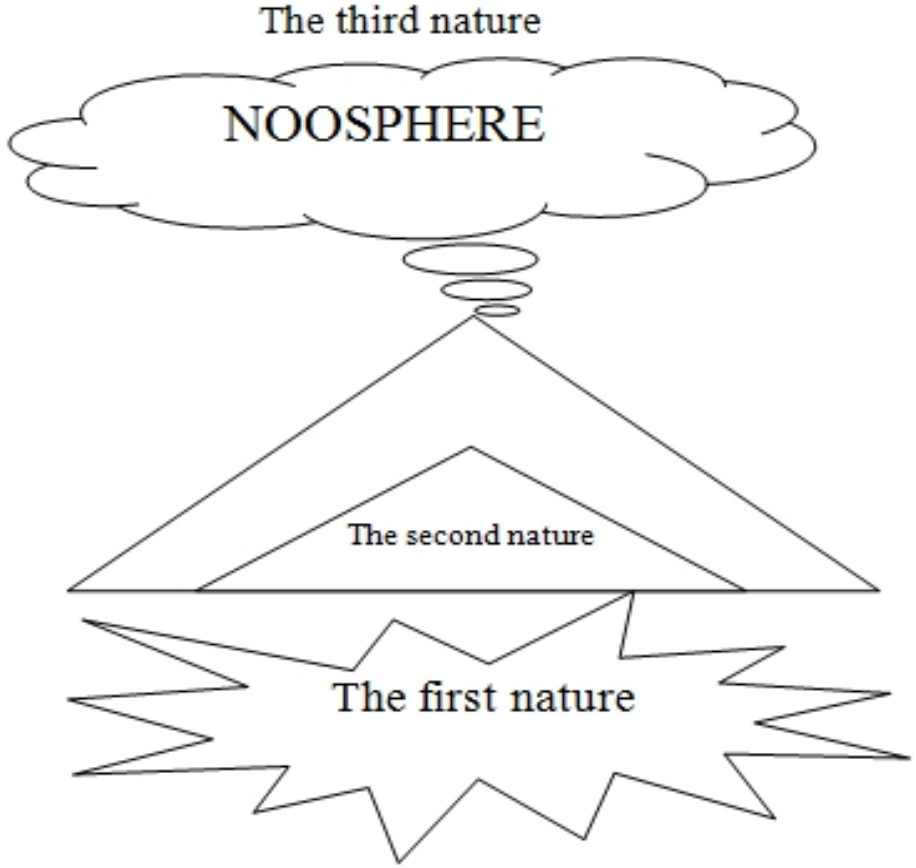

Fig.3 The model of self-regulation system of a country's social organism in vertical dimension.

The model of *homeostat* of planetary society and its qualities was developed by Y. Gorskyi and described in monographs and numerous published works of sessions of school-seminar from homeostatics, at conferences, international symposiums and congresses.[178]

[178] *Горский Ю. М.* Гомеостатика: модели, свойства, патологии / Ю. М. Горский // Гомеостатика живых, технических, социальных и экологических систем. – Новосибирск : Наука, Сиб. отд., 1990. – С. 63. ; *Горский Ю. М.* Системно-информационный анализ процессов управления / Ю. М. Горский. – Новосибирск : Наука, Сиб. отд., 1988. – 322 с. ; *Степанов А. М.* Основы медицинской гомеостатики : лекции по теории и практике биоинформационных коррекций / А. М. Степанов. – Воронеж : НПО «МОДЭК», 1994. – 272 с.

People's society possesses natural *homeostat* namely the organ that regulates its life activity. Y. Gorskyi researches proved that the higher on evolution ladder a species is the more important role of the individual experience in formation of reactions onto the change of life situation. The phenomenon is called the alarm heredity.[179]

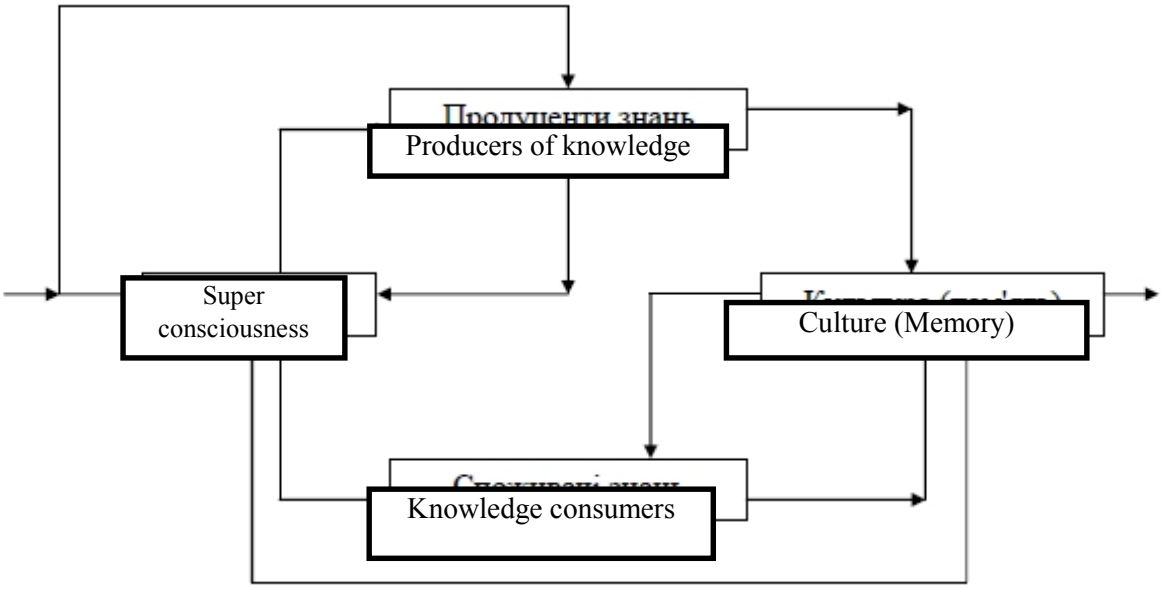

Fig. 4 The model of informational homeostat of human's population (acc. Y.M.Gorskyi).

Alarm heredity is gaining an important meaning in human's society. On its base are formed: 1) the second alarm system (language); 2) behavior activity that is directed to environment change and activity which is mediated thanks to changed elements of environment (tools of production). In the final total thanks to these modified abilities people's population has created specific heredity structure of non-genetics character – culture.

The phenomenon of human population is put into quality new ways comparing to populations of higher animals, collective proceeding of information and high speed of information proceeding by an individual that lives in cultural environment. In principle a human's organism as *homeostat* biostructurally does not differ from other higher animals. Still the combination of the two above mentioned factors has created a huge advantage in survival because of directed changes of living environment

[179] *Дружинин В. В.* Системотехника / В. В. Дружинин, Д. С. Конторов. – М. : Радио и связь, 1985. – 200 с.

according to norms of organism reactions. For the directed change of environment and creating tools of productions, it is necessary to create such a flow of information which would correspond to an object's qualities which were earlier not important for survival.

The change of contents of information flow from the outer environment is possible thanks to changes of a subject's qualities which was expressed in change of geometry of a body when interplayed with production tools (a stone, a stick, an axe, a knife, a device, a complex of devices…). Every animal learns outer world according to the law of its body structure, namely has corresponding qualities, information complementary for the interplay with narrow part of outer environment.

A human while changing tools of the production changes ways of interplay in the wide diapason inside the area of living and outside it and this widens its possibilities to accept information, namely it was a new non biological way of changing information filters at the entry in its *homeostat*. This quality of individuals is evolving as accumulation non biological heredity in this social cultural environment in which there was rather deep division of individuals according to specifics of interplay with outer environment.

The unity of all received and being received knowledge in human population determines consciousness of spices as a symmetrical *homeostat*. In this aspect all the information flow about the state of outer environment that circulates in species *homeostat* concerning a man is called super-consciousness. Concerning an individual's consciousness super-consciousness has imaginary mystical features and is expressed in human psychics and in the shape of intuition.

For understanding the mechanism functioning and solving of the questions of use populations data about their structure has a very important meaning.

They distinguish sexual, age, territorial and other structures[180]. In theoretical and practical plans the most important data is about age structure under which they understand correlation of individuals (often united into groups) of different age.

[180] *Воронков Н. А.* Основы общей экологии : учебн. для студ. высш. учеб. заведений ; пособ. для учителей. – М. : Агар, 1999. – С. 48.

Usually, the greatest vitality characterizes the populations in which individual of different age are represented equally. These populations are called normal. If there are older individuals in the population it clearly indicates some negative tendencies in its being that are capable to break reproductive functions. These populations are considered to be regressive or those which are dying. Urgent measures are necessary to find out the reasons of the state and their removal. Populations which are represented mainly by young individuals are considered as those which are being implemented or invasive.

Their vitality does not raise any fears but there is a great probability of excessive number of the individuals as in the populations trophic and other connections are not formed. Especially dangerous if those populations are represented by spices which we absent there. In that case the populations usually find and take free ecological niche and realize their potential of reproduction intensively enlarging the number.

Hence, the reflecting of management systems morphology by vital systems in available literature is a problematic deal as there is not the only one correct type of organizational structure and the only one correct way to manage personnel besides it is better not to manage people at all. «Today at least it is clear that there is no the phenomenon as the only one correct organizational structure. There are different types of structure each of which has its weak and strong sides. It is obvious that organization structure is not an aim. This is an instrument with the help of which it is possible to improve the productivity of worker's labor. In that capacity any of the organizational structures is good to solve certain tasks under certain conditions and at certain time».[181]

Namely the problem is lying in the fact that in this realm it is important to foresee not only managing of people but other living systems to which it is better to include biota of all living and it is important to form ideas on the base of which to order their behavior and development in ecosphere on the Future.

Functioning of the system of self-managing of social organism that is directed by necessity to overcome contradiction is capable to develop

[181] *Друкер П. Ф.* Задачи менеджмента в XXI веке : учебн. пособ. / П. Ф. Друкер ; [пер. с англ.]. – М. : Издательский дом «Вильямс», 2000. – С. 25.

them. But very different modes of functioning are possible: mode of self-preservation, dead end and the mode of self-development. In any case if the effect of keeping of new features that caused for achievement of the necessary self-change will be noticeably accented this will mean that social organism is being in the mode of homeorhesis.

Now we can imagine a model of social organism in a new feature namely according to distinguishing in its composition led and leading subsystems (See pic.5).

The model of *homeostat* of planetary society and its qualities developed by Y. Gorskyi and described in monographs and numerous published works of sessions of school-seminar from homeostatics, at conferences, international symposiums and congresses. In multicellular living systems homeostate unlikely from material unit of life – a cell is an informational unit of life namely only if it exists in the life circle of neo life.

For the system of self-regulation a few sources of determination are characterizing: one is from only outer influences, the second – from its own inner dynamics, the third – from its past (memory). That is why behavior of social individual is too complicated for forecasting as it figuratively saying «sometimes does not know it itself» how it is going to behave itself. This interesting circumstance is singled out in literature from self-organized systems.[182]

The subject of regulation is World's state and World's government that are delegated by World's civil society with a right of regulation of organizational being of planetary society. Namely a subject of power relations (the subjects of power) in the planetary level these are various political-economic and trade-economic, military-political unions and people who are their members and according their society condition own power resources, have generally accepted right to conduct managing of other social groups and people whose members they are; an object of power relations (an object of power) – various social groups and people that are united in structures of World's civic society and thus according to society norms are obliged to obey the demands of power subject.

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[182] Черников М. *В.* Самоорганизующиеся системы: методологические подходы и проблема управления / М. В. Черников // Общество и человек: пути самоопределения. – СПб., 1994. – Вып. 1. – С. 37–55.

Thus general needs of World's society as a social system cause emergence and formation of important characteristics of power – obeying force. Power is first of all social relations in form of prevalence of one side (subject) and dependence, obedience of other side (object).

The notion of power which has three essential attributive features (subject's will, aim of power and obeying force) that is being researched by us can be defined in the following way: power is social relations that are expressed in an ability of one side that is overcoming (subject) to make obedient other side – object for providing reaching some goals. Modern stage of social development especially considering explosive dynamics of ways of power influence on World's civic society makes at the first place principally other attributive feature which has to be the power characteristic, namely social responsibility.

It means that at the stage of society knowledge the sphere of organizational being management of planetary society will be worked out by intellectuals as for performing a rather difficult intellectual function such as World's state management a specialized holder, namely highly educated people are needed.

According to one of the interpreting models of social structure higher levels of informational society will belong to the computer elite, which D. Bell called meritocracy (from the Greek. «Power of dignified»). For him meritocracy is a power of the most qualified professionals, who under the conditions of information revolution take on the function of ideological and intellectual leaders of the society. We have already drawn attention to a person «Interman».

Meritocracy representatives define strategic aim of social system movement and direct financial, informative and other resources for its achievement. The definition of «meritocracy» has found its further development in I. Vallerstein's works but some modern authors think it is more suitable to use this term for the marking of upper social class in reformatted social structure of informative society but its ideology.

In neo theocratic model of Bard-Zoderquist the higher link of social structure is represented by netocrats (namely elite who controls the Internet), the middle link is represented by owners of the companies that draw up computers and computer programmes. Lower link is represented by employees, programmers and engineers.

The world's civic society is an object of regulation on the part of the World's state and World's government. It is a logical conclusion as World's civic society creates World's state and transfers regulative function to it.

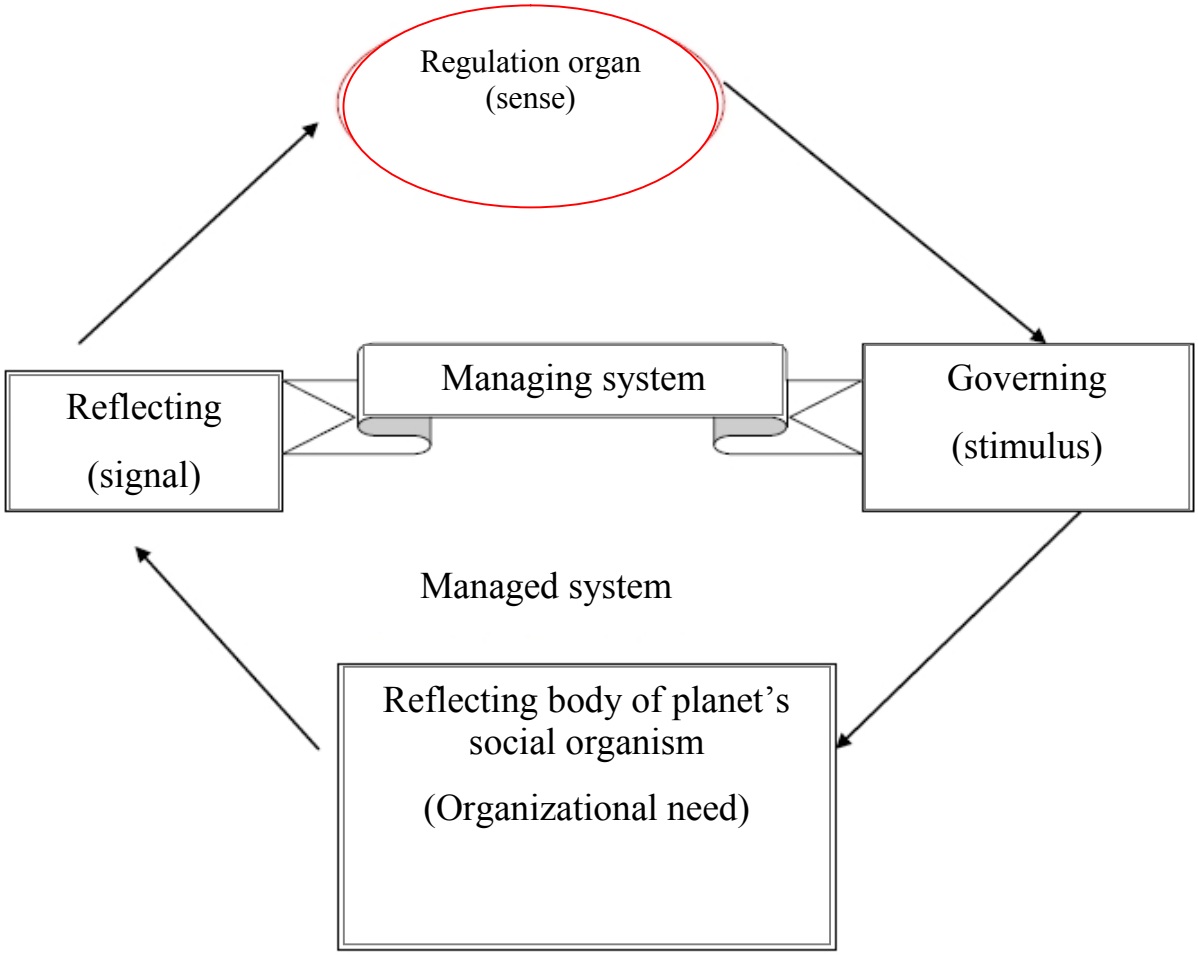

Fig.6 The model of system of social organism self-regulation (developed by professor V. Bekh)

One of the most important principles of realization of civic initiatives lies in creating the conditions for maximum clear control mechanisms of state power implementation. On the planetary scale the activity of civil unions is coordinated by the Center of global management studying[183].

The instruments of sub-evidence and control were prerogative of monarchies, bourgeois, proletariat, authority and even more totalitarian

[183] Centre for Civil Society and Centre for the Study of Global Governance LSE. – Oxford : Oxford University Press, 2001. – 348 p.

states. After the beginning of the information revolution, new possibilities for state control appeared. That control concerned the questions of activity and communication of the individuals. One the one hand, at the same time citizens got a chance to be heard and besides it they were able to get vital information concerned the state official's actions. Later some additional instruments of public managing of social-politic processes appeared. They predicted the use of international connections and super state institutions, which could be rather effective and they could reflect the interests of independent persons. These separate local initiatives gradually integrated into strategies of global civil society.

The subject of regulation is planetary processes that fully provide vital functions of planetary society and is a positive condition.

…acquiring by the Planet individual the features relevant to the Noospheric individual. This major process absorbs all the energy of the planetary existence and it is necessary for the Universe.

It turns out that the sense of the planet social organism formation is completely explained by the formation of the Noospheric individual or «bright humanity» that, on the one hand, is desired by the planet society and, on the other hand, is necessary for our Universe. For the implementation of this global design of the nature supreme forces, the planet social world should attain spatial expansion and transfer the planet life and then attain Cosmic level. In other words noosociogenesis has to give way to noocosmogenesis.

Let's consider how the scholars of M.P. Dragomanov National Pedagogical University represent the mechanism of managing of European/continental processes performed by the EU. In our opinion, this mechanism is closer than any other collective body to effective implementation of the function of the World government. This idea is represented by the authors of multi-authored monograph «Self-Regulation of the State's Social Organism».[184] We have already mentioned it earlier.

Thirdly, the cratological analysis has shown what we associate with the formation of the organizational unity of the planetary society. This

[184] Саморегуляція соціального організму країни : монографія / за наук. ред. В. П. Беха ; В. П. Бех (голова), Н. В. Крохмаль, Г. О. Нестеренко ; Мін-во освіти і науки, Нац. пед. ун-т імені М. П. Драгоманова. – К. : Вид-во НПУ імені М. П. Драгоманова, 2010. – С. 495–500.

tendency reveals itself within the vertical plane and leads to qualitatively new level of organizational arrangement of the system of the planetary life self-regulation. The same elements are considered the active elements of this system. They are the Planetary individual, world civil society, World state and World government that as a whole are the bearers of World authority that qualitatively change attributive features and way of their manifestation within the homeostasis structure of the planetary social organism. A model of the homeostasis of the planetary social organism is provided, governed and governing subsystems capable of self-regulation are singled out; functioning of a planetary social organism. In this aspect it reveals itself as the organized society that takes place in three essentially different modes of functioning: a mode of self-preservation (homeostasis), a dead-locked (homeoklazis) and a mode of self-development (homeoresis). Four organizational and legal algorithms constituting together the self-regulating cycle are discovered, namely: 1) the law creating mechanism typical for the planetary parliament; 2) the law operation mechanism based on the logic of sense enshrined in it; 3) the law-enforcement mechanism belonging to the World State and the World government; 4) social control mechanism that should be typical for the World civic society. The subject, object and subject matter of self-regulation appear complicated and contradictive enough. That is why the management can be realized only with the help of available IT-technologies, the closest to the practice of which is the Electronic government. As we see the demand of the social management experts is growing, and at the planetary arena should emerge a qualitatively new intellectual elite that can be represented by meritocracy or netocracy (that is elite that is in control of the Internet), a middle link is represented by the owners of the companies involved in computer and computer programmes development, the lower link is represented by employees, programmers and engineers.

Thus, at every stage of pre-civilization and civilization development of the planetary society the organizational existence, the correlation of the balanced development and spontaneity, or entropy and negentropy underwent the following changes: spontaneous arrangement (entropy prevails)- elementary regulation (entropy together with the elements of negentropy) – scientific, systemic

management (negentropy together with some entropic elements) – electronic management (negentropy prevails), self-regulation (based on the Universe sense field).

3.4. Theoretical Generalization of the Evolution of the Planetary World: the Way from Noosociogenesis to Noocosmogenesis

Intelligence of the planetary man is nourished by everyday intensive conceptualization of evolutional changes of social world and by constant forecasting of its further condition. In addition, for every evolutional tendency he produces his theoretical and methodological product. It means that every link (phase) has alike duality (binarity); geo-economics – geo-economical approach; globalization- globalistics; cosmologization-humane cosmology. In other words, every phase of civilization development is accompanied by different ontologic and gnoseological content «colouring». Thus, each phase of the planetetary social world self-development surely comes in the following images: 1) as a process; 2) as a product of this process; 3) as a science that elucidates this process, ensures its conceptualization (achievement, comprehension, theoretical and methodological reflection).

This means that there is a necessity for integration of all existing at the beginning of the XXI century conceptions and theories of civilization development into generalizing theoretical scheme of a cognitive reflection of the planet social world evolution.

There is one possible answer to this need of the planetary society. The following linear self-unfolding of the planetary biota of intelligible living substance: intellect of individual – intellect of biological man-social intellect of a man's personhood – planetary (collective) intellect-noospheric (corporalless) intellect in the Absolute cosmic intellect in a philosophical sense is «removed», in our opinion, by the noosociogenesis theory growing into noocosmogenesis. This is our working hypothesis.

Noogenesis is a process of evolving of intellectual systems (intellectual evolution) in space and time. The principle noogenetics law is based on the separate features of phylogenesis manifest themselves in the process of human evolution in a brief repetition, and some features of a human brain ontologenesis manifest themselves in ongoing repetition.

Critical number of intellectual components is (n≥109); having achieved it, the phenomenon of noorevolution can be observed – transmission of a quantitative unfolding of informational system into a qualitatively new autonomous-intellectual, intelligence system, capable of its components complete synergetic acting and expanding of intellectual energy to outer environment[185]. Noogenesis generated by the planetary society we interpret as noosociogenesis,[186] but the one generated by the Universe – as noocosmogenesis.

The sources of the noosociogenesis concept, which gathers strength at the beginning of the XXI century, are the works of Russian cosmists and proponents of the noospheric concept. The very first encounter of the term can be traced back to the book[187] of anthropologist and philosopher Pierre Teilhard de Chardin, posthumously published in 1955; it is found in two places there:

«In a critical mood we find ourselves now, one thing is clear. To perform the task we are entrusted with means to move forward noogenesis. We agree with this idea only on condition, the effort expected from us be promising and get us forward as much as possible».[188]

«…there, to maintain and balance the pressure of conscience, emerges a psychological centre of a common tendency, time – space transcendent; therefore, extra planetary in itself. Noogenesis is ascending irreversibly towards Omega Point through the strictly limited cycle of a geogenesis»[189]

The researcher of this works attempts to create a coherent world view, so-called scientific phenomenology, where the opposition of science and religion should be held. As far as noogenesis, the act of

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[185] *Еремин А. Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 256.

[186] Sociogenesis // Wikipedia [Online resources] – Access mode: http://ru.wikipedia.org/wiki/%D1%EE%F6%E8%EE%E3%E5%ED%E5%E7.; Социогенез // Psychology dictionary [Online resources]. – Access mode: http://testme.org.ua/glossary/item/917. –; What is sociogenesis? The definition and the interpretation of this term [Online resources] //Social science dictionary. – Access mode: http://www.onlinedics.ru/slovar/soc/s/ sotsiogenez.html.

[187] *Chardin, Pierre Teilhard de.* Le phénomène humain / Pierre Teilhard de Chardin. – Paris : Editions du Seuil, 1955. – 348 p. (фр.)

[188] Цит. за *Шарден П.* Феномен человека/ Т. Шарден. – М. : Айрис-пресс, 2002. – С. 237.

[189] Цит. за *Шарден П.* Феномен человека/ Т. Шарден. – М. : Айрис-пресс, 2002. – С. 280.

creating something spiritual was meant; a process of creating a new planet's sheath (noosphere) forming coherently a mankind's mentality. It was claimed that a man, transforming the matter, participates in a creative process of evolution; further improvement of evolution is possible only on the collective basis.

V.I.Vernadskyi propounded the idea that back in the 30s of the XX century «the mankind entered the noosphere – the sphere where the significance of mind is dominant» («noos» grom Greek «mind»). Such claim of a scholar has proved the international character of the science and promoted a human idea about the hypothesis of «global mind». He predicted the transcending of the biosphere in a new state, so called sphere of mind – «noosphere» with people as a principle, geological force.

Noosphere differs from biosphere by its gigantic speed of development. According to the noosphere conception, the mankind has turned into the most powerful force of the planet. V.I.Vernadskyi underlined that during last 500 years it has brought new types of energy under control (steam, eclectic, and atomic) and learned to use almost all chemical elements. The humankind has brought under control all biosphere and gained far greater in comparison to other organisms independence from surrounding environment. A scientific thought and human activity have changed a structure of biosphere. Virgin nature disappears quickly. Instead of it appeared new ecosystems and landscapes – cities, cultivated lands with colonies of typical more elementary organisms.

In its turn, K.E. Tseolkiovskyi became the founder of Cosmist philosophy, since he has propounded the ideas of extraterrestrial mind search, contacts with extraterrestrial civilizations. In the book «The Willpower of the Universe. Unknown Reasonable Forces» published in Kaluha in 1928, he wrote, «What can exceed the power of intellect? It – force, strength and domination over all Cosmic Space. The latter itself generates within itself the force that then governs it. This force exceeds all other forces of nature.»[190]

By the beginning of the XXI century the first works of researchers attempting to theorize this phenomenon and determine the content of a notion 'noogenesis' have already existed. For instance, O. Yeryomin in his

[190] *Циолковский К. Э.* Воля Вселенной. Неизвестные разумные силы / К. Э. Циолковский. – Калуга : автор . гостип. КГСНХ, 1928. – С. 22.

work «Noogenesis and Theory of Intellect»[191] offers the following definition of the term, «Noogenesis». It is a process of unfolding in space and development in time of the intelligence systems (intellectual evolution). Noogenesis is a unity of law-governed, interconnected, such that are characterized by a certain temporary sequence of morphofunctional transformations of all the hierarchy and a unity that interact with each other relative to the elementary structures and processes of the intelligence systems, starting from the moment of appearance and separation of an intelligence up to modernity (the phylogenesis of nervous systems of organisms; evolution of the humankind as the autonomous intelligence system) or death (in a course of ontogenesis of human brain)».[192]

By analogy with a principle biogenetical law we introduce the hypothesis of noogenetical law that «describes connection between the humankind development and evolution of phylogenesis and ontogenesis of human brain: number, self-sustainment, a number of synergetically governed information-intellectual functions, that characterize humankind at different stages of evolution starting from its origin on out to the level of advanced development, is a brief repetition of separate features of longtime evolution of a nervous system from ancient elementary forms to a real human brain, and also is a longstand repetition of a number of characteristics of evolution of an individual human brain from the embryo cells to the advanced morphofunctional form».[193]

In addition, O. Yeryomin looks at the intelligence system as «a unity of those that interact with each other relative to elementary structures and processes united in a whole by the function of intellect (purposeful, mediated and generalized conceptualization, active reflection of objective reality, logical and creative thinking), that is more than a sum of functions of its components. There are the following features of the intelligence system: a) interaction with environment and other systems as an organic whole; b) hierarchy of the lower level subsystems[194].

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[191] Еремин А. *Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – 356 с.

[192] Еремин А. *Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 20.

[193] Еремин А. *Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 24–25.

[194] Еремин А. *Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 20.

In his further investigations this researcher follows another idea exactly he emphasizes that «intellectual systems in their unity interact with each other in relation to elementary structures and processes united by the fulfillment of intellectual functions that don't coincide with the function of its components. There are some features of intellectual system:1) interaction with environment and other systems which form one unity; 2) this system consists of the hierarchy of subsystems of lower level; 3) capability of logical and creative reflection of objective reality; purposefully and in a generalized sense conceptualize essential connections and relations of objects. The human brain is included to the I-level intellectual system, the intellectual system of humankind as a whole belongs to the second level»[195].

The researcher supposes the possibility to extend the intelligence system of the planetary society to the Universe; this allows transforming the planetary system under new conditions; then, we can talk about the third level of intellectual systems adapted to noocosmogenesis. The potential to create the third-level of intellectual systems is directly pointed out by O. Yeryomin, «In case of existence or sequential origin of analogical planetary intel systems, their inter search will go on for establishment communication, achievement «critical number of intellectual components» and formation of intel systems of the Galxy or the Universe»[196].

In fact, V. Bekh in his work «A Man and the Universe» proves that the Universe expects from the planet man, more specifically from the planet society the only thing – nourishing it with the senses on the basis of which the renovation of the substance constituting its foundation takes place and thereby its vitality is sustained, that is to say the existence in principle. He writes, »Under impulse of the cosmic conscious the macro-level is enriched, while under impulse toward the bases of cosmic conscious the macro-level enriches the Universe with its content. Consequently, we can suppose that the macro-level at which is taking place the unfolding of biota as an organic unity of reasonless and reasonable is a gigantic a diaphragm-type quanta-

[195] Еремин А. *Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 260.

[196] Еремин А. *Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 260.

vacuum pump within the organism of the Universe that pumps through itself the substance of the universum ensuring at the same time its metamorphoses. This process of metamorphose is the transition of the universum from the phase of materialization to the phase of de-materialization»[197]

In this consists, as it becomes clear, the intellectual mission of the planetary humankind – «common purposes or goals of humankind consisting in formation of intelligence system and implementation of its inherent characteristics and functions (self-sufficiency, fractality, hierarchical pattern, bi-polar asymmetry, synergy, etc.). O. L. Yeryomin points out that role of the humankind lies in the interaction with the environment and other systems on the Earth and the Universe».[198]

On the issue of the intelligence system propagation of the humankind he writes, «From theoretical standpoint, within the Solar system the intelligence system of the humankind has time to reproduce itself (form analogical autonomous intelligence system) one or two times. The humankind as autonomous intelsystem, probably, will be willing to propagate and create intelligence system of the second generation in other parts of the Universe»[199]

Let us suppose that in the XX century the planetary humankind is close to formation of the autonomous «global mind» of the humankind owing to the evolution regularity (increasing and achieving the maximum population of the Earth) and historical development of civilization (science, modern media of communication). That is why it logically attempts to construct the generalized model of the development of the planetary society.

Taking this into consideration, the question remains whether to call it »the natural mind» or formed one, in particular formed with the help of special media of communication and information processing, «artificial intelligence». According to O. Yeryomin, «it may be appropriate to implement the notion of autopoiesis intellectual – a process of

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[197] *Бех В. П.* Человек и Вселенная / В.П. Бех. – Запорожье : РА «Тандем-У», 1998. – С. 36.

[198] Еремин А. *Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 260.

[199] Еремин А. *Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 258.

maturation of intelligence system towards the autonomous state that consists in the formation of a network of interactions of its constituents as some unity in a space, individualization, organizational closeness, self government, interaction with environment as well as with other systems as anorganic whole.[200]

In addition, it is important to bear in mind that life expectancy of intelligence system of brain is indissolubly related to life expectancy of biosystem of a man and is 70 years[201] (40-100). The intellect system of the mankind before its «birth» and a period of maturation «has lived» 40 thousand years. By analogical extrapolation with ontogenesis, 100 times as much as «passed» – about 4-106 years, that is the life expectancy may not exceed 107 million years.[202]

Nowadays even the issue of developing the theory of intellect is discussed [Gr. theoria – contemplation, investigation]; it, according to O. Yeryomin has three constituents, namely[203]: a) scientific interpretation of laws of development and formation of natural intellectual systems in a course of their evolution and the intellectual system of mankind in a process of history (noogenesis); b) logical generalization of experience and objective laws of the intellectual systems and environment interaction (ecology of intellectual systems); c) a system of principle ideas, the laws governing the influence of information on the health of individuals and groups and development of practical methodologies to improve the information environment (information hygiene).

O. Yeryomin propounds the theory of intellect as an integrity of contemplation and investigation that is: a) scientific interpretation of laws of development and formation of natural intellectual systems in a course of their evolution and the intellectual system of mankind in a process of history (noogenesis); b) logical generalization of experience and objective laws of the intellectual systems and environment interaction (ecology of

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[200] Еремин А. *Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 53.

[201] *Войтенко В. Т.* Молекулярные механизмы старения и эволюция продолжительности жизни: Проблема системного анализа / В. Т. Войтенко // Молекулярные и клеточные механизмы старения: тез. докл. – К., 1981. – С. 37–38.

[202] Еремин А. *Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 228.

[203] Еремин А. *Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 49.

intellectual systems); c) a system of principle ideas, the laws governing the influence of information on the health of individuals and groups and development of practical methodologies to improve the information environment (information hygiene) that provides conceptualization of objective reality of informational interaction within the intellectual systems (energy intellectual), of the processes of active reflection in a course of cognitive activity and intellection and is capable of determining the long-range objectives of intellectual activity of the individual and global intellectual system of macro socium of the mankind[204]. There are other publications on this issue.[205]

This provides conceptualization of the objective reality of informational interaction within the intellectual systems (energy is intellectual), of the processes of active reflection in a course of cognitive activity and intellection and is capable to determine the long-range objectives of intellectual activity of the individual and global intellectual system of macro socium of the mankind.

According to O. Yeryomin, the theory of intellect can constitute the base of intellectology (in short, noology) – a science about theory and experiments of intellects, noogenesis, ecology of intellectual systems, information hygiene.

In this context, the logical question arises relating to this unique process governing, we mean origin, formation, functioning and development of the intellectual system of the planetary society under the conditions of intensification of informational age with its transition into intellectual civilization. It is clear, that old methods are of no use here.

It follows from the foregoing that the intellectual management and the policy involves in controling of the intelligent systems and subsystems (nano-, micro-, milli-, macrocosm), which should be based on the features of system and situational approach to this phenomenon and be directed to the implementation of inherent to intellectual systems characteristics and functions (autonomy, fractality, hierarchic, dissipativeness, heredity and

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[204] Див.: *Еремин А. Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 257, 334.

[205] *Ладенко И. С.* Концептуальные основы теории интеллектуальных систем (систематизация методологических основ интеллектики) / И. С. Ладенко, В. И. Разумов, А. Г. Тесминов ; отв. ред. И. С. Ладенко. – Новосибирск, 1994. – 270 с.

memory, coherence, bipolar asymmetry, synergos) to ensure the sustainable steady and safe development of the planetary community.

The comparison of ideas, criticism and rational derivation the holding, the formation of a consolidated opinion of the scientific community may have contributed to the development of «sociology noogenesis». It is the field of science concerns the regularities of the society development which would be based on the theory and methods, examples or samples of development patterns of intelligent systems for the studying of any individual aspect of social life or development of adapted social and humanitarian practical advice in various spheres of human's activity.[206]

Therefore, it should be told about a new kind of the organizational activity andnew quality of managers-intellectuals. It seems that this qualitatively new kind of management arises today. We mean knowledge management and intellectual property management. It may be only assumed about the phenomenon of a new human's kind of this era because for appearance of its mature form may not be enough all third Millennium.

But a long way of the planetary evolution of a mankind contributes to it. The interaction, namely, social and organizational, appertains to the phenomenon that is not observed in other species of living organisms. It is drastically different from the previous characteristics, each of which marked the emergence of a new kind of human (bipedal locomotion, production of labour instruments, cooking on the fire that took place 2600-1900 thousand years ago); the burial of the dead, art work (that took place 350-100 thousand years ago).

It is may be refered to new distinctive functional (behavioral, information-intellectual, pragmatist) skills (proficiency, traits, features) such interactions as writing (appeared 7 thousand years ago), exchangeable (took place 5 thousand years ago), by means of reading-printing (550 years ago), quick transportation in the distance (150), by means of electrical energy networks (150), or telephone (130), by means of the radio, virtual money (100), by means of television communication (80), Internet (50), mobile phones (30); joint, within the global biological

[206] Див.: *Еремин А. Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 334.

populations, use of resources and networks of the energy, financial, information interoperating, joint decision making, relevant to the whole earth civilization. The next step concerns the formation of the intellectual interaction that should be formed on the basis of intelligent civilization.

The species of Homo Sapiens had multiplied for a long time. This process, through the accumulation of information and interaction, forms the phenomenon of the autonomous global intellectual human population and informational habitat, that with the help of sexual selection can recursively affect on the formation of the vector of evolution and the emergence of a new kind of the species, namely, Interactional Human or Homo sinergiosus.

Noogenesis as a generic term has its own subspecies, namely: nosociogenesis and noocosmogenesis. Nosociogenesis is interprited as a specific component of the generic concepts of noogenesis. This term is based on functioning of the mind of the planetary community, which forms the noosphere. Its formation depends on the number of the population of the planet. This process progresses due to the growth of the population. Before the XIX – XX centuries the mission of mankind within a framework of the Earth's ecology and the biosphere lied in the development and improving of their own population. And in 2013 it reached more than $ 7 billion, in 2028 it will reach 8 billion, in 2048 it can reach 9 billion. According to the mathematical models represented by S. P. Kapitza the amount of humanity can reach 12,5-14 billion in the XXI – XXII century.[207]

Common global intellectual activity of people, united in a planetary humanity, in the second half of the twentieth century led to the acts that display the unity and level of information and intellectual potential of the planet. The founding of the UN, the development of atomic energy and space, organization of satellite television and the world energy, telephone, computer networks, raising an issue of the Planetary personality, the World civil society, the World state, The World government the Electronic government) and so forth.

Meanwhile, taking into account the fact, that there is a huge number of stars in the visible part of the Universe, it is difficult to stop scientists in foreseeing of information contacts with the extraterrestrial

[207] *Kapitza S. P.* Population growth, sustainable development and the environment / *S. P. Kapitza* // World culture report. Culture, creativity and markets. – UNESCO, 1998. – P. 24–32.

intelligence. Therefore, it was proposed to develop cosmosophics – a science concerned laws and forms of civilizations development based on the time astronomical intervals.[208] K. Kardashov proposed virtual classification of space civilizations, not only by means of a number of intelligent components, but by the level of technological and energy development. This classification consists of three types. The first type is terrestrial (the energy consumption is 1020 erg/second); the second type concerned the idea that civilization acquired energy that is radiated by its own star (energy consumption is 1033 erg/second0; the third type concerned the idea that civilization acquired energy in the scale of its galaxy (the energy consumption is 1044 erg/ second).[209]

The idea of the uniqueness of the terrestrial mind in the Universe has a consequence, namely, features of autonomy and fractals integrated nooplanet intellectual system counts such functions as a recursive reflection and intelligent iteration, which can be applied to the mankind's missions such as the task of reflection, reproduction, distribution of the intelligence systems into the space.

Meanwhile, according to the initial probability assessments – the number of planets, inhabited by sensible beings with a fairly high level of civilization, can reach several million (106-107)[210] only in our Galaxy in the modern era. These figures can be compared with noogenesis «critical number of components of the intelligent system».[211] According to the Drake's equation, for example, it is possible to determine a number of civilizations in the galaxy, that humankind has the chance to build the contact[212] with.

Thus, the contemporary crisis of social development closely faces us to the understanding of the V. Vernadsky's thought that there are extremely diverse forms of living matter, based on various field forms in

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[208] Шкловский И. *С.* Вселенная, жизнь, разум / И. С. Шкловский. – М. : Наука, 1987. – 320 с.

[209] Див.: *Еремин А. Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 247.

[210] Шкловский И. *С.* Вселенная, жизнь, разум / И. С. Шкловский. – М. : Наука, 1987. – С. 247.

[211] Цит. за: *Шкловский И. С.* Вселенная, жизнь, разум / И. С. Шкловский. – М. : Наука, 1987. – С. 247.

[212] Drake's equation [Online resources] // Dictionaries and encyclopedias on Academica – Access mode: http://dic.academic.ru/dic.nsf/ruwiki/5880.

the different spheres and at different levels of the hierarchical organization of the Universe, based on different types of material and energy flows. This means that specific form of a sensible living matter with electromagnetic specific field exists in the conditions of our planet. Although his working assumption is debatable, but it is not contrary to functional definitions of life that previously were formulated by A. Kolmogorov and A. Lyapunov.

After the mass invasion of UFOs in 1999-2000 the presence of the alien mind on the Earth had been officially recognized by the government of China. And the Pope recognized this fact too.

In June 2000 the international registration chamber of information and intellectual novelty issued the patent No. 000360 on discovery to academician V. Azhazhe. This patent proved that the Mankind is not alone in the Universe. The patent was signed by the academician A. Khariton.

The formula of novelty, represented in the explanatory note, states that: «the appearance on the Earth and in its near space, the impact on people, nature and technology of the ANOTHER different from human's MIND, that is superior in terms of technological capabilities, the level of development of human civilization (that manifest itself as the so-called UFO) and related phenomena prove that Mankind is not alone in the Universe».

The time by which the inhabitants of the Earth will have colonized other planets is not far, as we have become witnesses of that how the biological form of being «removed» by the social form in the early XX century in the course of the geological evolutionary process. Now the social form as the occasion requires is being removed by the space form of living. More than 200,000 people have already agreed to move to Mars with no return to Earth.

Within the private Mars One project 1058 people have been selected to fly to Mars. The sending of the first spacecrafts will take place in 2018, and people will be transported there in 2024. It should be reminded, that the Mars One project, based in the Netherlands, aims to carry out a man-rated expedition to Mars by 2023.[213]

[213] More than one thousand of volunteers had been selected to fly to the Red Planet [Online resources]. –Access mode: http://svit24.net/technology/67-technology/99700-dlja-polta-na-krasnuju-planetu-otobrano-bolee-tsjachy-dobrovolcev

Four participants of the project will be the first Martian colonists and spend the rest of their lives in a Martian settlement, which will be built for them by machines, sent to Mars in advance. It is worth noticing that the greatest interest to the flight was shown by the residents of North and South America, followed by the Asians and the Africans, the Europeans, the residents of Oceania complete this quinary.

It has become visible, when we will make acquaintance with extraterrestrial beings.[214] The group of leading NASA scientists stated that the next generation of space telescopes, likely to find Earth-like worlds and, perhaps, alien life. Scientists expect that this will happen within 20 years.

"In the near future people will be able to point to the stars and say: «And that star has the same planet like the Earth,» said professor of paleontology and physics at Massachusetts Institute of Technological Institute Sarah Seeger, as recorded in a website, dedicated to the new technology, The Register.

"Just imagine the moment, when we will find the signs of life, another leading specialist on the space telescopes agrees with her. – Imagine that moment when the world is waking up and the human race realizes that its long loneliness in time and space can finish, when we will be not alone in the Universe.»

«I think we will know for sure that we are not alone in the Universe in the next 20 years,» added NASA astronomer Kevin Hand.

Such prospects appear due to the deployment of space telescope James Webb Space Telescope (JWST) in so called point of the Sun-Earth L 2, far outside the orbit of the moon. It will be able to probe the atmosphere of other suns from the remote planets. The JWST project is planned to begin in 2018.

The Wide-field telescope for infrared observations is planned to deploy at the beginning of the next decade (Wide Field Infrared Survey Telescope – Astrophysics Focused Telescope Assets), and a new Transiting Exoplanet Satellite Surveying project starts in 2017.

These different space Observatories will conduct in-depth research of exoplanets previously discovered by other means, like spacecraft Kepler.

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[214] «It has become known when we will meet the extraterrestrial beings» [Online resources] // Access mode: http://infosmi.net/kuryozy/64182-stalo-izvestno-kogda-my-poznakomimsya-s-inoplanetyanami.

These technologies are developing now, according to physicist John Grunsfeld. The head of NASA Charles Bolden (a former pilot of the ship «Shuttle» and the U.S. marine corps general) shares the enthusiasm of scientists about the possibility of finding life by using these developments. «It is very unlikely that we, humans, are alone in the boundless scope of the Universe», he said.

The new scientific direction even started to form, namely, cosmoglobalism, which studies the effect of space factors on the development of global processes, the problem of space development on the planet and the growing out of global processes into the space processes.[215]

And, perhaps, a lot of things that can happen in future will depend on noogonokinesis (greek. noos – mind; gonos – birth; kinema – movement). This phenomenon means multiplication of the intelligent systems in time and dissemination of them in space (the proliferation of intelligent systems of the human's brain on the Earth, the proliferation of intelligent systems similar to humanity on other planets, in Space in the course of the evolution).

E. A. Vitol in the article «The Future of the Earth's Evolution Is Known (philosophizing beyond reality) »[216] gives in the hypothesis of consistent historical variability during the evolution of different forms of mind – biological, artificial and field (noospheric), with the final transition into space of superconsciousness.

Academician V. P. Kaznacheev characterizes the situation as follows: «The question about the nature of planetary and space intelligence is epochal. The idea of the noospheric world is equal in its scale the birth of

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[215] *Урсул А. Д.* Глобальные проблемы освоения космоса (к формированию космической глобалистики) / А. Д. Урсул, А. И. Дронов // Глобальные проблемы социального развития (философско-методологические аспекты) / отв. ред. А. Д. Урсул. – Кишинев : Штиинца, 1988. – 182 с. ; *Урсул А. Д.* Формирование космоглобалистики и проблема экоразвития / А. Д. Урсул, А. И. Дронов // Освоение космоса и проблемы эко-логии: социально-философские очерки / отв. ред. А. Д. Урсул. – Кишинев : Штиинца, 1990. – С. 182–195; *Урсул А. Д.* Становление космоглобалистики / А. Д. Урсул // Философия и культура. – 2010. – № 11. – С. 60–70 ; *Урсул А. Д.* Космоглобалистика в ракурсе информационной гипотезы освоения мира / А. Д. Урсул // Глобалистика как область научных исследований и сфера преподавания / под ред. И. И. Абылгазиева, И. В. Ильина. – М. : МАКСПресс, 2011. – Вып. 5. – 386 с. ; *Урсул А. Д.* От глобальных к космическим процессам / А. Д. Урсул // Пространство и время. – 2012. – № 2. – С. 17–23 и др.

[216] *Витол Э. А.* Будущее земной эволюции известно (философствование за гранью реальности) / Э. А. Витол // Философия и космология. – К.: Philosophy & Cosmology, 2014. – (Vol. 12). – С. 202–209.

a new planet, possibly even more. The emersed Earth generates (fixes?) in the intellectual world space intellectual stream. It by means of explosion goes further, and thoughts, which wrote K. E. Tsiolkovsky about, implements: space civilization will proliferate, and we are likely to share only a part (not the center) of these space civilizations. Earthlings need to get there immediately, searching for extraterrestrial forms of intelligence, connect with them on the field basis. There lies our spiritual immortality, space immortality».[217]

In the late twentieth century the new direction transdisciplinary researches of the surrounding reality began to form, which includes reasonable matter as a necessary component of global change occurring in the Universe, it is called noocosmology.

Noocosmology allows us to look at ourselves as if in a «space mirror». It includes three main groups of issues: 1) the existence of life, mind, space civilizations in the Universe (outside the Solar system), and the essence of these phenomena; 2) identifying of extraterrestrial civilizations (EC) and establishing contact with them, the problem of language, which the contacts will be operated on, the content of the transmitted infomation; 3) the possible consequences of such contacts.[218]

The most significant are the following points: 1) the intense development of the whole complex of sciences, which studies just as the Universe so a man, a dramatic increase of the importance not only of short-term but also long-term forecasts of the future of mankind (futurology); 2) the appearance of fundamentally new approach to our civilization in terms of the space age, namely, the consideration of its features from the standpoint of ability to make contact with EC; 3) the awareness of the fact that the effective admission of many global problems will be eventually determined by the promotion of human civilization in the space.[219]

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[217] *Тихоплав Т. С.* Новая физика веры / Т. С. Тихоплав, В. Ю. Тихоплав. – СПб. : Крылов, 2007. – 194 с.

[218] *Казютинский В. В.* Ноокосмология и глобальные проблемы [Електронний ресурс] / В. В. Казютинский // Чтобы лучше познать самих себя... – М. : Знание, 1991. – С. 5–20. – Режим доступу : http://e-libra.ru/read/186028-chtoby-luchshe-poznat-samix-sebya...-sbornik.html.

[219] *Казютинский В. В.* Ноокосмология и глобальные проблемы [Електронний ресурс] / В. В. Казютинский // Чтобы лучше познать самих себя... – М. : Знание, 1991. – С. 5–20. – Режим доступу : http://e-libra.ru/read/186028-chtoby-luchshe-poznat-samix-sebya...-sbornik.html.

A particular impetus for the development of noocosmology served as objective program «Metacontact», implemented in 1990s by the expert analysts of Soviet intelligence agency for the establishment of the interact with space information structures.[220] Although such experiments have not fitted into the framework of traditional science yet, their heuristic significance is very high. The representatives of the scientific community should not be afraid to discover new phenomena of existence that have not been explained yet; whereas it contributes to the expansion of the boundaries of the cognized world.

Revealing the laws of the planetary evolution, we can make surprising conclusions. Historical terrestrial transformations are characterized by direct and ascending nature: the biological mind (the anthroposphere) – the artificial intelligence (technosphere) – the field mind (noosphere) – space superconsciousness (the Universe). «The whole history of mankind is just etnogenesis of the offspring of the cosmic Mind in the womb of the Earth» as absolutely fair concludes S. I. Suhonos.[221]

A. Eremin believes that it is necessary to note two ways of the space noogenesis.[222] The first one is the multiplication of intelligent systems at the expense of space travel, the transportation and resettlement of its intellectual component to other planets. This option has a disadvantage and an obstacle associated with naturally determined and mentioned above «intellectual pyramid of biomass»,according to which one mass of intelligent systems need 10000 mass of biological substances consumed by it.

An interesting hypothesis on this issue was proposed by a Polish researcher T. Y. Handsiem in the article «Consciousness and Its

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[220] *Савин А. Ю.* Основы ноокосмологии. Философия и нофизика. – М. : Фирма «SvR-Аргус», 1994. – 171 с. ; *Савин А. Ю.* Путеводитель по вечности / А. Ю. Савин, Д. Н. Фонарев. – М. : ВеГа, 2009. – 296 с. ; *Ратников Б. К.* За гранью познанного. Антология / Б. К. Ратников, Г. Г. Рогозин, Д. Н. Фонарев. – М. : Академия управления, 2010. – 388 с. ; *Фонарев Д. Н.* Ноокосмология в 693 ответах [Електронний ресурс] / Д. Н. Фонарев. – М. : Безопасность 21 век, 2012. – Ч. 1. – Режим доступу : http://security21.ru/vyishla-kniga-nookosmologiya-693-v-otvetah-chast-1.

[221] *Сухонос С. И.* Логика эволюции человечества /С. И. Сухонос // Сухонос С. И. Логика эволюции человечества. – М. : ЗАО «Изд-во «Экономика», 2008. – 224 с.

[222] *Еремин А. Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 248.

Evolution: From Human to Post-human».[223] The author states the following: age of a person in his physical, and biological value may not change with time, that is, the human body might not change for a long period of time. This will happen when a person will successfully conduct an experiment with consciousness. The human mind may lie partly in our Universe and partly in Plank's black hole. When in a certain moment its preferred distribution is in Plank's black hole, the human body will not change. Time does not flow into Plank's black hole, it does not exist there. When the personality's conscious is developed to such an extent that a person does not age with time, the personality will, in the author's opinion, become post-human due to the evolution of consciousness.

The second model of the way is spreading to other planets of the main biological molecules, which, with the availability of the conditions (water, warmth, etc.), according to the laws of the evolutionary process should lead to genesis of life and the subsequent emergence of intelligent systems. There is a well-known hypothesis which proves that origin of life on the Earth went that way. It is worth mentioning the possible criticism, for example – the evolution works in mysterious ways. So, according to one computer simulation of the evolution, it was concluded that the appearance of a man (intellectual system) is an eventuality, which is not repeated at the next stage of triggering computer simulations with initial characteristics.

Therefore, our analysis rather confirms than denies its resiliency of our proposed vision for the evolution of the social world in subjectival and objectival aspect from noosociogenesis to noocosmogenesis. This means that we can now utilize categorical apparatus properly. We can evaluate the actual state of the social processes at each of the three levels of personality's thinking and everyday human existence. We are able to give more efficient design of the products that we want to obtain in practice; select more balanced values, meanings and ideals, which we consider necessary to direct for the development of society and its main agent – the personality.

We note that the term «theory» is used by us somewhat conventional, since it is also necessary to develop, but the mentioned above regularities that are observed in self-development of the planetary social world, give

[223] *Ганзий Т. Я.* Сознание и его эволюция / Т. Я. Ганзий // Философия и космология. – К. : Philosophy & Cosmology, 2014. – (Vol. 12). – С. 214–222.

us confidence that this can be done quite cogent and without delay for a long haul. Especially if we add to this the patterns of self-development of the social world according to the organizational levels of its operation, which are provided by human's mind, which are studied and presented in the monograph of U. Bekh «Algorithm of self-development of the social world» (2007).[224] In this monograph the auther presented attribute properties of the social world, which is the original form of the existence of the universum in the space that occupies a planetary segment of the Universe. This is done due to a specially developed methodological matrix that conceptually included philosophical characteristics of the research subject, its procedural and efficient components, as well as the specifics of either of the three stages of self-development.

The comprehensive, from the point of view of consistency and integrity, pattern has been achieved in the research. This pattern has its leading morphogenetic processes, energy and causality forms at each hierarchical level of self-movement of the universe, driving forces, types of consciousness, the institutional body of sustainment, mediating institutions, as well as its specific products, according to levels: socium, society and the noosphere.

Thus, this study significantly enhanced the knowledge about the particularity of formation, functioning and course of development of the social world at the microlevel. Because it represents the philosophical characteristic of the social world, the main morphogenetic processes which lead to the formation of the main stage product (society) are identified; its functional properties and content of the phase transition of the social world from the microlevel at the macrolevel are being ascertained.

The author brings together into a single consistent picture the existing investigative approaches and conflicting assessments, demonstrating the power of the chosen methodological approach to the study of society which is considered to be the main product of this stage of self-development. The internal logic of this phenomenon has been disclosed, the pattern of research thought the development from an agrarian to an industrial and information status of this unique object has been traced,

[224] *Бех Ю. В.* Саморозгортання соціального світу : монографія / Ю. В. Бех. – К. : Вид-во НПУ імені М. П. Драгоманова, 2007. – 248 с.

and the mediate function of macrolevel in the transition from the social world to micro – and mega levels has been recreated.

The existence of sociality at mega level is presented in this research for the first time. The scientific and philosophical analysis of the scientific resourses has been represented. This material did not belonge to the traditional philosophical knowledge, or was used from time to time (for example: the third nature, trans-actions, disembodied subjectness, the cosmic mind, the matrix of blank forms), through which the content of the final phase of the self-development of the social world is reproduced. The social world that arose in the darkness of micro-level, achieved greatness at the macro level, now dissolved in the light of mega level in order to get back to micro level and the next step is to take it a step up. Thanks to it, our universe is avoiding the excess entropies and at the same time, it acquires greater morphological and organizational maturity.

Due to this process, the proposed scheme of self-development of social world in the vertical dimension, firstly, penetrates deeply into the essence of the profound processes of self-renovation of social phase of the universum. Secondly, it explains the necessity and regularity of bringing us closer to the Semantic Universe. Thirdly, it discovers the forces that shape the information society as the most favorable environment for the further development of homo inteligens. Fourthly, it sets acutely the problem of determination of axle institutions and principles around which the whole energy should be focused, institutonacional and organizational attributes of this or any other subject of historical action.

The author has represented the pattern of axial self-development of social world. The author proves, that in its algorithm a quantum vacuum with a ratio of physical and semantic material in favor of physical component – physical chaos – the subjectification in the biological structure of a person with the geniture of the personality of society – objectification in the social space with a product of society – (noosphere) chaos – semantic quantum vacuum with an enriched ratio of physical and semantic material in favor of the latter.

We render the general characteristics of the process of self-development of the social world with its subprocesses, subsidiary parts and the products in a separate comparative table (refer to table: Appendix

A. Comparative analysis of the stages of the process of self-development of social world).

Thus, monographic work of Y. V. Bekh «Algorithm of Self-development of the Social World» (for the first time in national philosophical and scientific thought) gives important holistic concept of self-development of the social world. The author states that it should be represented as a three-step process that has its leading morpho-genetic processes on each hierarchical level of self-movement of the universe, as well as forms of energy, driving forces, types of consciousness, the institute of sustainment, mediating institutions, and also their specific products, respectively: socium, society, and the noosphere.

To assess the status of planetary social world we urgently should have an idea about the mechanism of its self-development. This mechanism is based on the following chain of transformations such as: a quantum vacuum with a ratio of physical and semantic material in favor of physical component (physical chaos) – the subjectification in the biological structure of a person with the geniture of the personality of society – objectification in the social space with a product of society – (noosphere) chaos – semantic quantum vacuum with an enriched ratio of physical and semantic material in favor of the latter.

A parametric characterization of the status and processes of formation, functioning and development directions of the social world at the micro level are very useful too. The social world is regarded as the archetypical field that serves to the ethnos and holds specific cultural nuclear, that determines the self-development of any social systems. The intrinsic characteristics and content have been given too. It is shown as a cultural exchange between the subjects of social life and the mentality, respectively, is given as the authority and the process of reproduction of «the spirit of the nation». The main product of this system is the socium that reintegrate due to the mechanism of ethnosocial genesis, the leading elements of which are the collective subconscious and system of values.

To establish the specificity of the social world in the horizon of the macro level is now available for this analysis.

At this stage, the social world reveals itself as an independent phenomenon, based on knowledge. It shows its essence of the activity, the content of which has the form of an exchange of activities and products. This is the institution of producing sociality is the collective

mentality or social intelligence, which is based on information created by people and is reproduced in the informational support of social life. The main product is society that is reproduced by people during the process of noosociogenesis.

It is critical for us to have an idea about the nature and content of being the planetary social substratum at the mega level, which in the literature has received the name of the third nature. We for the first time ever come across the substantiation of the semantic or intellectual form of sociality at this stage. The essence of social life is given as the exchange of transactions between participants of the cosmological process, which is accomplished due to the consciousness of a human; institution that supports the semantic field at this level is recognized as the cosmic mind, and the source of the retention of taken sociality is the matrix as a carrier either supersensual or blank forms (M. Mamardashvili). The product of this stage is considered the noosphere that is held, on the one hand, by sensecreation of person, and on the other, noocosmicgenesis.

In our analysis we didn not refer to the notions of causality, the mediators of the self-development of the social world and specific forms of its self-regulation. However, this aspect is highlighted in the study of Y. V. Bekh. The author proved that the causal-mechanical causation is more resided to the micro level, teleological causation is resided to the macro level and free causality dominates at the mega level. The author states that mediators or intermediaries of transitions between levels are can be divided into social institutions that exist at micro-level, social system based on human activities exist at the macro level. Finally, at the mega level, this function is performed by the strong and weak interaction, electromagnetic field, gravity, and recreated specific types of self-regulation of the social process (archetypal, regulatory, informative, and sign-oriented).

We briefly comment on our main conclusions regarding the benefits of use the results of our research in further studies (see Appendix B. Specification of the evolutionary transformations of the components of the planetary social world (planetary regulation of the social world during the self-development of the evolutionary process).

The heuristic value of this monographic work is, in our view, firstly, determined by the system of self-extracting planetary social world in

subjectival and objectival dimentions with determination of the main philosophical options at each of these three levels of its existence, namely, the micro-, the macro – and the mega levels.

Secondly, we have proved, by which algorithm planetary human evolves, and explored, in general terms, the description of states at each evolutionary level that, on the one hand, is objectively inherented by sencogenesis, as a geological factor, and on the other hand, is adopted by a human. A human «climb» the steps of given circuit: an individual – a biological person – a person – a planetary personality – a noosphere identity (incorporeal entity – noosphere) – the radiant humanity explains the logic of the evolutionary process, the processes and organizational forms of life placement that accompany the humanity.

Thirdly, we comprehended the chain of mastering of planetary humankind organizational levels of such geological force as the sensogenesis that appears to us as a series of transformations to the content of Semantic Universe along the line: archetypes – empirical knowledge – scientific knowledge – information – senses – cosmic mind.

Fourthly, the above two facts mean mastering the content of the semantic continuum and change the attributive properties of the planetary human, we substantiated succession sequence and necessity to change organizational forms of living arrangement of the planetary community that appeared as a species civilizations, which substitute each other as a human moves from stage to stage of development, namely: pracivilization – agricultural civilization – industrial civilization – information civilization – intellectual civilization- space civilization.

Fifthly, we were able to recreate the types and nature of regulation of the life-sustaining activity of the planetary community, depending on the factors mentioned above and found that:

a) pracivilization has elementary natural regulation, in which prevailing social chaos or entropy;

b) agrarian civilization has regulation with elements of ordered governance, and therefore it is characterized by us as entropy with elements of negentropy;

c) technological civilization based on scientific management with the dominant rational over the irrational, which led, as well-known, to the stagnation of social development;

d) information civilization will be based on electronic governance on the basis of scientific information, leading to systemic administration, in which little space is available for the negentropy, which is endangering innovation in the field of updating the content and forms of life-sustaining activity of a person;

e) intellectual civilization, which generates and operates in the form of a global knowledge society. Its structure implants naturally its components – network, information and organsational invariants of the organizational structure. Intellectual civilization, that can operate consistently only due to the full selfregulation on the basis of the meanings generated by the planetary community and organized in the noosphere, that requires special attention to innovative element in the life of the planetary community, because artificial intelligence will supersede human intelligence;

f) space civilization appears as terra incognita, the objective laws of its appearance in self-development of planetary community is obvious. But the properties of the regulating, most likely, are a full-scale self-organisation,[225] and its character is completely unknown to us as a planetary humanity has to attain the nature of the radiant humanity, the properties of which we in the early twenty-first century know nothing.

Sixthly, we followed the change of the master controller and in a tool that can be used to conquer the vital processes of the planetary community, and it turned out that at the stage:

a) everything orders by natural selection in pracivilization, and there are known three laws Ch. Darvin,[226] surely with the correction on the

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[225] *Бевзенко Л. Д.* Социальная самоорганизация. Синергетическая парадигма: возможности социальных интерпретаций / Л. Д. Бевзенко. – К. : Ин-т социологии НАН Украины, 2002. – 437 с. ; *Бех В. П.* Саморегуляція соціального організму навчального закладу : монографія / В. П. Бех, Л. М. Семененко. – К. : Вид-во НПУ ім. М. П. Драгоманова, 2009. – 330 с. ; *Бех Ю. В.* Філософія управління соціальними системами : монографія / Ю. В. Бех ; Мін-во освіти і науки, молоді та спорту України, Нац. пед. ун-т імені М. П. Драгоманова. – К. : Вид-во НПУ імені М. П. Драгоманова, 2012. – 623 с. ; *Бех Ю. В.* Філософські проблеми управління складними системами: ідеї, принципи і моделі : монографія / Ю. В. Бех, А. І. Слєпцов ; Мін-во освіти і науки, молоді та спорту України, Нац. пед. ун-т імені М. П. Драгоманова. – К. : Вид-во НПУ імені М. П. Драгоманова, 2012. – 404 с. ; Самоорганизация: психо- и социогенез / [под ред. В. Н. Келасьева]. – СПб. : Изд-во С.-Петербург. ун-та, 1996. – 200 с.

[226] Див.: Аутопоезис соціальних систем : монографія / за наук. ред. В. П. Беха ; Мін-во освіти і науки, Нац. пед. ун-т імені М. П. Драгоманова. – К. : Вид-во НПУ імені М. П. Драгоманова, 2010. – 748 с.

social nature and status of the planetary community, and customers are the natural biorhythms of the planet with its causal-mechanical causality that is inherent in the so-called first nature with the elements of a simple regulation;

b) agrarian civilization is marked by language (sign systems), tools, customs, traditions and rituals, and the first social managers are elders, chiefs, shamans, sorcerers, and other persons who acquire the traits of leaders or experts-healers, while on the horizon sprouts of prostate appear, but still a great deal based on causal-mechanical causality;

c) technological civilization is marked by national law, national morale, the ideology of the technocracy,[227] and the role of management subjects captures technocratic elite: scientific, expert, technical, military and other actors of planetary organisational field that is united and acts on behalf of the state with its classic teleological causality;

d) information civilization has international law, universal values, ideology ecohumanism/cosmopolitanism, which will be intensive cultivated by Planetary personality during staying in the newly formed entities of planetary social field – the World of the knowledge society, Global civil society, World state and World government;

e) the main instrument of self-regulation effects on the planetary society in intellectual civilization will be the content of the noosphere, which materializes axiological matrix of planetary life, and the leading

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[227] *Белозерцев В. И.* Технократическое мышление и пути его преодоления / В. И. Белозерцев // Идеологизация науки и истина. – Казань, 1989. – С. 82–85 ; *Бех В П.* Технократизм у дискурсі проблем вищої школи : монографія / В. П. Бех, І. В. Малик ; за ред. В. П. Беха. – К. : Вид-во НПУ ім. М. П. Драгоманова, 2009. – 263 с. ; *Мартинов Р С.* Гуманістичні та екологічні виміри технократичної свідомості [Електронний ресурс] / Р. С. Мартынов // Мультиверсум : філос. альманах : [зб. наук. пр.] ; [голов. ред. : В. В. Лях.] . – 2007. – Вип. 64. – С. 108–115. – Режим доступу : http://www.filosof.com.ua/Jornel/ M_64/%CC%E0%F0%F2%E8%ED%EE%E2.pdf ; *Мартинов Р. С.* Еволюція ідеї технократизму: від російського космізму до постмодерну [Електронний ресурс] / Р. С. Мартынов // Ноосфера і цивілізація. – 2007. – Вип. 5 (8). – Режим доступу : http://archive.nbuv.gov.ua/portal/soc_gum/Niz/2007_8/martinov.htm ; *Мартинов Р. С.* Технократичні проекти XX ст.: трансформації та альтернативи [Електронний ресурс] / Р. С. Мартынов // Мультиверсум : філос. альманах : [зб. наук. пр.] / [голов. ред. : В. В. Лях.] . – 2008. – Вип. 67. – С. 120–128. – Режим доступу : http://www.filosof.com.ua/Jornel/M_67/Martynov.pdf. ; *Мартинов Р. С.* Феномен технократичної свідомості в соціально-філософському вимірі : дис... канд. філос. наук: 09.00.03 / Мартинов Р. С. ; Донецький національний ун-т. – Донецьк, 2006. – 181 с. Суркова Л. В. Технократизм: социокультурный феномен / Л. В. Суркова. – М. : МГУ, 1992. – 157 с.

agent of self-regulation will be artificial intelligence, as the integrator and the bearer of attributive properties of the planetary community that depends on the rule of teleological causality;

f) Speaking of space of civilization we find ourselves on the threshold of singularity, we mean absolute uncertainty, what will happen to us, and how we will exist in the Near space, and then in astrospace. One thing is clear, namely: planetary humanity, being in the form of radiant existence, should pulsate according to the rhythm of the Cosmos, to obey the rhythms of the Universe. The issue of social control is out of the question because we will face the reign of free causality and full self-organization under the laws of which the Universe and the Galaxy exist.

Seventhly, it turns out that macro level that ensures the functioning of the biot of a living substance, which is an organic unity either unreasonable or reasonable. This level is a giant quantavacuum pump of diaphragm type in the body of the Universe, which is pumping itself through the material of universe, at the same time it allows its modification. The process of modification represents the transition of the universe from the phase of materialization in the phase of dematerialization.

Taking into account the fact that macro level, as the universe itself has a quantum nature, everything that occurs here must be of quantum nature and pulsate according to the rhythm of the membrane construction mentioned above. If this hypothesis is confirmed in the future, then we will prove that the planetary social world is essential to the universe. It is considered to be a vital organ, which is essential for its self-development. Social worlds seem to be the bodies of self-movement of the universe. We have to found out the essece of this situation. We have all grounds to believe that the process that takes place in antiworld is reversed. In other words, the phase of dematerialization transfers the phase of materialization. Then the circle is closed as we observe the mechanism of self-motion of the universe.

Without the element of unknown, life game is meaningless

J. Galsworthy

THE PLANETARY SOCIAL WORLD ON THE THRESHOLD OF SINGULARITY (instead of epilogue)

Exploring the evolution of the planetary social world we, unexpectedly even to ourselves, came to a paradoxical result. Planetary social world must dissolve in the depths of the Universe. We share the views of those researchers who consider the introduction of intelligence on the planet to be hardly probable, because they doubt «the possibility of purposeful volitional entry of bio-genetic substance from somewhere in the Universe to the Earth. Because they are not sure that time period started at the moment of formation of the Universe and continued up to the appearance of life on Earth gave the possibily (according to generally accepted ideas) to complete the cycle of formation of the exterrestrial autonomous intelligent system. The origin of the intelligence (neogene) means that the life and the intelligence on the Earth has the earthly origin. The intelligent system of humanity on the Earth is the intellectual system of the first generation in the Universe».[228]

This means that we will reach the threshold of a social singularity, as we go beyond the existing rationality in by-day existence and our usual strict state, even with expanded public participation, governance. As P. Teilhard de Chardin wrote: «A human is indispensable. It means that this perspective may be incredible, but a human being sould surely achieve the ultimate goal, not on account of the requirement, but because it is inevitable. Not the suspension, whatever its form would be, but recent

[228] *Еремин А. Л.* Ноогенез и теория интеллекта / А. Л. Еремин. – Краснодар: Советская Кубань, 2005. – С. 260.

progress, which arises in its biological time. Maturation and the highest degree. Further into incredible from where we came. It is in this direction, if we want to foresee the end of the world, it is necessary to extrapolate a human and the hominisation».[229]

In a rationaly reasonable plot, we have to foresee the logical conclusion of the self-extracting intellect of man in space that is limited by the area of collective unconscious and collective conscious. «To give thought its place in the world I needed to implode substance, imagine the power of the spirit; to imagine in contrast to the entropy original noogenesis; give the evolution of the direction, the peak and the critical point and eventually to close all in something» – wrote P. Teilhard de Chardin[230]

The point when we reach the point of singularity, and what will become of planetary humanity is represented in the famous work of P.Teilhard de Chardin «Phenomenon of Man».[231] The researcher writes: «In our interpretations subsequently, we can scientifically consider almost unlimited improvement of the human organism and human society. But as soon as it comes to the practical materialization of our dreams, we will note that the problem remains unresolved, or even unsolvable, unless you suppose partly by means of the subreasonable intuition the convergence of the world to which we belong to. The belief in the unity».

Moreover, if under the pressure of the facts we will optimisticly state in favor of the association, but to move forward we don't only need impulsion and specific aim, that commits this movement, but the technical relevancy that appears to open binder or a specific cement, which will unite our lives without distorting and far from diminishing them. The faith in the immensely attractive center of a person.

In general, once beyond the lower and the pre-analytical stage of the research, science goes to the synthesis, which, naturally, ends with the

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[229] Ш*ардан Т.* Феномен человека [Електронний ресурс] / Т. Шарден; пер. и примеч. Н. А. Садовского – М. : Прогресс, 1965. – Режим доступу : http://www.psylib.org.ua/books/shard01.

[230] Ш*ардан Т.* Феномен человека [Електронний ресурс] / Т. Шарден; пер. и примеч. Н. А. Садовского – М. : Прогресс, 1965. – Режим доступу : http://www.psylib.org.ua/books/shard01.

[231] Ш*ардан Т.* Феномен человека [Електронний ресурс] / Т. Шарден; пер. и примеч. Н. А. Садовского – М. : Прогресс, 1965. – Режим доступу : http://www.psylib.org.ua/books/shard01.

implementation of some of the highest human state, it immediately forced to anticipate the future and the entire, and to bet on them, and thus overriding itself begins to make choices and engage in worship.

So, Renan and some thinkers of the nineteenth century were not mistaken when they spoke of the religion of science. Their mistake laid in the fact that they, creating a cult of humanity, turned this cult into the updated form of the same spiritual power, from which, as they believed, they managed to get rid of.

When we consider, as in the universe, we have just started to comprehend, the time and the space develop around and behind us, like the surface of the cone, perhaps, and it is the pure science. But when we turn to the top, to the integrity and the future, then it is unwillingly a religion. So, by means of this way of the planetary community from the collective unconscious to the collective conscious is *implemented*.

Religion and science – are two inextricably related parties, or phases of the same complete act of knowledge, which the only one would be able to cover past and future of the evolution to consider, measure, and accomplish.

In the mutual reinforcement of these two still antagonistic forces, in the connection of the mind and mystery of the human spirit by nature of its development it is appointed to find the highest degree of its insight along with the maximum of its life force».[232]

Then he writes: «Moving in the same way as before, in three specified directions (science, religion, and the human spirit), and having a huge reserve of time that it has to live, mankind has at its disposal tremendous capacity. Life quickly suspended before human's existence, in order to act, it was forced to fractionize and specialize, it was fixed and dispersed with each bound forward. Starting from the level of thinking, due to the amazing opportunities of «artificial», which, separating the tool from the unit, allows the same entity to strengthen and infinitely diversifie the shapes of his or her actions, not losing the freedom, due to the simultaneously wonderful ability of thought to bring together and combine all human particles in a single conscious effort, we entered into a completely new area of evolution. Actually, if the study of

[232] Ш*ардан Т.* Феномен человека [Електронний ресурс] / Т. Шарден; пер. и примеч. Н. А. Садовского – М. : Прогресс, 1965. – Режим доступу : http://www.psylib.org.ua/books/shard01.

the past allows us to make some assessment of resources, which organized substance has in a dispersed state, we still have no notion of the possible value of the «noosphere» power. The human resonance of vibration is multiplied millions of times! The whole veil of consciousness that simultaneously presses on the future! Collective and summarized product of millions of years of thinking! Have we ever tried to imagine these values?[233]

In this direction, the most surprising fact may be something that is mosty expected. First of all, it is possible to ask ourselves seriously whether one will be able to (while the increasing exertion of the spirit on the earth's surface) overcome the walls of its earthly prison, or capture the other uninhabited celestial bodies, or – even more vertiginous event – set up through space a psychic link with other centers of consciousness. Meeting and mutual enrichment of the two noospheres, this assumption, at first glance, may seem unsane, but it is, at long last, only extends the psyche to the scale values, the validity of which is anyone has no thought of denying. The consciousness that creates itself, finally, by the means of synthesis of planetary units. Moreover, why not be in this universe, where the astral entity is the galaxy.

Without meaning to disappoint the adherents of these hypotheses, the justice of which, we note, would enormously expanded the size of the noosphere, but it will not be able to change neither its convergence, nor, consequently, its ultimate continuance, I, however, believe their probability to be too weak in the effect that it would be worth paying attention to them.

The human body is so complex and sensitive, it is so adopted to living conditions on the earth, that it's hard to imagine how it could acclimatize to another celestial body, even if it is able to overcome interplanetary space. The immensity of cosmic spaces is so great that it is

[233] Окрім інтелектуального значення окремих людських одиниць, необхідно взяти до уваги колективне збудження (шляхом підтримки або резонансу) цих належно організованих одиниць. Важко сказати, чи є ще на Землі Аристотелі, Платони і Августини (яким чином це довести? А, втім, чом би і ні?). Але ясно, що, спираючись одна на одну (будучи зведені в одно місце або зібрані у фокусі дзеркала), наші сучасні душі бачать і відчувають нині світ, який (за його розмірами, зв'язками і можливостями) вислизав від усіх великих людей минулого. І чи наважаться заперечити, що цьому прогресу у свідомості не відповідає жодне просування вперед в глибокій структурі буття?

not clear how the two views in two different spheres of heaven could co-exist and coincide with comparable phases of their development.

For these two reasons, not to mention others, I assume that our noosphere is destined to turn inward, and not in the extensional but in the mental sphere it is to find without leaving the Earth and not staying within its boundaries, the line of its escape.

The notion of status change appears here again absolutely naturally. By the way, the study of changes in the human condition might become an object of scientific research, since the human modifies them several times: first, when from the disparate egg of man and women it transfers in the condition of the fetus and develops in the mother's womb; second, when the mother gives birth to a baby and after an intrauterine environment it enters the fundamentally other environment – external existence; third, according to our forecasts, it acquires a status of noospher personality that will not have the physicality and its existence will be in the space of senses, and finally, fourth, when it goes into a state of radiant humanity, the environment and existence of which will be the Universe.

Because of us we have noogenesis constant rise upwards. We found the main points of this rise – convergence of pieces of thoughts; synthesis of individuals and synthesis of nations and races; the necessity of the existence of autonomous and supreme personal cell for unification of elementary entities without distortion and in the atmosphere of active sympathy. It must be admitted once again that all that, under the coaction of the Earth spherical curvature and the Universe convergence of the spirit exists according to the law of complexity and consciousness.

So, when due to the accumulation of a sufficient set of elements this substantially converged development reaches this intensity and this quality, that for its further unification, humanity in general should, as it happened with the individual power of instinct, in turn, «punctually» realize itself[234] (i.e. to leave its organic and planetary reliance and to center to transcendent centre of its growing concentration), only then there will be the final and crowning for the Spirit of the Earth.

[234] This means that human history develops between two critical points of thinking (one – lower and individual, another – higher and collective).

End of the world means the internal return to itself of the whole noosphere which has reached at the same time the highest degree of its complexity and its concentration.

End of the world means coup of the equilibrium, separation of the consciousness that eventually reached its perfection, from his material matrix just to have now the opportunity with all its strength to rest in God (Omega point).

End of the world is a critical point of the origin and detection, maturation and slipping out.

We can make two almost opposite assumptions about the physical and mental condition, where our planet will exit while approaching to the point of its maturation.

According to the first hypothesis, expressing the hope to which, in any case, it is worth to focus our efforts as the ideal, the evil on the final stage of the Earth is at a minimum. We won't need to fight against acute forms of hunger and disease any more, they are defeated by science. Under the influence of increasingly hot rays of Omega the hatred and civil struggle will stop, defeated by feeling of the Earth and human feelings. Some consensus will rule throughout the noosphere. The final convergence will happen peacefully*).[235] Of course, such an outcome would be the most appropriate to the theory.

But it also may happen that under the law, which in the past nothing has avoided, and also evil in its specific new form, growing along with good, will reach its highest final grade.

There is no peak without the abyss.

The strength, released from mankind by internal action of its unification, will be enormous. But it is possible that tomorrow, as yesterday and today, this energy will act jarring. Is it mechanical coaction under the pressure of brute force? Or is it coaction in sympathy? Will a man seek to complete himself collectively or individually in someone who is bigger than he himself? To abandon Omega or to accept it?

There may be a conflict. In this case, due to the nature of the process that brings together, and during this process noosphere that has reached a

[235] And yet, at the same time, at the extreme tension as it comes closer to the critical point. There is nothing in common between these perspectives and old dreams of sectarian paradise period on earth before the end of the world.

certain point of association, will again separate into two zones which are accordingly attracted by two antagonistic poles of worship. The area of thought that has never been fully united and the area of encompassing love that animates eventually, singles out to complete the only one part of the noosphere only that which would dare «to step» outside itself to another. The last time, one more branch.

Under this latter hypothesis with more traditional apocalypse around us the three curves may simultaneously stretch in the future three curves: the inevitable decreasing of organic capacity of the Earth; internal split of consciousness that is increasingly divided into two opposing ideals of evolution; positive attraction by the centre of centres of those hearts that will appeal to it. And death of the Earth shall happen in triple point in which by the coincidence, in conformity with the life techniques, these three curves will meet and reach their maximum strictly simultaneously.

Death of the financially exhausted planet; noosphere rupture that is divided in the issue on the form which it is necessary to wear, its unity and at the same time, providing event with all its value and all its importance, the release of the certain rate of the Universe, which will be able to be thoroughly synthesized up to the end through time, space and evil.

This hypothesis contradicts no endless progress, but the essential convergence of noogenesis, and ecstasy is outside the scope and size of the visible Universe.

Ecstasy is in harmony or discord, but in both cases at the internal excess of tension.

This is the only biological way, which is appropriate and conceivable for the human phenomenon».[236]

Almost everyone who believes that singularity will exist, it's supposed to happen in this century, and many people believe that this is likely to happen within a few decades. It looks like the planet that was inhabited by monkeys, which was suddenly transformed into the world of the intellectually gifted people who were changing the Earth by the method which was completely incomprehensible before.

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[236] *Шарден Т.* Феномен человека [Електронний ресурс] / Т. Шарден; пер. и примеч. Н. А. Садовского – М.: Прогресс, 1965. – Режим доступу : http://www.psylib.org.ua/books/shard01.

As it is known, the term «singularity»[237] is borrowed from the mathematicians and astrophysicists who use it to describe the cosmic black holes, and some theories of the Universe origin tells that this term is a point with an infinite density and temperature and the infinitely small volume. The mathematical singularity (feature) is a point of the function, value of which tends to infinity or other such «interesting» points are peculiarities of the functions.

In this context, the term «singularity» was used for the first time in the middle of the twentieth century by D. Neumann, referring to the mathematical rather than astrophysical sense of the word – the point at which the extrapolation starts to show the absurd results (diverge). V.Vinge writes about it and this term is usually attributed to him. R. Kurzweil is actively engaged in the scientific substantiation of incipience of singularity.

After reading his work «The Singularity Is Near»[238], it is clear where our human-machine civilization moves in general, and what awaits us in the nearest future. Whereas it is not translated yet neither into Russian, nor into Ukrainian, the comment to it was made in 2013 by Mark Romulus in the book «The Singularity Is Really Near», which is entirely based on the ideas and meanings of the book by Raymond Kurzweil «The Singularity Is Near», but, in fact, it is completely different book[239].

Here's how Mark Romulus adapts and interprets the content of Raymond Kurzweil work «The Singularity Is Near», and how he predicts the date of manifestation of the singularity. He says that the emergence into the world of artificial intelligence which surpasses a man is the challenge of the nearest future. And when that time comes, the new stage in the life development on the Earth will come. The only chance for survival of mankind is the merger with the artificial intelligence which will generate a new man, more perfect.

We are the last:

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[237] Сингулярность [Електронний ресурс] // Вікіпедія – вільна енциклопедія. – Режим доступу : http://ru.wikipedia.org/wiki/Сингулярность. – Заголовок з екрана.

[238] Kurzweil, Raymond. The Singularity Is Near: When Humans Transcend Biology by Ray Kurzweil. – Viking Press Inc, 2005. – 672 p.

[239] Ромул М. Сингулярность действительно близко: Адаптация и интерпретация труда Raymond Kurzweil «Singularity is near». [Електронний документ]. – Б. м., 2013. – 54 с. – Режим доступу: http://novadeus.com/wp-content/uploads/Singularity.pdf.

- We are the last no augmented*[240] generation.
- We are the last intelligent lonely generation.
- We are the last generation, which is limited with its body.

We are the first:

- We are the first augmented generation.
- We are the first intelligent single generation.
- We are the first generation, which possibilities are limited only by imagination.

While the artificial intelligence becomes more intelligent and merges with the man every day, there is another no less interesting for us process which runs in parallel. On the 8th of October 2013 the international project Human Brain Project was officially launched. Its main purpose is the simulation of the human brain. In fact, we are trying to create a machine that will be thinking the same way as people do. Creating of a program-machine complex which intellectual abilities will correspond to the man, will be completed in 2020-2025.

«The driving force that leads us to the singularity is three scientific revolutions that will take place in the first half of the twenty-first century – said Mark Romulus. We are waiting for the revolution in genetics, nano-technology revolution and the revolution in robotics. Each of them is a qualitative leap towards understanding of the Universe activity and the creation of technology of its managing. Each revolution gives us even more power either over our body or over the surrounding matter, or over our descendants who one day will grow up and generously thank to their creators.

Genetics. The revolution in genetics will give us the ability to program our biology to eliminate all diseases, dramatic expansion of human potential and radical life extension. But the human who is brought up on biological principles, won't differ much from us as well. Our biology will inferior in the same way to our engineering solutions.

Nanotech. The revolution in nano-technology will provide an opportunity to rebuild molecule by molecule, our bodies, our brains and our world that goes far beyond biology. The revolution in nano-technology will give us power over the same matter. Truly, fantastic

[240] *Augmentation – technological solutions to enhance the properties of Homo Sapiens.

opportunities are preparing for our future prospects. And today it is not fantastic but actually existing technology.

Robotics. The revolution in robotics, the example of which you can already observe in numerous videos on ND, will mean that something more perfect than human will appear on the Earth. Our creations will be better than we are. This is the most significant revolution of all. The revolution in robotics means not only specific engineering solutions to continue the machine constructing; this revolution means creating thinking machines with strong artificial intelligence that won't inferior to the human being. The power will be able to change the whole universe.

Synthesis and mutual effect of these three revolutions will lead our world to qualitatively different state, which is very different from the world of the past millennia. For the first time we can stand on the Creator pedestal by making intelligent artificial life thanks to science and progress. For the first time we will get power over the whole matter thanks to nanotechnology. For the first we can change ourselves as we see fit. These three interrelated revolution will give us the key to build our own world that will be controlled our technologies usage.

Nearly in 2030 the moment will come when the power of computers intelligence will be equal to the intellectual power of humanity. It will be really profound changes when the machines will be equal to us in the intellectual field, this will be the start date of the man and machine deep fusion. Widespread people's augmentation will be stormy blossoming everywhere, because artificial organs will surpass natural in all respects. Price for them will be boundlessly high and they will be available only for rich people. At the same time, artificial intelligence will begin to merge with mankind, helping us where there is shortage of our skills.

2030th – will be the storm decade. It will be the moment when the old public institutions will quickly collapse under their own weight because of their own uselessness. Society will not be ready for radical changes because it is inert, and the state apparatus – is always the conservative one. The tensions between global corporations and agencies authorities will aggravate. There will appear numerous groups opposed fusion between human and machines. And someone will be inevitably affected, but this is the price of evolution process. It will be the same cyberpunk with Deus Ex, poverty, corporations, the government, the first superhuman augmentation, the first strong artificial intelligence.

By 2040 we will still be human civilization, with obvious prevalence of non-biological intelligence on the planet. Humanity will come out on biology instead of humanity. Old public institutions will finally collapse. Small group of retrogrades will be still resisting, but most opponents of progress cannot just will be able to nothing and will have to go living in nature or be with everyone.

2050 will be the year of creating a fundamentally different civilization, entirely composed of those who are very different from Homo Sapiens. It will be virtually immortal creature whose life will be too different from our lives today. Next predictions are impossible because it is beyond the singularity.

Obviously, we expect a radical change in next 10-20 years. It's the dark time for several decades. It will be the time when everything old must go away clearing the way for something new. Today we still have the opportunity to prepare to be on the crest of a new wave instead of being thrown on the side of life. What to do – it is your own choice».[241]

Russian scientists also have their own view of the entry planetary community into a singularity. It is possible that the spiritual singularity of Russian scientists in matters of formation of the noosphere reflects the specific Russian style of thinking and special way towards the noosphere, which are thought M. Moyseyev[242]. He was echoed by A. Ursul, in his work «The Way to the Noosphere: Concept on Survival and Sustainable Development of Mankind» he wrote: «Russia will not, as some standard link, mechanically fit into the global process of noosphere process adapting to it, because the Russian way to noosphere is the synergistic effect of co-evolution of its own way and another way the international community. The way to the noosphere is far from easy, and its search is associated with increased systematic-synergetic processes of planetary and even cosmic scale in all areas of social and natural and social activities. And the priority

of solving this problem should be given to changing the nature of the human rights, the possibilities of creating universal integrated

[241] See Ромул М. Сингулярность действительно близко: Адаптация и интерпретация труда Raymond Kurzweil «Singularity is near». [Електронний документ]. – Б. м., 2013. – 54 с. – Режим доступу: http://novadeus.com/wp-content/uploads/Singularity.pdf.

[242] See.: Моисеев Н. Н. Российский выбор: Путь в ноосферу? / Н. Н. Моисеев // Экое. – 1991. – № 1.

intelligence on the basis of information and establishment of the global management of all civilization process. These tasks (which is only a few priority issues) unprecedented complicated, perhaps even feasible in principle, and it is important to find noosphere reality prospect for humanity.»[243]

A. Ursul even devoted a special study to creating the concept of the noosphere formation that can serve (or modest, this may contribute to) philosophical and methodological basis survival and further sustainable development of civilization. «It is such a concept, he writes, that both Russia and the whole world needs, because ot is important today to fill that theoretical vacuum, that was formed when communistic and other social utopias died out and the realization came that the human civilization can die out too».[244]

The stated understanding of the problem formed the basis of creation International Institute of noosphere (at the International Association «Space and Philosophy»), which was organized in May 1990 during two international congresses of Association, held in Bulgaria in cities Kardzhali and Kazanlak. The founding-countries of this interdisciplinary and international institution became the Soviet Union, NRB, Greece, France, and the USA, in which national Noosphere research centers are organized.

By now there are some scattered groups of researchers who study, mainly on a voluntary basis, various aspects of noosphere studies – in Moscow, Odessa, Kishinev, Yerevan, Tbilisi, Khabarovsk, Zaporizhzhya and other cities of the former USSR. Some of them worked under the auspices of the Institute of Public noosphere, and recently government agencies have appeared (Noosphere-Ecological Institute of the Russian Academy of Management), scientifically-commercial organizations and associations (e.g., Academy of noosphere, established at the end of 1991).

The fundamental open questions about the singularity are the question of its existence, the timing and pace of technological growth of technical changes. Technologies are developing exponentially. We can easily see it even by the example of iPhone. The latest model of the

[243] Ursul AD The way the noosphere: The concept of sustainable development and survival chelovechestva / AD Ursul. – Moscow: Luch. – 1993. – 275 s.

[244] Ursul AD The way the noosphere: The concept of sustainable development and survival mankind / AD Ursul. – Moscow: Luch. – 1993. – P. 8.

iPhone 5S, that is presented by the manufacturer, has an increased productivity up to 40 times in comparison to the first one. Think about that figure, 40 times! And between the first iPhone and the latest one there have been only 6 years (first was launched in 2007, the latest – in 2013). Roughly compared, you need 40 first generation iPhones to handle data as the last generation iPhone can do. This technological leap occurred only within 6 years and this is just the beginning. This is an explosive exponential development round of technologies.

The famous chess player Vladimir Kramnik has lost to program Deep Fritz, the benefits of a human against chess have passed. Machines are stronger. Recently IBM Watson system has beat the people in an American intellectual game Jeopardy! The advantage of human a human over Jeopardy has passed. And more recently IBM Watson has learned to make medical diagnoses to living people and begun to «teach». Only think about it, a set of software and machine have learned to make diagnoses better than real people, and it is used in teaching students!

Extrapolation of some trends shows that the singularity can happen by 2020; perhaps, that date should be revised and brought closer to 2018 or even 2016, if you rely on the latest assessment of D. Eder that the power of computers doubling happened within 9 months to September 2002 – and it should be very sudden which is typical of the nature hyper exponential curve.

Technological singularity is a predictable point in future, when the evolution of the human mind as a result of nanotehnology, biotechnology and artificial intelligence will accelerate to the point that further changes will lead to the emergence of a higher level of performance and quality of new thinking.

According to some assumptions, the singularity must occur nearly 2030 (for example, V. Vinge thinks so). If we go according to the Moore's Law, it appears that about the same time working computer power will equal the main power of the human brain.

Technological singularity is a hypothetical point in the future it is when technological development becomes so rapid that schedule of technical progress will become almost vertical. This concept was first proposed by V. Vinge who thinks that if we can avoid the destruction of civilization until this time, the singularity will happen because of

advances in artificial intelligence, human-computer integration radio or other methods of increasing intelligence.

Mind strengthening, according to V.Vinge, at some point will lead to a positive feedback loop: more intelligent systems can create more intelligent systems and do it faster than the original human developers. This positive feedback is likely to be so strong that within a very short period of time (months, days or even just hours) the world will transform more than we can imagine, it will suddenly turn populated by more intelligent creatures. This is the time of life and creation, according to our vision and ideology of the world, Planet personality.

Self-creating of Planet personality (Interman) with their synergetic type of thinking, cosmopolitan outlook and ideology, original internet culture which needs qualitative scientific knowledge and intensive social communication based on a developed organizational culture or social interaction with other individuals in the horizon of the establishment of a single information support of life, which should be built on rational senses organized, is intensively happening today.

The notion of singularity is often associated with the idea of impossibility to predict what will happen after it. The first signs of social singularity should appear already in the transition from information to intellectual civilization, when system creating factor of our living arrangement will be incorporeal noosphere that will operate meanings of planet origin.

Post-human world, which will appear, will probably be so alien to us that we will know nothing about it. The only exception may be the fundamental laws of nature, but even here sometimes there may be the existence of yet undiscovered laws (we have no theory of quantum gravity yet) or not fully understood the consequences of the known laws (trips through space tunnels (wormhole space), creation of «universe babies» time travel and so on), by which post-people will be able to do what we used to consider physically impossible.

However, many people associate singularity with the best expectations[245]. Singularity theory means the ability of immortality, unlimited expansion of consciousness and flights to other planet. But just theoretical nuclear energy means unlimited gratuitous of electricity, but,

[245] Сингулярность / А. В. Турчин [Електронний ресурс] // Взгляд за Грань. – Режим доступу : http://vzglyadzagran.ru/kosmos/singulyarnost-2.html. – Заголовок з екрана.

in fact, endless benefits endless flaws are balanced, which in the case of nuclear energy – nuclear weapons, radioactive contamination and the threat of global war. Accordingly, there was the following simplified representation of singularity: just hold on to it, and then solve artificial intelligence. All our problems arise from the economy of plenty and paradise on the Earth. Not surprisingly, such views have caused response: based on the idea of singularity – which is a religion for fans of technology, where artificial intelligence replaces Jesus, and singularity substitutes God. And based on such psycologization the idea of singularity was rejected.

One can also compare expectations from the onset of the singularity with the ideas of communism. After singularity, as its supporters argue, molecular manufacturing will make any products practically free, creating the same abundance, which makes communism possible. In addition, in a society controlled by artificial intelligence there will no longer be a need of a market because top management will ultimately appear to be more effective. Cognitive technology will be able to create a new person or tweak the «old». However, such expectations probably say more about ourselves than about what will really be.

Another criticism of the idea of singularity was directed on the fact that the Moore law is exponential, and singled out point is available only at Hyperbolic law; that perhaps a man cannot create superhuman mind, because it is a too difficult task, and in order to create super mind, you need to already have one. For example, in critical article «Singularity Is Always Near» (R. Kurzweil work that spoofs the name «Singularity Is Near») refers to the fact that we never can find ourselves «after the singularity», as in this state we would have to admit that all infinite growth is behind us, but ahead there is none of such increase. Instead of analyzing all this criticism, we note that it does not affect the basic fact – replacement of the unknown nature that is really coming at us.

It is worth noting that new possibilities are open to globally-evolutionary processes in the Universe the progress of space and deployment of space activities of humanity and alleged science of extraterrestrial civilizations. This is the cosmic expansion degree of social evolution, which received the name of great social explosion.

The emergence of social evolution degree is in this sense a «second singular» point, a turning point that dramatically changes settings

globally-evolutionary processes in the Universe, form of their social and natural dialectics, promoting the natural evolution of cosmos «socialization». The evolution of matter appears as the process unfolding not only in the «space» cosmic environment, but also in a temporary dimension that combines evolving into a coherent whole astronomical universe past with its «necessary» for man cosmological future.

Some scientists even submit their vision of the planetary community «fall» mechanism as a singularity. «This process that returns humanity, which has already started to degrade, can be put on the superhighway of global evolution, considered by analogy, great social, or even socio-natural «explosion». Great social and natural explosion, i.e. rapid cosmogony time (not inflation) spatial and temporal expansion of social and natural sphere, seems to be the same astro-sociological law as now we see globalization in the world, which also extends this social sphere and prior to its dissemination extraterrestrial spaces are as cosmo noosphere»[246], as written by I. Ilyin and A. Ursul in work «Evolutionary globalistics» (concept of Global processes evolution)».

The social rate thanks to the great social explosion planet, and then in the space, is fundamentally different in pro-spatially-term perspective than her previous global stage evolution. This is the real and potential development expansion of the first degree in the globalization of earth in space Noah balls, and then the socialization, the development of the universe.

In our Universe due to synergistic processes is being realised the information criterion (principle) of development, the essence of which – in appearance increasingly complex forms of matter. This principle implies complexity of the structure of matter and the appearance of all known structural levels up to man and society, and the most nontrivial development is the emergence of complex forms of matter. Alexander Knyazev and S. Kurdyumov confirm this idea using different material. They believe that «evolution appears as the creation of more and more complex nonlinear environments capable of consolidating more and more simple structures and creating more and more complex organization»[247].

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[246] *Ильин И. В.* Эволюционная глобалистика (концепция эволюции глобальных процессов) / И. А. Ильин, А. Д. Урсул. – М. : Изд-во МГУ, 2009. – С. 151–152.

[247] *Князева Е. Н.* Основания синергетики. Режимы с обострением, самоорганизация, темпомиры / Е. Н. Князева, С. П. Курдюмов. – СПб. : Алетейя. 2002. – С. 9, 90.

It is in our Universe, with its global characteristics and fundamental physical constants that the main direction of evolution, which displays information and synergistic principle of global evolution, can be realized. Thus, the transition to a higher hierarchical level is narrowing the «corridor complications» of evolving systems, that is the progressive development in the global superhighway evolution looks like a cone (non-genotropic pyramid) that become narrower. Moreover, the base, foundation that is giving rise to a higher level of structural evolution must be preserved; that is in this sense the «security» of the previous level is ensured. If it is not the case, the progressive evolution just stops, or temporarily stays at the same level, or enters the trajectory of regressive development.

The «security» of a broader system is needed in order to serve as a base, launch pad and the conditions for continued progressive system self-organization. To go to a new, high level of complexity, the evolving system should enter into the co-evolutionary relationships with previous structural levels of matter, which is possible only within a very narrow corridor of security, in natural conditions where this co-evolution can be guaranteed. Therefore, it is no coincidence that global evolutionism is sometimes called «universal co-evolutionism».

Thus, social singularity occurs when the planetary community, having created a planetary social world, would lose control over it and would move into the unknown for us phase of life. One thing is clear. We are fast approaching the threshold of social singularity in being of a global social world. We do not agree with the predictions of some researchers that this will happen over a period of the XXI century or even the third millennium; however, that it will surely happen we have no doubts.

What should this evoke in us – fear, surprise or joy? It should be mentioned that many of our employees, especiall women, had extremely negative reaction to such a prospect that rejects our human: emotions, love for children, a sense of family. We, the inhabitants of the planet, at the beginning of the XXI century are not ready to answer this question, in which resulted this study of the ultimate goal of evolutionary development of planetary community apparently laid down in planetary social world from the very moment of its generation by the Cosmic Mind, but what about you, dear Readers, what do you think about it?

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Appendix A

THE COMPARATIVE ANALYSIS OF THE STAGES OF THE PROCESS OF THE SELFDEVELOPMENT OF THE SOCIAL WORLD

№	The main categories of analysis in the social world	The level of the selfdevelopment of the social world		
		Microlevel	Macrolevel	Megalevel
1	The nature of the social world	Quantum-wave	Quantum-wave	Quantum-wave
2	The form of existence of the information	Archetypes	Knowledge	Significance
3	The essence of the social world	The worthiness / The culturological core	Pragmatist	Energo-informational
4	The content of the social world	The communication, the exchange of the values, the culture	The exchange of activity and its products	The exchange of the significance.Trans-actions
5	The form of existence of the social world	Potential	Real	cosmic
6	The subject of the social process	Ethnos – Nation	The ethnie – The Nation	Disembodied subjectivity (God)
7	The type of the consciousness	The subconscious	The identity	The superconsciousness
8	The kind of energy that provides nutriment the social life at the level	Mental	Intellectual	Spiritual
9	The institutional body of the origination and supporting of functioning of the social world	The personality intelligence	The collective intelligence	The cosmic intelligence
10	The modification of the semantic component of the social world	The spirit of the people	The spirit of the epoch	The absolute spirit
11	The source and the mechanism of the transformation of the semantic component of the	Mentality	The knowledge base. Informatization	The matrix of ideal forms. Resonant intercommunion of

	social world			fields
12	The process of formation and development of the social world	The ethnosociogenesis	The noosociogenesis	The noocosmogenesis
13	The product of the selfdevelopment of the social world	The social medium	The society	The noosphere
14	The ontological characteristic of the product	The ether (meon). The spontaneous leptonic radiation	The local energoinformatio nal field (Egregor)	The aggregate planet field as a component of the cosmic field. Torsion fields
15	Elements and the structure of the product of the social world	The societal psyche, the collective consciousness, social-comparative intelligence. The model of the society	Economic, social, political, and ideological spheres of the society. The model of society	Ideas (information model) The semantic continuum.
16	Sources of the determination of self-motion on a certain level	Vital human needs, that follows from the physical Universe	Social needs of human personality	The ideal, which follows from the semantic Universe
17	The kind of causality that prevails at this level	The causal-mechanical causality	Teleological causality	Free causality
18	The content of the selfdevelopment stage of the social world	Chaos – physical subjectivity	Subjectivity – objectivity	Objectivity – Chaos – physical
19	The specificity of the phase of the selfreproduction level	Cultural coexistence	The active creation	The transcosmic existence
20	The mediator (conciliator)	Social institutions (religion, traditions, customs, natural law)	Science, education, upbringing, market, artificial intelligence	Cosmic processes
21	The way of the selfregulation of the social world at a certain level	Archetypal	Regulatory	Information symbolic

Appendix B

THE SPESIFICATION OF THE EVOLUTIONARY TRANSFORMATIONS OF THE COMPONENTS OF THE PLANETARY SOCIAL WORLD

Regulation of the planetary social world in the course of the selfdevelopment of the evolutionary process

Stage in the evolution of the planetary community	Type of regulation	The nature of the social regulation	The main tool of the regulation	The main subject of the regulatortion
Pracivilization	Elementary spontaneous regulation	Overrepresentation of entropy	"Pranorms», taboo, talion, customs, traditions, rituals, archetypes (common sense)	The biological rhythm of the planet, natural selection
Agrarian civilization	Regulation with elements of rational regulation	Entropy with elements of negentropy	Instruments of labour (customs and traditions)	Elders, chiefs, shamans, sorcerers
Technological civilization	Scientific, system control	Negentropy with the remnants of entropy	National law and morality, ideology of cosmopolitanism	Classic state
Information civilization	Electronic control	Overrepresentation of negentropy	International law and morality, ideology of ecohumanism	World state, continental and intercontinental forms of supranational states
Intellectual civilization	Complete selfregulation	Negentropy with commitment-minded left remnants of entropy for organizational innovations	Values and significances of the planetary and axiological-semantic matrix	Homeostasis of the planetary-social form of the entity
Cosmic civilization	Selforganisation	Negentropy with the elements of entropy	Sementic of the Universe	The rhythms of the Universe or the pulsation of the Cosmos

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