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Ephraim Eliav

The consciousness and the Integral Scientific Paradigm

The key problems of consciousness as the basis for the harmonization of relations between the human world and the natural world are considered. Physical and mathematical models of consciousness are analyzed, and the results of studying the brain, perception of reality, collective consciousness, and super-consciousness are used. The concept of “desire” is introduced in the system of concepts that form the subject of consciousness research, as a driving mechanism for the deployment of the process of human development and his relations with nature. The limitations of the traditional approach to the study of consciousness within the boundaries of natural sciences are shown. The necessity of applying an integral methodology to the study of the phenomenon of consciousness is proved. The main principles of the integrated scientific paradigm are formulated.

Keywords: *consciousness, collective consciousness, super-consciousness, desire, perception of reality, natural science approaches, integral scientific paradigm,*

Эфраим Элиав

Сознание и интегральная научная парадигма

Рассматриваются ключевые проблемы сознания как основа гармонизации отношений мира человека и мира природы. Анализируются физические и математические модели сознания, используются результаты изучения мозга, восприятия реальности, коллективного сознания, супер-сознания. В систему понятий, формирующих тематику исследований сознания вводится понятие «желание», как движущий механизм развертывания процесса развития человека и его отношений с природой. Показана ограниченность традиционного подхода к изучению сознания в границах естественных наук. Доказывается необходимость применения интегральной методологии к изучению феномена сознания. Сформулированы основные принципы интегральной научной парадигмы.

Ключевые слова: *сознание, коллективное сознание, супер-сознание, желание, восприятие реальности, естественно-научные подходы, интегральная научная парадигма,*

The solution of the problem of consciousness, leading to the harmonization of the “human-nature” system, is humanity’s present-day task. However, for the time being, the inability of science to answer existential questions becomes a stumbling block for its further development. This is perhaps the main limitation of science, requiring a change of its scientific development path.

In this article, we list some important unsolved scientific problems associated with the phenomenon of consciousness. These scientific problems, to our opinion, can point the way to the development of a new scientific paradigm that is adequate to

human nature and could give impetus to its intended development:

1. Matter, as a simpler manifestation of reality than consciousness, is studied by natural or exact sciences. Whereas consciousness, until recently, was the prerogative of humanitarian disciplines, psychology, medicine, as well as philosophy.

Some would say that we know a lot about consciousness, others that we know close to nothing – this is not accidental, since consciousness is the most complex of known natural phenomena. In science, the ideas about consciousness range from the function of the human brain to the

fundamental informational attribute of the universe, similar to “space-time” [1].

Most scientists tried to unravel the mystery of consciousness, following the most obvious path - the study of the brain, the alleged material source of consciousness. However, now that the high efficiency of the tools and methodology of studying the brain has been proven, the “deadlock” of this direction for revealing the real nature of consciousness has become obvious. Up till now, in regard to the most important aspects of the study of consciousness, the success of science remains very modest.

Significant changes in the scientific approach to studying and rethinking the role of consciousness came about through the development of the theory of relativity and quantum mechanics - the two pillars of modern physics. It was the creator of the theory of relativity, Einstein, who was the first to clarify the fundamental importance of the observer in determining the properties of “space-time”. Quantum theory was the first physical theory, which in fact singled out consciousness as the most important property of the observer, the one that determines the behavior of the quantum system [2].

Attempts to conceptualize quantum physics in the direction of incorporating the phenomenon of “consciousness” into the main interrelations of theory were made by the founding fathers of quantum physics: Bohr, Heisenberg, Schrödinger, Pauli, and others [3].

Still, at the time, these outstanding scientists did not have at their disposal an adequate conceptual and mathematical theory. The fundamentals of such a theory were developed later, by Einstein himself (the paradox of Einstein-Podolsky-Rosen, EPR paradox), by Bell (Bell's theorem), and especially by Everett (“many-world” or

later “Multi-brain” interpretation of quantum mechanics) [4].

2. In the past few decades, due to the experimental detection of the influence of consciousness on the behavior of matter at the most fundamental, quantum level, the attitude toward consciousness as a global natural physical phenomenon has begun to change significantly.

Thus, in numerous modern modifications of Jung’s famous experiment, it was actually established that the manifestation of laws of quantum physics requires the presence of a person as a “conscious observer” [5].

Since these laws “worked” almost from the very beginning of the Big Bang according to the general agreement of scientists, the following questions arise: “In what form did consciousness exist?” Or “Who is the observer-experimenter that “arranged” this “Big Bang?” [6].

Physical and mathematical models of consciousness have been often discussed in the last decade by representatives of the exact sciences, in particular, the following outstanding specialists in quantum physics: David Boom, Roger Penrose, John Hagelin, Stuart Hameroff, Michael Mensky and others.

However, until now the models they built were very limited and mutually contradictory. Most attempts to give a quantum explanation of consciousness were reduced to searching for material structures in the brain that could function as quantum generators of consciousness, as described, for example, in Penrose - S. Hameroff [7], [8], [9], [10].

S. Hameroff writes: “... we represent consciousness as a self-organizing process on the edge of the quantum and “classical” world, and the connection between biological systems and the fundamental level of the universe. ... objective reduction is consistent not only with neurobiology and

physics, but also with spiritual traditions” [11].

This approach is complex and cannot explain such a phenomenon as “collective consciousness”. Far more promising is the approach of D. Bohm, Michael Mensky, and others, which determines that the brain does not create consciousness, but rather itself is its instrument through which consciousness realizes reality.

From this point of view, the following is the most appropriate comparison: the brain is a “hardware”, or more precisely, a 3D-printer, through which the individual consciousness (“software”), realizes the plans of the programmer, i.e. the collective consciousness.

Within the framework of such a paradigm, the primacy of consciousness in relation to matter follows from the generalized law of conservation of information - the main “Law of Conservation” in modern science [12].

Recently, the idea of primary consciousness was unexpectedly supported by the discovery of the holographic nature of the universe, and by the post-Everett interpretation of parallel quantum worlds as the “imaginary worlds”, i.e. existing purely in the conscious component of a unified reality.

In accordance with the law of preservation of information, the interpolation of consciousness to the initial stage of the Big Bang, as well as the extrapolation of consciousness to the era of the future thermal death of the universe (due to the 2nd Law of Thermodynamics), provide an opportunity to understand and describe many natural phenomena on a completely new qualitative level. Using the physical states of the system “in the past” and “in the future”, you can define a state described as “present” [13].

Such an approach, which involves solving the equations of evolution of a

quantum system, both the initial configuration of the system, and the final “virtual” form of the system, the one existing only in the consciousness, is recently proposed by the famous Israeli physicist Aaronov (Yakir Aharonov) and his students [14].

However, despite the existing progress, there is no truly scientific methodology for studying consciousness in modern science, and therefore there is no quantitative description of the properties of consciousness in science. Clearly, there is a deep ontological crisis.

3. This crisis was particularly aggravated in the early 1990s by the indirect “discovery” of a mysterious dark matter (24% of all components of the known universe) and dark energy (72%, respectively) of an unknown nature and contradictory properties. Researchers suddenly realized that today they are only familiar with only 4% of the matter that the universe is composed of [15].

So, what about consciousness? Maybe most forms of consciousness are still hidden from the man? The ontological shock of this discovery gave a new impetus to the search for a connection between matter, various forms of consciousness and information, as well as new levels of reality. The study of the phenomenon of consciousness undoubtedly required science to go beyond the existing paradigm.

Numerous attempts by physicists and mathematicians to model the phenomenon of consciousness as an attribute of the human brain, or even as a global property of Nature within our science, did not bring the expected results. The reason for this is the lack of appropriate tools, and consequently, the lack of a proper methodology for studying consciousness.

Another difficulty in the study of consciousness is that both the researcher and the subject of the research, as well as

the scientific research itself, are all manifestations of the consciousness under study.

So, how does the man currently acquire the knowledge of the surrounding reality? It was stated above that, despite all the modern tools and instruments available to science, it is subjective, within our personal senses, and nowhere else ... once the experiment is completed, the researcher analyzes the obtained results using his own personal brain and not some other.

With the help of our five senses, we can explore with sufficient objectivity the inanimate, vegetative, animal, and, partly, human levels of nature.

Here we write: "... fairly objective" ... and "partly", because both the inanimate and vegetative, animal, and human levels are inside us, and as A. Einstein stated "It is impossible to solve the problem at the same level as it originated. You need to be higher ..., rising to the next level. "In other words, to paraphrase the "scientific joke", we can say that "a handful of atoms cannot fully investigate themselves". According to the same A. Einstein: "... the best destiny" of any theory is to pave the way for creating a new, more general theory, within which it remains a special case. Moreover, the new theory reveals both the virtues and limitations of the old theory and allows us to evaluate the old concepts from a deeper point of view" [16].

Necessity of a universal, experiment-based integrated science

It can be argued that in order to resolve the crisis situation, one must have in one's possession an "integral science" that could use all the achievements of modern "material science", and which would allow to describe both the material world and the spiritual world from a higher level. At the same time, it is the spiritual world that will determine the influence of consciousness on

the entire objective reality, both inside and outside our five senses.

In other words, for a full study of reality, the researcher himself must be at least one level "above" the level under study in line with a hierarchical scale. Consequently, we need a new scientific methodology that will allow him to work on this new higher level of reality.

Some scientists (quantum physicists, evolutionary biologists, psychologists) begin to guess about the possibility of constructing higher levels of reality, that would have a single universal consciousness based on new relationships between people, and between people and the nature, relationships changed from egoistic to altruistic [17], [18].

As natural gene-conditioned phenomena illustrating the most powerful synergetics of the altruistic association of individuals with the formation of a super-organism (higher standard of living), researchers will take the example of collective insects (bees, ants, etc.) that achieve incredible indicators of collective sensing and intelligence. Another striking example that demonstrates a unique collective synergetic nonlinear interaction of components leading to a qualitative leap in sensation and comprehension of reality is the human brain, which consists of billions of neurons united in the most complex dynamic networks.

A conscious and voluntary transition to a truly altruistic form of communication between people at the level of all of Humanity must realize the conditions for creating a super-organism of a new type with unprecedented collective feelings and intelligence, superior in power to all existing (and future!) forms of Artificial Intelligence (AI), as well as overcoming spatio-temporal limitations of individual forms of consciousness. In fact, the Human super-organism will possess the

fundamental unified super-consciousness, which determines the entire structure of reality and is responsible for the design and adjustment of numerous parameters of Nature for a Human (ie, the “anthropic” principle).

Such a concept of purposeful creation of a higher collective consciousness through a phased synergetic altruistic unification into a single super-organism at the level of all Humanity is currently being carefully developed at IWRI on the basis of processing the theoretical and experimental knowledge and experience accumulated by Humanity in accordance with the most stringent scientific criteria and is called integral scientific paradigm (ISP). The main provisions of the ISP are briefly formulated and listed below:

1) *The ontology* of the ISP is based on the information picture of the universe, arising from both modern natural science and the humanities. So for example, all the variety of elementary structural components of matter and energy (particles and waves) in the modern physical picture of the world are considered nothing more than certain topological (informational) vacuum states. Storage, transmission and assimilation of information are central factors not only in informatics (specific science of information), but also in biology, psychology, sociology, history, arts and other areas of human activity. The XXI century is usually called the century of information knowledge and technology. Possession and correct use of information has become an essential characteristic of Human existence, including the knowledge of reality. Throughout the information, information structures and flows, fundamental concepts and laws in all human knowledge and sensory perception of reality are redefined. Therefore, it is extremely important to choose adequate basic information structures

(“informational fundamental-building blocks”), reflecting the fundamental characteristics, principles and laws of the universe, for an accurate and concise description of natural and social phenomena. The most important of these patterns and characteristics that permeate all reality (both matter and consciousness) are:

- integrality, which includes integrity, universal interdependence and interrelation, causality, purposefulness, as well as fractality of structure and functioning,
- resonance character of interaction (reception and transmission of information),
- sphericity and linearity (hierarchy), as the basis of symmetries and conservation laws,
- mini-max principles as the foundation of the laws of dynamics (evolution)

The ideal candidate for the role of such universal informational fundamental bricks of the universe, satisfying all of the above properties, are *desires*, concepts intuitively “close” to a person to a much greater extent than the abstract concepts accepted today: matter and energy. *Desire can be defined as an information structure which is ready for informational exchange (receiving or giving) caused by inadequate information filling or information imbalance with the environment.* It is the concept of desire that one can qualitatively and quantitatively describe the phenomenon of consciousness, its structure, functioning and evolution, as well as understand the process of mutual generation and coordination of the individual, collective and global levels of a single consciousness.

2) *Gnosiology and perception of reality* ISP are based on collective (group) altruistic feeling and reasoning, which are being developed sequentially and in stages, following a special group methodology of

integral education based on mutual guarantee and circular support, a special organization of teamwork, including round-table seminars, brainstorming, collective game simulations, joint meals and recreation, as well as collective sport training, and other types of social activities. A huge role is played by constant circular discussions of the importance of the common goal of creating a universal human superorganism and ways to achieve it.

At present, IWRI members are conducting intensive research work on the development of an integral scientific paradigm and a description on its basis of the fundamental postulates and axioms of both natural science and humanitarian knowledge. The ISP methodology makes it possible to derive the main cause-and-effect and purposeful regularities of the Universe, excluding randomness in the process of global evolution, and determining the development of desire according to an encoded gene-like information system along the evolutionary steps from the inanimate to the plant and further to the animal and to the human levels. Moreover, at the human level, as noted above, global evolution does not end and Humanity is currently going through the "birth pains" of creating a single universal human superorganism, a new form of life that goes beyond space-time constraints. The successful outcome of the birth of a human superorganism completely depends on the active conscious work of an increasingly expanding group of creators of this superorganism and on the interaction with the forming (factually, always existing!) all-humanity "emerging" super-consciousness, which acts as an experienced designer and a programmer who composes an algorithm for a complex program of "self-creation" or "self-organization", implemented in the phenomena of our world under the influence of the so-called natural laws.

These laws, formed initially in informational form, "descend" to our level of reality according to causal relationships, for their perception by the individual human consciousness in material form at 4 levels of Nature: inanimate, plant, animal and human. Here they can be comprehended by human beings, who, like everything else, are also a product of the materialization of the external software described above.

A good example of the implementation of such a causal relationship is the expression of a gene in a cell of a living organism. In this case, cellular organelles - ribosomes - play the role of living "3-D printers".

In them, on the basis of genetic information stored mainly in DNA molecules, with the help of RNA and amino acid molecules, algorithms of protein synthesis programs are implemented, which are currently necessary for the development of the organism.

Summarizing, we can say that the integral scientific paradigm is a comprehensive concept and a practical methodology for building the next level of conscious and purposeful human evolution. A level characterized by complete harmony of human society and Nature.

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Valentyna Ilganayeva

Interaction as a factor of integration of society and human

The article considers generalizing achievements of science, which lead to the approval of the understanding of the unity of action of universal laws of development of systems of different nature. As methodological guidelines for the disclosure of the topic, the provisions on the presence of co-evolutionary dependencies of the development of megasystems, including Nature, Society and Humanity, are given. The significance and role of social interaction as a medial factor of integration processes in human-sized systems are substantiated. The constructive and conceptual synthesis is the main research method.

Keywords: social interaction, medial factor, integrity of megasystems, integration, constructive and conceptual synthesis.

Валентина Ильганаева

Взаимодействие как фактор интеграции общества и человека

Рассматриваются обобщающие достижения науки, подводящие к утверждению понимания единства действия универсальных законов развития систем разной природы. В качестве методологических установок раскрытия темы приводятся положения о наличии коэволюционных зависимостей развития мегасистем, включая Природу, Общество и Человечество. Обосновывается значение и роль социального взаимодействия как медиального фактора интеграционных процессов в человекоразмерных системах. В качестве основного метода применен конструктивно-концептуальный синтез.

Ключевые слова: социальное взаимодействие, медиальный фактор, целостность мегасистем, интеграция, конструктивно-концептуальный синтез.

The integration of epy society is one of the most important areas of modern research in the unity of their natural-scientific, technical, and socio-humanitarian components. Today, the conceptualization of phenomena and facts regarding the living space of people has been supplemented by the consensus acceptance of the co-evolution of natural and social systems, which has received a solid evidence base in the natural Sciences, including biological, and social. This is evidenced by the results of generalizing studies in the field of philosophy, sociology, biology, ethology, psychology, medicine, cultural studies, etc. [1-5]. In fact, the natural connection and universal integrity of systems of different nature were clarified by the middle of the twentieth century. In the field of scientific knowledge and the

development of spiritual searches in art and culture as a whole, the clarification of the interconnectedness of the action of universal laws, laws and basic principles of structure and development in the system of the Universe has become a steady trend. In this direction, there is a connection between scientific and non-scientific knowledge, spiritual practices of the East and the West [6, 7]. The state of unity of the Universe is recognized and defined as the goal of the entire evolution of Nature at different levels of the organization of matter, including its social forms.

Regarding the general direction of systems development, we need to know how universal laws operate inside and outside of human-sized systems. In this, scientists see the methodological basis for applying the universal laws of the

functioning of the Universe to the consideration of social and biosocial objects, which are Society and Humanity. A special task of the research is to clarify the significance of the application of the universal principle of interaction, which can be productive in the projection of ensuring the survival of systems of different nature, including social – Society, as well as biosocial – Humanity.

The grounds for such consideration exists thanks to the modern achievements of science, there are. At the same time, the construction of the conceptual integrity of the objects of scientific cognition and perception of reality based on the law of the unity of structure, functioning, and development of the systems of the Universe, but not yet reflected in consensus forms of activity in relation to Nature, Society, and Humanity. The results of generalizing studies are used to justify the technologization and further development of the material and technical component of society's life, which serves the strategy of increasing consumerism and financial and economic benefits, but is not included in the system of human socialization on the eve of serious qualitative changes in the interaction of already existing equal-sized systems.

The purpose of the article is to substantiate the integration stage of development inherent in Society and Humanity as a necessary state for achieving integrity. This state is inherent in megasystem objects and, when applied to the consideration of Society and Humanity, makes it possible to operate with universal laws and the unity of the systemic foundations of their development, functioning and establishment of the necessary level of dynamic equilibrium in the space of the Universe. The use of constructive-conceptual synthesis as a research method allows us to skip the

detailed specification of analytical data on the parameters of the state of the systems under consideration, including the system of social interaction.

The application of universal laws and principles to the consideration of phenomena related to human activity makes it possible to advance significantly the understanding of processes occurring in Society. Everything testifies to this in the physical, biological, social and spiritual spheres of human living space. The integrity questions of Humanity and human need special consideration. Their level of system development as whole and part requires the establishment of parameters of their “form and content”, essential aspects of their manifestation and positioning relative to internal and external peace of intersystem interdependencies.

Synchronization of integration processes in human-sized systems

The ontologization of sociality and its form as the Society is currently one of the integration trends in sociology and social philosophy [8, 9, 10, 11]. The study of the formation of sociality allowed scientists to talk about achieving by society the integration stage of development. The situation in science, we consider as a reaction to the limitations, limits the development of Society in the vector opposing the forces of Nature, initially providing for the progressive development of systems in the vector of unity. A strong argument about the similar state of the social system is the clarification of the fact that modern global society acquires the features of a single subject of social action. A single institution, Society, with all the diversity of its system elements, determines the nature of the functioning of the entire human civilization. The global society also becomes a single social institution, which is

subject to global unification and standardization, the establishment of common rules and norms of social life, common behavioral stereotypes, etc.

The study of integration processes in the material, geographical, financial, and economic and other spheres of Society has become a catalyst for the study of all aspects of sociality, including the human being as a carrier of this sociality [10]. Sociality is currently the most important part of the description of the inherent properties of society and man. This understanding of the problem is a fairly consolidated opinion in sociology, psychology, social psychology, and communication theory. Biosociality in sociological research also attracts the attention of scientists and gradually enters the scope of academic interests [11]. The contradictions in this dispute with a sufficient evidence base are solved by ethology, which for a long time was not accepted as part of the official science [12]. Connections and relationships are the substantial part of society. They create the matter of social life, the substantial basis of which are desires and needs. The social level of the organization of matter is considered as the most complex from the point of view of the achievements of modern science and the application of universal laws of the Universe to it.

Sociality as an additional property of the biosocial (social) system was formed from the adaptation of man to life in the natural environment and manifests itself as a result of human evolution in an artificial environment. Synchronization of integration processes in human-sized systems of Society and Humanity acquires the importance of purposeful activity regarding the application of universal laws of development in solving social problems.

The determining factor in the development of society is the connection between the elements of the social system

that make up social matter and determine its formation. It is established that interaction, understood as an objective and universal form of development, determines the existence and structural organization of any material system [13]. Interaction occurs at the level of aggregation of systems of different nature and manifests itself through a special mechanism of formation of the state of the system in accordance with the level of its development. The levels of development of systems correspond to the stages of formation of systems of inanimate, plant, animal, human and spiritual systems of matter. At the level of inanimate nature, occur physical, chemical, wave-field, information processes. As a result, the elementary particles (forces) of inanimate, living and social systems are formed and forms of their existence arise. There is a scientific fact that in the processes of the emergence and development of the Universe, it is sufficient to have different potentials of the state of matter, relative to each other, as well as two elementary particles of matter, which appear as the beginning of the development of systems [5, 13, 14]. Natural sciences, technical sciences, social sciences and humanities provide multiple examples of interaction. In particular, we can mention electromagnetic, gravitational interaction, the interaction of chemical elements, interaction with the Sun (photosynthesis), spatial interaction of plants in the forest, etc.

Interaction in the social system also occurs as a result of the emergence and development of certain forms of interaction, similar to those that occur in natural systems. The introduction of the universal principle of interaction into the context of studying Society and Humanity allows us to establish the necessary dependencies between systems that reach the stage of their integrity. Following law of systems development, we also use the principle of

interaction in the projection of ensuring the survival of social – Society and biosocial – Humanity. New achievements in the humanities allow us to focus on the system-integration study of Humanity, the main active elements of which are representatives of a single human race. The fragmentation of research on different racial, ethnonational, religious, state, status, political and other parameters no longer corresponds to a stable trend towards achieving the unity of Humanity. We must take into account the fact that ignoring the facts of the integration of the social system in its material, geographical, financial, economic and other aspects, are signs of increased interaction with external systems in relation to Humanity. These processes are derived from the aggregate activity of representatives of the entire human race.

It is worth paying attention to one point. In the traditional approach to the study of Society and Humanity, the main focus is on differences, which are the complex diversity. The achievement of a modern critical state by Humanity is a consequence of a long-term diffusion in the structure and composition of representatives of a single system in one in the vector of consumer attitude to Nature and other representatives of the human race. In the process of socialization, the original natural and biological uniformity was replaced by socio-cultural diversity.

In social and humanitarian knowledge, the use of socially significant forms of participants in social interaction has become fixed: human beings, individuals, personalities. They are the main elementary particles of society and can manifest themselves in different ways at different stages of the formation of Society. They form the subjects of social action, as a result of the association of individuals. Such associations exist in the form of social groups, organizations of various social

purposes and make up the structure of society. Participants in social interaction are people whose actions and activities are defined as social, focused on solving social problems [5, 8, 9, 15]. In support of this, we cite the statement of the English philosopher, the founder of analytical philosophy, George Moore: “After all, there is only one race: humanity”.

It is also found that Interaction in biosocial formations, such as Humanity, reveals itself not only in the external actions of people in relation to Nature and Society. Interaction manifests itself in relation to the actions of people to each other within the system of Humanity. Just as in natural-essential systems, interaction in the social system should be considered as a factor of integration and a condition for reaching a new level of social organization and social consciousness as a reflection of a new level of human development. It must be recognized that integration in Society has become a catalyst for integration processes in non-material spheres, which have affected politics, art, education, trade and revealed the symptoms of a brewing global evolutionary conflict in the world of individuals who want to achieve their “environmental comfort”. The researchers record the processes of atomization of society and human. According to them, “society is divided into many points and spatial units and thus ceases to be an anthropic universe, loses its spatiality, expressed in the co-existence of being”. This situation expands depending on the strengthening of network contacts and is reproduced in the process of interaction in the network environment of modern media space [16]. This leads to a gradual polarization of opinions on the verge of Good and Evil, as defining cultural oppositions, the ultimate states of social consciousness. Concerns are expressed that the violation of public relations and

relations, established traditions and norms lead to problems of violation of the quality of sociality itself, which represents a certain desired result of human life [5, 10, 15].

On the one hand, we observe states when the polarity of social ties and relations grows and becomes a conflict zone in the internal structure of the human world of individuals, and, on the other hand, at the level of the aggregate, integral humanity, integration in the living space of the global media system of society. This is a trend and everyday practice of public life, as evidenced by the events of political life (government elections and decision-making on the ways of development of states and the world as a whole), in the economic sphere (sanctions for individual states, the adoption of global life support projects, etc.). This is confirmed by research in the field of integral psychology [17, 18], and allows achieving the necessary level of coherence of social activity at all levels of social organization. The violation of connections and relations between people can be considered as the most serious “disease” of society in its “biosocial essence” [19].

The systemic purpose of the interaction is clarified as ensuring the integration of humanity through all possible channels that provide equilibrium metabolism in the megasystems under consideration. In the new civilizational situation, the law of reducing information entropy is triggered by increasing the conservation of social energy spent on overcoming contradictions between representatives of systems. Therefore, the new methodological situation and the ongoing development processes give hope for achieving a dynamic balance primarily in the subject of social action itself, which is not just a collection of communicating disjointed individuals and groups of people, but as emerging new integrity related to a

single environment of the common mental and cognitive life world of people. Communication processes included in the systematic consideration of social interaction allow us to consider communication as a system-regulating factor that removes contradictions between individuals and social subjects of social action. The purpose of this is to ensure the integration of society and humanity through all possible channels that ensure an equilibrium metabolism in society as an integral system. Scientists studying the processes of interaction, join the conclusion of authoritative researchers of social communication N. Luhmann, K. Jaspers, M. Buber, M. M. Bakhtin, Y. Habermas, “that not ultimately the social institutions, structures or systems, but communication is the determining condition for the development of sociality” [15, p. 53].

In our study, it is established that communication as the highest form of social interaction implements the development of social interaction at the current level of development of society. At the same time, the attractor of intersystem interaction is not a single person, but Humanity as an integral system. In this regard, the life of each person, as a bio-social being (individual, personality), can also not be included in the process of co-evolution of Nature and society and Humanity as proportionate systems. Each individual as a biological representative and personality as a social attractor is a reflection of the level of development of Society and the qualitative state of social interaction. This view of the place of man and society is conditioned by the attitude to them as systems that exist and develop in the interdependence of their development. However, it should be noted that Humanity has not yet realized the importance and essential significance of the anthropic principle of establishing the necessary integral relations with Nature, as

its natural, biological "cradle" and the relations of people among themselves.

It is established that Human has undergone a process of complex biological, historical, social and spiritual evolution. In light of the modern anthropological crisis, the desire to consider a person in his integrity becomes clear. This was initially the focus of philosophical anthropology, the founder of which M. Scheler believed "that its task is to integrate knowledge about the Existence of man and the preservation of man as a whole that evolves" [1]. In our study, we also proceeded from the integral understanding of man as a living, natural, social and spiritual being, which, thanks to evolutionary development, has acquired the features of a self-reflecting subject, capable of approaching the mysteries of existence and realizing its position in the Universe. The establishment of measures and specific effects of the common law development in their subject-matter, energy, information and other values, features of manifestation, becomes the defining strategy of development of modern science and a contribution to the processes of change of social consciousness [20]. Consequently, we adhere to the point of view that the system of formation of social consciousness reflects, perhaps, with certain reservations, the universal evolutionary scheme of human development. All the principles – progressiveness, diffuse, multilevel, cyclical, etc. – are manifested with exceptional force [21].

Thus, social interaction is the process and result of the association between people, when it leads to an integral state of the subjects that participate in it (groups or communities, the whole humanity).

The circle closes. The integrality of the lifeworld is revealed as a potentially necessary level of development of Society and Humanity in their interrelation and in accordance with the unified laws of the

Universe. Therefore, the entire world scientific community and society as a whole must realize and accept the already developed possibility of establishing one scientific picture of the world, one living space, a single human cultural civilization and the need to establish an equilibrium dynamic interaction within the human system.

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Elliot Pines

Lessons from infinity for integral education

Infinity, the zenith of abstract investigation, has led to surprisingly practical results in the finite and tangible. However, perhaps the most important ones of all have been largely ignored until recent years: perception of reality, the implications of integral connection, homeostasis, and potential group intelligence/consciousness. These are of crucial importance to understanding our relationship with Nature, and to how we should educate and assess the next generations for solving the problems bequeathed to them—opening up new worlds of discovery and innovation.

Keywords: *consciousness, constructive proof, evolution, general systems theory, infinity, algorithmic information theory, integral education, purpose.*

Эллиот Пинес

Уроки бесконечности для интегрального образования

Бесконечность, зенит абстрактного исследования, привела к удивительно практическим результатам в конечном и осязаемом. Однако, возможно, самые важные из них до последних лет в значительной степени игнорировались: восприятие реальности, последствия интегральной связи, гомеостаз и потенциальный групповой интеллект/сознание. Они имеют решающее значение для понимания наших взаимоотношений с природой, а также для того, как мы должны воспитывать и оценивать следующие поколения для решения завещанных им проблем – открытия новых миров открытий и инноваций.

Ключевые слова: *сознание, конструктивное доказательство, эволюция, общая теория систем, бесконечность, алгоритмическая теория информации, интегральное образование, цель.*

The enigma of the infinite has been a subject of debate from time immemorial. Particularly notorious are the paradoxes of Zeno of Elea in defense of radical monism; that reality was indivisible unity—motion (ergo spacetime) and multiplicity but illusion. The essence of these is the indeterminacy of (a) $\infty-\infty$, (b) infinite process, (c) $0/0$, and (d) $\infty \times 0$. One might believe that these paradoxes were solved by the end of the late 17th century by, respectively: (a) Galilean relativity (of constant motion), (b) convergent infinite series methods, (c) differential calculus, and (d) integral calculus.

With the non-Euclidean geometry revolution of the first half of the 19th century, the concept of axiom as “intrinsically obvious” began to disintegrate. It was largely replaced in the 20th century by sensory empiricism—

attained information—at least as mediated by language (Russell, 1908), or by adding internal sensations to the external ones—intuition later evidenced in practice if possible (Gödel, 1947). Further, theorems came to be considered nothing more than mere restatements of such (algorithmic) information, like changing coordinate systems in geometry (Chaitin, 1982). In 1872 the spirit of challenge to long-accepted axioms resulted in the “impossible” Weierstrass function (Weierstrass, 1872), a curve defined everywhere, but differentiable (having definable tangent) nowhere, symbolically commencing “The Great Crisis of Mathematics”—giving Zeno the last laugh.

To understand this, and specifically why practical lessons can come “from” the Infinite but not be “within” the Infinite—save perhaps one that we’ll discuss at the

end, we must briefly consider the concepts of “realism” and “intuitionism”, respectively “constructive” and “nonconstructive” proofs about mathematical objects. A constructive proof includes the construction of an example of the object in question, or an algorithm to do so, in a finite number of steps. A nonconstructive proof does not do so, but merely assumes that the axioms of finite logic extend to the Infinite. It’s permitted in the world of pure mathematics, though in such isolation it is as divorced from actual science as theology is. Practical lessons here often start with a nonconstructive proof that points to an analogous constructive proof devolving on the finite, capable of sensation and application. One example is Cantor’s diagonalization method used to “prove” the existence of different orders of Infinity (Cantor, 1891). Decades later, Turing used a finite version to greatly simplify the constructive proof of Gödel’s Incompleteness Theorem, and of crucial importance to computer science, Turing’s own halting theorem (Turing 1937). Similarly, Peano’s space-filling curve--a geometric analogy of Cantor’s level-1 “transfinite” set regarding the one-to-one correspondence of the number of points on a line with that on a plane is a nonconstructive paradoxical abstraction of infinity (Peano, 1890; Hilbert, 1891). Yet a finite version is the basis of valuable data compression algorithms used for local storage and Internet communication of pictures and video (Valantinas, 2005). The infinite “cyclic group” is the “big brother” of one’s/two’s complement storage in our finite computers. The Weierstrass function, Cantor’s transfinite, and Peano’s curves were also early hints to Nature’s finite fractal geometry.

Let’s back up in time to before the Great Crisis. The formulations of convergent infinite series, differentiation,

and integration were all determined by nonconstructive proofs--yet the formulations provide perceivably correct results! Well, the Calculus is careful to speak of limits, that’s true—but let’s look at the derivative (again, tangential slope). We have a function defined continuously; as we move to any point from different directions, the values converge—so we might expect the slope of a line through these points to also converge except perhaps at some isolated cusps. This doesn’t happen with the Weierstrass function; rather the slope always oscillates (between +1 and -1) with ever increasing frequency. Further, this type of function is no rarity, but vastly (“infinitely”) outnumbers “well-behaved” functions. Again, it is a fractal, and even our natural world is dominantly fractal. However, unlike the Zeno $0/0$ which contains $-\infty$ to $+\infty$, at least this fractal slope is bounded and reached without any sort of infinite process. Are there tighter finite bounds on a limit in perceived reality, but indeed also reached in a finite manner? Could such fool the senses of late 17th century mathematicians and scientists, letting them think that they had what would become known as nonconstructive proofs of infinite mathematical objects, when in fact they had constructive proofs of finite allegories? --Yes!

There is a common denominator about this becoming clear from a number of converging approaches about our reality. Some aim towards an understanding of the physics of quantum gravity in geometric/informational terms. These include string theories, the Holographic Principle, ER=EPR, Verlinde gravity, E8, and the Amplituhedron. Others look to consciousness and perception in terms of a combination of molecular biophysics, sensory and mental hallucination, and/or primacy of conscious agency over material illusion. This can be as its direct cause, or

through the evolutionary pressure for rapid interpretation of the relevant environment extending to a vastly more complex and abstract nonmaterial reality; or from a completely higher reality—material or itself in a chain of nonmaterial projection. These include Holonomic Theory, Orchestrated Objective Reduction, Biocentrism, Multimode User Interface Theory, and the Simulation Hypothesis. That common denominator in all is that our perceived reality sets boundary conditions that envelope the intrinsic paradox of infinity, a continuum of realities, into a tight window centered on “least-action” within a spacetime theater dramatically curved at the atomic and astronomic limits—apparently related in a very deep manner beginning with the Creation Event itself (Maldacena & Susskind, 2013). In short, it seems that it's not “what you see is what you get,” but rather, “what we get is what we see.” It is very likely that Leibnitz intuited this in introducing differential notation, and further did Heaviside when he worked with differentials as a finite algebra to solve engineering problems in the 19th century.

A loose end though: What about the Galilean relativistic solution mentioned for $\infty-\infty$? Here there was no solution really, but an apparent finite misinterpretation of Zeno's relative motion paradox, The Stadium. Don't imagine that the Lorentz contractions in special relativity do solve it—rather Zeno dooms both special and general relativity, and a whole lot more. Specifically, this all brings us to a realization of another lesson from infinity—where physics and psychology meet: Perception is the progression of sensation of variation, to pattern recognition, to mental mapping. Consciousness is the perceiver, and ego apparently determines the perception--the basic ego expressed in the survival instinct (Hoffman, 2010), and it's reasonable to assume detailed control by

higher ego. This is where our personal reality is, and in larger common hallucination among people is the more general reality. Our reality broadens to the extent that ego is overcome—or becomes more confined to the extent that it is not.

Why do models always break down--in the extreme indicated by infinity paradoxes, making a “theory of everything” a myth (Chaitin, 2005)? They are based upon finite sensory information. Only a science of unlimited perception could take us to “everything”, not shooting imaginary Euclidean rays out into the non-Euclidean darkness per Spinoza's “geometric method” philosophy. What we perceive, as far as we can, are whole objects which are parts of integrally connected systems, and are themselves such.

No two wholes are completely identical or they would have infinite relationship. This was apparently already recognized by Leibnitz in the late 17th century per his principle of the identity of indiscernibles, and again, intuited in the concept of the differential. This is supported empirically by the Pauli Exclusion Principle and quantum entanglement. There is a genre of philosophical challenge originated by Black in the mid-20th century via two perfectly mirrored universes (Black 1952). However, today we know that the symmetry must have some finite quantum limit, and reaching that, counterparts are entangled and unified.

No two wholes can have zero (infinitely small) relationship either. Thus, between objects perceived as separate, there are always finite differences forming dimensions of separate identity, and finite similarities forming connections. From this, we already see that Nature as we perceive it is found to be composed of unique interconnected objects. Further, these connections are nonlinear, for the finite nth-order derivatives can't be exactly zero

either. The quantum wave function is supposed to be perfectly linear, but such linearity can't be observed directly. In fact, quantum mechanics and relativity claim a number of infinities and zeros—such as quantum jumps with instantaneous transformation of atomic rest energy in infinite acceleration to zero-rest-mass lightspeed photons, instantaneous action-reaction across the universe to permit relative acceleration, and Creation Event and black hole singularities. Such are always hidden behind the Heisenberg Indeterminacy Principle, the thermodynamic arrow-of-time, or the Penrose Cosmic Censorship Principle. [The “strong version” of Penrose’s principle was disproven, but only in moving in the “censorship” from the event horizon closer to the singularity (Dafermos and Luk, 2017). The “weak version” only seems to fail in nonconstructive spacetime idealizations like exact symmetry.]

It almost goes without saying that the perceiver, consciousness, has to be on the outside looking in. While the most experimentally advanced theory of consciousness (Hameroff & Penrose, 2014)--including important recent support (Kerskens & Pérez, 2019), claims complete physical mechanism, this is really a semantics issue of placing that hidden linear quantum world into “the physical.” If the Amplituhedron model becomes the next major paradigm by growing its already powerful evidence of circumventing quantum electrodynamics, the very infinity paradoxes of quantum mechanics and general relativity will be their undoing as they are shed along with the concept of spacetime itself (Arkani-Hamed & Trnka, 2013). As consciousness will make this shift, it will be there in the beyond, when they are gone. Finite causality, as finite arithmetic, does not have consciousness—it is observed by consciousness.

Nonlinear relationships have primary interdependencies that tend to have 2nd-order details, 3rd-order details of details, etc. From convergent infinite series and differentiation, it is understood that these different levels of variations on a relationship theme, tend to be proportional—that is, they tend to be similar in how they change in space and time—that is, have a fractal spacetime geometry, the fractal tendency of nature alluded to earlier. Position and movement (specifically momentum) in Nature can be described together in a “phase space.” A stable phase-space cycle that dynamic structures in Nature fall into, is appropriately called an “orbit”. Per the above, this orbit will generally (always, if at sufficient magnification) prove a fractal termed, “a strange attractor.” A system in a strange attractor orbit enters the state of “deterministic chaos.” In deterministic chaos, subsystems, systems, and supersystems, are in communication (Shaw, 1981) maintaining the (fractal) orbit stability. This multiscale feedback translates to a general principle of homeostatic balance and appropriate reaction to environmental threat and opportunity. [Hameroff & Penrose suggest an integrating atomic/molecular-level desire (“proto-consciousness”) agency in such emergence (Hameroff & Penrose, 2014).] Thus, we are left with a natural world—that we observe from without but are very much a part of—at all levels evolving in interdependence, and integration.

With this we have our most important lessons for our students from infinity, and we shall end with these: (1) Our joint perception makes the reality of the world that we live in. (2) The nature of that world is integral. (3) Any true advances that we will make in science and human welfare will come through expanding joint

perception and integration--going with the grain of Nature, not against it.

It is proposed along these lines that interdependence, equifinality, and weighted-connection matrix, and variability leeway methods—particularly, and respectively along the lines of tensor analysis, Markov chains, neural networks, and fuzzy-logic modeling and characterization—be explored as new assessment tools for the IE classroom. Such have already been successfully used in educational research in recent decades, though not as yet for this specific purpose (Cooper, 2008; Hoernle, Gal, Grosz, Protopapas, Rubin, 2018; Cader, 2020; Troussas, Krouska, & Sgouropoulou, 2020).

Finally, as promised, we may actually have one lesson in Infinity itself—at least per the highest level of Gödel’s idea of intuitive perception—the potential value that he saw even in nonconstructive proofs of themselves (Gödel, 1947). Its “meeting” with the finite is through alignment into Cantor’s perception of one-to-one correspondence, where integral unity embraces absolute unity as an adult returning to embrace a parent or teacher. If our evolution is actually driven by a purpose—this would seem to be it.

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Valeria Khachatryan

Problem of the future in contemporary science and emergence of integral futurology

The paper deals with the most complicated and arguable aspects of the contemporary futures studies: the limits of predictability, shaping alternative futures, the possibility to create preferred future. The author demonstrates the necessity and advantages of the new trend — integral futurology which consider the future of mankind within the context of integral structure of the universe and global evolution. The intention of world social development towards global integral society is the key idea of integral futurology.

Keywords: *futures studies, integral futurology, postnonclassic paradigm, evolution, global integral society*

Валерия Хачатурян

Проблема будущего в современной науке и возникновение интегральной футурологии

В статье рассматриваются наиболее сложные и спорные аспекты современных фьючерсных исследований: пределы предсказуемости, формирование альтернативных фьючерсов, возможность создания предпочтительного будущего. Автор показывает необходимость и преимущества нового направления – интегральной футурологии, рассматривающей будущее человечества в контексте интегральной структуры Вселенной и глобальной эволюции. Стремление мирового социального развития к глобальному интегральному обществу – ключевая идея интегральной футурологии.

Ключевые слова: *исследования будущего, интегральная футурология, постнеклассическая парадигма, эволюция, глобальное интегральное общество.*

Будущее в наши дни вызывает особый, повышенный интерес в научных кругах, в СМИ, в массовой культуре и массовом сознании. Будущее проблематизируется, становится актуальным объектом дискуссий и исследований, и это, безусловно, в первую очередь объясняется тем сложным переходным периодом, в который вступило современное человечество.

Ритм исторических изменений возрастает по экспоненте, и последствия трансформаций социальной реальности, нарушающих привычные нормы жизни, отнюдь не очевидны. Многочисленные, не решенные пока глобальные проблемы

усиливают неопределенность» и разрушают наиболее характерное для человека представление о том, что «завтра» будет похоже на «сегодня»: будущее — не только отдаленное, но и ближайшее, — кажется теперь неясным, внушающим, скорее, опасения, чем надежды (Bostrom, Cirkovic, 2008).

Вполне естественно, что в этой непростой ситуации крайне востребованной является футурология (в западной науке предпочитают термин futures studies) — относительно молодая наука, зародившаяся в 60 гг. XX в. (O’Toole, 2017). Перед футурологией, которая занимается по преимуществу

глобальным долгосрочным прогнозированием, т.е. создает сценарии будущего всего человечества, стоят жизненно важные задачи: она должна определить характер и результаты грядущих перемен, подготовить к ним индивида и общество, дать новые ориентиры и цели социальной деятельности, разработать рекомендации, как избежать глобальных рисков и создать «хорошее» будущее (Турчин, Батин, 2013, стр. 4-5).

В какой степени наука о будущем способна выполнить эти задачи? Или, иначе говоря, в какой степени точны и обоснованны прогнозы-предсказания и рекомендации? На эти вопросы трудно дать однозначные ответы. За 60 лет своего существования футурология добилась, бесспорно, значительных успехов: зарекомендовала себя как наука и вошла в состав социальных дисциплин, разработала свои методы исследования (Bell, 1997). Именно футурологи впервые еще в 70 гг. прошлого столетия привлекли внимание мирового сообщества к глобальным проблемам (доклады Римскому клубу).

И тем не менее, футурология не добилась пока высокого авторитета: и в научных кругах, и в массовом сознании отношение к ней остается весьма скептическим. С чем это связано? Прогнозы-предостережения по поводу глобальных проблем, экологических и техногенных катастроф уже давно сделаны, однако это несколько не изменило ситуацию нарастания глобального кризиса. Вспомним знаменитый доклад «Пределы роста», авторы которого предложили резко сократить производство и потребление (особенно в преуспевающих странах), изменить образ жизни и систему ценностей.

Эти и многие другие сходные рекомендации, призванные остановить развитие кризисных процессов, но требующие больших усилий и «революционных» трансформаций, не были реализованы. Сами же пессимистические прогнозы-предупреждения вызывают чаще всего негативную реакцию.

С другой стороны, не подтвердились или подтвердились лишь отчасти более оптимистические прогнозы-предсказания, детально описывающие особенности и преимущества общества нового типа, которое называют постиндустриальным, информационным, поздней модернити и т.д. Так, не сбылись прогнозы известного экономиста и социолога Дж. Гэлбрейта, который в книге «Общество изобилия» (1957) предрекал, что научно-технический прогресс приведет к всеобщему процветанию. Не подтвердились и многие идеи Э. Тоффлера, утверждавшего, что «третья волна» в истории цивилизации, связанная с ведущей ролью науки и внедрением информационных технологий, исправит недостатки общества «второй волны» (индустриального).

Даже компьютерное математическое моделирование, позволяющее вводить множество переменных и обрабатывать огромное количество статистических данных, не помогло создать точные, сбывающиеся сценарии будущего. Оказалось, что в математических моделях присутствует субъективный фактор. Кроме того, имеются так называемые «дикие карты» — непредсказуемые, крайне редкие и маловероятные события, которые, тем не менее, обладают большой силой воздействия. Не менее важны и «слабые сигналы» — социальные процессы и

структуры, находящиеся на периферии жизни общества (Hiltunen, 2006). С течением времени они могут оттеснить тенденции, которые мы считаем ведущими и неожиданно выйти на первый план. Однако это может и не произойти, т.е. «слабый сигнал» может оказаться не предвестником будущего, а всего лишь незначительной девиацией.

Кризис долгосрочного прогнозирования, особенно технооптимистического, послужил импульсом для разработки новых, весьма плодотворных подходов к изучению будущего. В современных futures studies появились идеи, которые, с моей точки зрения, имеют большую эвристическую и практическую ценность.

Прежде всего это идея о том, что человек способен конструировать желаемое будущее. «Будущее надо не предсказывать, а создавать» — таков девиз многих футурологов, опирающихся на концепцию конструктивизма социологов Т. Лукмана и П. Бергера (Лукман, Бергер, 1995) и акцентирующих роль преобразующей деятельности человека. В наши дни эту идею поддерживают и дают ей теоретическое обоснование и синергетики: в эпохи бифуркаций/полифуркаций, т.е. ветвления путей развития сложных систем особую значимость имеют флуктуации (мелкие колебания), которые определяются — в социальных системах — поступками, жизненными целями и ценностями индивидов.

Большое значение в этой связи придается и образам будущего: наши представления о будущем способны влиять в той или иной степени на само будущее, создавая обратную связь, т.е. уменьшая или увеличивая вероятность того или иного сценария. Это

объясняется тем, что образ будущего, даже если индивид этого не осознает, влияет на его поведение.

Проблема, однако, заключается в том, что число альтернативных сценариев очень велико: цивилизационные войны (С. Хантингтон); глобальная катастрофа, которая вернет человечество на уровень первобытности; глобальное тоталитарное общество или либеральный сетевой мир; технократические утопии; переселение людей на другие планеты; трансгуманистический сценарий усовершенствования человека с помощью биотехнологий и многие другие.

По мнению специалистов, избыточное разнообразие образов будущего, существующих одновременно, свидетельствует о нестабильности общества и о растерянности перед грядущими переменами (Желтикова, 2020). Но, главное, остается непонятным, какое именно желаемое будущее следует конструировать.

Следует подчеркнуть, что именно разнообразие вероятных сценариев будущего и невозможность определить, какой из них реализуется, — принципиальная позиция многих современных футурологов (отсюда и название дисциплины — «исследования будущих», а не будущего). Эта позиция делает неосуществимой идею конструирования желаемого будущего, ибо моделей, не согласующихся друг с другом, слишком много, и резко снижает прогностические возможности futures studies, что указывает, с моей точки зрения, на очередной кризис данной науки, которая так и не вышла на ожидаемый уровень планирования будущего.

Очевидно, что требуется модернизация прежде всего теоретико-методологической базы футурологии. Эту задачу может выполнить новый, формирующийся интегральный подход, который разрабатывается в философии, в системологии, синергетике, глобальном эволюционизме, коэволюционной теории и т.д. В чем заключаются особенности и преимущества этого подхода, открывающего новый этап в развитии футурологии?

Проблема будущего рассматривается в максимально широком контексте — общей картины мироздания, его универсальных законов и глобальной эволюции, частью которой является эволюция социальная. Только изучение принципов функционирования и развития природных и социальных систем позволяет дать обоснованные сценарии будущего.

Интегральная футурология, разделяя в целом идею о возможности конструирования желаемого будущего, тем не менее полагает, что эти возможности отнюдь не безграничны. Обратимся к известным синергетикам, которые полагают: реализоваться могут далеко не все сценарии, но только те, которые соответствуют направленности внутреннего развития социальной системы, ее предзаданным возможностям (Князева, Курдюмов, 2011, стр. 40). Поэтому любые волюнтаристские попытки конструирования или прогнозирования, не учитывающие этого фактора, обречены на неудачу.

Какова же предзаданная направленность развития социума? Ее определяет интегральность — взаимопроникновение, взаимовключенность, взаимосогласованность и самоподобие

всех элементов, составляющих систему. Этот фундаментальный принцип устройства мироздания, организации и эволюции всех его подсистем, раскрывает постнеклассическая наука (Крушанов, 2004, стр. 134-140). Таким образом, можно с известными оговорками сказать, что эволюция природных и социальных систем целенаправленна и детерминирована их же собственными внутренними свойствами, изначально содержащейся в них интегральностью, раскрывающейся в ходе развития. Термин «эволюция», соответственно, приближается к его первоначальному значению — «разворачивание», хотя к нему и не сводится.

Идея предзаданности связана с представлением о том, что настоящее определяется не только прошлым, но и будущим, «достраивается» из будущего благодаря структурам-аттракторам: «структура-аттрактор есть цель саморазвития вещи, ее путь к самой себе», отсюда ощущение, что процесс эволюции разворачивается как будто по программе, заложенной изначально (Князева, Курдюмов, 2011, стр. 139).

Достижение состояния интегральности можно рассматривать как главную цель развития социума, поэтому интегральная футурология, в отличие от *futures studies*, выдвигает не много, а только один сценарий будущего — переход человечества к глобальному интегральному обществу, отвечающего интересам всего человечества и сохраняющему единство при всем богатстве разнообразия наций, культур, религий, цивилизаций (Хачатурян, 2013). Вариабельность возможна только на пути к этой цели, ибо развитие идет отнюдь не по прямой линии, т.е. сценарии перехода могут существенно отличаться друг от друга.

И, завершая свой доклад, хочу отметить, что интегральная футурология ориентирована, не только на теорию, но и на практику, предлагаю четкие рекомендации, как именно конструировать интегральное будущее в повседневной деятельности.

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Simon D'Orlaq

Digital learning: for a global ethic in the educational system

In an era challenged by modern innovation, health and economic crisis, transition to Online Learning is an educational initiative that organizations and universities consider to be of utmost importance. An increasing number of faculties worldwide are adopting existing or implementing new methods for asynchronously delivering training. The main question that arises is whether digital communication technology - designed to connect people by definition - will be used to promote humanitarian values or will it serve economic interests. Therefore, it is of paramount significance for the challenges of our troubled times to embrace digital learning technology but, at the same time, to safeguard the values of a humanist education in a digital context which is constantly evolving towards growing consumerism.

Keywords: *Ethics in Education, online learning, global crisis, digital training*

Симон Д'Орлак

Цифровое обучение: за глобальную этику в системе образования

В эпоху современных инноваций, кризиса здравоохранения и экономики переход к онлайн-обучению является образовательной инициативой, которую организации и университеты считают чрезвычайно важной. Все большее число факультетов во всем мире принимают существующие или внедряют новые методы асинхронного обучения. Главный вопрос, который возникает, заключается в том, будут ли цифровые коммуникационные технологии, предназначенные для соединения людей по определению, использоваться для продвижения гуманитарных ценностей или они будут служить экономическим интересам. Поэтому для решения проблем нашего смутного времени крайне важно принять цифровые технологии обучения, но в то же время сохранить ценности гуманистического образования в цифровом контексте, который постоянно эволюционирует в сторону растущего потребительства.

Ключевые слова: *этика в образовании, онлайн-обучение, глобальный кризис, цифровое обучение*

The unprecedented global health crisis caused by CoVid is stressing economic and social systems worldwide. Almost all aspects of our social lives are challenged and changes are rapid and inevitable. Educational systems already moving towards embracing modern communication technology have been accelerated to integrate On Line systems for delivering training. Reluctant asynchronous but also synchronous training systems are

being implemented at challenging rates with little time for careful planning and, most importantly, considering ethics. Digital communication technology is designed to connect people but will that connection be substantial promoting humanitarian values or will it serve economic interests and consumerism? The goal of education, besides providing knowledge both scientific and practical, is to integrate learners with society by

developing connection threads between students. This can be achieved by building the feeling that everyone is connected with a single heart so that respect and understanding can be developed among the participating parties. Education cannot be left at the service of the digital economy, because the prospect that education in and through digital technology is not exclusively at the service of humans and humanist training (concept of digital humanities) is simply terrifying.

Ethical Issues.

Education, culture, ethics and other higher values constitute the building blocks of our civilization making the importance of transferring those values to individuals obvious. In our current system it is essential that we strive to communicate and teach the primary instruction: "Love your fellow man as yourself" as a global/ universal principle that will be the driving force for establishing a genuine connection between all and eventually will lead to the solution of all the plagues and that mankind has engendered. How relevant are ethics with the vision of establishing an integral and global education system? First of all, in order for a global digital education system based on equality, respect and love for others to be established, especially since this must be taught, it is necessary that this virtual environment is established within an ethical framework to consolidate the foundation of the global education system allowing a complete reform of education. Otherwise, without constitutive ethical rules in the education sector promoting integrity, probity and disinterestedness, this system is

prone to being corrupted by various economic opportunistic interests linked to the digital age and its consumption practices.

Several ethical aspects concerning the impact of digital lessons on the educational system should be considered. Ethical questions concerning the credibility of online education is that of rigor of the exams and grade-level expectations. A number of online courses consist of pre-programmed software that require the student to read or listen to a recorded lecture and then take a test or quiz. Subsequently, the computer (or software) scores the assessments and provides a passing or failing grade for the student. If these courses are not appropriately managed, what keeps students from cheating or having someone who can read and understand the content better take the assessments for them? On the other hand, some online classes involve an actual teacher running the class with deadlines for assignments and discussion questions that need to be posted. Since the online classroom is deprived of the physical presence of the participants, it is less likely for students to have outside discussions questioning the behaviour or content of the teacher's "lectures". This opens up the possibility of online instructors using the virtual classroom to push political, religious or other views on students. In any case, online classes are a necessity of our times and can be highly beneficial. However, like potentially anything new, unattended overuse/misuse of these digital means can have a negative impact on education quality. Earning an entire degree or diploma

via online education may have an unintended effect on the student.

Educational policy and ethics.

Even more, ethical issues concerning educational policy also arise. Educational policies should be implemented in such a way that they ensure equality of chance for all students. No social group should be left out from the educational process due to the lack of access to networks or insufficient digital training. This also means that digital services should be provided free of charge for the user in school 'ecosystems' so that no one is excluded from the learning process. The role of local authorities as well as the heads of establishments and teachers is expected to be very important and their collaboration is necessary in order to overcome the expected many material and organizational difficulties on a daily basis. Assuming that all the questions linked to the technical implementation of a pedagogy through digital means are resolved - which is far from being the case for all territories - we must ask ourselves about the nature and quality of the education that we want to offer students and their families. How should educational policies be implemented from an ethical point of view in a connected society in order to ensure an all-inclusive digital culture and education? What educational and didactic approaches should this policy follow in order to educate the new generation from a civic and humanist perspective despite the obvious consumerist issues? Digital citizens of the 21st century should be trained to pursue ambitious goals such as media and information literacy and to develop a critical spirit. This is essential

in order to acquire autonomy and navigate through the profusion of information which assails them: learning to locate information sources, validate, evaluate information while respecting the values registered in the charters of use of media and digital tools used. Certainly, school has a major role to play not only in the training but also the education and instillation of "ethos" in the new digital citizen. Besides students, educational policies should also protect teachers whose independence from vis-à-vis digital service companies must be safeguarded. Institutions and educators should be shielded against certain insidious practices from such companies that can deceive vigilance or introduce any form of dependence, or even subordination.

Develop a code of ethics.

It is evident that all the global players in charge of establishing an educational network whose goal is to disseminate and train students according to altruistic societal values will have to adopt a common charter, which will be officially recognized by the governing bodies of each country or, in an international level, by UNESCO. We propose that the charter should include: A certification mechanism should also be implemented: All institutions and organizations signatories of the charter should be certified by an "international label" attesting to the quality and Genuity of teaching.

Conclusion

Generating transformational change in society through a digital education system is seen as the key to solving the most

pressing problems of our times. However, if we want this change to be aimed at building an altruistic world, structural foundations of the education system should be based on common ethical rules.

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Olga Belichenko

On the problem of integral study of fiction

The article focuses on the contemporary problems of the study of fiction. The author examines the phenomenon of fiction from the standpoint of socio-communicative studies. An attempt is made to investigate the features of the socio-communication approach to the problem of fiction texts.

Keywords: *fiction, social communications, text.*

Ольга Беличенко

К проблеме интегрального изучения художественной литературы

В статье сосредоточено внимание на современных проблемах изучения художественной литературы. Автор рассматривает феномен художественной литературы с позиций социокоммуникативистики. Сделана попытка исследовать особенности социокоммуникационного подхода к проблеме текстов художественной литературы.

Ключевые слова: *художественная литература, социальные коммуникации, текст.*

Процессы общественного существования начала XXI ст. сформировали тенденцию сближения различных областей гуманитарного знания. В этом контексте художественная литература приобретает новый статус. Феномен художественной литературы ставит перед учеными задание глубокого, всестороннего ее исследования в новых социокультурных условиях. Отмеченное разнообразие во многом определяется тем, что эстетическая реализация литературы исследуется в различных научных парадигмах. В сферу исследований художественной литературы активно вовлекаются данные смежных наук, в которых накоплен разнообразный опыт осмысления художественного: философии, культурологии, психологии, истории литературного языка, литературоведения.

Это свидетельствует о том, что **проблема** художественной литературы, во-первых, вызывает постоянный интерес для гуманитарных исследований, а, во-вторых, изучение

художественной литературы с позиций социокоммуникативистики с использованием социально-коммуникативной методологии вызвано необходимостью развития самой литературы. Это направление исследований даст возможность научно описать это явление, исследовать связи художественной литературы с другими элементами жизни социума, объяснить закономерности и особенности развития литературы, определить место и роль литературы в современном социокоммуникационном процессе, а также включить исследование художественной литературы в единый процесс социогуманитарного развития. По нашему мнению, именно социально-коммуникационный подход дает возможность, рассматривая художественную литературу как подсистему социальных коммуникаций, выявить ее социальную сущность.

Исследование художественной литературы в социально-коммуникационной структуре общества – новое и чрезвычайно перспективное

направление изучения социально-коммуникационных объектов на основе интегральных научных поисков, что свидетельствует о его **актуальности**.

Целью нашей статьи является освещение теоретико-методологических основ интегрального рассмотрения феномена художественной литературы как способа коммуникации.

Анализ научных исследований показал, что для периода развития современного общества характерно разнообразие методологических подходов, которые используют отдельные науки во время исследования указанного явления. Но феномен художественной литературы рассматривается преимущественно как вид искусства, как совокупность авторских текстов, которые имеют характерные особенности; отсутствует интегрированное осмысление литературы как социально-коммуникативного явления.

Текст как единица литературно-художественной коммуникации стал специальным объектом исследований, которые отличаются структурно-семиотической направленностью. Это работы Ю. Лотмана «О двух моделях коммуникации в системе культуры», «Семиотика культуры и понятие текста» (Lotman, 1992). Ученый подчеркивал, что художественное произведение – уникальная по глубине и силе духовно-творческая система, диалектический механизм поиска истины, понимания окружающего мира. Теоретический фундамент для исследований такого плана был заложен также работами Р. Барта и Ж. Дерриды (Bart, 1994; Derrida, 2000).

Исследование художественной литературы как многопланового явления предполагает использование широкого арсенала специальных

методологических приемов. Определение природы художественной литературы невозможно только с помощью известных методологий. Рассмотрение художественной литературы с позиций социокоммуникативистики требует поиска и разработки новых методологических концептуальных основ. Именно они дают возможность выяснить, что художественная литература является подсистемой социальных коммуникаций, а произведения художественной литературы являются каналами трансляции знаний. Необходимость поиска новых или трансформация старых методологических основ требует систематизации и обобщения известных положений методологии науки.

В коммуникативистике место литературы можно рассмотреть с позиций **системного** подхода, который был принят специалистами по теории коммуникаций не только как теоретическая основа, но и как основной принцип исследования. В системном исследовании объект, который реализуется, рассматривают как определенное множество элементов, взаимосвязь которых определяет целостные особенности этого множества, а художественная литература как подсистема состоит из элементов.

Структура коммуникационной системы, как правило, характеризуется вертикальными и горизонтальными связями, когда вертикальные связи предполагают наличие иерархично связанных уровней системы, а горизонтальные подчеркивают связи однородных элементов. В художественной литературе к вертикальным связям можно отнести такую иерархическую цепь: знаки–

слова–предложения–тексты. К горизонтальным – знаки – знаки или слова – слова.

Структурный метод, предназначенный для построения концептуальной модели внешней коммуникации художественной литературы как социокультурного поля, основывается на представлении о тексте как структуре, в которой каждый элемент связан с другими функциональными отношениями, а смена одного из них ведет к смене всего целого. Развитие этого метода обеспечили русский формализм и структурализм. Постструктуралистская методология, которая пришла на смену структурализму и стала его критикой, является не столько отрицанием, как развитием структурализма в новых условиях постмодерной культуры, поэтому выводы структуралистов-постструктуралистов на структуру текста и методику его исследования также продуктивны в контексте понимания внутренних закономерностей построения текста как способа формирования его смысла. Структурный метод выстраивает связи, которые присутствуют внутри текста как целого, и показывает характер работы каждого компонента в целом, поскольку структуру можно определить как модель, принятую в лингвистике и литературоведении.

В методологическом плане особую роль в исследовании художественной литературы сыграл **информационно-семиотический подход**, представленный в трудах Ю. Лотмана и его последователей (Lotman, 1992). В рамках этого подхода исследователь рассматривал текст как объект реального мира, как феномен культуры, который формирует идеи и представления людей. Семиотический подход апеллирует к

внутреннему видению писателя, его героев и читательской аудитории. Это способствует реконструкции моделей ценностных ориентаций упомянутых субъектов в контексте культурных образцов своего времени независимо от того, что мы рассматриваем – «высокую», классическую литературу или продукт массовой литературы.

Для понимания функционирования художественной литературы используется также **комплексный подход**, и в этом контексте особенный интерес будут представлять также теории Ю. Лотмана, в частности, его наблюдения над знаковой природой процесса коммуникации.

Важным является также **системно-деятельностный подход**, который является общенаучной методологией изучения объекта исследования и который распространен в современных научных исследованиях. Среди важнейших его компонентов выделяют: потребность – субъект – объект – процессы – результат, что создает возможность комплексно исследовать любую сферу человеческой деятельности.

Используется также и **системно-генетический подход**, который позволяет раскрывать условия зарождения, развития и изменения системы «литература».

Плодотворным является также и **когнитивный принцип**, который применяется в исследованиях информационно-когнитивной динамики общества и художественной литературы как его подсистемы. Этот принцип связан с общефилософской теорией познания и является методологической базой для многих наук.

Исследование художественной литературы без использования

социально-коммуникационного подхода будет неполным, поскольку без этого знания невозможно понять и познать те особенные социальные связи, которые устанавливаются между литературой и обществом. Именно социально-коммуникационный подход дает возможность представить и внутреннюю коммуникационную структуру, и внешние коммуникационные связи произведений художественной литературы. Сравнивая филологический и социально-коммуникационный подходы в изучении текста, В. Ризун подчеркивал, что филологический поход к тексту – это одна научная парадигма описания текста как объекта исследования, а социально-коммуникационный – совсем другая парадигма, которая предполагает анализ явлений в контексте социального взаимодействия социальных институтов, социальных ролей (Rizun, 1998).

Современные подходы выдвигают основное требование – необходимость интегрального междисциплинарного комплексного подхода к изучению специфики функционирования художественного текста в общесоциальной коммуникационной системе.

Таким образом, можно сделать **вывод**, что междисциплинарный комплексный подход наиболее соответствует исследованию места произведений художественной литературы в социально-коммуникационной структуре общества. Используя интегральный подход, мы можем ответить на вопрос о сущности художественной литературы, ее эволюции в коммуникационном пространстве общества.

По нашему мнению, он наиболее отвечает задачам исследования произведений художественной литературы в социально-

коммуникационной структуре общества и предполагает создание семиотической модели взаимодействия художественной литературы и коммуникационной структуры общества, в чем и будет заключаться **перспектива** дальнейшей научной работы в этом направлении.

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Akeem Onyekachi Ikwunze

Marriage: a critical aspect of family relationships in our world

The influence of society, science, and culture on the development of relations between people is considered. It is necessary to synthesize ideas about the influence of material and spiritual factors on our attitude to the forces that determine human behavior. An important approach to solving interaction problems is proposed by the totality of a person's way of life in relations to his environment and elements that surround him are his reality. The importance of harmonization of university and spiritual education is emphasized. It is argued that the perfection of nature contains all the necessary properties that allow establishing the right relationships between people, in particular in the field of family relations.

Keywords: *harmony of the forces of nature, person's way of life, family relationships, marriage, spiritual education.*

Аким Онекачи Иквунзе

Брак: самый важный аспект семейных отношений в нашем мире

Рассматривается влияние общества, науки и культуры на развитие отношений между людьми. Отмечается необходимость синтеза представлений о влиянии материальных и духовных факторов на наше отношение к силам, которые определяют поведение людей. Важным подходом к решению проблем взаимодействия предлагается совокупность образа жизни человека во взаимоотношениях с окружающей его средой и элементами, которые его окружают, являются его реальностью. Подчеркивается важность гармонизации университетского и духовного образования. Утверждается, что в совершенстве природы кроются все необходимые свойства, которые позволяют устанавливать правильные отношения между людьми, в частности в сфере семейных отношений.

Ключевые слова: *гармония сил природы, образ жизни человека, семейные отношения, брак, духовное воспитание.*

The consciousness of nature around us and who we are plays a great role in understanding the subject of our discussion and solving the challenges of the quality that pertains to the present or recent times through synthesis in society, science, and culture.

Society, science and culture cannot be dealt with in isolation. I will narrow-down my discussion on culture, but before I do, I would like to shed light on a fundamental part of nature and creation. It goes back to the beginning of time. We believe in a force...a source...an originator who created everything and pre-existed creation. He made science and arranged our society in an

organized order. Hence, the totality of a person's way of life in relations to his environment and elements that surround him are his reality.

I would like to point to the application of science as the most important tool in the whole of life itself. What is said of the use of WORDS for humankind is what separates them from animals. In addition, you cannot separate a man from his word. A man's word is his bond and his identity. Without the privilege of seeing my image, you can only imagine my personality or identity concerning my voice, which you can hear or perceive. It is agreed in most spiritual systems that the Supreme Being

who created all there is used words to create and recreate, thereby producing animate and inanimate objects.

An understanding that the concept of the word spoken (call it what you may) brought forth light over darkness The elements that were created were already in existence. Hence, we refer to *Einstein's theory of relativity* [4]:

$E = mc^2$, energy and mass are equivalent and transmutable.

(E- Energy; M- Matter (or Mass: - Substance); C- Constant (Speed of light squared)) [5].

What does that tell you?

That energy is matter. Therefore, if energy is matter, it means your speech is matter. Hence, the smallest component of any element may not be an atom. It is likely to be a sound mass.

Meaning, in every particle there is a sound wave that can contain a sound code. If it contains a sound code because it contains a sound wave, It means it will respond to a sound wave. This helps us to see the relationship between physical things and spiritual things. You can understand why we will call things from the spiritual realm into the physical.

Our words are powerful. They are a bridge between the physical and spiritual. They are both physical and, interestingly, they are spiritual.

Think about this:

It is true that speech creates sound waves, and therefore, has energy. For instance, when you tune the volume of your radio so much that it produces vibration when it's on bass or high pitched, It indicates the presence of a sound wave. Then it is true that sound waves have energy, and they come from speech. It is the power of speech!

This is why High Intensity Ultrasound focusing is used to destroy cancer cells. It means that words can destroy cancer cells depending on their intensity. Therefore, the words we speak can create or destroy. This means that it is dangerous to speak negative words because you are instructing subatomic particles on what you are involved in.

It is just like Mr. Masaru Emoto, a Japanese pseudo-scientist, who became world-famous because of his pioneering and original research on the effect of words or emotions on the molecular structure of ordinary water [2]. He claimed that expressions of positive or negative emotions affect water and then observed this through frozen crystals of water.

Solving the Problem:

This is the reason we have to go back to a fundamental basis to correct the omission of the spiritual part of education, which was systematically removed from the inception of modern education.

The modern right thinking of a person has no doubts about the worth of education, which connects humans to the achievements of civilization and prepares them for the independent creative activity in their chosen field of endeavors. Both the family and university play a vital and pivotal role in education, because the educational process emerges from the family and the teaching process from the higher educational institution. Education, which is now primarily a part of state policies, controls and determines its budgets with significant costs in many countries.

In the age-old system, the education and teaching were conducted mainly in the family. In the passing era from the communal to the slave system, the old traditions of family education were kept and then changed. The function or work of a teacher or even the art or the science of teaching itself were prerogatives of the

patriarchal family, which were fixed in the literary monuments of the Ancient East [3].

The schools and educational systems of the Ancient East were developed in line with specific historical, cultural, moral and ideological values. The human was formed within the rigid social regulators, responsibilities and personal dependence on others. The idea of individuality by humans was very poorly considered. The personality dissolved in the family, caste and social stratum. Hence, the reliance on strict forms and methods of education was present [3].

The focus in teaching and education of the most ancient eastern civilizations was on the family, religious institution, and state. The reason for this is that the family was not able to provide a community with a sufficient number of people with experience in reading, writing, and studying law. That is why the educational institutions, created by a secular government and the religion, began to teach the populace in order to supplement the officials.

The transition period, when the first human civilizations arose, is characterized by deep changes in the practice of education and teaching: the ways of transmission of the cultural heritage of ancestors from adults to children changed qualitatively. There were special educational frameworks for teaching the younger generation.

Moral education in Ancient Egypt and Africa was conducted mainly through memorization and meditation of moralizing precepts like: “*Gidigidi bu igwu Eze*” meaning, *the pride of a king is in the support of his kings-men*. “*A juwa ajuju ala ajuo ewi.*” meaning, *if you seek wisdom, consult with the elders*. Reading, writing, and storing such instructions was not easy, as they are expressed in the language of hieroglyphics that are different from living speech. The Spirituality of concepts was

key where they dwelt in that high level of engagement through prayer and meditation.

The purpose and objectives of education then was to prepare for activities that family members were traditionally engaged in. Therefore, the family was the basic unit of teaching. Musicians, artisans, priests and so on passed their profession or trade on to their children. Fathers-craftsmen sometimes used props and crafted toys in teaching their children: models of agricultural implements, mills, forges, and so on. The military art was transferred strictly to specific classes. The families and communities’ future soldiers were taught to use weapons, special exercises to develop strength, endurance, agility [3].

Therefore, a family system with full involvement in education is vital to integrating our world. Now marriage is important and the marrying out of a bride.

The Marriage

Marriage brings integration of cultures and belief systems together, where we learn from one another, unite families, live together in harmony, and incorporate ideologies to develop into a peaceful world.

This is a holy ground with sanctity. It means that you do not come into the marriage union with an intention to leave.

Marriage is a safe ground for building a family relationship, which educates, sculpts, and forms a framework that moulds our society. In today’s world, we cannot successfully integrate our society, science and culture without the foundation of this union known as the institution of marriage. An organized family system will produce a world of peace, joy, harmony and inclusiveness.

Science, society and culture have now been introduced. As seen above, man is in the realm of something more sublime than animals. He speaks, therefore, according to my previous explanation, the bridge between the physical and the spiritual is

accomplished. Man has been able to conquer his world as expected, but the divergence in his view and tolerance to integrate these key components in focus of our discussion, has been a huge challenge in our world today. If you have noticed, whatever we have in the world today is said to be ‘discovered’ or ‘invented’ because it had always been in existence.

Thomas Edison, who invented the incandescent light bulb, the phonograph, and much more, was held back from a formal school as a child [1]. He was educated and trained by his mother at home. The family system is very important, and hence, leads us into our discussion of marriage.

Purpose of marriage and role of the society

A. Purpose and reasons for marriage

We see two very important principles:

1. *Marriage was instituted by a higher power or model and not man. Man was given the opportunity to make his choice in another human being.*

2. The purpose of marriage is for you to be joined with someone of the opposite gender, who would help you fulfil your calling and the responsibilities in your life:

Marriage is primarily to help you serve better and live a life worthy of connectedness in honor and dignity.

The secondary reasons for marriage includes:

i) *Having goodly seeds (children):* a goodly family is the smallest unit of your natal family.

ii) *Companionship:* Companionship in this instance should not connote having someone physically by your side all the time but *someone of like mind who is working with you towards common goals* regardless of where he/she is physically located at any point in time. In the ancient days, a big

family was an advantage for industrialization and productivity because they were the workforce. There existed strong bonds and connections.

iii) *Abstaining from fornication:* Marriage provides the avenue where legitimate sexual desires can be fulfilled effectively.

Though these are the most commonly stated reasons for marriage, there are secondary reasons and should not overshadow the primary purpose of marriage.

Marriage is determined primarily by how involved in spiritual things the parties are than by how old chronologically they are. So, someone who is not yet accountable for specific responsibilities in the house is not yet ready for marriage. Spiritual responsibilities start from the lowest level – *the first prerequisite is that you must be a responsible and consistent member of your family!* If you cannot pass the faithfulness test at this level – you will never get bigger responsibilities.

B. The role of the family

The family expects to be involved in relationships before they are even contracted or they are among the first to be informed i.e.

1. *For the man* – you should have received appropriate counsel before proposing

2. *For the lady* – you should also have received appropriate counsel before accepting

C. Why some marriages fail

As shocking as this may sound, **it is NOT automatic for marriages between good and nice people to work out.** Just the same way as it is not automatic for every good person to be prosperous or healthy

etc., though the provision has been made. So also, it is with marriage.

The number one cause of distress in homes is ignorance – ignorance of the responsibilities of each member in that household. Marriage seminars can help couples but are not the only solution; the need for the couple to find in their deep spiritual roots answers to connection is paramount. That is why a marriage in which one or both partners do not have time to engage spiritually will end up with problems.

Another related reason for the rising divorce rates is that couples try to build their marriage solely on the ‘love’ they feel for each other. They assume that such love transcends all problems, so they do not bother to involve concepts of higher spiritual worth with their marriage decisions.

Lastly, what about simple disagreements? We all need to work at compromise. We need to listen to the words and perspectives of the other spouse rising above our personal egoism and allow him or her what comes from their own perspective and nature. This kind of respect for the other can lead to compromise, love and accomplishment regardless of the divergence in the obvious uncorrected perceptions and properties in each partner. No one person is 100% right or wrong! We can develop a respect for another’s point of view, even if we feel a weakness in their perspective, After we have listened to their side, we can acknowledge it, add our personal thoughts, and determine together a middle line that both can accommodate.

Conclusion.

Solving the global problem of modernity through integration in society, science, and culture needs the application of integral wisdom and education with familial roots in order to realize that, we have to unite together in a mutual relationship of

One Love, irrespective of disposition, color, race or geographical location.

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Germaine Agbokou

The role of women in uniting the world

The article considers the development trend of the integral world, which has reached its first degree of unity. The problem of the role of women in the new living space is raised. The main directions of the formation of a new attitude towards women in society are clarified. The realization of the woman's properties goes back to the rigour that emanates from her. The importance of including knowledge about the natural properties of women in the integral education system is noted.

Keywords: *collective consciousness, balance of gender forces, women's role, realization of women, integral education.*

Жермен Агбоку

Роль женщины в объединении мира

В статье рассматривается тенденция развития интегрального мира, достигшего своей первой степени единства. Поднимается проблема роли женщины в новом жизненном пространстве. Уточнены основные направления формирования нового отношения к женщине в обществе. Осознание свойств женщины восходит к той требовательности, которая исходит от нее. Отмечается важность включения знаний о природных свойствах женщин в целостную систему образования.

Ключевые слова: *коллективное сознание, баланс гендерных сил, роль женщины, реализация женщины, интегральное образование.*

What is the unification of the world?

Collective consciousness has evolved from the primacy of the personal environment to globalization. From now on, all nations accept that the human organism is made of the same substance, and that, therefore, all men should be treated with equal respect. At this point, it can be said that humanity has reached its first degree of unity. Since then a void remains in man, especially because of the inability of men freed from this first degree of ignorance, to live without harming themselves or to constantly confront each other, in situations of war and destruction. This leads to the realization that something remains to be done. We would like to look at this work from the point of view of the importance of women, and to see what was missing along

the first ascent towards unity, and how women can help to fulfill it.

What distinguishes women from men

In the nature of things, a traditional role is given to women as mothers, as educators in contrast to fathers, as providers of the family's subsistence, who support and sustain their needs. Common sense attributes this segregation to the natural dispositions that characterize each gender. The mother is expected to keep the household together and the father to go out to work.

The evolution of modern society obliges women to take on the role of fathers, but despite this, women preserve the ability to fulfill the role of attentive listener, who guides the family with tenderness and fulfills their needs for special attention. In other words, despite this acquired

dispatching, something remains intact in the woman. Statistics show that the lack of this precious element in a person's life causes serious psychological disturbances and prevents her from a healthy social integration.

This observation allows us to claim that women have a special, non-negotiable attribute that makes them important in society.

This is why we will not start from a decrypting of the specific efforts made by women to bring humanity to its first degree of unity. We are going to look at its nature and elaborate on how to take charge of this tool that makes a positive difference. Above all, no woman in the world is taller, smarter, more capable than another to take the place of others in their specific roles. Each woman should apply herself personally to raise her society to the degree of unity that is necessary for all.

The importance of the realization of the woman in relation to her nature

The modern woman has to operate two tools at the same time: the innate woman, who is the guardian of the household, and the man in her, who has to provide for the family. These two separate columns are needed to support a family, which is an intelligence acquired from millennia of human development. We will try to speculate briefly about these two columns.

The trait of the primary role of men is providing for the family, which means that the social group already exists and must be taken care of. In the first place, it is the woman that must be valued in her substance as an essential component of the social group. The actor, who has to organise the

society must, therefore, know that it has components of which he is aware of the substance before speculating on its needs. The ability to know about these substances is a natural ability of women. This means that at the birth of the society, there should be this tool called woman, who offers the man the means of his politics. The perception that the woman has of these substances, when it is communicated to the man, becomes his means of action. This is the reason why the man is fundamentally dry and rigorous, but the woman is fertile and generous. The rigour that emanates from her, means her inability to identify a substance, for instance, a deficit in society.

This said, if the basis of a woman's education is knowledge and she meets the requirements for the realization of her special attribute in society, the whole can be safe and evolve to its best. If, on the other hand, the edification of a woman is based only on superficial aspects (need for honour, glory, science, sex, shelter, etc.), society is exposed to the consequences of the lack of the special attribute of women - a lack of communication between women and men.

There is an imperative for women to return to the science of their grandmothers, which teaches how to build existence around family life first. Only from this base alone can appropriate tools emerge in her home, which places her in a special role. If the woman does not apply herself to developing this instrument within herself, which is her inner organ, through which she nourishes society, she is not helping but harming. If she misses her role, she penalizes both family and society. All the

miserias (diseases, difficulties) of all kinds that occur, as well as the painful consequences of men's inappropriate actions, are rooted in women's ignorance of this law.

Men build on their knowledge of the substance of the components of society. And this knowledge is only transmitted to them by women. So, if this role of the woman does not assume its place, men have to build on the lack of it, and put into society tools that are not needed.

These laws are the foundation of human society. They are certainly constraining, which is why men have ended up abandoning them. Nevertheless, they remain imperative.

Integral education as a method of reconnecting with this knowledge

The special quality of the woman we are talking about is a natural attribute. Primitive societies realized this without being aware of it because nothing in their environment stood in the way of a connection with nature. The connection to nature is the essential key. From the moment when mankind reached a capacity to create artifacts (comfort, beauty...) above substance and substituted it in nature, the obstacle to unification was introduced because nature had just changed its configuration. This was the point of distance from it.

The problem for the woman then comes down to searching in her daily life for the lost connection with nature. She, therefore, has to make efforts to find this connection. The most effective method to achieve this is: "Don't do to your neighbour what you don't like." An existence shaped

to this rhythm is the only framework that allows a woman to discover her inner organ, since it has been mutilated by artifacts. It is the starting point of the effort to unify the world.

It is known that everything that is on the surface at this moment, and which is visibly painful for humanity, is the result of its own development. Women have contributed to this achievement. They have been the ones who have educated the actors to play the roles that have produced the derogatory results in their capacity as mothers, wives, partners. On this basis, they share responsibility for the controversial facts.

Therefore, except for a reconsideration of the science that provides them with the means of action, nothing will change on the surface.

Integral education means an effort of clarification in the conditions of existence, in order to make the difference between artifacts and nature. Collective learning of the conditions under which the global environment will be better. Man will have to recognise and tame within himself the impulse that drives him to use others around him to build himself up. And this work must begin with the one whose natural dispositions predestine the realization of a micro-society - the woman. She is responsible for the implementation of the fundamental laws of nature, which are higher.

This is the ultimate option for the woman, who wants to bring the world back into an integral system around nature, because the collapsing edifice was designed from an artificial base.

Grigoriy Notkin

Reality tunnel: from diversity to unity

The report is devoted to the actual problems of changing the worldview of the modern generation of people and the formation of a new consciousness of a single humanity with all the diversity of nations and countries inhabiting our Earth. Justifications of the importance of biodiversity in the natural environment in comparison with the diversity in the human community are given. From the standpoint of quantum psychology, possible ways to achieve mutual understanding and solidarity between representatives of individual communities, associations and groups of people are discussed. The question of including the round table methodology in the system of integral education and training, which allows purposefully achieving reconciliation of the disputing parties, is raised.

Keywords: *worldview, unity of humanity, importance of diversity, mutual understanding, reconciliation of disputants, integral education, round tables*

Григорий Ноткин

Туннель реальности: от разнообразия к единству

Доклад посвящен актуальным проблемам изменения мировоззрения современного поколения людей и формирования нового сознания единого человечества при всем разнообразии народов, стран, населяющих нашу Землю. Приводятся обоснования важности биоразнообразия в природной среде в сравнении с разнообразием в человеческом сообществе. с позиций квантовой психологии обсуждаются возможные пути достижения взаимопонимания, солидарности между представителями отдельных сообществ, объединений и групп людей. Поднимается вопрос включения в систему интегрального воспитания и образования методики круглого стола, позволяющей целенаправленно достигать примирения спорящих сторон.

Ключевые слова: *мировоззрение, единство человечества, квантовая психология, важность разнообразия, взаимопонимание, интегральное воспитание, методика круглого стола.*

У современного человечества есть особая задача: научиться создавать и укреплять хорошие, добрые отношения при всем том сегодняшнем разнообразии людей, движений, политических партий, существенных отличиях в образе жизни светского и религиозного населения, больших отличиях в культурных, религиозных традициях. Другими словами, научиться воспринимать, ощущать единство мира, состоящего из множества народов, стран при всех их больших различиях.

Ведь выживание земной цивилизации при таком количестве оружия массового уничтожения, глобального нарушения баланса с

природной средой зависит от кардинального изменения мировоззрения большинства людей, живущих на нашей планете. От сегодняшнего мышления, делящего всю реальность на: «я и они», «мы и другие», «свои и чужие», «друзья и враги» и т.д., к общепланетарному сознанию. Сознанию Единства все человечества, как единой системы, в ощущении, что мы все – Единая Семья.

Но возможно ли такие отношения, такое единство в современном обществе при таких различиях между людьми? Попробуем показать, что это возможно, вполне реально.

Биоразнообразие – важнейший фактор развития жизни на Земле

Если присмотреться, как сформировалась жизнь на нашей планете, как продолжает существовать при всех угрозах ее существованию, то важнейшим фактором стабильного развития является огромное разнообразие природных, биологических звеньев.

«Биоразнообразие – это один из фундаментальных феноменов, характеризующий проявление жизни на Земле. Снижение уровня биоразнообразия занимает особое место среди главных экологических проблем современности»
(Сирко Г., 2017)

Важнейшая причина в стремлении сохранения биоразнообразия заключается в том, что оно выполняет ведущую роль в обеспечении стабильности экосистем и биосферы в целом (поглощение загрязнения, стабилизация климата, обеспечение пригодных для жизни условий).

Экологическая ценность видового разнообразия является предпосылкой для выживания и устойчивого функционирования экосистем. Биологические виды обеспечивают процессы образования, плодородие почвы.

Сохранение биоразнообразия имеет критическое значение для устойчивого развития нашей цивилизации необходимое условие ее выживания. Ведь чем ем сложнее биологическая система, тем она устойчивее к воздействию неблагоприятных антропогенных факторов. (Булахов В. Л., Емельянов И. Г., Пахомов А. Е., 2003 г.)

Также и человеческий организм состоит из миллионов клеток, десятков органов, которые анатомически, физиологически отличаются друг от

друга. Но их правильное взаимодействие, поддержание баланса получения – отдачи в каждой клетке, органе обеспечивает целостность, здоровье организма.

То есть, важнейшим фактором гармоничного развития, целостности любого звена природной среды, в том числе нашего организма является разнообразие ее отдельных частей, звеньев. Но при условии, что они взаимно дополняют друг друга, поддерживается между ними баланс взаимодействия.

Осознание важности различий между людьми

Человеческое общество появилось, развивалось по тем же законам функционирования природной среды, частью которого является. Первобытные племена мало отличались от тех животных сообществ, среди которых жили. Борьба за выживание, за сохранение своего рода, племени приводило к ожесточенной борьбе с соседними племенами, животным миром.

Объединение разных малых племен увеличивало шансы на выживание, повышало устойчивость таких сообществ к разному роду катаклизмам, природным явлениям. Дальнейшее развитие человеческого общества от первобытнообщинного к рабовладельческому строю, а затем к феодализму, капитализму и социализму способствовало созданию царств, империй, современных стран со все увеличивающимся разнообразием их подданных, граждан. Имущественные, образовательные, ментальные различия между людьми в одной стране, группе стран постоянно возрастали. В последние столетия появилась большая часть населения, придерживающаяся

светского образа жизни, атеистического восприятия мира.

И все эти отличия между людьми, народами, странами с одной стороны вели, ведут к личностным и общественным конфликтам, ссорам, кровавым войнам. Но с другой, являются важнейшим фактором развития человеческой цивилизации, повышают шансы на сохранение жизни на нашей планете. Правда, при условии, если научимся использовать все эти различия не для конфликтов, войн, а ради взаимного обогащения друг друга, для более объективного восприятия окружающего мира.

Сегодняшние тенденции к глобализации мира, все более тесные взаимосвязи, взаимозависимости даже самых отдаленных стран друг от друга, да и наличие у многих из них оружия массового уничтожения побуждает все больше ученых, общественных деятелей, представителей экономических и политических элит обращать особое внимание на гармонизацию отношений между самыми различными людьми, народами. Что пока, правда, не очень получается.

Владимир Вернадский писал: *«Человечество едино, и хотя в подавляющей массе это сознаётся, но это единство проявляется формами жизни, которые фактически его углубляют и укрепляют незаметно для человека, стихийно, в результате бессознательного к нему устремления, жизнь человечества при всей её разнородности, стала неделимой, единой»* (Вернадский, гл. 2, 1936-1938).

Практические шаги к единству

Развитие современной системы интегрального (объединяющего людей) воспитания, образования дает общие знания, практические навыки, как создаются добрые отношения между

вчерашними идеологическими и др. противниками (Ульянов А. 2011).

Конечно же требуется определенное время, чтобы пришло понимание, признание, что все отличия между отдельными людьми, движениями, партиями, не только не мешают взаимопониманию, но способствуют ему, если научиться искусству взаимных уступок, компромиссов. Если согласиться, что нет абсолютной правоты ни у кого. Если признать ограниченность каждого из-за его эго объективно воспринимать окружающий мир.

Есть такой термин в современном разделе психологии, квантовой психологии — «туннель реальности». Вот этот «туннель реальности» и возможно расширить при постижении действительности за счет взаимного обогащения разными мнениями Р. Уилсон, автор этой работы утверждает: *«.. разнообразие людей может быть для нашего рода человеческого огромной эволюционной силой — ведь мы можем учиться у личностей, особенности которых позволяют им видеть, слышать и чувствовать такие вещи, которые мы раньше были приучены не видеть, не слышать и не чувствовать»* (Р. Уилсон, 1990 г.).

Многие мыслители прошлого и современности обращались к поиску единства и способам его достижения. Осознание его важности и нахождение путей его достижения всегда сопровождалось пониманием установления диалогических отношений и проникновения в желания другого, чтобы выйти из ограниченности своей эгоистической ограниченности. Приведем несколько цитат:

К. Герц обращает внимание: *«Мы должны научиться хотя бы*

воспринимать то что не можем принять из окружающего мира. Добиться этого чрезвычайно сложно, как это было и всегда, и является тем умением, которым мы должны неутомимо овладевать». (Герц К., 1986);

Закари Р. Вуд говорит: *«Мы становимся сильнее, а не слабее, если осмеливаемся вступить в контакт с теми, с кем мы не согласны. Мы можем развить в себе способность к сопереживанию и более глубокому пониманию, если попытаемся познакомиться с противоречивыми идеями и непривычными нам мнениями»* (З.Вуд, 2019 г.).

Мощным механизмом, позволяющим разным людям слышать и в чем-то согласиться с разнообразными, даже противоположными мнениями по тем или иным проблемам, является обсуждение в круглых столах, «мозговые штурмы» по определенным принципам:

1. Все мнения важны, как и мое
2. Обсуждаем по очереди, не перебивая друг друга, в оговоренное регламентом время
3. Не высказываем несогласие, негативные суждения о предыдущих мнениях, не спорим, но добавляем свое, аргументируя его.
4. Стараемся за несколько кругов обсуждений данной проблемы найти удовлетворяющее всех решение, или приблизиться к нему
5. Важнейшим принципом выработки общего решения является искусство поиска взаимных уступок, компромиссов.

Такие обсуждения в круглых столах по указанным принципам дает возможность самым разным людям узнать мнения друг друга, в чем-то

согласиться с ними, ощутить других людей, даже вчерашних противников более близкими, начинающими вызывать симпатию.

Так постепенно начинает формироваться общность людей, которые учатся преодолевать взаимную неприязнь, противоречия, создавать нечто общее, удовлетворяющее более не менее всех. Это искусство создания единства, так необходимое сегодняшнему миру.

В начале XX века сформировалось понимание зависимости благосостояния мира от действий всего человечества. Множество социально-культурных событий, конфликтов, локальных побед и поражений, в конечном счете, показали, что *«немыслимо прийти к идеальному общественному устройству и счастливой жизни в одной стране, если это не будет сделано во всех странах мира».*

Выводы.

Разнообразие в природе (биоразнообразие) обеспечивает устойчивость развития всей биосферы, имеет важнейшее значение для выживания человечества

Разнообразие людей, народов на нашей планете (нооразнообразие) является важнейшим фактором появления в скором будущем гармоничной цивилизации разума единого человечества, ноосферы. Но при условии понимания большинством жителей Земли, что именно это разнообразие культур, исторических особенностей развития каждого народа, страны, группы стран полезно, важно для формирования общепланетарного сознания единства.

Требуется пример построения такого сообщества, в котором люди, различные по многим свойствам, учатся преодолевать все различия, находят

возможность взаимных уступок, компромиссов, начинают ощущать себя единой системой, единой семьей.

Практические шаги к созданию общества, в котором все заботятся друг о друге, ощущают всех, как единую Семью, несмотря на большие различия между людьми, движениями, партиями, начинаются с признания полезности этих отличий. Отличий, которые дополняют друг друга, дают возможность более объективно воспринимать окружающую действительность, меньше ошибаться в выборе стратегии развития каждой страны, всего мира.

Важнейшим элементом формирования такого мировоззрения, ведущего к единству, является бурно развивающаяся в настоящее время система интегрального воспитания, образования. Мощным механизмом, способствующего примирению различных, даже противоположных мнений, является обсуждение всех насущных проблем в формате круглых столов по определенным принципам, ведущим к поиску взаимных компромиссов, общего согласия.

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Kelechi Ajumole Ahanonu

How Did Racism Start and How Could We Cope With It?

The paper considers historical, socio-cultural and ideological aspects of the problem of racism. The ways of emergence and overcoming the negativity of the racial approach are traced. Acceptance of the natural unity of humanity is presented as an alternative to dividing diversity, which is a necessary condition for the development of Integral Society

Keywords: *the roots of humanity, genetic diversity, the nature of racism, socio-cultural diversity, integral worldview, integral society.*

Келечи Аджумоле Аханону

Как возник расизм и как мы могли бы с ним справиться?

Рассматриваются исторические, социально-культурные и мировоззренческие аспекты проблемы расизма. Прослеживаются пути возникновения и преодоления негативности расового подхода. Принятие естественного Единства человечества представлены как альтернатива разделяющего многообразия, которое является необходимым состоянием для развития интегрального общества.

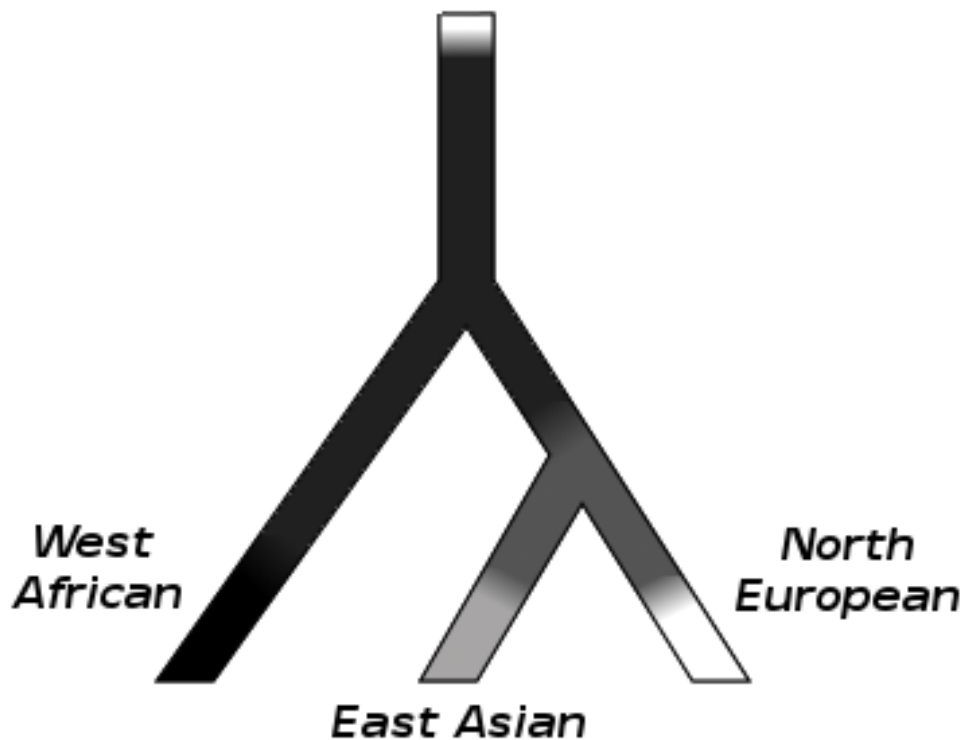
Ключевые слова: *корни человечества, генетическое разнообразие, природа расизма, социально-культурное разнообразие, интегральное мировоззрение, интегральное общество.*

What is race?

*Where did this idea of being a white or black person come from? Science has explained very clearly that we are one human race. We are all related and connected; all of us descended from a common ancestor in Africa- **The Scientific Adam**. The solution to all of our problems is connecting back to our roots via Integral Education.*

All of our genetic origins are African, and some people migrated out of Africa into colder, darker places and their melanin became recessive -- for some of us more than others. Looking at our skin colours, we pretend we are not seeing what we see. The so-called black people are the darkest brown, and the white people are also the very lightest brown including Asians [1] (See the figure below.)

Where do we all come from?



Source: http://hmg.oxfordjournals.org/content/15/suppl_2/R176.full.pdf+html

The geographical location or position of our ancestors, with respect to the equator, determined their need for the sun's protection, hence their level of melanin. Genetically, humanity is 99.9% the same. There is more genetic diversity within what we call racial groups than there is between the so called racial groups. There is no gene for whiteness or blackness. [1]

How did racism or the definition of race occur? When did racism start? We could speculate in our ignorance that somewhere back in prehistory, people encountered one another, and they found each other peculiar. Our skin had a different colour, and our hair was of different texture. Then we reached the conclusion that since the others were different that they were somehow less than us, and maybe that made it OK for us to mistreat them. But historically people did not see these

differences more than they see the differences in wealth and social status. They were colour-blind as we say today.

The origin of race

An inquiry from a fellow researcher at the University of Boston, Dr. Ibram Xolani Kendi, will shed more light on this topic. However, Dr. Kendi is an American author, professor, anti-racist activist, and historian of race and discriminatory policy in America. In July 2020, he assumed the position of director of the Centre for Antiracist Research at Boston University. His work in Boston is a continuation of his work at the Antiracist Research and Policy Centre at the American University. Kendi was included in TIME magazine's 100 Most Influential People of 2020.

What is the idea of race? Who invented racism? Is there a proven solution that will help all of us understand what racism is, and

how we could cope with it if we cannot eliminate it in its entirety? Is the solution an integral connection approach?

Race is a recent invention. It is only a few hundred years old. Before that, yes, people divided themselves by religion, tribal groups, and language. But for most of human history, people had no notion of race.

Dr. Kendi stated in his exhaustive research that he had found what he believed to be the first articulation of racist ideas, and he identified the innovator of the concept. His name was Gomes de Zurara, the Chief Chronicler of Portugal, who wrote a book in the 1450's in which he did something that no one had ever done before. [2, 3]

Gomes de Zurara lumped together all the people of Africa, a vast, diverse continent, and he described them as a distinct group, inferior and beastly. Never mind that in that pre-colonial time, some of the most sophisticated cultures in the world were found in Africa. Why would this writer make this claim?

Gomes de Zurara was hired to write that particular book by the Portuguese king, and just a few years before, slave traders tied to the Portuguese crown had effectively pioneered the Atlantic slave trade. They were the first Europeans to sail directly to sub-Saharan Africa to kidnap and enslave African people. So it was suddenly helpful to have a story about the inferiority of African people to justify this new trade to other people, to the church, and to themselves. With the stroke of a pen, Zurara invented both blackness and whiteness because he basically created

the notion of blackness through his description of Africans, and as Dr. Kendi says, blackness has no meaning without whiteness. Other European countries followed the Portuguese' lead in looking to Africa for human property, free labour, and in adopting this fiction about the inferiority of African people. Unfortunately, this lie is still believed to this very day.

We are one

There is either oneness or separateness. All is one and all is self. the observer and the observed are one and the same according to quantum physics.

Everything is inside the mind and our perceived consciousness. We become acculturated or programmed by our environment, our collective history, national identity, and things we are told to believe to be true or false. For instance--consider the idea of the sun setting or the sun rising. The scientific truth is that the sun does not set nor rise. It is the earth that moves around the sun, and people see the sun as setting and rising depending on the relative position of the earth's rotation around the sun. One who believes the sun sets and rises is correct, as well as the one who believes the sun does not set or rise.

Everybody is a genius. But if you judge a fish by its ability to climb a tree, it will live its whole life believing that it is stupid. ~ Albert Einstein

We cannot solve our problems with the same thinking we used when we created them. ~ Albert Einstein

To better understand racism, we need to create a harmonious society where disharmony is tolerated and even cherished, an environment where our differences are

tools for an integral worldview, for our ability to see and have a wider range of experiences. This is the wisdom of our ancestors and the wisdom of connection that we all can learn through integral education.

The world, and in particular Africa, is a ticking bomb which will explode if we do not change and learn the concepts found in integral methodology.

As we can see from the world-wide news, deaths, lootings, riots, and frustrations have erupted into the streets of Biafra, Nigeria in West Africa, and all over the world against police brutality--**#endsars**. Anti-police protests and raging clashes between demonstrators and the police are reported daily.

In Nigeria and in Biafra, most were particularly violent and widespread for days. Protestors were fired upon and dozens killed by the army. [4]

Further restrictions for businesses and gatherings have been imposed in a new effort to control COVID19 and to contain the irrepressible violence. People are reacting with a sense of desperate suffocation. The governors in Biafra have invited known terrorists disguised as security officers in army uniforms to go from house to house after dark executing young men and women in cold blood in many regions especially in Obigbo, a suburban town near Port Harcourt. The world is entering new challenges that will not be solved with financial or prophylactic measures, but will require adjustments within the realm of human relations.

Britain, who has trained the brutal police force called SARS, turned a blind eye

on the incidents in Africa as this area under dispute is their main source (cash cow) where they drill oil for free and pollute the environment, (rivers and lands) for the indigenous people, who depend on farming and fishing, which are two of their main occupations.

As the violence and genocide spreads uncontrollably, and the authorities fail to effectively deal with the crisis, where does it lead us? Since people see no solution on the horizon, we can expect the rioting to rapidly mushroom everywhere in the world, in every city, country, and continent. People will organize in every society according to their particular experience of the distress to express their anger, even in cultures, which traditionally show more restraint and naturally practice togetherness.

It is easy to understand what is spinning around in people's minds. A person by nature, is always looking ahead to anticipate his position in the future: what will happen to him and where life will lead him? But within the predicament of this persistent injustice, neo colonialism, and volatile plague (the corona virus), no one knows what to expect from day to day. The present is full of uncertainty and suffering so the person is left with bitter apprehension about the future. By flocking to the streets, it is possible to at least release tension and experience the comfort of a sense of solidarity with others. Even though people may understand that it will not matter how loud they shout in the city squares or streets because no one is really listening, they may be easily manipulated to take up arms against the rotten system of oppression.

In other words, deep inside, even if they are unaware of it, the main underlying theme of protestors is a hunger for togetherness. Demonstrators are ready to sit in jail for breaking the law, feeling that their sharing and common action are worth the consequences and pay off in the end. Common involvement adds a sense of significance and meaning to life. One can conclude from this that all the troubles, the tensions, and the diseases are intertwined with a feeling of loneliness and a craving to rise above the distortions brought about by a culture of hundreds of years of ruthless competition, of thoughtless economic growth and development--all at the expense of any kind of meaningful connection between people.

This wickedness against another race or nationality is a force, although very painful, the violence in the streets and the drums of wars in Africa and the virus throughout the world are unacceptable though for our common good.

An Integral Society is the Solution via Integral Connection

These conditions are helping us to understand that we live in an integral society and are longing for good connection with each other. The separation that had happened between us and also the natural system hit us hard. Anger in the streets is just a symptom of our deep need for rapport. The remedy for all the suffering and pain of mankind is only connection as our separation is certainly a direct product of our disconnection.

Quoting the words of a recently mentioned and respected British professor,, "However far apart we pull two entangled

particles, they remain 'connected' through their common wavelength function. Their fates remain intertwined until a measurement is made on one of them, collapsing their common wavelength function." ~ Professor Jim Al-Khalili

And the assertions of a renowned Astrophysicists, "One of the biggest problems with the world today is that we have large groups of people who will accept whatever they hear on the grapevine, just because it suits their worldview—not because it is actually true or because they have evidence to support it. The really striking thing is that it would not take much effort to establish validity in most of these cases... but people prefer reassurance to research." ~ Neil deGrasse Tyson

The flip-flops about prospects for a long awaited vaccine do not help to calm humanity's nerves. Even if the early vaccines are promising, the social problems will still persist and prevail. Any financial bailout will always be felt as insufficient. Therefore, the only real solution is to cure our ailing human relationships, which are the root cause of the world's problems. Nature will keep influencing us in such a way that will oblige us to realize these truths and organize good connections between us, the only force that can neutralize any and every menace we may face. **An Interconnected World!**

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Josiah Johnson Umezurike

Data redefinition for the integral world

This expose of our research will address avenues that will bring a solution to the workforce who are currently at home and those in the field for security of humanity and the unity of the world. Our work strongly suggests that a true digital identity is equally a novel pursuit: This is something that many are trying so hard to accomplish. In this paper we recognize that one cannot achieve this desired digital identity without first redefining data. Data when redefined and made unique in content, context with respect to space and time will serve the purpose of a true digital ID in a digital world. This will give technology builders a solid foundation to rely on as they forge the new direction for digital industry in an integral world. The fourth industrial revolution will need to rely on clearly identifying entities as to who or what they are for accountability. We will show that technology developed with a promise of creating digital ID through security of information by encrypted verification, validation and evaluation (SIEVE) is here with us. This is founded upon autonomous homomorphic encryption (AHE).

Keywords: data, redefined data, integral world, digital identity, cyber security.

Джосайя Джонсон Умезурике

Переопределение данных для интегрального мира

Материал предоставляет результаты нашего исследования касательно путей решения проблемы работы из дома, и тех, кто работает на местах для обеспечения безопасности человечества и единства мира. Наша работа убедительно свидетельствует о том, что подлинная цифровая идентичность в равной степени является новым стремлением: это то, чего многие так упорно пытаются достичь. Мы признаем, что невозможно достичь желаемой цифровой идентичности без предварительного переопределения данных. Переопределенные данные и уникальные по содержанию, контексту в отношении пространства и времени, будут служить цели истинного цифрового идентификатора в цифровом мире. Это даст создателям технологий прочную основу, на которую они смогут опереться, когда будут формировать новое направление цифровой индустрии в интегральном мире. Четвертая промышленная революция должна будет опираться на четкое определение субъектов в отношении того, кого или что они представляют для подотчетности. Мы покажем, что технология, разработанная с перспективой создания цифрового идентификатора через безопасность информации путем зашифрованной верификации, валидации и оценки, уже с нами. Это основано на автономном гомоморфном шифровании.

Ключевые слова: данные, переопределенные данные, интегральный мир, Цифровая идентичность, кибербезопасность.

Data is a correlation of statistical samples into one common identifiable unit known as a fact, in that field. Data today are found belonging to either:

1. Single source of truth (SSOT)

Here we have a master document from which all other copy is derived. This is analogous to a master document with no other reference point all other source refers to it and it does not silo into any other source.

2. Multiple source of truth (MSOT)

Here we have the opposite of SSOT. Data have many sources of truth.

The way we analyze data; verify its authenticity or its origin affects how we use it. This

also affect how we classify them as a part of business logic or general information. Businesses rely on the source of data to making decisions. This is very important for government institutions and corporations alike.

SSOT for IT improves the business decision-making. Currently, we are using technologies that require data lakes. Some of these strategies implored make data sources susceptible, especially MSOT. This in turn has a high propensity of introducing dirty, adulterated, corrupt and non-sanitized information.

Armed with this understanding: We can observe that data does not share a life cycle of accountability regarding its source in context and

content. There is no pervasive Data Life Cycle Framework (DLCF). We have visibility, transparency but not absolute accountability of data sources.

As a result, we have a great need to redefine data. Henceforth, a comma, dot and other component of written languages (message), however small in character should carry on a distinct representation as its identity. We can still retain our copy-paste culture, but all data must be accounted for all time if we must successfully achieve our goal in securing anything.

What do we mean by redefining data? How should we treat data in the digital era? What mechanism will shape this concept?

Redefining data is the process of securing all information using encrypted verification, validation and evaluation. There should be another layer of data analytic, introduced in information technology which must represent all data as intermediary. This will protect provenance by redirecting a specific part of the provenance (information e.g name and email) to an alternate data (encrypted). This guarantees the protection of the source, which in this case refers to provenance and the connection to the right intermediary at all time.

Each intermediary will at no given point reference a value of type that it did not originate

from. In that case we say that the process is correct If the intermediary can only point to the right source. If all intermediaries are distinct so are the sources. If a source cannot relate to the wrong intermediary, then it is sound.

If you would have copied or pasted anything the copy must reference the parent document if not you will never justify any digital identity. Time stamping is not just enough. Only by redefining data we were able to achieve the result seen in the application security score report.

“Data, data everywhere but not a single unique datum in all.”

To strategically solve this problem once and for all. We need to bring external context into cryptography plus autonomous homomorphic encryption (AHE). This is an advanced encryption capable of addressing the onslaught of quantum computing on primitive cryptography. Simply put, autonomous homomorphic encryption as the name suggests morphs many cipher texts from digital identifiable products to one message or clear text. This creates layers of cipher texts that could be used as intermediaries.

Security Score Report

The screenshot displays a security report for an application named 'LokDon'. It includes sections for App Scores (Average CVSS: 5.8, Security Score: 75/100, Findings: 10/285), File Information (File Name: app-free-release2.apk, Size: 15.82MB, MD5, SHA1, SHA256 hashes), and App Information (App Name: LokDon, Package Name: com.offshoreindian.lokdoncash, Main Activity: com.offshoreindian.lokdoncash.activity.LokdonActivity, Target SDK: 28, Min SDK: 10, Max SDK: 28, Android Version Name: 1.0.4, Android Version Code: 4).

App Security Score Calculation

Every app is given an ideal score of 100 to begin with.
 For every findings with severity **high** we reduce 15 from the score.
 For every findings with severity **warning** we reduce 10 from the score.
 For every findings with severity **good** we add 5 to the score.
 If the calculated score is greater than 100, then the app security score is considered as 100.
 And if the calculated score is less than 0, then the app security score is considered as 10.

Risk Calculation

APP SECURITY SCORE	RISK
0 - 15	CRITICAL
16 - 40	HIGH
41 - 70	MEDIUM
71 - 100	LOW

Report Generated by - MobSF v3.0.4 Beta

Whatsapp	10	CRITICAL
Zoom	10	CRITICAL
Skype	10	CRITICAL
Softtalk	10	CRITICAL
PDFReader	10	CRITICAL

Conclusion

Redefinition of data is the starting point for creating any meaningful digital identity for the unity of the world. Once, we accept the pressing need for this, the work will be half-way done. A pervasive redefinition will go a long way in securely connecting data to people, locations and other materials used in our technology called sub entities e.g smartphones and/or IoT devices. These will help the world to interact easily. Soon these will form a triangle with an almost indelible accountability. Ultimately, we will be creating a true digital identification with many benefits. Growing from protecting online privacy, securing personal information, staying off the hackers, solidifying access to public resources in tele-health, social media, tele-conference, administration banking and etc,.. This means less internet supervision, auto-digital controls and many more advantages. The world could reap the benefit if we remain inclusive by integrating relevant resources from many other researches of diverse backgrounds. Together we can realize a harmonious digital identity standard and product. Instead of building new tools for new breaches: We can put our focus in building security into data as one of the root causes of the problems in IT. More so, this will make obsolete the band-aid culture which dominates Cyber Security and the concern posed by ever increasing needs for text, audio, video conference applications [4].

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Keren Levina, USA

Dewey-Inspired Education In the Coronavirus Era: Perspectives from within a Fun, Socially-Oriented Virtual School Experiment

John Dewey's metaphysical and educational principles guide an inquiry into the novel possibilities of childhood education in virtual realities. The notions of "social experience" and "probing deeply into nature" gain expanded referential values when real students and teachers engage in shared real-life experiences, hosted within emerging virtual realities on the Internet. In conditions of unprecedented physical separation and isolation in the coronavirus era of school education, one case study, conducted within IWRI (Integral World Research Institute), has shown that children and teachers unexpectedly discover novel experiences of togetherness and, in line with Dewey's metaphysical framework, engage in expanded, deeper penetration into nature.

Keywords: school education, virtual reality, research, J. Dewey, pedagogical principles, collaboration of participants in the educational process, coronavirus era.

Керен Левина, США

Вдохновленное Дьюи образование в эпоху коронавируса: перспективы веселого, социально ориентированного виртуального школьного эксперимента

Метафизические и образовательные принципы Джона Дьюи направляют исследование новых возможностей детского образования в виртуальной реальности. Понятия "социальный опыт" и "глубокое исследование природы" приобретают расширенные референтные значения, когда реальные студенты и преподаватели участвуют в совместном опыте реальной жизни, размещенном в новых виртуальных реальностях в Интернете. В условиях беспрецедентного физического разделения и изоляции в эпоху коронавируса школьного образования одно тематическое исследование, проведенное в рамках IWRI (Integral World Research Institute), показало, что дети и учителя неожиданно открывают для себя новые переживания единения и, в соответствии с метафизическими рамками Дьюи, участвуют в расширенном, более глубоком проникновении в природу.

Ключевые слова: школьное образование, виртуальная реальность, исследование, Дж. Дьюи, педагогические принципы, коллаборация участников образовательного процесса, эпоха корона вируса.

"The obvious fact is that our social life has undergone a thorough and radical change. If our education is to have any meaning for life, it must pass through an equally complete transformation." (Dewey, 1900, p. 28)

Radical social changes have swept across the planet. People have undergone an unprecedented experience of interdependence and common thoughts, uncertainties and concerns. This was

engendered by a little-understood microscopic particle that has circled around the globe like an invisible thread interweaving everyone. At the same time, there is a forced regime of social distancing applicable to physical bodies, dictating a large-scale shift to virtual reality for most social institutions. The sudden norm is virtual schools and universities, courthouses, doctor's visits, and even virtual group sports.

Beneath the surface of the phenomenological world, there are additional, more profound social and experiential changes underway, which will be explored and uncovered in the course of the present philosophical inquiry.

The transformation that these momentous social changes require of education systems may be gathered from the works of John Dewey, the timeless educational philosopher who tirelessly underscores the potentialities of the social-moral realm and experience in education. The below inquiry seeks to reveal these potentialities through a case study of an uncommon virtual school experiment that was held in July 2020 by a group of educators, children and a technical support team.

While spread globally, participants inhabited a tight-knit mini-society in a “virtual-physical” school for the duration of the experiment in the Virbella and Minecraft virtual worlds. To an outside observer, the school was virtual – yet the participants’ experience was one of physical, emotional and actual proximity, of having a shared real-life experience, almost like in a school from “the prior world”. One difference was that the immersive, virtual game-like setting made the school more fun than the old school – at least for the children, if not for the technical support team that incessantly waged an uphill battle against countless technical difficulties to ensure a smooth, life-like experience for the students and teachers. While participants enjoyed rich social and academic learning experiences as avatars in the virtual game worlds, their bodies sat in their respective

homes, countries and continents during the school session.

When the virtual school experiment shifted from Virbella – a realistic school campus – to the Minecraft virtual game world, full of creative, play and imaginary elements, the teachers only guided, while it was children who taught other children. The author’s capacities to penetrate the experience of the children during this part of the experiment is admittedly quite limited, yet the work of philosophical inquiry promises to lift the veil so we may peek into the children’s magical world of play, and their experience of learning through play in the course of fun social interactions with peers.

If carried out empirically, the philosophical inquiry’s result ought to extend the tested educational process further in practice, towards greater realization of the remarkable potentialities that Dewey promotes. (Dewey, 1925, pp. 28-34)

The great social changes, including the increasing irrelevance of old institutions, may further be redescribed as a rare opportunity to formulate new, more worthwhile and more appropriate ends – for life and education. To achieve this, Dewey advises that we are to activate the capacities for creative and reflective thought. (Dewey, 1908, pp. 197-198)

Reflections on a Natural Education

The given inquiry shall accept a priori Dewey’s premise that human experience is “the only method for penetrating nature’s secrets” (Dewey, 1925, p. 2). That experience possesses depth and breadth to an indefinitely elastic extent, “penetrates

into nature and expands without limit through it.” (1925, p. 4) This is true not only of materialistic traits of experience, but also of aesthetic and moral traits. They reach as deeply and truly into nature as engagement in the materialistic or physical sciences. (1925, p. 5)

Dewey also constates that all experience is social (Dewey, 1938, p. 38). Since all experience is in and of nature, and all experience is social, may one infer that there is nothing in nature that is not social? This conjures up referential values for “social”, “nature” and “experience” that are quite unexpected, requiring illumination by creative and reflective thought – the means we have at our disposal for surpassing prejudices or limitations inherited from habitual and often outdated conceptions (1908, pp. 171 – 173). Referential values of the notions of “nature”, “social” and “experience”, as grasped by the mind, thus evolve wider and deeper.

If nature and society are one and the same in their widest sense, they may be experienced as such by the potentialities of the specialized mind inherent only to the homo sapiens (wise man) (1925, p. 3). Nature and society as we know them must then evolve, in and with the mind, into a new understanding which incorporates them as one unified essence. These are, I suppose, the “secrets of nature” that Dewey invites us to explore.

Dewey recurrently highlights the supreme importance of the social and moral realm in both science and education. “All the aims and values which are desirable in education are themselves moral,” where moral traits are “marks of a person who is a

worthy member of society... so that what he gets from living with others balances with what he contributes.” This getting and contributing occur in a sphere that, I suppose, likewise belongs to the secrets of nature that await the researcher to penetrate them: “what one gets and gives as a human being, a being with desires, emotions, and ideas, is not external possessions, but a widening and deepening of conscious life – a more intense, disciplined and expanding realization of meanings. What he materially receives and gives is at most opportunities and means for the evolution of conscious life.” (1916, p. 359) The conscious life’s evolution, being the chief aim of all human transactions, is an ever-deeper penetration into nature, having also a purely social character.

Yet Dewey cautions the philosopher and the scientist not to separate or elevate the realm of consciousness and meaning from everyday, crude physical experiences. This indicates, then, that nature, society, morality, and consciousness have a very real existence and significance, with the capacity for constant evolution and expansion – the discovery of novel meanings to which words can only point. Dewey notes the limitations of words such as “experience” and “nature” to convey their authentic referential values, calling on our capacity to surpass prior referential values by delving further and deeper into reflective and creative philosophical inquiry (1925, p. 2).

Finding out a secret or making a “discovery” is a sudden or gradual awareness of something that had been entirely hidden from view a moment prior.

This is, perhaps, the intent with which we may approach the above notions – those of nature, morality, society and experience. We may anticipate a fuller and deeper discovery of the significance, potentialities and evolving referential values of these notions. Yet we should not relegate them into a separate or distinct realm, apart from crude everyday or physical experience.

It is, indeed, quite impossible for the conscious mind to grasp these two seemingly conflicting paradigms at the same time. That on one hand, the crude material objects and experiences are but a means of access to what we may only call “secrets of nature” becoming gradually uncovered – expanding consciousness that penetrates deeper and wider into nature. This suggests a trajectory of rejection of the hard reality as experienced in the senses, a rejection of one’s current knowledge and experience, in favor of getting beyond it, utilizing it as a means of access to that “beyond” which is named by words like nature or morality.

On the other hand, Dewey calls for the utmost respect for the hard and fast reality, insisting that it is continuous with the idealistic or deeper realm – and in fact the two exist in interpenetration. (1925, p. 51)

Jung’s theory of individuation, though beyond the scope of this paper, may be one avenue of explaining how one might simultaneously accept or harmonize these two conceptions of reality and experience, by engaging the conscious as well as extra-conscious parts of mind (Spear, 2014). Dewey’s philosophy does imply that we inherently have the instruments to resolve this seeming contradiction – of at once

accepting and rejecting the hard and fast reality, the current experience that is had. Its rejection at every moment invites the following, more expanded experience of nature, and its acceptance affirms the reverence and importance of what one experiences at the present moment. Both are the same nature experienced by the same consciousness in a social context, undergoing a process of evolution.

The Child’s Exploration of Nature in Fun, Socially-Oriented Virtual Experiences:

A Natural Guide to the Formation of New Ends

With the above philosophical framework in mind, let us now proceed to a case study of children’s moral and social experiences in the Virbella and Minecraft school experiment, which was conducted in the summer of 2020 by the Childhood Education Department of the Integral World Research Institute. The experiment dared to look for opportunity in virtual education in the coronavirus era, in place of the default opinion of viewing virtual education as a lamentable inconvenience temporarily in place, until the prior arrangement can be reinstated.

In the realistic virtual world of Virbella, the children arrived at their virtual school as their avatars and were directed to their respective (virtual) classrooms. There was one classroom of 1st graders – boys and girls together, one classroom of 3rd grade girls, and one classroom of 6th grade boys. In each classroom, the children (their avatars) sat around a (virtual) table while their teacher, also present in the classroom as an avatar, gave them a lesson,

demonstrating things on the whiteboard, calling on them when they raised hands, and sometimes removing the table and chairs from the room with the click of a button so they could do some “physical-virtual” activities in the room. These included dancing together, playing games, and clapping hands. Everything was virtual – but the children and teachers were real, of course.

I was there with the class of 3rd grade girls – not as a student or teacher, but to support and videorecord the class. The “real”, physical bodies of the girls and teacher in that classroom were located in their respective homes, in various locations in Israel, the Middle East, while my body sat in my room in New York, USA. Another technical support man was in the room (through his avatar), whose body sat in an apartment in Siberia, Russia. Yet we were all there in that classroom together – not virtually together, but really together. It was not our avatars that were there, but we were there together, having a common experience.

The first lesson on the first day of school for the 3rd grade girls was geometry. Sitting in the classroom, they learned a lesson about geometrical shapes, and then went out “into the (virtual) campus” to learn from “real-life” (virtual) experiences outside of the classroom. They walked out of the classroom into the hallway and out of the school, into the (virtual) outdoors. I came along. We walked all over the beautiful campus, finding and identifying geometrical shapes – squares, rectangles, circles, triangles. At one point we walked through a (virtual) forest that was serenely

peaceful and quiet. The only sounds were the swoosh of treetops and chirping birds. We stopped for a conversation. One of the girls, Ayalah, in her lyrical, high-pitched voice, asked Natalie, the teacher, “Will the school continue after this 2-day pilot session? This is so much fun and I’d really like the school to continue.” Natalie, the teacher, explained that they were doing something important by simply being here and helping create the school by being a part of this experience, and that she, too, hoped that the school would continue beyond the 2-day pilot session.

It was soon time to get back to the classroom for the next scheduled class, which was English language. However, there were numerous technical difficulties during the entire process. Sometimes people’s microphones would stop working so they could not speak to or hear others. Natalie, the teacher, was having problems with her computer screen such that sometimes she could barely see anything. At times, people’s software crashed and their avatar would promptly disappear from the virtual world, until they would log in again and reappear.

On this occasion, when it was time to get back to the classroom and they were already running late to the next class, most of the girls managed to “teleport” back to the classroom except one, who could not go back to the classroom because of yet another technical error. The rest of the girls were already waiting for Natalie in the classroom, who needed to go to them to teach the next class. At the moment, they were standing on the beach on a remote side of the school campus. The girl, Uriya,

pleaded with Natalie, “Please don’t leave me here alone. What will I do?” Natalie asked the other girl who was still with them, Ayalah, to stay with Uriyah until someone could come and assist her. She text-messaged a technical support man, Kolman, to come over and help. It was only when he arrived (when his avatar came running to this remote part of campus), that Natalie and I could leave to get back to the rest of the class.

In the afternoon, all three classrooms – the 1st, 3rd and 6th grade, came out of their classrooms to socialize in the hallway and in other, larger rooms. The school organizer, Oren, wanted the children to have fun and socialize in the course of informal learning experiences, so he had prepared a section of the school with rooms that were specially equipped for various fun, social and learning experiences. One room had a setup for karaoke, another for real, physical sports, another to watch educational movies (do-it-yourself science experiments, nature documentaries showing the harmony of nature and living creatures), another room was a party room where the children could dance, and so forth.

On the first day, the technical challenges and the completely new environment limited the children’s capacity to enjoy this unique learning environment, designed for socialization and informal learning during free-time. By the second day, many technical problems were resolved, and the school organizer got the 6th graders to host activities for the younger children. It worked out quite well. Children walked around the different rooms, singing karaoke, doing sports activities led by their

peers, watching movies, and simply socializing with each other.

During an interview a week later, Yahav, one of the boys from the 6th grade, reflected on the 2-day experience of the experimental school by saying, “It was the most unique experience of my life. I felt a real sense of togetherness with my friends there.” The younger kids, when asked what they liked most about their experience in the virtual school, unanimously answered, “I liked being together with my friends.”

A portion of the children took part in an additional experimental session that was held in another virtual world – Minecraft. While Virbella provided a real-life simulation of a school and campus, Minecraft is a game with more fictional and creative features. The children can build and create many things (houses, cities, obstacle courses, etc.). When in Creative mode – they can fly, and when in Survival mode they can drown in lava or water and “die”.

Preparations for this experimental session in Minecraft had been underway for months prior by a group of about 10 children who were proficient at the game, guided by several educators specializing in social-emotional learning. The children had built their own unique virtual world with “schools” designed to teach newcomers how to play the game, and for later stages (not tested yet) – an entire city where they will undergo various social interactions while “living” as a mini-society.

During the 2-day pilot session in July 2020, the children who had prepared this virtual world finally welcomed their “students” – new children, for the first time.

My daughter was one of the “teachers” so I was able to witness the process first-hand.

The kids who were “teachers” welcomed their “students” – the new children entering Minecraft for the first time. Everyone was there as avatars. The older, experienced children guided the younger, new children through a variety of challenges that they themselves had built. It turned out much more difficult and took a lot longer than anticipated. The children who were “teachers” exhibited astounding patience as they accompanied their students through the learning challenges, guiding them, helping and supporting them, and commending them when each task was accomplished. The little tots looked up to their older peers with reverence – the older kids knew so many things in Minecraft! Even how to build an electrical train that can take you all over the fun, beautiful world. At one moment during the session, Yahav, one of the older boys, told Joshua, his younger student – that he had built that train himself, that it requires learning how to use electricity, and that Joshua would learn all of that later, once he graduates the first school and begins attending the more advanced schools.

The efforts and persistence of the older children while teaching the younger ones exceeded all expectation. Perhaps it was because they had spent so much time and effort building this virtual world and preparing for the event – it had grown to be very meaningful to them and they were not going to give up on any student.

Many hours of painstaking and scrupulous work and time had been invested into preparing both experimental sessions.

The two days flew by like an otherworldly, futuristic dream, where all participants took part in a real, shared school experience that had been the first of its kind.

Having been a participant, it took me a few days to return to “myself” – my body and my apartment in New York. Those two days in the Virbella school and Minecraft had replaced my entire everyday reality, my entire regular experience, with one that was beyond. Like the children, I too felt that the best and most significant part of it all was that we were all there together, engaging in one common social activity. Interactions with other people, mediated by various virtual activities and objects, were the focal dimension of the experience. There were no crude physical, bodily objects or experiences, but all experiences were virtual, social, and quintessentially natural, with expanded referential values now ascribed to these notions.

The removal of the customary, physical sensations for a prolonged time during the virtual, social engagement with others resulted in a novel experience and meaning of “social”, “being together” and “giving and receiving” various exchanges with others.

To recall Dewey’s philosophical premises discussed earlier, the social bonds of giving and receiving, among “real-virtual” people in a “real-virtual” world are experienced somewhat differently than those in a physical school setting. Perhaps this is because the material plane and crude external possessions are minimized or even annulled. Leaving only the widening and deepening of conscious life, an intense and expanding realization of meanings: “what

one gets and gives as a human being, a being with desires, emotions, and ideas, is not external possessions, but a widening and deepening of conscious life – a more intense, disciplined and expanding realization of meanings. What he materially receives and gives is at most opportunities and means for the evolution of conscious life.” (1916, p. 359)

This also suggests that such a virtual educational and social experience allows for a novel and deeper penetration into nature. New layers of nature are revealed through the social interactions, through engaging in a common life that is augmented because it is liberated of crude, physical limitations, while being fun and aesthetic. In the case of Minecraft, the common life is also a result of the creative efforts of the participants. They literally built their enormous world, block after block, in which they proceeded to socialize and engage in the reciprocal give and take by continuing to create together using virtual materials to expand and build their world, as they see fit, guided only by their own creative impulses.

It is, however, not the avatars that experienced the common life, the exchanges of giving and receiving in society – but the real people, the consciousness that begins to explore and penetrate real nature in a real social matrix. The virtual setting thus provides a means to engage in real interactions, while annulling the physical or material experience.

One is freed to engage fully in the idealistic realm of meaning and expanding consciousness. There is no longer a conflict of needing to at once reject and accept the

physical plane, of reconciling the dilemma of how to preserve continuity between the crude physical experience and the elevated idealistic one. The crude physical experience simply disappears (from awareness, sensation, experience) and becomes irrelevant. Perhaps this is the penetration into nature at a deeper level where the consciousness is set free and may undergo a significant evolution, because it is liberated from its attachment to the body.

Yet one does return to the body – at least to eat, sleep and fulfill other basic needs. Thus, the give-and-take between the physical and idealistic experience continues, and the continuity between the two is preserved.

The virtual world of games and education thus opens new frontiers for expanded evolution of the conscious life, and of a common social experience among all the people of the world, no matter where they are located physically. It minimizes or neutralizes the differentiating factors of varying cultures, locations, and all inherent qualities of the individual, leaving only the conscious and social experience in its pure form.

Thus, besides lessons on standard academic curriculum being learned in the virtual classroom – math, language and so forth – there is another kind of education going on at the same time. A natural education where the mind is situated in a virtual-real social medium, a field with unbounded possibilities for expansion. Such natural social intelligence becomes, perhaps, the primary “area of study”, learned collaterally and through direct experience (1938, pp. 48, 54, p. 72 – 73). It

also allows for an expanded experience of freedom, which is internal or intellectual, rather than external or having physical movement (1938, p. 61).

If we accept Dewey's claim that the failure of old institutions and great social upheavals bring with them significant, precious opportunities to revise and reformulate our ends – the “to what end” or “what for” of our lives, then perhaps one worthwhile end may be found in embracing virtual education as a means of social and epistemological progress. The children who took part in the experimental session instinctively replied that the best part of the school was “being together with their friends.” This was the simple and main conclusion about what is good, and what is worthwhile. Perhaps this is what the coronavirus is here to teach us – that the main and most worthwhile end is simply being together, with each other and with nature.

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Virtualization as a new challenge for the evolution of mankind

Socialization of the individual is the basis of the evolution of mankind. Through the processes of socialization, society replicates its culture and realizes the possibility of development. The COVID-19 pandemic has led to the forced virtualization of human interaction. Researchers expect the critical consequences of prolonged virtualization: disengagement from familiar behavioral patterns; polarization of society in the following directions: “real-unreal”; “Present-future”; “Individualism-social orientation”. Thus, a new generation is being formed, which sees itself simultaneously in the present and in the future. This generation's consciousness is formed on two levels: “I-individual” and “I-integral”. It is important to study this phenomenon and provide support for a new stage in human development.

Keywords: socialization, COVID-19 pandemic, virtualization of society.

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Виртуализация как новый вызов эволюции человечества

Социализация личности – основа эволюции человечества. Через процессы социализации общество воспроизводит свою культуру и реализует возможность развития. Пандемия COVID-19 привела к вынужденной виртуализации человеческого взаимодействия. Исследователи ожидают критических последствий длительной виртуализации: отторжения привычных поведенческих паттернов; поляризации общества по следующим направлениям: «реальное-нереальное»; «настоящее-будущее»; «индивидуализм-социальная ориентация». Таким образом, формируется новое поколение, которое видит себя одновременно и в настоящем, и в будущем. Сознание этого поколения формируется на двух уровнях: «я-индивидуальное» и «я-интегральное». Важно изучить этот феномен и оказать поддержку новому этапу развития человечества.

Ключевые слова: социализация, пандемия COVID-19, виртуализация общества.

Одной из важнейших составляющих развития любого общества является социализация личности, под которой понимают процесс интеграции индивида в социальную систему, вхождение в социальную среду через овладение её социальными нормами, правилами и ценностями, знаниями, навыками, позволяющими ей успешно функционировать в обществе [1]. Можно утверждать, что социализация личности – это основа эволюции человечества, так как через эти процессы общество реплицирует свою культуру и реализует

возможность собственного развития. При социализации происходит подсознательная и/или осознанная абсорбция моделей поведения, которые приняты в обществе. Обратные процессы носят название десоциализации, под которой понимают утрату связи с обществом [2]. Одним из ярких примеров десоциализации являются «дети – маугли». Десоциализация это проблемное явление, которое как снижает качество жизни самих людей, так и приводит к различным проблемам в функционировании сообщества.

Пандемия COVID-19 привела к вынужденной длительной виртуализации коммуникации. На физическом уровне произошел «обвал» всех привычных форм взаимодействия людей: системы массовых развлечений, производственные офисные системы, традиционное аудиторное образование и т.п.

Система образования быстро переориентировалась. В кратчайшие сроки занятия стали проводиться через средства виртуальной связи. Однако новых технологий передачи знаний не появилось. В основном аудиторный формат преподавания был перенесен в виртуальную среду. При этом системы образования являются одним из основных инструментов социализации личности. Поэтому изучение данной области является особо злободневной.

В данный момент особую актуальность приобрел вопрос критичности ближних и дальних социальных последствий переноса физической коммуникации в виртуальное пространство.

Исследователи данного процесса еще набирают необходимый материал для анализа. Сложность изучения изменений в образовательной среде состоит в достаточной инертности среды воздействия и необходимости длительного наблюдения для получения статистически значимого результата. Однако есть достаточно много изысканий последних лет, которые изучали эффекты длительного времяпровождения людей в интернет-среде.

Например, у студентов наблюдается рост доли таких индивидуальных ценностей, как самостоятельность, достижение, власть, гедонизм. Одновременно с этим уменьшается доля коллективных

ценностей: конформность, универсализм, доброта, традиции [3].

Другие исследователи эффекта влияния виртуализации на социализацию личности отмечают наборы тенденций [4]:

1. У постоянных пользователей больше выражена временная связь между настоящим и будущим. Ситуативные пользователи чаще ориентированы на настоящее.

2. Наблюдается двойственность в поведении:

а. эмоциональная отзывчивость, доброта, мягкосердечность, внимательность в отношениях;

б. несдержанность, упрямство, вспыльчивость.

3. Личность интроецирует новые правила и нормы, принятые в виртуальном социуме.

4. В субъективной картине мира личности начинают выделяться две позиции по отношению к обществу: «я в обществе» и «я и общество».

5. Возникают процессы социализации в двух реальностях: в физическом пространстве и в виртуальном.

По приведенным результатам исследования можно предположить, что мы наблюдаем процесс разрыва передачи социальных моделей поведения. Кроме того, происходит поляризация личности в таких направлениях восприятия реальности: «реальное-нереальное»; «настоящее-будущее»; «индивидуализм-социальная направленность».

Последний эффект, по нашему мнению, является важным для формирования личности. Однако данный эффект биполярности необходимо отмежевать от патологических состояний и осознанных

культурологических технологий. Например, психиатрия изучает диссоциативное расстройство идентичности (dissociative identity disorder) (раздвоение личности), при котором в теле одного человека существует несколько разных личностей (эго-состояний). Психология и культурология изучают трансовые состояния (trance), субличности (subpersonality), когда сознание воспринимает нечто отдельно от себя и может быть естественным защитным состоянием. Религиоведение занимается эффектами нирваны (nirvana), как свобода от страданий и сатори (satori), как достижение «состояния одной мысли».

Выводы.

Мы считаем, что через виртуализацию природа подталкивает нас в сторону создания новой модели взаимоотношений. Однако не на виртуальном уровне, который является временным этапом «перезагрузки», а на новом, физическом. Мы являемся свидетелями и непосредственными участниками формирования нового поколения – поколения, которое видит себя одновременно и в настоящем, и в будущем. Поколения, сознание которого начинает формироваться одновременно на двух уровнях: «Я-индивидуальное» и «Я-интегральное». Важно изучать это явление для обеспечения поддержки новому этапу развития человечества.

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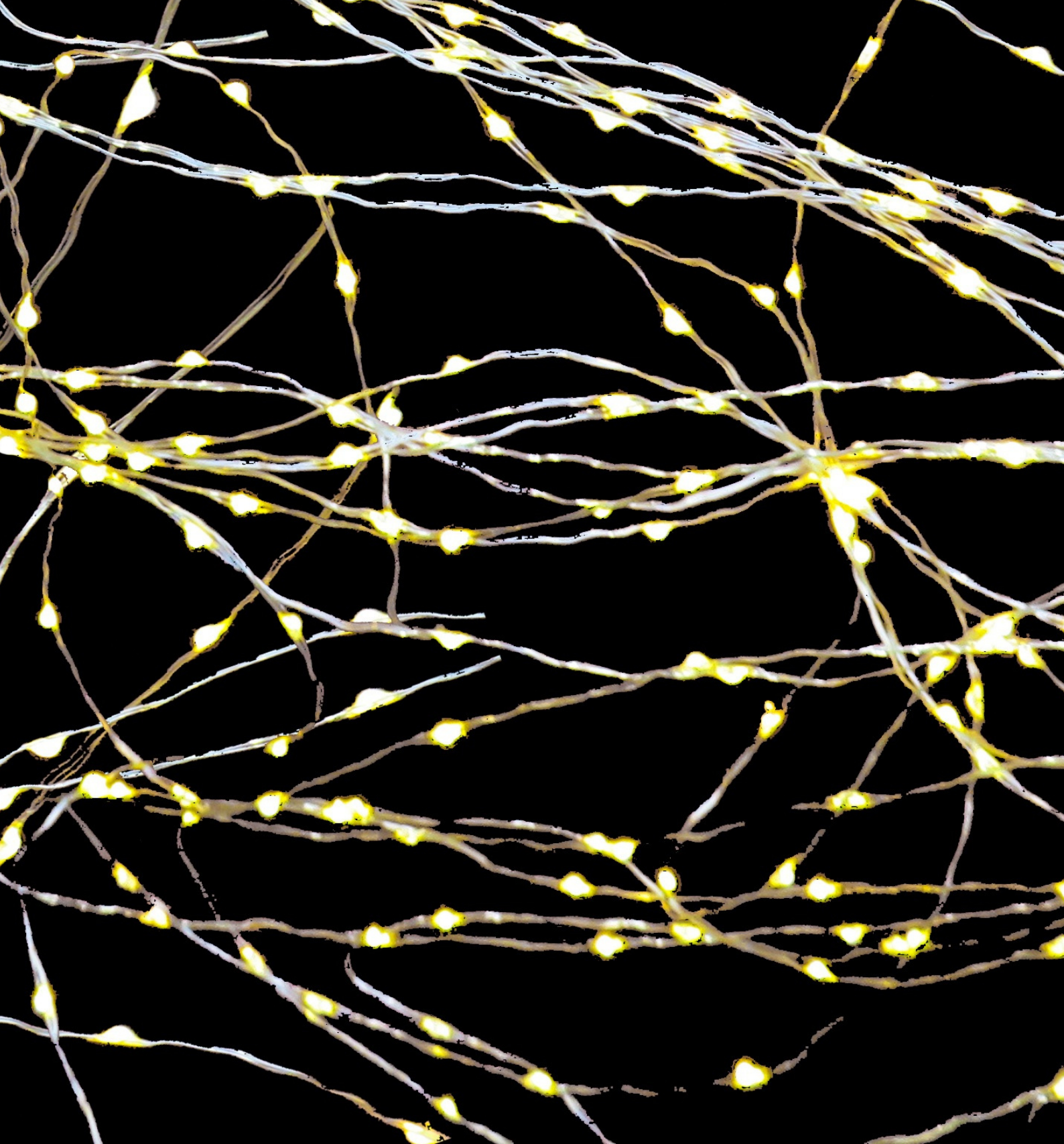
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