

MULTICULTURAL EXISTENCE OF HUMANKIND IN CONDITIONS OF DEVELOPING GLOBAL CIVILIZATION AND ACCELERATION OF HISTORICAL RHYTHMS

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Abstract: The article describes nonlinear nature of the course of humankind's history, which has gradually been realized by social consciousness in accordance with constantly increasing integration of the subjects of humankind. The research methodology is based on the principles of systematicity, subsidiarity as well as on the dialectics of such concepts as culture and civilization, linear and nonlinear, and others. Today integration has acquired the global character which changes, firstly, human subjectness and, secondly, man's attitude towards chance and necessity. All these characteristics are fraught with threats to the integrity of humankind's existence as well as opportunities for it to reach new levels of development. Particular culture which served as a powerful integrator of the society before, loses its ability to carry out ideological role in conditions of the information civilization nowadays. The transition of humankind from monocultural to multicultural way of being requires the implementation of relationship between culture and civilization built on the principles of complementarity. The formation of humankind as a self-organizing system is possible only based on the principle of negative feedback, for the realisation of which the organization of education system is of exceptional importance.

Keywords: Time, integration, differentiation, culture, civilization, humankind, education system, self-organization.

INTRODUCTION

Alongside with the increase in extent of humankind's integration, human subjectness radically changes. Physical and information accessibility of relations on the entire planet for people is simultaneously accompanied by acceleration of rhythms of mankind's history. All this generates the notion of nonlinear nature of time course in the processes of individual and social life, which can be obtained about representations of steady, continuous, periodic course of conceptual time. Reflection of the nonlinearity in the course of human history on the social consciousness does not happen at once, but rather it was gradually forming in the process of redefining the system of values during the transition from one era to another. Social integration for the efficient management and, consequently, sustainable existence at any level of people's unification (city-state, government, empire, humankind as a whole) requires synchronizing base, *i.e.* ideology. While sustainability of particular integration of people on the way to globalization was achieved through the formation of social consciousness based on the revision of foundations of being, nowadays all separate cultural systems in the world must unite in the face of the possible destruction of civilization and direct their efforts at the solution of issues common to mankind, *i.e.* global problems.

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RESEARCH METHODOLOGY

The methodology of our study is based on dialectics, which enables to create conceptual constructions of complex multi-dimensional objects as the identity of opposing categories. Based on foundational beliefs about the past development of social systems, conceptual and categorical framework of philosophy enables to suggest relevant judgments on possible ways of development of humankind in the future. The paper also uses the following general scientific methods and principles: the ones of correspondence, complementarity, systematicity and synergy that enable one to regard the world as a self-developing multi-level system having vertical and horizontal connections. Besides, the paper uses the method of idealisation which allows creating conceptual constructions in utmost abstract form. The idealization makes possible to synthesise the diversity of reflections of real social processes for a long period of human history and place it into an integrated framework. In essential respects this integrated framework will reflect real history. Knowing essential aspects of humankind's social development may become a reliable tool for the management of its future, which humankind needs so much in the face of global threats.

RESULTS AND DISCUSSION

Individual and society are self-organizing systems and represent inconsistent unities of various aspects of being. The interrelation between them largely determines the nature of change and development of all human systems. The key notion for analysis of dynamic systems is *time* which has two different meanings - a *conceptual time* (Mostepanenko, 1969; Gott, 1988) and *perceptual time* (Nikulicheva, 2015). Besides, ontologically the social system can be decomposed into two opposing subsystems of society - culture and civilization which based on principles of complementarity in different ways reflect and define the dynamics of the processes of human development on the way to holistic unity. The system of mutual relations between culture and civilization constitutes the general structure of society organization which has an influence on individual life. If development of civilization at any particular period depends on the method of production and is determined by the system of social relations, then the nature of particular cultural influence is associated with the dominant form of social consciousness. If culture, as the sum of all values accumulated by society, carries out social memory function, then the social consciousness is the whole culture's peculiar projection on the society in the particular historical period of social development.

Nowadays, the dynamics of social processes has acquired evidently nonlinear character, but realisation of the nonlinearity of social time in history has been developing gradually and can be divided into several stages. When one talks about *time*, one actually assumes reflection of always limited temporariness of changes in

things and phenomena, *i.e.* duration and intensity of the course of various processes in the world with which people coexist. Relatively stable periodic changes proved to be useful as reference processes for evaluating all phenomena: for example, the rotation of celestial bodies, the clock hands, and other ones, defining representations of *conceptual time*.

With respect to the conceptual time our consciousness can construct relatively objective representations of the processes in the environment which express themselves to the fullest extent in the concept of *development* (Smith, 1995). *Conceptual time* is postulated in science in the following way: it flows uniformly from the past through the present to the future. But, being themselves a part of the Universe process, people are unable to capture the states of movement of the world as a whole, because they themselves are the part of the process and everything around them would change with time as *time*. According to E.Mach, for instance, *time* itself is an unverifiable metaphysical concept and therefore it cannot claim to be an object of scientific studying (Vladimirov, 2016). Such philosophers as I.Kant and D.Hume also denied the existence of objective time and considered time to be a priori function of consciousness enabling an individual to organize world of random events according to one's own thinking (Oizerman, 2009).

In ancient times the cyclical concept of time dominated; for a long historical period the concept of development did not exist at all (Losev, 1977, pp.31-39; Callahan, 1948). Ancient Greek philosophers perceived the world as continuously moving, changing; they thought of all phenomena as mutually turning into each other; however, they failed to realise the idea of development as permanent emergence of something fundamentally new and irreversible. In ancient culture all things were subject to cyclical, reversible changes. A step in the direction of understanding *development* was made in medieval philosophy. For a religious person life is the intensive expectation of the future (coming of the Saviour); this representation led to the idea of direction of time and uniqueness of events of individual and social life. That is how cyclical nature was overcome: the beginning and the end emerged in humankind's history (Husserl, 1994).

The Renaissance was an important historic step in realising the nature of social life dynamics and person's place in society. The vertical hierarchy of relations along the line *God* → *person* → *nature* in medieval ontology built on the authority of Plato's and Aristotle's views, was replaced by horizontal, pantheistic, aesthetic relations *God* = *nature* = *person*. That is when the God lost transcendence in people's perception and became available for learning by means of alchemy, magic and art through mystical and aesthetic reflection of the soul of His creation *i.e.* nature. For this purpose, human beings (as the best creation of the God) were regarded to have all His attributes which people can potentially reveal in themselves in creative way. Considering an individual as the microcosm of the Cosmos, the

Renaissance started to regard universalism as the ideal of humankind's being. The ideas of humanism as Renaissance anthropocentric worldview ideals contributed to the formation of Mechanism. Mechanism regards the properties of the whole as a plain quantitative sum (superposition) of properties of its components (Petushkova, 2001). The Renaissance started to spread the ideas of mechanism as the highest achievements and values of the time presenting them as humanistic ideals for the whole society.

Here, the quality of individuals, who constitute the quantity, determines the quality of the whole society. That is why, the Renaissance (represented by such thinkers as T.More, T.Campanella, etc.) was the time when so many utopian ideas about the ideal society were suggested (Kudryavtsev, 1987; Polyanski, 1987).

The philosophy of modern period made the following step on the way to reflecting macroscopic nonlinearity of processes in time; this philosophy is associated with the emergence of the idea of linear-ascending development of nature (Descartes, 2015). The earlier (Renaissance) science was represented as the activity of certain individuals (magicians, alchemists, artists). Modern period thinkers dreamed of transforming science into social institution like an industry for steady production of new knowledge, what promoted self-determination of science in the public consciousness through developing its own scientific methodology (Bacon, 1972; Descartes, 1950). Thinkers of that time like Francis F.Bacon, R.Descartes, and others had no doubts that nature is knowable and thought that their mission was to create universal scientific method, separated from chance and religious prejudice. These ideas found their utmost expression in Spinoza's concept of extreme realism. Nature was fatally predetermined by the necessity in Spinoza's pantheism (Spinoza, 1994) in the spirit of Laplace's determinism, in which there was no place for chance. Chance was regarded to be the measure of human lack of knowledge (Laplace, 1795; Maistrov, 1967).

Further development of understanding the acceleration of history general rhythm is associated with the Enlightenment thinkers, who extended the ideas of development to society in mechanistic way (Mezhuev, 2001). F.M.Voltair, J.J.Rousseau, J.A.Candorset suggested the idea of historical development and progress, the driving forces of which included the spiritual factors related to a particular individual (moral and intellectual education, morality, religion, etc.). Such perception of the society resulted in humanism with new ideological content of "liberty, equality and fraternity" (Condorcet, 1936). Exclusive role was given to establishing mass education in order to achieve the humanist ideals (Smirnov, 2007). D.Diderot and J.D'Alembert began to create the first encyclopedia, which was designed to raise the level of universal education in the society (G.Reale and D.Antiseri, 2002).

The Enlightenment like the Renaissance thought that construction of perfect society was possible by means of forming the ideal human being, who was regarded the enlightened bearer of universal intelligence. Thereafter, education was increasingly seen as one of the main factors erasing the differences between people. The theory of the invisible hand of the market suggested by Adam Smith had a strong impact on the Enlightenment philosophy (Gloveli, 2013). On the basis of these ideas J.Locke suggested the principle of natural law as a legal ideal of the bourgeois class. The main problem, which the philosophers of the eighteenth century wanted to solve, is how to reconcile a particular individual with the universal human being, the bearer of intelligence and justice. In conflict between chance and mind, mind prevails as necessity, as justice and law, as the principle of universality equally fair for all (Soloviev, 1991). The Enlightenment is the era of understanding the fundamental nature of chance and derivative character of necessity.

While the idea of the Enlightenment progress is regarded as a linear dependence function of material goods production of civilization in the course of time, the idea of social development nonlinearity starts to attract the attention of Contemporary period thinkers; this idea is associated with the development of systemic thinking. I.Kant made the first step to realising systemic nature of scientific thinking. He put forward the idea of development of the solar system and other stars, as well as the idea of morality (Narsky, 1976). Kant made a major breakthrough in philosophy, making transition from the metaphysics of substance to the conceptual construction of human cognitive faculties. He demonstrated exceptionality of a priori knowledge on the level of forming perception, judgement and reason (Gaidenko, 2011). All these cognitive faculties of subject add systemic nature to knowledge as the main feature of scientific thinking. Subsequently, the ideas of systematicity were developed, first, by representatives of idealistic Classical German philosophy (Gulyga, 2001), and then within materialistic philosophy of Karl Marx and Friedrich Engels. Kant's a priori forms of reasoning were not sufficiently substantiated, therefore, J.Fichte, F.Schelling, and G.Hegel subjected them to criticism. Representatives of Classical German philosophy tried to substantiate the capacity of intuitive activity by human "oneself" through phenomenological work of the *Absolute Spirit* ("oneself"). According to G. Hegel, development (the emergence of new forms) occurs because the framework of concepts of *Absolute Spirit* is inconsistent and complies with the formula: thesis, antithesis, synthesis. On this basis, G.Hegel suggested the concept of systemic development of world history. He regarded the progression of *objective spirit* (development of history and culture) to be derived from *Absolute Spirit's* moving to Absolute Idea in the process of understanding *Absolute Truth*. Marx, applying Hegel's dialectic system to active matter, developed the idea of the natural development of society (Bryan, 2006). According to Marx, everything in the society is the result of conscious purposeful human actions, though individuals are alienated from the output of their labor.

Systematic approach, which replaced mechanistic representations, is common for these conflicting perceptions of the world. Perception of time is different in the systematic approach. Time, or rather processes in time are neither just directed processes as they were perceived by medieval thinkers; nor plain linear progressive change of nature and society as they were regarded by philosophers of the Enlightenment and the Modern period respectively; but rather it reflects nonlinear, saltatory nature of the processes in the world. The quality of system as a whole cannot be reduced to the sum of the properties of its parts (Bogdanov, 1995). It turned out, that the general properties of the system are more determined by its structure, than by the properties of its parts. The emergent properties of system became the priority in studying organization of society what at the same time led to the elimination of importance of system parts' properties. The idea of primacy of social values over individual ones got more and more support among sociologists and other scientists. Individuals are increasingly regarded as simple agents of reflection of social relations structure in which they are involved through economic activity, origin, social class, etc. (Mitin, 1979). Marxist theory of social transformation became the ideology in twentieth-century Russia; after the phase of transition in the society, the role of individual was reduced to conscious systematic implementation of the objective regularities discovered by Marx (Stalin, 1924).

At the same time, the idea of alienation of the individual from the society had a strong impact on the European thought (Shlomo, 1994), as response to the pressure of the whole on its parts. The domination of political ideology started to threaten to convert individuals into the human mass. In the late nineteenth early twentieth centuries G.Tarde (Rainey, 1989), G.Le Bon (Le Bon, 2011) studied the masses; the same issues were of interest for G.Ortega y Gasset (Zykova, 1978), S.Moskovici (Moscovici, 1985), E.Canetti (Canetti, 2014), J.Baudrillard (Baudrillard, 1970) and remain relevant in the information age. The values of culture at individual level (faith, hope, love, friendship, goodness, truth, beauty, life, freedom, and others) are conceived in terms of political ideology prevailing at particular period as the largest narrative, i.e. theoretical narration of history with predetermined outcome giving ideological integrity to the narrative (Alexanian, 2006).

In early twentieth century, the idea of systematicity began to penetrate natural science as the new works by A.A.Bogdanov (Rudy, 2012) and L.Von Bertalanffy (Bertalanffy, 1956, pp.1-10) on systems theory appeared. The development of systems theory marked the beginning of forming transdisciplinary level of science progress. Cybernetics based on systems theory emerged as the theory of systems control in N. Wiener's work in late 1940s (Wiener, 1948); in 1980s synergetics appeared as the theory self-organising systems in papers by H.Haken (Haken, 1978) and I. Prigogine (Prigogine and Stengers, 1984). By the end of the twentieth century, advances in transdisciplinary sciences had led to the establishment of new post-non-classical ideal of rationality, without which not a single representation of

the world exists nowadays (Stepin, 2011). Synergetics demonstrates the creative value of chance when something new emerges. The chance from the measure of our ignorance begins to be seen as fluctuating singularity of multitude of necessities, which determines a wide range of opportunities in the development of self-organising (dissipative, open, nonlinear) systems (Prigogine and Stengers, 1986).

Logical analysis of history shows the exponential character of accelerating dynamics of social processes. While during the early stages of human history one could not observe rapid qualitative changes in human lifestyle (at first, even for thousands of years, later for centuries), nowadays for a relatively short time (much shorter than one generation's lifetime), humankind is experiencing a lot of revolutionary technological changes on the Earth both in technical and social respects (Azroyants, 2002).

The stage of civilization, associated with the nonlinear nature of both production and consumption development, has led the society to total liberation of human beings, at first, from physical labor and nowadays from routine intellectual activity. All these factors are changing the scale of human subjectness. The subjectness of the modern human being, thanks to the Internet, gets the opportunity to have a global impact on the minds and actions of many people. Along with the change in the subjectness, individual consciousness faces the need to address not only ethical problems, but also the ones of cultural values in general, which is the significant factor of maintaining the human civilization integrity.

These changes in the life of modern society enable one to draw parallels between them and the processes of integration taking place during classical antiquity, associated with emergence of the first city-states. The antique polis was a tangle of contradictions, resulting from the differences of value paradigms in evaluations of the same phenomena of being by the representatives of different tribes. Differences of value paradigms in polis's consciousness were caused by the necessity of co-existence of different mythological systems, each of which offered their own totem base as the initial philosophical foundation of the world. The attempts to resolve arising contradictions and to achieve harmonious relationship between people, as well as the need to implement effective governance of the society, based on the creation of universal mythology, led to the emergence of philosophy, which was the new form of social consciousness. Unlike antiquity, modern integration of civilization is built on the exploitation of machinery and information technology. But at the same time, in the unified information field of civilization there is a need to synchronize the life of multicultural being of humankind not through the revision and reduction of various cultural entities to the single ground of being (arche); but rather through finding common elements in different cultures based on the ideas of eliminating the existential threat facing the humankind (eschaton). It looks like the demand to humanity to combine efforts in the face of the global challenges of

our time. Today the civilization on the planet on the whole approaches the point of bifurcation from which the humankind has two classic ways out: the first one is to return to humankind's original state through complete denial (if it is exclusively focused on the values of production and consumption of material goods); the second one suggests reaching the new attractor based on the common system of spiritual values by humankind. Along with the globalization of processes in the world, the consequences of chances are also becoming global. On the one hand, the increasing energetic richness of civilization makes it vulnerable to chance, on the other hand, no creativity exists without chance. In this situation, one needs to transfer chance to virtual realm outside reality and implement only the solutions approved by expert estimation.

The importance of the organization of education system is of increasing importance in the conditions of the need to address the global problems of humankind. The reasons for the global crisis of modern civilization are the problems of the relationship of different cultures with each other, as well as the connection between culture and civilization. The exclusive position of education is theoretically determined by its dedication to harmonious unity of moral education and intellectual development, which never really achieves its goals due to imbalanced processes at metaintegral level i.e. in culture and civilization. If civilization's ambition is to reduce education to forming necessary professional competences in individuals, then culture is aimed at education and shaping world outlook and spiritual competences (Nurullin, 2013). Education, based only on the cult of the production and consumption of material goods of civilization, is the threat to humankind integrity. Today, humanity needs spirituality-oriented education systems, aimed at, first of all, shaping world outlook which is in line with the new conditions of civilization existence; and secondly, the realization of the combination of righteousness and knowledge in the society.

The implementation of the first condition requires forming "eternist" personalities (noosphere individuals who consider themselves to be immortal part of immortal humanity), brought up respecting the cult of nature, which can be realised based on the ideas and principles of the new cosmism and principles of noosphere education, actively promoted by V.Lysenko, E.A.Petrova, V.Spartin and others. (Spartin, 2000). In modern conditions the cult of nature acquires the status of supranational value (Nurullin, 2014, pp.38-42). One can find the implementation of the second condition in A.R.Karimov's paper. He comes to the conclusion about the need to make developing intellectual virtues in individuals the central purpose of modern education (Karimov, 2014) based on comparative analysis of the major versions of the theory of intellectual virtues, *i.e.* reliabilism and responsibilism in works by E.Sosa (Sosa, 2007; Sosa, 2008) and L.Zagzebski (Zagzebski, 1996) respectively.

This work is the part of author's research on philosophy of education in the conditions of developing global civilization. The results of the research were presented at numerous international conferences, as well as scientific seminars hold by Institute of Social and Philosophical Sciences at Kazan Federal University.

CONCLUSION

So, our study demonstrates that the dynamics of human civilization development on the whole is of nonlinear (alternate) nature, which is accompanied by interchangeable periods of evolutionary and revolutionary development. Understanding the dynamics of the processes in the society is inextricably intertwined with the perception of time which underwent several stages in the history of humankind development. Research on the dynamics of humankind history requires comparative analysis with respect to conceptual (physical) time of two processes - the dynamics of alternation of generation which defines the dynamics of cultural change; and the dynamics of changes in the generation of technologies, which determines the nature of civilizational change. Civilization as the process of production and consumption of goods and services in the society as a whole develops in nonlinear way. But the nonlinearity of civilizational development is determined by permanent reinterpretation of cultural values, as a result of which the social consciousness is formed as a system of significant (vital) values. Nowadays, the spontaneous interaction of culture and civilization must be kept under control, however, not through creating a new control body over humankind but rather on the basis of self-organization ideas. Culture and civilization should represent the active combination of complementary opposites of each other, which through a negative feedback loop should not allow absolute power of their institutions over society and humankind as a whole. Education system acquires exceptional importance in implementing negative feedback between culture and civilization. The previous education system at all times was directed at using positive feedback in the relationship between culture and civilization. This has always led to excessive perception of ideas: either of culture as the ideology of certain values of particular period; or of civilization as the ideology of money. In modern conditions the role of education should be transformed into the mechanism for using negative feedback.

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