

The Synergetic Model of Global Development of Humanity: Its Part in Self-Organizing Social and Cultural Processes

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Abstract: *The article, The Synergetic Model of Global Development of Humanity: Its Part in Self-Organizing Social and Cultural Processes, is focused on discussing a new methodological approach to the study on specific regularities of global development of humanity from the Synergetic Historicism perspective. The approach in question assists in rethinking interconnected problems both of human origins in the Universe and mankind's global future. And, besides, such an approach allows to deal with self-organizing interconversions between poles of the cardinal dual opposition of Constructive Order and Creative-cum-Destructive Chaos. Globalization, considered according to the Synergetic Historicism conception as a new phenomenon of social life opposed by deglobalization, is thought of as a way to global human mentality achieved through a potentially local diversity. This concept is evidently exemplified by a bifurcation of global progress which demonstrates a constructive-cum-destructive role of Chaos.*

The investigation in question is based on such a progressive methodology as the Law of Self-Organizing Social, Cultural, and Religious Ideals, as well as the Method of Dual Oppositions. The Law of Self-Organizing Ideals contributes to obtain identity between the absolute ideal common to all mankind and individual ideals of every member of society, according to the principle of self-similarity of self-organizing systems. Rethinking Self-expressing Subjects called «Homo Faber» as a kind of ideological as well as social and political «animals» allows to demonstrate that any idealization is inherent in human beings' mental activity only, since the only society is characterized by reproducing ideals and values. Rethinking interrelationships between the problem of a sense of social history and the meaning-of-life of society members permits to substantiate specific regularities of self-transforming «Homo Faber» into «Homo Super» on the way of potentially infinite movement of Humanity to the Global Attractor regarded as the material embodying of the Absolute Ideal.

Keywords: *Law of Self-Organizing Ideals, Dual Oppositions, Social and Cultural Ideals, Homo Faber, Homo Super, Global Development, Global Attractor, Absolute Ideal, Absolute Value, «Ideological Animals», Meaning-of-Life, Immortality, Synergetic Historicism*

1. The Methodological Approach to the Study on Specific Regularities of Global Development

of Humanity from the Synergetic Historicism Perspective

A new methodological approach from the Synergetic Philosophy of History perspective to the speculation on interconnected problems both of human origins in the Universe and mankind's global future allows to be focused on self-organizing interconversions between poles of the cardinal dual opposition of Constructive Order and Creative-cum-Destructive Chaos. The investigation in question is based on such a progressive methodology as the Law of Self-Organizing Social, Cultural, and Religious Ideals [1, P. 98–100], as well as the Method of Dual Oppositions [1, P. 289–290]. The Law of Self-Organizing Ideals, governing processes of their differentiation, integration, disintegration, and synthesis, contributes to obtain identity between the absolute ideal common to all mankind and individual ideals of every member of society, according to the principle of self-similarity of self-organizing dissipative systems.

The Synergetic Historicism¹ conception, having put forward a qualitatively new approach to the speculation on the fundamental problem of interrelations between ideals and ethical norms declared by them, has also substantiated an issue of natural (not transcendental) sources of generating ethics. And if the natural source of generating ethical canons originates in objective reality, the transcendental one, in turn, originates in intersubjective ideals. This fact explains differences and similarities in ethical canons. The absolute truth common to all mankind is formed in the wake of disintegration and synthesis of potentially infinite multitudes of relative individual truths, whereas the absolute ideal common to all mankind is formed owing to disintegration and synthesis of potentially infinite multitudes of relative individual ideals. Moreover, those parallel processes are interrelated, since the

¹ Synergetics is regarded as interdisciplinary science aimed at explaining the formation and self-organization of patterns and structures in open systems far from thermodynamic equilibrium, founded by Hermann Haken (b. 1927), the German physicist. Haken's interpretation of the laser principles as self-organization of non-equilibrium systems resulted in the late 1960s in developing Synergetics.

reproduction of pragmatic aspects of any ideal requires knowledge of certain truths [2, P. 52–53].

Substantiating rationality of the universal spiral pattern in the Universe from the Synergetic Historicism viewpoint assists in considering life as a well-balanced system of both biological and sociological aspects. And rethinking «Homo Faber» (that is to say, Self-expressing Subjects) as a kind of ideological as well as social and political «animals» allows to demonstrate that any idealization is inherent in human beings' mental activity only, since the only society is characterized by reproducing ideals and values.

According to the Synergetic Historicism conception, the human history finds its sense in the world which is not subjected to laws of determinism and in which unpredictability becomes a prerequisite for reproducing constructive innovations, aimed at social and cultural ideals. Any human society (as a group of people sharing common ideals) functions on the verge of imbalance, determined by a possibility of maintaining life in open systems, exchanging energy, matter, and information with their surroundings. Therefore, not all bifurcations result in generating new historical systems due to interrelations between specifics of social history and sequence of events whose microstructure is able to distinguish the past from the future, and whose idea is equated with that of bifurcation expressed by non-linear laws of evolution. And inasmuch as the specific nature of events is characterized by qualities of their predictability or unpredictability, any event results from a constructive or destructive bifurcation, which imparts to events their constructive or destructive aspects [3, P. 206–207].

2. The Synergetic Model of Global Development of Humanity

The Model of Global Progress built up from the Synergetic Historicism position is based on the Law of Self-Organizing Social, Cultural, and Religious Ideals, which proclaims that the ideal common to all mankind as the fundamental invariant of any ideology is to be established as to provide a potentially infinite movement of humanity to the Global Attractor. This Global Attractor is considered to be a materially embodied intersubjective (that is to say, existing between many conscious minds) ideal common to all mankind [1, P.101–102]. The notion of the movement to this Global Attractor, incorporated into the Synergetic Historicism conception², allows to ground a

genuine sense of social history and the development of world culture, on the one hand, and that of individual subsistence and death, on the other [4, P. 59].

This innovative Global Attractor concept differs from the notion of the Great Attractor, which, as an apparent gravitational anomaly in intergalactic space at the centre of the Laniakea Supercluster, is moving towards the Shapley Supercluster. Thus, the innovative Global Attractor concept consists in its embracing all the fields of social, cultural, and religious life of humanity whose representatives are oriented by it towards transformation into Superhumanity. The potentially infinite movement of social, cultural, and religious systems to this Global Attractor is determined by the Principles of Self-organization and Social and Cultural Selection. Opting for the only alternative from multitude found in the Thesaurus, takes place on obtaining a multifurcation point. The principle of interconnected social and cultural systems' constituents being a factor of social and cultural evolution, by the agency of which this choice is taken, is called the Detector. This Detector is controlled by the maximum stability factor, called the Selector. The movement of social and cultural systems to the Universal Order of all things and to Differential Chaos is determined by the Global Selection process, imparting to this movement its asymptotic character and assisting in resisting a threat of impending global crisis. Therefore, the main sense of social advancement consists in the strategy of foreseeing and preventing such a global crisis. In this way, the special significance of Global Social and Cultural Progress is determined by the organizing role of the Global Attractor. Therefore, from the Synergetic Historicism viewpoint, the teaching on Global Social and Cultural Progress generated the idea of the Global Attractor as the product of synthesis of Social, Cultural, Scientific and Technological Progress, on the one hand, and as the apogee of harmonious Superhuman civilization, obtaining the measure of synthesis between Freedom and Responsibility, on the other [1, P.107–118]. Self-organizing processes are considered as Creative Order-to-Constructive Chaos transition within the system of cardinal dual oppositions between simple and strange attractors, which not only provide dynamical transitions between their two poles, but also assist in potentially infinite approaching the Global Attractor. The Global Selection, ensuring this potentially infinite movement to the Global Ideal, determines the constructive aspect of the simple selection, which creates a new Thesaurus. In this manner, a qualitatively new stage of Constructive Chaos is initiated,

questions as follows: firstly, what have humans appeared in the Universe for? Secondly, what is the sense to live and die? Thirdly, what is the purpose of life and death? Fourthly, are humans in need of obtaining immortality? And, finally, if humans would have become immortal, would not their life have been devaluated? [5, P. 18–19].

² Synergetic Historicism conception regards individual subsistence, freedom, and choice as three main products of conscious human minds, being capable of defining their own meaning-of-life and trying to make rational decisions despite existing in an irrational universe. And besides, from the Synergetic Historicism viewpoint, the notion of the meaning-of-life is related to the circle of

transforming both the Detector and Selector as to assist in obtaining a measure of synthesis of Chaos and Order as well as to ensure maximum stability of a system.

Specific regulations on navigating social and cultural processes are determined by objective and subjective factors of option aimed not only at the absolute ideal common to all mankind, but also at relative individual ideals. Trends in social and cultural evolution are determined by conformity of alternative versions contained within the Thesaurus to relative individual ideals, shared by subjects of choice, because, in contradistinction to the Thesaurus whose contents are independent of subjects' choice, those ideals provide them with a chance to opt for the only alternative from multitudes, contained within the Thesaurus. Thus, the adequacy of opting for an alternative (constructive or destructive) way of social and cultural evolution depends on whether it is aimed at the absolute ideal common to all mankind or at anti-ideals, leading humanity to a social and cultural catastrophe [6, P. 596–598; 1, P. 115–118].

Finding a solution to the problem of forming Humanity's capabilities of being incorporated into Metagalactic space as a part of the observable Universe assumes not so much acts of operating by mechanisms of reproducing human beings' mental activity as their qualitative transformations, determined by the Law of Self-Organizing Ideals. Constructive mental activity, giving mankind the greatest opportunity to live and chance to rise above any situation, is interpreted as a special progressive form of constructive creative activity whose criterion is the measure of synthesis of Freedom and Responsibility of global society members, aimed at fighting for their social and cultural counter-ideals [6, P. 595–598].

The Synergetic approach to the problem of reproduction of value orientations by global society members in the self-organizing Universe allows not only to rethink the Anthropic Principle³ as one of the most important instrumentals of achieving the measure of synthesis of Freedom and Responsibility in social and cultural activities, but also to develop the Fractal and Relativistic Model of the Universe [7, P.18–21], based on the Final Anthropic Principle⁴ conceived of by

³ The Weak and Strong Anthropic Principles have been formulated by Brandon Carter (b.1942), the Austrian theoretical physicist [8, P. 347–363], and grounded by John David Barrow and Frank Jennings Tipler [10, P. 288–457]. The Participatory Anthropic Principle was postulated by John Archibald Wheeler (1911–2008), the American theoretical physicist [10, P. 272–309], whereas the Final Anthropic Principle was formulated by John David Barrow [11, P. 146–153].

⁴ The Final Anthropic Principle was devised by Frank Jennings Tipler and John David Barrow in their work, *The Anthropic Cosmological Principle* (1986), as a generalization of the Anthropic Principle: «Intelligent

John David Barrow (b.1952), the English Cosmologist, theoretical physicist and mathematician, and Frank Jennings Tipler (b.1947), the American mathematical physicist and cosmologist, interpreted as a testimony given to the inevitability of mankind's movement to the stage of Superhumanity (considered to be a self-organizing society of Homo Super) [1, P. 101–102].

The Fractal and Relativistic Model of the Universe, developed by the founder of St. Petersburg Scientific School of Social Synergetics Vladimir P. Bransky (1930–2017) is intended to demonstrate the interconnection of appearing in Metagalactic space a Watcher (Εγρηγορος)⁵ with the fundamental contradiction between Chaos and Order in nature and society manifested by cardinal dual opposition of Chaos and Order which, in turn, was transformed in the course of social and cultural reproduction into the dual opposition of Freedom and Responsibility. As this Model shows, the emergence culture in metagalactic space was followed by appearing Watchers regarded as «ideological animals» (ιδεολογισκή Ζώα)⁶, whose

information processing must come into existence in the Universe, and once it comes into existence, will never die out» [8, P. 23]. J. D. Barrow and F. J. Tipler considered physical statement to be closely connected with ethical values. Moreover, they contended that the Final Anthropic Principle limits the structure of the Universe [12, P. 560]. One of such constraints is a big crunch, in which the Universe must end, resulting from dark energy based on observations of very distant supernovas. Besides, both scientists maintain that the Final Anthropic Principle was anticipated by the notions of teleology and Intelligent Design.* In particular, according to this Principle, inasmuch as the Universe does logically exist, it must contain Observers of its subsistence, for otherwise it would be logically senseless to state whether the Universe does or does not exist. The Universe obviously exists. And if the last Observer (Παρατηρητής) or Watcher (Εγρηγορος) in the Universe died and no more Observers exist, it would mean that the Universe would no longer exist. However, inasmuch as it is inconsistent with the laws of physics that the Universe would stop existing, the Omega Point must sustain life forever [13, P. 217–253].

*Intelligent Design implies a religious argument (or Watchmaker argument) for the existence of God is presented by its proponents as an evidence-based scientific theory about life's origins. Although it was discredited as pseudoscience, its proponents, however, contend that certain features of the Universe and of all things are best explained by an intelligent cause, not undirected processes such as natural selection [14, P. 473–482].

⁵ «Watchers /Εγρηγοροι» are mentioned in the Book of Daniel 4:13,23.

⁶ The term «ideological animal» (ιδεολογισκό Ζώο) is a product of the synthesis of notions «political animal» (πολιτικό Ζώο) coined by Aristotle (384–322 BC); «universal animal» (allgemeines Thier) coined by Ludwig Andreas von Feuerbach (1804–1872); «social animal» (das

constructive mental activity was aimed at social, cultural, and religious ideals, which contributed to their choice of ways of Self-determination [1, P. 96–98].

3. The Synergetic Model of Global Emotional Evolution of Homo Faber

The Synergetic model of Global Emotional Evolution of Homo Faber, conceived of from the Synergetic Philosophy of History perspective, allows to demystify and eliminate the complicated ethical contradiction between inevitability of sacrifices made for realizing pragmatic aspects of relative individual ideals (determining the meaning-of-life of their followers) and requirements for rejecting those ideals as well as the onus put by them onto society members for their activities. The measure of synthesis concept is based on that of Heroic Humanism, advocating only those sacrifices which do not contradict ethical norms common to all mankind and oppose neither abstract nor extremist forms of Humanism [15, P. 167–195]. The Model in question is the constituent of the Synergetic Model of Global Progress [16, P. 113–167] as one of constructive ways to the stage of Superhumanity [1, P. 96–98]. And moreover, the significant constituent of this Synergetic Model of Global Emotional Evolution of Homo Faber, in turn, is that of Homo Faber's Social and Cultural Self-Organization, based on the results of analysis of self-organizing states and their emotional reflexion in rational notions according to the Law of Self-Organizing Social, Cultural, and Religious Ideals. And, inasmuch as this law takes into consideration not only a heyday of ideals but also their destruction, evolution of ideals generates both positive (owing to a struggle for ideals and their triumph) and negative (owing to a struggle for ideals and their defeat) emotions. Nevertheless, human morality is manifested in forms such as «Red Revolutionary Optimism» or «Bloody Black Pessimism» of the alarmist ideology, generating the insuperable fear of the future of Humanity [17, P. 35–40].

This Emotional Model of Homo Faber's Social and Cultural Self-Organization might be depicted as a kind of panorama of permanently alternating ideals and values proclaimed by them, according to the Law of Self-Organizing Social, Cultural, and Religious Ideals, in the course of the potentially infinite movement of Humanity to the Global Attractor, regarded as the global limit of self-organization. This global limit is characterized by achieving the measure of synthesis (considered to be a counter-balancing point) between the striving of humanity for a cult of one-sided Freedom (leading to anarchical Chaos achieved

through violating social norms), on the one hand, and the striving for a cult of one-sided Responsibility (leading to totalitarian Order achieved through thrusting social norms), on the other [4, P.59].

The Model in question, focused on the pole of spiritual ideals, stipulates the measure of synthesis of social responsibility of global society members for products of their mental activities. This very measure of synthesis is aimed at preventing the anthroposphere⁷ and local cultures from destroying⁸ in the wake of destructive innovations inspired by anti-ideals. In this manner, the tendency of prebiological development in the Cosmos⁹ results in the trial mental transformation of Homo Sapiens into Homo Faber, and then, into Homo Super (that is to say, into human beings possessing superhuman mental capabilities). Such a transformation would assist not only in overcoming limits of evolution processes, imposed by natural laws, but also in neutralizing them by counter-phenomena determined, in turn, by other objective laws. Thereby, products of synthesis of intercluding objective laws assist in generating new transcendent meanings and values.

Obtaining the measure of synthesis of Freedom and Responsibility is a key to the successful tracing stochastically self-organizing social and cultural processes, tending to increase the complexity of social and cultural evolution. However, treating the notion of Responsibility as a pole opposed to a pole of Freedom, limited by an Ethical Canon, results not only in

⁷ The anthroposphere (or technosphere) implies the part of environment and the material goods, made or modified by humans for use in human activities and associated with industrial metabolism* as the industrial analogue of biomass [18, P. 18].

*The term «metabolism» in its original biological context connotes the internal processes of a living organism. The organism ingests energy-rich, low-entropy materials to provide its own subsistence and reproduction. The process also involves excretion consisting of degraded, high-entropy materials. Both biological organisms and industrial activities are materials-processing systems driven by a flow of free energy, as well as both are examples of self-organizing dissipative systems in a stable state, far from thermodynamic equilibrium. Thereby, the metabolism of industry is regarded as the whole integrated collection of physical processes converting raw materials, energy, and labour into finished products and wastes in a more or less steady-state condition. The human role in such processes is determined by two aspects such as labour input and consumer output.

⁸ The state of global thermodynamic equilibrium implies maximum entropy, disorder and randomness, tempting to assume that maximum order corresponds to minimum entropy [18, P. 12].

⁹ The Cosmos (Κόσμος), or the Universe (Σύμπαν), is regarded as a complex and orderly entity opposed to Chaos (Χάος).

Gesellschaftsthier /κοινωνικό Ζώο) coined by Karl Marx (1804–1883); and «symbol-making animal» (animal symbolicum) coined by the Neo-Kantian Ernst Cassirer (1874–1945).

reducing this important philosophical category to the ethical one, but also in bowdlerizing its ontological significance.

Based on the approach by George Wilhelm Friedrich Hegel (1770–1831) to the creative function of World Spirit (Spiritus Mundi /der Weltgeist), aimed at achieving Creative Order and Social and Cultural Progress through reification (die Verdinglichung), historicization and hierarchization, the author rethought his notion of Freedom (die Freiheit) as knowable Necessity (erkennbare Notwendigkeit), which resulted in rethinking Freedom as knowable Chance (erkennbare Chance), as to pave the way of achieving the measure of synthesis of Creative Order and Constructive Chaos [1, P. 122]. In this manner, Dialectic of Freedom implies a transition from the dual opposition of Arbitrariness and Responsibility to that of Freedom as knowable Necessity and Responsibility as knowable Chance. And moreover, the measure of synthesis (considered as a counter-balancing point between Freedom and Responsibility) of Freedom as Knowable Necessity and Responsibility as Knowable Chance is achieved through opting for a constructive way of social and cultural evolution, aimed at the absolute ideal common to all mankind.

Any attempts to hinder a process of alternating social and cultural ideals by means of artificial intensifying vectors of one-side-striving either after Freedom (resulting in Chaos) or after Responsibility (resulting in Order) in a long-term perspective inevitably undergo counter-fluctuations, providing a system with maximum stability. In this way, the movement to the Global Attractor does not depend on a level of its cognition. Therefore, a success of any long-term prognosis depends on whether the social law would become a statute self-regulatory organization, taking into account both a constructive and destructive role of Chaos. «Non-linear» character of synergetic thinking is thus revealed in intertransitions from positive emotions to negative ones and vice versa, on the one hand, and in recurrent tiredness of negative emotions, on the other. This non-linearity, according to the Law of Self-Organizing Ideals, assists in providing humanity with a stable dominant of positive emotions of so-called 'Dramatic Optimism in a long-term perspective.

The problems of regression, resulting from growing entropy, which threaten Watchers not only with intruding on their existence but also with annihilating them, can be finally reduced to speculating on a fact that human beings (ο άνθρωπος από τη γη) might be understood through the progress only. Such an approach is focused on studying a part of global society members in synthesis processes of Social, Cultural, Scientific and Technological Progress [3, P. 204–205].

Social (or interpersonal) Freedom provided by controlling natural selection¹⁰ as a key mechanism of evolution, by means of modelling social production and reproduction, is regarded as the superstructure over biological life. The Social Selection¹¹ quality is determined by subjective factors, in turn, determining any constructive or destructive way of historical development. Any choice taken in any stage of social and cultural evolution, leads to Global Selection. However, the adequacy of this option is determined by subjective factors, to wit, by the extent of its conformity to relative individual ideals shared by subjects of choice. Thus, subjects have no option but that corresponding to their own ideals. Nevertheless, objective factors of option are aimed at the absolute ideal common to all mankind, resulting in lacking conformity to the choice taken on the basis of relative individual ideals, as well as to the way of social and cultural evolution determined by the absolute ideal common to all Humanity and Superhumanity. The option for a constructive way of Self-determination is always aimed at the absolute ideal, whereas the option for a destructive way aimed at anti-ideals and anti-values, resulting in self-destroying subjects of choice [19, P. 43–44].

Any large society (or any state) possessing its established infrastructure, should be aimed not only at satisfying its members' necessities life, but also at developing their capabilities of achieving the measure of synthesis of Freedom and Responsibility in order to provide themselves with the option ensured by their Constitution. Freedom of choice, however, is frequently replaced with an ideological strategy, allowing to shift the vector of self-organization from a stance corresponding to the meaning of society members' life, to a stance corresponding to the political ambitions by oligarchic governments. Nevertheless, lessons taken from global history¹², show that a key to the successful

¹⁰ Natural selection is the differential survival and reproduction of individuals due to differences in phenotype, the change in the heritable traits of a population over generations. The theory of natural selection was conceived of by Charles Robert Darwin (1809–1992), the English naturalist and biologist, in 1838 [20, P. 263–274].

¹¹ Social selection is a mode of natural selection based on reproductive transactions and a two-tiered approach to evolution and the development of social behaviour. The theory of social selection was conceived of by Joan Roughgarden (b.1946), the American ecologist and evolutionary biologist, as an alternative to sexual selection [21, P. 2294–2303].

¹² Friedrich Engels (1820–1895) considered «die List der Vernunft (the Cunning of Reason) des Weltgeistes (of World Spirit)» [25, V, S. 343], conceived of by Georg Wilhelm Friedrich Hegel (1770–1831) as «das Parallelogram der Willen und Wünschen» (the Parallelogram of Intentions and Wishes), bringing about

reproduction of any polity model is always the factor of subjecting society members behavioural and moral patterns to a commonly significant dominant ideal which, in turn, stipulates state ideological and political programs [22, P. 454–458].

4. The Interconnected Problems of the Meaning-of-Life of Homo Faber and Their Immortality from the Synergetic Historicism Perspective

The approach to the key-problems of the Meaning-of-Life and Human Immortality from the Synergetic Historicism viewpoint is characterised by its cognoscibility and high-quality inexhaustibility, manifested by the movement of Humanity to the Global Attractor [1, P. 100–102]. This Global Attractor, according to the Synergetic Manifesto [1, P. 91–106], is identified with the Absolute Ideal, which infinite multitudes of «ideological animals» are striving for. Actually, the notion of the meaning-of-life is rethought by the teaching on ideals on the base both of the analysis and synthesis of ideologies inherent in different societies and local civilizations [23, P. 191–204]. Specifics of the methodological approach proposed consist in taking into account a measure of synthesis of both dynamic Optimism and Heroic Humanism concepts.

In this way, the idea of the Global Attractor distinguished by its rational aspects, is based on fundamental notions of Superselection and Utopian Circle. The growth of spatial and temporal scales of a simple selection results in accelerating the selection and grounding reasons for an incredible complication of a system in the shortest possible time [6, P. 22]. The notion of Utopian Circle is cognate with that of the hermeneutical circle where the thinking of separate parts requires the thinking of the whole, whereas the thinking of the whole requires that of its parts. The idea of the Utopian Circle originates in social Utopias whose realization requires to equate intersubjective social and cultural ideals with relative individual ideals shared by every society member [1, P. 99–100]. Such an identity, however, is achieved through educating every member of a Utopian society to follow an intersubjective ideal, but this means that any Utopian society could have been built up only by its perfect citizens. However, no known society possessed nearly perfect quality for its citizens [24, P. 91–105]. Howbeit, all the socialist and communist utopian systems, aimed at utopian ideals and based on egalitarian principles of equality in economics, government, and justice, were inevitably crashed in the wake of the contradictions between their real members' qualities and ideal society

not only unforeseen but also unwanted trends of historical events. Friedrich Engels regarded such a phenomenon as a frightening paradox rooted in the key problem of Freedom of choice.

members' qualities. The contradiction, however, could be eliminated by the Law of Self-Organizing Social and Cultural Ideals. This law assists in providing the identity of the absolute ideal shared by all society members, with the absolute ideal shared by every stratified member, by means of copying parts and the whole (that is to say, ideals of this society and every its member), according to the principle of self-similarity of dissipative systems [29, P. 44–57].

The specific nature of the Law of Self-Organizing Ideals is explained by specifics of forming and reproducing the ideal common to all mankind in the struggle between irreconcilable ideals, on the one hand, and of striving for ideological compromise, on the other. Ideological compromise, unattainable without tolerance, aimed at neutralizing aggressiveness of intersubjective counter-ideals of every society member, contributes to the forming both of the absolute ideal common to all mankind and to every member of any society. In this case, according to the principle of self-similarity, interreversible identity between local processes and their global analogue is obtained.

Therefore, both the formation and establishment of the Man's Absolute Ideal are orientated towards eliminating contradictions between relative individual ideals as to realize the Global Man Model on the base of the scientific approach to rethinking human beings as «ideological animals», capable of thinking of the meaning-of-life and death [4, P.60].

The criterion of a measure of constructiveness of Transhumanist¹³ vectors, according to the Synergetic Historicism conception, is the notion of Man distinguished by his dual nature whose synthesis of corporeal and spiritual aspects assists in directing the vector of reproducing the Global Model of Man from the pole of Antihumanism (oriented not only towards disharmonizing and disintegrating corporeal and spiritual aspects of human beings, but also towards their destroying) to the pole of Superhumanism.¹⁴

¹³ Transhumanism is an international intellectual movement oriented towards transforming the human condition by developing and making widely available sophisticated technologies as to greatly enhance human intellect and physiology [27, P. 1–30]. Therefore, human beings may eventually be able to transform themselves into transhuman beings (that is to say, into Homo Super representing Superhumanity, considered to be Posthumanity) [28, P. 493–506].

¹⁴ Superhumanism, considered as the ability of human beings to go above and beyond the general expectations and realities of humankind, could be achieved through natural human abilities, self-development, self-actualization, and self-determination, resulting in creating the Ideal Man, in physical, mental, and spiritual form considered as Homo Super, a representative of Superhumanity.

The conception of social and cultural progress, regarded as the basis for grounding the meaning-of-life and freed from a mystical approach, which declares that all social phenomena are subjected to social laws, was criticized due to the growth of global problems generated by Scientific and Technological Progress [27, P. 3].

As for the specific nature of Homo Faber and its interconnection with surroundings, they are revealed in culture in a form of constructive mental activity and its products. Thus, a solution to the problem of the meaning-of-life of Homo Faber demands that interrelationships between self-organization of Humanity on the whole and that of every creative society member in particular be taken into consideration [3, P. 208]. The Synergetic approach oriented towards regarding Homo Faber as «ideological» (ιδεολογισκή Ζώα), «spiritual» (πνευματική Ζώα), «political» (πολιτική Ζώα) and «social» (κοινωνική Ζώα) animals, demonstrates that any idealization is inherent in human activities only, since the reproduction of spiritual ideals (and values¹⁵ proclaimed by them) provides the dynamic synthesis of Scientific and Technological as well as Social and Cultural Progress. Thereby, the reproduction of values without which the existence of Homo Faber is devoid of sense, becomes the meaning of individual subsistence of Homo Faber and the sense of social history [1, P. 114].

According to the conception of Synergetic Historicism, Constructive Chaos (as a product of destroying ideals and values generated by them) is able to be self-organized by means of forming a creative thesaurus, containing a multitude of alternatives in every multifurcation point. Thus, Homo Faber, aimed at opting for one of alternative ways of their self-development, function as the Creative Detector, whereas an ideal, directing their choice, functions as the Selector. And the main threat, preventing Humanity from approaching the Global Ideal, is nothing but danger of returning to individual values devoid of their actuality that results in cyclicity of social transformations when life loses its meaning due to lacking in reproducing new values neither in long-term nor in short-term perspective.

Ideological fluctuations inherent to any developed society are generated by fighting secular and religious ideals, assisting in polarizing values and imparting to both social life and history a tragic shade. The fight of ideals results in their destruction, depriving adherents of those ideals of the meaning-of-life. The ideological struggle brings a society (oriented

towards reproducing new ideals and new values) to an ideological crisis. Such a crisis, in turn, leads society members not only to revaluation and devaluation of spiritual and moral values, but also to the reproduction of utilitarian values in the wake of choosing a new dominant of consuming utilitarian values [3, P. 209]. Similarly, the spiritual crisis of any ideological society inevitably leads to de-ideologization of social life, resulting in the transition from the ideology of Transformism (oriented towards transforming reality)) to that of Conformism (aimed at the adaptation to reality when society members reject to follow ideals and stop reproducing new spiritual values). However, inasmuch as the meaning-of-life in any consumer society is reduced to consumption of values once produced, a problem of producing new values would be not long in being actualized.

Any ideological society is distinguished by a primacy of its members' creativity, providing the dominance of spiritual values (serving as an objective) over utilitarian values (serving as a means of achieving this objective), whereas in any consumer society, spiritual values become secondary made to serve utilitarian values. Such a target inversion not only demonstrates that an objective as well as a means to an end have changed social roles with one another, but also became the main trend in thinking of mechanisms of transition from an ideologized creative society to de-ideologized consumer society. De-ideologization of any creative society inevitably results not only in substituting the striving after an ideal for the striving after a fashion, but also in radical transformations of social structures when consumption of utilitarian values becomes the new meaning of social life. Global history of artistic culture thus shows that, as a rule, life loses meaning only for those who fail in fighting for their ideals.

The cognition of the Absolute Value (common to all mankind) might be provided by taking account of partial devaluation of new relative individual values and the periodic rejection of them on the base of the Law of Self- Organizing Social and Cultural Ideals. Therefore, social and cultural ideals are a criterion of distinction between Homo Sapiens valuable-in himself in consumer societies and Homo Faber in creative societies. The transformation of Homo Faber from subjects, realizing themselves in culture, into Homo Super in the stage of Superhumanity results in forming the absolute, common to all mankind, meaning-of-life. The periodic alternation of ideals reveals the dual sense of social history as well as the meaning of any individual's existence. Achieving the stage of Superhumanity through self-organization becomes complicated by the lack of synthesis of both creative and consumer societies, threatening with regression of Homo Faber to Homo Sapiens valuable in-themselves [30, P. 74–78].

¹⁵ Neither spiritual nor moral values are to be reduced to usefulness, existing both in nature and society, for their criteria are the necessities of life, whereas the criterion of values, existing in society only, is an ideal [1, P. 114].

From the Synergetic Historicism position, the problem of the correlation between absolute and relative values is solved on the base of the Law of Self-Organizing Social and Cultural Ideals, according to which the alternation of ideals results both in discarding all relative individual qualities of an ideal and in shaping invariant qualities common to all mankind [3, P. 210].

The Absolute Ideal, generating the Absolute Value, becomes common to all mankind. Thereby, the meaning of Homo Faber's life and death as well as that of synthesis of Social, Cultural, Scientific and Technological Progress consists in serving an ideal common to all generations. And such an ideal is formed by mankind in the course of the irreconcilable ideological struggle.

Synergetic Historicism clearly demonstrates that achieving immortality might threaten Homo Faber with losing the meaning-of-life. And, according to the Synergetic treatment of death [5, P. 14–15], the only death is able to provide both the alternation of generations and ideals shared by them by means of fighting ideals and revaluating values. Such an infinite fight of relative ideals and values generated by them assists Homo Faber in achieving not only a measure of synthesis of Chaos and Order as to impart to a system the maximum stability, but also a measure of synthesis of Freedom (as reflection of Chaos) and Responsibility (as reflection of Order) [1, P. 103–106].

As the Synergetic Globalization theory asserts, the choice of alternative ways of transforming human nature is determined by terms of realizing the global ideal (that is to say, the Ideal of Homo Super). An image of Homo Super (Superior Man) would be accomplished by achieving the measure of synthesis of rights and responsibilities, through obtaining the absolute dominance of spiritual ideals and values over utilitarian ideals [30, P.85–86].

The special significance of the approach to the problem of human immortality proposed from the Synergetic Historicism perspective, is explained by the fact that, in contradistinction to the problem of longevity,¹⁶ the former is regarded as the eschatological paradox, according to which, if Man becomes immortal his collective life could lose its meaning.

Endless attempts of humanity to achieve immortality were realized in both constructive and destructive ways. The constructive way of obtaining immortality was characterized by deification of rulers by means of immortalizing the memory of their deeds in artistic culture [23, 191–204]. So, first mastabas ('Pr-djt' meaning «house for eternity» in

¹⁶ The problem of longevity deals with longevity being transformed from the greatest value of mankind into its greatest anti-value when society members ageing lose their capabilities of constructive mental activities.

Ancient Egyptian), immortalizing the memory of Egyptian Pharaohs, began to be erected in pre-dynastic and early dynastic Egypt in 3150 BC, whereas first pyramids began to be constructed in 2667 BC.¹⁷

Moreover, the Akkadian Epic of Gilgamesh¹⁸ narrates a story of deeds of a historical ruler of the Sumerian city-state of Uruk, Gilgamesh (Bilgamesh /Giš.NEGA.MES /Archetypal /ruled from 2800 BC–2500 BC) who was posthumously deified as «Shutar eli sharri / Surpassing All Other Kings». As «Sha naqba imuru» (He Who Saw the Deep), Gilgamesh, possessing superhuman strength and striving after immortality, went to the sage Utnapishtim, the only survivor of the Great Flood, to learn from him the secret of becoming immortal. Utnapishtim told Gilgamesh that, to become immortal he must defy sleep. Nevertheless, Gilgamesh failed to do this and fell asleep for seven days without waking. Thereby, Utnapishtim demonstrated to Gilgamesh the hopelessness of his quest for immortality, because any creation itself contains the seed of death, making it inescapable.

The destructive way to find immortality may be illustrated by the example of Herostratus (Ἡρόστρατος /d.c.356 BC), the Ancient Greek arsonist who in 356 BC sought notoriety by destroying (in act of arson) the Temple of Artemis.¹⁹ Herostratus' act caused the establishment of a Damnatio Memoriae law, forbidding anyone to mention his name [23, P. 191–204].

The conception of Synergetic Historicism proclaims death as an inescapable attribute of the alternation of generations, without which the alternation of relative individual ideals also becomes impossible, wherefore the alternation of ideals results in forming and establishing the ideal common to all mankind. However, human immortality is to be achieved through historical traces (considered as invariant aspects of the absolute value common to all humanity), left by generations in the Global Attractor as

¹⁷ Djoser (Tosorthros), the founder of the Third Dynasty of the Old Kingdom (r. c. 2686BC to 2649BC), commissioned in 2667BC the first step pyramid at Saqqara from Imhotep, his chief architect (and high priest of the Sun God Ra), who has accomplished it in 2648 BC.

¹⁸ The Epic of Gilgamesh written in cuneiform in Akkadian in twelve clay tablets, was rediscovered in 1849 in the Royal Library of Assurbanipal, the last great ruler of the Neo-Assyrian Empire (r. 668 BC to 627BC). The Epic composed by a scribe named Sin-leqi-unninni between 1300BC and 1000BC, was based on much older sources.

¹⁹ The Temple of Artemis (Ἀρτεμισιον) in (Ἐφεσος) on the coast of Ionia, was considered to be one of the Seven Wonders of the Ancient World. It was commissioned by Croesus (Κροισος /595BC–546BC), the ruler of Lidia (from 560BC to 546BC) around 550BC from Cretan architects Chersiphron (Χερσιφρον) and his son Metagenes (Μεταγένης) from Knossos (Κνωσος).

the material embodying of the Absolute Ideal. Thereby, any negation of the objective character of the Global Attractor means nothing but rejection both of ideology of imperishable values (not destroyed by time) and the Dramatic Optimism conception inherent in any consistent scientific Weltanschauung. In this manner, immortality found in the course of potentially infinite movement to the Global Attractor, would be lost as those dynamic processes would be stopped. So then, according to the Synergetic Historicism conception, destructive processes of ageing humanity would be transformed into the constructive process of potentially infinite approaching the Global Attractor, within which neither ageing nor death would be possible. From a religious viewpoint, such processes of global deification may be identified with the «Epiphany of New God-Man» (Θεαωθρωπος / Λογος ανθρωπος / Deus Homo), capable of solving supernatural problems without violating objective determinism of both nature and society [1, P. 101–102].

5. Conclusion

The analysis of constructive and destructive ways of Self-Actualizing Homo Faber, responsible for selecting alternative ways of Global Development of Humanity, allowed to draw conclusions of profound methodological significance to develop the theory of social self-organization as well as to investigate specific regularities of social and cultural dynamics.

I. The Law of Self-Organizing Social, Cultural, and Religious Ideals assists in overcoming cyclicity of the Global Utopian Circle (as a result of all failing Utopias) by the agency of forming an absolute ideal shared by every society member, analogous to the formation of the absolute ideal followed by the global society in accordance with the principle of self-similarity of dissipative systems.

II. The Synergetic approach to the human history is oriented towards rethinking it as the alternation of ideological chaos and ideological order, whereas social and cultural experiences accumulated by humanity – as the alternation of social and cultural order and social and cultural chaos, according to the Law of Self-Organizing Ideals.

III. According to the Synergetic Historicism conception, the way of Homo Faber to the Absolute Ideal as a material embodying of the Global Attractor, consists in potentially infinite Order-to-Chaos and Chaos-to-Order transitions.

The specific nature of Order and Chaos states is determined by the reversible dual (constructive and destructive) nature characterized by four states of Order and Chaos:

— The state of Constructive Order aimed at the self-reproduction and reproduction of social and cultural ideals and constructive Scientific and Technological innovations;

— The state of Destructive Order aimed at the self-destruction and reproduction of destructive innovations, anti-ideals, and anti-values;

— The state of Destructive Chaos aimed at the destruction of the current state of Destructive Order;

— The state of Constructive Chaos aimed at the reproduction of the qualitatively new stage of Constructive Order.

IV. Inasmuch as globalization progress is oriented towards reproducing values in accordance with the ideal common to all mankind, this ideal becomes a criterion of social and cultural values. The dual nature of ideals is explained by a dual opposition whose one pole is aimed at the ideological compromise, whereas its other pole - at the ideological struggle depriving any counter-ideal of its right of being reproduced and its followers of the meaning-of-life which consists in serving such an ideal.

V. The approach to the study on Homo Faber's specific nature from the Synergetic Historicism viewpoint consists in their rethinking as «ideological» (ιδεολογισκή) or «spiritual» (πνευματική) animals (Ζώα) whose mental activity is aimed at the ideal common to all humanity. This very ideal which assists in suppressing Homo Sapiens' biological instincts, also allows to transform Homo Sapiens into Homo Faber. If, however, those instincts deprive the ideal of its dominant role, such an «ideological animal» is instantaneously transformed into an «instinctive (biological) animal», losing nature inherent in both Homo Sapiens and Homo Faber.

VI. Results of the analysis of two alternative approaches to rethinking a role of Homo Faber in dynamic synthesis of Social, Cultural, Scientific and Technological Progress (in terms of those who regard Man as a destructive factor of the Universe evolution and reject human beings' specifics as «ideological animals» following social, cultural, and religious ideals, on the one hand, and from the position of those, who absolutize constructive aspect of humans aimed at subjecting Nature and Metagalaxy to their utilitarian ideals, on the other), allowed to ground two alternative ways to the reproduction of Homo Faber's viability:

- Firstly, a destructive way distinguished by the dominant of growth of complication over human beings' subjective capabilities of assimilating the new objective reality that results not only in decreasing a viability level and increasing disorder, but also in Homo Faber's self-destruction;

- Secondly, a constructive way distinguished by human beings' forestalling capabilities of assimilating increasing complexity of the objective reality by the agency of its transformation into an object of thought as to provide the stable reproduction of Homo Faber's viability.

VII. A new stage in developing globalization processes in the social and cultural area, marked by a tendency towards accumulating culture common to all mankind, actualized the problem of tolerance and readiness of local culture bearers to ideological and dogmatic compromises.

The specific of this new stage is explained by specific nature of two cardinal dual oppositions:

- Firstly, of that whose pole is distinguished by a tendency towards total determinism of Homo Faber's activities, whereas its other pole - by a tendency towards total permissiveness;

- Secondly, of that whose one pole is aimed at the striving of Homo Faber after global unity, whereas its other - at their striving after potentially infinite local diversity.

VIII. The conception of Synergetic Historicism contributes to overwhelming the contradiction between the growth of Human Freedom, oriented towards regulating cosmic processes, and the principle of determinism, limiting Freedom of choice by observing laws by means of their mutual compensations.²⁰

Homo Super's cosmic command, being subject to the Law of Self-Organizing Ideals (according to the Law of Self-Organizing Cosmic Matter), is to be directed by the Absolute Ideal, for whose sake Superhumanity would intervene in Cosmic life. Therefore, self-organization of weak (in a cosmic sense) humanity would eventually result in its transformation into immeasurably more powerful (in both material and spiritual aspects) Superhumanity on the base of the principles of determinism and rationality. And, besides, the Law of Self-Organizing Cosmic Matter allows to overwhelm the Time Paradox²¹, regarded by Ilya Prigogine (1917–2003) as the simultaneous movement of Humanity to maximum Freedom and maximum

Order. In this way, achieving harmony (that is to say, the measure of synthesis) between Chaos and Order, as well as between Freedom and Responsibility, can be realized by means of co-ordinating those opposite processes.

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²⁰ Such a mutual compensation of laws may be illustrated by example of assimilating the Cosmos* by the agency of opposing the laws for reactive systems to the law of universal gravitation.

*The term «Cosmos» is regarded as a whole harmonious and orderly system governed by natural laws, while by the term «Universe» the author means all things that exist including time, space, matter, and the laws, governing them.

²¹ The recognition that time is «real» led to what Ilya Prigogine (1917–2003), the Belgian physical chemist, called the Time Paradox [31, P.297–298]: in what way can it be that on a microscopic scale, the basic equations of dynamic (classical and quantum mechanical) are reversible with respect to time, whereas on a macroscopic scale, the arrow of time is fundamental? How can time emerge from non-time? How can we reconcile this paradox? [32, P. 273].

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