

SECTION 14.

PHILOSOPHY AND POLITICAL SCIENCE

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ON THE DIALECTICS OF SOCIAL DEVELOPMENT

If we turn to Hegelian dialectics for a general characterization of the process of social development, we can imagine it as a kind of "triad," whereby, as a result, a "return to the past" will occur in the future through "its own otherness." In primitive society, its noosphere and technosphere (that is, what constituted its culture—informational and material) were a holistic phenomenon, both directed outward to interact with the environment and united internally for this purpose. This was accomplished through the same individuals who comprise society, who (albeit with different potentials) entered into both operational subsystems as active agents, managing their functioning through their theoretical and practical thinking. As a result of social development, society entered its next phase—from a primitive state to a class society. But class society itself was not an immutable phenomenon; it consisted of three successive class socio-economic formations. In class societies with a developed social division of labor, the situation turned out to be significantly different, and was changing as a result of scientific and technological progress. The corresponding community (a more or less separate society, a unique, relatively independent quasi-organism) continued to have its own common noosphere and technosphere, now directed outward in relation not only to the natural but also to the social environment. Nevertheless, they were not completely homogeneous; each, one might say, consisted of two distinct "partial" noospheres and technospheres, formed by the main production groups of a given quasi-organism.

In the first class formation—slave society—this relative integrity was formed by the interaction of the producing classes, each with its own distinct human composition and distinct tasks and goals within each such quasi-organism-state. That is, as a whole, the ruling class belonged to a common noosphere, while the oppressed class belonged to a common technosphere. Their "partial" "noospheres" and "technospheres" each reflected the respective position and social role of each producing class within the social formation, in connection with their fulfillment of

a specific role within it as a whole. Their unification through the connection between the individuals within each class ensured the unity of this quasi-organism-state relative to the external social environment. According to Hegel's classification, this state represented, as it were, the initial thesis for this phenomenon.

In feudal society (the second class formation), these two classes persisted, opposing each other, but in doing so, they lost their previous internal unity. However, in relation to the external environment, states united into a new entity—civilization—while also forming a certain civilizational noosphere and technosphere. This state (antithesis) prepared the ideological and material foundation for the further development of society as a capitalist socio-economic formation, which would eventually encompass the entire world.

During the third class formation—capitalism—one civilization—Western Europe—gradually subjugates the others. In addition to the existing division of labor, it establishes a beneficial international (or rather, intercivilizational) division of labor, forming a globally encompassing (and complementary) common noosphere and technosphere. This is a synthesis in the class period of human development. The world seems to transform into a unified, yet internally divided, whole, into the dominant and all other civilizations. The noosphere of the dominant civilization, with its predominantly theoretical thinking, extends its influence throughout the world, subjugating the noospheres of other civilizations as its dominant one. And the technosphere of the dominant civilization, using primarily practical thinking, for the same purpose "subjugates" the technospheres of other civilizations, incorporating them as complementary ones, focusing on the interests of the dominant civilization. Ultimately, then, operational subsystems were determined by the global nature of the social division of labor. On the scale of all humanity, the result of the evolution of the technosphere is the creation, by the end of the 20th century, of a global technogenic system, representing an interconnected set of various international, national, and regional industrial and non-industrial technogenic systems of various levels and purposes.

We emphasize once again that the development of the noosphere and technosphere as a result of scientific and technological progress creates the fundamental possibility of a direct connection between these functional subsystems of society, and that, thanks to the use of technical means for this purpose, the need for individual activity in this regard is gradually diminishing. Such consequences of scientific and technological progress will, first and foremost, inevitably lead in the future to the elimination of a social phenomenon that has effectively determined social processes for millennia—the vertical social division of labor—due to the complete elimination (due to its transfer to technical systems controlled by artificial

intelligence) of what was called physical labor—that is, not only its direct but also its indirect material impact (controlled by practical thinking) on the specific object of labor.

Or, to put it another way, scientific and technological progress will inevitably establish a classless society over time, restoring (but at a completely different scientific and technological level) the organic unity that existed in primitive society: the noosphere, comprising all people on the planet, and the technosphere, directly controlled by artificial intelligence, which plays the role of practical thinking in production. This will be a kind of return to the past, a new transition of the system into "its otherness." But in the primitive past, this unity was based on the simultaneous (albeit different) entry of the same individuals into both subsystems, linking them together. Now, thanks to the new scientific and technological foundation, the productive labor of all people will be connected exclusively to the noosphere through theoretical thinking (cognition, innovation, goal-setting). Society, like humanity, which for centuries after the primitive period represented, from a biological perspective, a kind of "colony" of certain "quasi-organisms," will again, as in primitive times, be represented at a truly superorganismic level. However, not as a collection of separate social entities—tribes, states, peoples, civilizations—but as a single biological entity—a universal, egalitarian superorganism—humanity—with an infinite diversity of its constituent individuals.