

THEORY AND METHODOLOGY

DOI: 10.53658/RW2022-2-1(3)-53-69

Earthing, inspiration, humanity (Some tendencies of the evolution of civilizations in XXI century)

Larisa A. Kolesova

State Academic University for the Humanities (Moscow, Russia)

Abstract: This article is devoted to topical trends in the evolution of civilizations in XXI century. It is shown that the network processes of versatile and multi-layered anthropic exchange lay at the basis of the civilizations phenomenon which form both the world civilization and its local manifestations. It is also demonstrated that social cultural matrix (invariant, homeoresis), comprising in its turn several encoding layers and elements, is acting as the central factor in this process. Decoding of the encoding layers of different civilizational kernels allowed us to create a picture of the world evolutionary wave movement in XXI century, which is shown in the article. This article provides the viewing of anthropic vector of this wave, when we have the cyclical turn from the West to the North, with the regulating civilizational chain of the Middle. The data of these chart in combination with the other sections of the article may be useful in the research of the current Great Anthropological Transition in XX-XXI centuries.

Keywords: The network civilization, social and cultural matrix, the Great Anthropological Transition

About the author: Larisa A. Kolesova. CandSc (Philos). Associate Professor, State University of Humanities, ORCID: 0000-0001-6243-9818. Address: 26 Maronovsky Lane, Moscow, 119049, kolesovalarisa@gmail.com

Introduction

There are plenty of recently spread variety of apocalyptic judgments about the fate of world civilization in general, and individual centers of civilization in particular. It is obvious, however, that all of them, despite the large scale conceptual and linguistic diversity of the authors, proceed exclusively from a Western-centric (Messianic-partial) view of the processes and phenomena which are under way. This view is based on the principle of division and hegemony, and therefore does not imply a departure from the hierarchical dominance of “civilizations” over “barbarism”, rejecting in principle everything that can go beyond this rigid dichotomy and its various interpretations. Meanwhile, what is really happening and will inevitably happen in the space of civilizations in the coming decades and even centuries is predictable and can radically change the stage-hierarchical ideas-savagery-barbarism-civilization (Ferguson 2000, pp. 83-216). Therefore, it is extremely important to trace the genesis of these changes, which are already resulting in a global civilizational transformation and the Great Anthropological Transition of the 21st century, to detect their trends and socio-cultural forms that can change

the face of the entire civilization beyond recognition – this is the central task and goal of present study. It indicates that several critical factors underlie this global transformation.

Materials and methods

The article is based on complex interdisciplinary studies of the network as a central anthropic concept, by using cross-cultural, cultural and semantic analysis of the phenomena of transitivity, passionarity and network processes in modern civilizations, as well as it is based on the application of synergetic techniques for studying network fractals in culture. Some results of the application of these synergistic methods, their historical sources, and original methods of working with these materials are published in the authors works.

Results

«Midpoint» and meaning

“Civilization” itself as a concept was developed within the Western elites of the 19th and 20th centuries, who defended the doctrine of linear (stadial and non-local) progress with its culmination in the cosmopolitan idea of Jaspers (Jaspers 1994, pp. 40-60). Its central idea was the idea of the focus of all the highest values of culture precisely in the transcendence of civilization, in contrast to traditional (lower, soil) cultures. Unlike in the West, the East perceived “civilization” in a different way, without reference to the cosmopolitan and non-historical beginning in the understanding of “civil” - that is, the concept of putting everything in order, which initially, even in Ancient Rome, meant the vital activity in the life of urban communality and citizenship. In the East and in Russia in the sense of “civil” among sedentary or nomadic peoples, in more or less urbanized centers of statehood development of (empires) - the ideas of “cultivated soil” prevailed, that is, the isolation of several root cultural and historical types with an original nature and “middle” types of social self-organization, thinking, artistic and humanitarian-spiritual way of life.

Moreover, there is a long historical sophisticated tradition of contrasting “culture” as a natural and sacred principle with “civilization”, that is, its own culture, “soul-free” and detached from its roots in the worldview of the Slavophiles, Danilevsky (Danilevsky, 1991, p. 123-130), Berdyaev (Berdyaev 1990, p. 249-269, Berdyaev 1998), Spengler (Spengler, 1998, p. 8-15). They emphasized that in “civilization” there is a substitution and “death of the spirit of culture”, a substitution of the meaning and purpose of life by its technologies, by means and tools. This revealed “substitute” essence of civilization in its Western understanding and worldview is preserved today, and it is this core of the Western-centered world order and techno-thinking that will inevitably be transformed.

That is because techno-civilization, its elite, have approached in their own development the limits of understanding of themselves as a civilization, and in two of the

most important of its principles in the understanding of Man-in-the-world and the civilized way of thinking, namely in understanding what is happening in the world, they offer exclusively irrationally structured concepts of absolute dominance, including the technogenic dominance instead of understanding.

Network and matrix

The rapid civilizational degradation of the West, its destructive militarism and outright totalitarian globalist weakness is a clear fixation of this very mental pathology – the substitution of elementary reasonable understanding and realizing for manipulative doctrines aimed at preserving the power of western TNCs and their dominance over non-western civilizations at any cost.

The teleological and Messianic technical type of worldview of Western elites does not recognize either comprehension or meaning of wisdom, dialogue, and universal lack of appreciation, which has been cultivated for centuries in the worldviews in the East and Eurasia, perceiving all that strictly negatively and pragmatically. This negative pragmatism, however, in reality turns out to be an exceptionally aggressive search for options for domineering benefits, manipulative bargaining, thereby indicating that the West “falls out” today from the unfolding global transition to the global civilization of the network, which is perceived as post-industrial, but which is already becoming an independent civilizational phenomenon.

The network as a historical phenomenon is a form of equalizing socio-cultural self-organization during periods of transition and transience, borderlands and trans-borderlands, mixing, exchange, intermediateness and fracture, accompanying all phases of the development of anthropic passionarity without exception (Gumilev 2006, pp. 293-355, Gumilev 1993). This power, which emerged, for example, with all the passionate points of ethno genesis activated, or when cults and religions were given birth, the so-called social cults included, from the ancient times through to the present day it brought with itself and kept the “leveling of the idea,” the ideas and the values of fairness in all its historical forms, rebirth, freedom (of will), truth, equality, peacekeeping, pacification, reciprocity, non-possessiveness, etc.

The network has always created both many “leveling” myths, and existential ideological trends that “align” society and elevate a person, and this existential rise is easily revealed in the Great Anthropological Transition taking place in the 21st century. It represents one of the most important similar transition phases, which has a graphically expressed network form and network levelling, pacifying and balancing content, rapidly absorbing other socio-cultural structures and currents.

The network is a state of interconnection and openness, it always occurs in the course of all informational communicative and socio-technological revolutions, especially clearly manifested itself in the zone of either the spatial-phase boundary or the mental boundary – that is, the middle (points, pauses, voids). The network is therefore reveals itself easily in the initial, medial and final, transition phases of any anthropic process, pushing away the hierarchies, acquiring differentiated nature-type outlines. These are communities and

families of any genesis, brotherhood (sisterhood), ecosystems, mazes, chains, movements, flocks, swarms, bunches, the mycelium (mycelium), mesh, clan, conglomerate, scattering, accumulation, caste, diaspora, neural networks, etc. – and both in technological digitally and in live social and natural exchange. Where the connectivity of cells, links, elements, and nodes of the network is decentralized, but it has a high degree of stability and density, synchronicity, and diachrony at the same time, since it generates a special integrity program – the matrix. The essence of which is self structuring, selfsupport, uninterrupted self revival, subjective self determination of all aspects of the anthropic factor, general, specific and personal individualized (Kolesova 2019, part 1-2, Oleskin 2012: 112-140).

This program-the matrix produced by the network, like the network itself is nature type and has many analogues in the representations about homeothesis, otherwise developing integrity-invariant, monad, neural matrix, bio matrix, biofilms, framework, root, tradition, core, character, tree, autopoiesis, bonds, morality of the people, etc. Civilization itself is also a network form of integral, sustainable, self-reproducing, middle “cohabitation, both of sedentary and urbanized, and of nomadic (migrating) peoples, reflected in the unity of diversity. It maintains an outwardly flexible border of open encounter and weak network exchange with Another (frontier), and inwardly a network exchange of ultra-high density and complexity, similar to mutualism, where elements are in a mode of strong mutual attraction (as in a mycelium or a nuclear family). Thus, the civilizational matrix is formed by an uninterrupted balance of “one’s own and other”, forming a form of heterarchical (orbital, combining the principle of the network and the principle of hierarchy) “gluing” of many socio-cultural elements and the most important dominants. These include (sequentially):

1. Language and mentality (outer orbit-a symbolic system of “bonding”)

- internal language (code) of the network as a whole and its individual nodes-living languages (information-natural interchange, renewal, revitalization and self-maintenance), language-intellectual self-recognition (codification of linguistic kinship, linguistic sense of homeland), stable patterns of linguistic neighborly, communal, dialogical, and clan-group behavior and their codification, high (semantic) language of thinking and mentality, linguistic ethnic and ethno-civilizational subjectivity,
- languages and technologies of mass communication and information response, codification of public direct and feedback links,
- languages of “self-supporting, wise” worldviews, “earthly” meanings, awareness, codification of meanings in the worldview, in cultural and intellectual projects.

2. Nature, culture and cults (the second orbit is the codification of the “bonding of natural and cultural commonalities”)

- so-called universalizing community and cathedral cultures – “cultures and values of saving the common” - native land, homeland, deeds, dreams, interests, troubles,

destinies(shares), beliefs, aim of life, uninterrupted link of ancestors – descendants, and etc. These include, in particular, the culture of “cultivating the soil” (upbringing, education), “preferences” (virtues), the laughter culture of the “general”, all initiatory systems of morality (local-grassroots and universal) and family-ethical codes, neighborly equalizing ethics, etc.

- passionate spirit-raising culture-roots (initiated and voluntary movements, soil culture of brotherhood and sisterhood, fatherhood and motherhood, courage and femininity, cultural autopoiesis-initiatic – initiated culture of personal self-perfection),
- patterns of passionate demographic self-regulation, stable patterns of self-support in the system of society-man-nature relations,
- passionate sociocultural” gluing “code (formation of elite groups that create a codification of the self-perception of society, the image of society about itself, self-designation, self-identification and self-recognition) and traditions of sociocultural” gluing “ mentality, cultural and spiritual subjectivity,
- passionate prophetic cults and autochthonous, traditional religions and their meanings,

3.«Bonding “ control and power (the third orbit is meritocracy, social authority, influence and state power). Traditions and ways of regulating the natural, social and material “whole” - consent and agreement

- political mediators and regulators of social behavior, political vital activity and culture, state and governance, passionate political and social elevators,
- stable patterns of achieving and maintaining the legitimacy of power,
- patterns of power-political balance and consent (stable patterns of power and inter-elite consensus, self-supporting potestarity and political culture), political subjectivity,
- stable passionate traditional patterns and values of setting up the” whole “ - economic management and economic relations (economic culture of self-recovery, cooperation, mutual assistance and cooperation, forming a field of consensus and overcoming contradictions),
- stable patterns in the techno-culture of the “whole” (updating techno-mediators, changing technological ways),

4. Trust as a social, cross-cultural and interpersonal “bonding”. Traditions of initiate cultures of rebirth, responsibility, empathy, creativity and “ common sense “(integrity, balance and trust, personal perfection)

- sociocultural passion myths, archetypes and rituals that support the environment of trust, “smart heart”, intimacy and trust (attraction-repulsion, “friends-strangers”), empathy, understanding, reciprocity and empathy-aversion,

- traditions of cultivating and nurturing responsibility, including gender role patterns,
- traditions and patterns of sociocultural passionarity (mediation, solidarity, competition, reciprocity, public mediation),
- “high” culture of public trust and personal perfection -autopoesis and agonality (authenticity of art, health improvement, sports as an agonal competition, self-improvement as a kind of agon (Kolesova 2020, pp. 3-8),
- science as a high passion network art of mediation,
- folk arts and folk (ethnic) mythology as a passionate language of community (conciliarism)

5. Matrix core. Memory, cultures and myths of the “common heroic sacrificial past” that allow us to maintain sacrificial love, patriotism and a socially personal личный high pain threshold

- stable agonal and sacrificial patterns of love – for the Motherland, neighbor, self, fearlessness, single combat and encounter, defense of the Motherland, defensive wars and fraternization (reconciliation), equal competition, heroic social and political movements of the “chain” type, relay ways of transmitting the heroic myth,
- stable stress patterns(chaos patterns), patterns of cultivating good will, patterns of endurance and self-reliance (volunteers, pioneers, ascetics, rescuers, defenders of the Motherland),
- heroic memory of individuals-passionaries, patriots, charismatics, “worthy people”, “fathers of society”, “tsars -liberators”, “victors”, prayer books, saints, visionaries, nuggets,
- heroic myths about common heroic deeds and exploits, including survival, resilience, rebirth, self-sacrifice, ideas and discoveries that bring salvation to man and humanity,
- historical and value myths and patterns of initiations of self-improvement and human asceticism, heroic myths of the “golden age”.

The matrix in the public sphere “glues” the integrity of nature, societies and cultures, making them symbioses, forming a dense network – “civilization”, both at the local and universal level. The matrix holds through intergenerational passionate intensity and provides a continuous revival with each new stage of history and every generations, transmission, heritage and socio-humanitarian integrity, viable socio-personal selection, safety and reliability in the activities of both the state and the society, as from the point of view of structure (changing most parts) and from the point of view of mentality (the most inert of his part)(Kolesova 2021, part 2).

The “loss” of any links and elements of the matrix, their destruction or distortion of their “leveling” and harmonizing essence means the interruption of the viability of any civilization and civilization in general, up to its collapse or disappearance, or up to the absorption of civilization by barbarism, the destruction of the “civilization-barbarism” pair. As today it was proved, that civilizational party in itself in any anthropic phenomenon has

inevitably not only “cultivating”, and barbaric – “chaotic type” side in different versions - horizontal, vertical, latent barbarism (Budanova 2000, p. 20-90, Budanova 2019, pp. 187-190, Kurbanov 2006, p. 120-122, Malashenko, Nisnevich, Ryabov 2019, pp. 125-195, Socio-economic bulletin 2021, pp. 62-70).

Where horizontal barbarian manifestations, as well as other network horizontal exchange processes, especially the ethnic ones are one of the most important factors of the “childhood “and” youth “ of ethno genesis and passionarity (especially in its zero stage), forming a factor of natural “feeding” of civilization. And vertical overwhelming and hierarchical barbarism (chauvinism, xenophobia, totalitarianism, Nazism, fascism, messianism, nationalism, terrorism, etc.) - is a subpassional process, typical primarily of “old age” and even “decrepitude” in the history and development of both an ethnic group and a civilization. The West as a civilizational hotbed is today a pronounced process of precisely vertical-barbaric extinction, down to elements of savagery, having moved away in the era of western-oriented globalization even from its own humanitarian-horizontal cosmopolitanism.

In local civilizational centers today, the process of shaping the matrix, and, consequently, subjective self-development, is very rapid. It is driven by the growing resistance to globalist-hegemonic plans of digital, ecological, social and geopolitical enslavement, which are disguised as a general civilizational agenda. But the emerging world civilization, which is just beginning to take shape in a networked, transitional form, in a new networked cosmopolitanism, already shows that in fact the world is beginning to move to a new networked subjectivity and on a planetary scale.

Its essence consists in the prevalence of horizontal and open exchange network processes over vertical ones, that is, in the revival of the “soil” itself and exchange-concordant “soil” factors - the rise of subjectivity of peoples and their interaction. There is an increase in ethnic mentality and spiritual culture, national states and national local values, historical civilizational centers (in the form of new network empires), as well as interethnic network civilizational consolidation, an increase in the importance of the family and the human person in all anthropic and social spheres.

It is precisely these “soil” and soil-cosmopolitan processes that globalist-totalitarian projects (pandemic, digitalization, “green” technologies, “new world order”, etc.) are trying to prevent. Thus, in the modern civilization process, there is a clear opposition between the network “earthing “ process of civilization of co-evolution, passionate recovery of all civilization sources and openly totalitarian “landless” domineering of the western globalists, imposing new enslaves projects (inclusive capitalism, etc.). Great Anthropological Transition will inevitably be filled with the combat for peace and for the independence and integrity of each of the local civilization, the gradual expansion of the network trans civilizational interactions (at the level of civilizational macro-regions primarily) while overcoming the globalist hegemony.

The map of changing passionary and sub-passionary cultural ideological semantic vectors elaborated in interdisciplinary synergetic studies, correlated with the cycle of L. N. Gumilyov’s passionarity, clearly shows the vector of the new network subjectivity and

Picture 1. Map of passionary and subpassionary cultural ideological and semantic vectors (Social economic bulletin 2021, p.65).

Среденский клуб
издана С. П. Курашова

Карта пассионарных и субпассионарных культурно-идейно-смысловых векторов

ПАССИОНАРНЫЕ КУЛЬТУРЫ – ТОЛЧОК И ПЕРЕГРЕВ

1. Север – Путь, Зарождение, сфера «быть»
Маскулинные культуры, стоическая доминанта,
 - техно-сетевая форма («семья») – однородная растущая агентная цепочка, в том числе прорывные продуктивные цепные реакции, продуктивность

Лингво-рациональные (разумные) культуры, сфера «бытия Слова», скептическая доминанта,
 - техно-сетевая форма («семья») – многоагентная растущая языковая сеть, предусмотрительность

2. Восток – Становление, сфера «выстраивания»
Созерцательно-преобразующие культуры, эмпирическая доминанта
 - древовидная техно-сетевая форма, гармоничность

УМЕРЕННО-ПАССИОНАРНЫЕ КУЛЬТУРЫ – НАДЛОМ, ИНЕРЦИЯ, ОБСКУРЦИЯ

3. Юг – Дело, сфера «иметь»
Феминные культуры, гедонистическая доминанта
 - пирамидальная техно-сетевая форма, «экологические пирамиды», расчетливость,

Промысел, сфера «владеть мыслью» – элитно-иррациональные культуры, эпикурейская доминанта,

- растущая нейросеть, пирамидно-путевая техно-сетевая форма, стремление к успеху, в том числе через контроль и устранение конкурентов.

4. Середина – (Земля) – сфера Замысла
Точка сборки, сфера «владеть смыслом» – патрилинейные культуры, сократовская понимающая доминанта,
 - техно-сетевая «мицелиальная» экспансивная форма («семья»), осторожность

СУБПАССИОНАРНЫЕ КУЛЬТУРЫ – РЕГЕНЕРАЦИЯ И РЕЛИКТ

5. Запад – Освоение, сфера «саморазличения»
Матрилинейные культуры, аскетическая доминанта
 - техно-сетевая многоклеточная (многоячеистая) форма («клеточные семьи»), обращенная к самосохранению и рождению потомства,

Цель, сфера «различения цели, призванности» – эвристические культуры, тэхне-доминанта,
 - техно-сетевая форма – «спонтанно-подвижная семья на локальной территории», стремление к независимости

Сотериологические культуры – жертвенная доминанта и Спасение (зонтитная духовная сфера)

Explanatoin of the map is shown directly in the article

the vector of the Great Anthropological Transition – that is, the modern trajectories of the development of civilizations-the general movement from the West to the North and further to the East with the regulating function of the Middle (Socio-economic Bulltin 2021, p.65).

Man, Freedom, Equality and Fraternity 2.0

The inevitability and speed of the network transformation of the global civilization and each local one, indicates to the most important content of this revolution, which directly relates to Man, his freedom and self-determination. All previous network revolutions, which coincided with information, technological and socio-cultural revolutions, were a reflection of the movement of Man towards his own freedom and providence. This movement was most clearly reflected in the sequence of anthropological revolutions, where four historical phases are revealed and which have the immediate relation towards civilizations. So, in this historical process of singling out man from the natural world, which began 25 centuries ago, with the so-called ressentiment (Nietzsche, 2017, p. 409-526), there are phases:

- the Neolithic revolution - the transition from savagery to the birth of the Old Man,
- revolutions of Axial Time and avraamitism - the transition to the Salvation of Man, the formation of an ethical and spiritual Axial Man, and All humanity in Christianity,
- the Renaissance Revolution (both in the East and in the West) and the Protestant Reformation, and today we witness its impetus fading away before our eyes, the transition to a Human Individual, a free social citizen,

- network revolution of the 21st century-transition to the Person of Sophia type, a person endowed with an “intelligent heart”, a spiritual, creative and intelligent being at the same time(New Social Contract 2021, p. 14).

This elevation of Man as a unique and unsurpassed, spiritualized individual is an obvious imperative of the emerging new world civilization of the web and a new humanity, beginning, like the previous renaissance phase, with the movement towards Man, his self-determination, freedom and reciprocity (equality) with the Other - in the East and in Eurasia, and only then – in the West. In China, Russia, India, the Middle and Far East, and Central Asia, this humanistic trend is very noticeable, but confronting, however, the sociocentrism characteristic of Asia with its variants of social rating and caste-hierarchical or class-hierarchical structure.

This existential dimension of the new anthropological revolution in the East and Eurasia is particularly pronounced against the background of the dehumanization and moral degradation of man in the West, which, in fact, rejected its own, once-humanistic principle, degenerating into the worship of libertarianism and LGBT - violence against human nature. Therefore, the most important liberal values today are also moving from the West to the East and to Eurasia, to the North, laying the foundations for the latest network of liberal revolution - perhaps in the same way as the so-called consensus of Anthropocene (Sheshnev 2017) - with its authentic Sophia wise principles of a new world civilization - especially the principles of universal survival, peaceful coexistence, rejection of wars and sacrifices, violence and slavery, once again putting forward the priorities of freedom, equality and fraternity.

Secondary nature exchange and the Noosphere

The face of the world civilization, besides network processes, will inevitably change due to the peculiarities and the Greatest Anthropological Transition. Within this transition, in addition to the interference of many cycles and a whole series of revolutions, there will be a period of “contraction” and pause, which naturally ends the 600-year cycle of the capitalist mode of production and rampant consumerism. It is time to reflect on this historical inertia and search for the foundations of a new world balance. There the most archaic, in fact paleofactors of the global civilizational structure will inevitably be revised.

This circumstance stems from the logic of the hypothesis of secondary nature exchange, articulated and justified by the Russian anthropologist V. R. Arsenyev (Subetto 2009, pp. 170-180, Arsenyev 2006, pp. 102-116). The hypothesis of secondary nature exchange proceeds from the fact that in the historical process of linear interaction nature-society-man there is an archaic primary phase – namely, primary nature exchange, which is followed by the next phase – primary nature management. The wave of changing these two strokes exchange-usage - is natural, because it is associated with the conquering of the surrounding world and oneself by a man, and therefore proceed – like any wave from stroke to stroke sequentially.

But in history, under the influence of capitalism, in the West, especially as Arsenyev showed – after the initial of nature exchange the whole thing got stuck in the phase of

exhaustion of the primary nature development - 14-15 century AD, when usage against the background of the Renaissance and the emergence of a new bourgeois social class in the West has become preferable, and so the change of cycles - exchange-usage-a new exchange did not happen. After the exhaustion of primary use of natural resources, instead of the next renewal, that is, secondary nature exchange, the phase of secondary use of natural resources began - the 16th - 17th centuries AD - the exchange started being suppressed and pushed away into peripheral niches. It was in this phase - when the rise of capitalism and the West began, with the subsequent Industrial Revolution, then the natural collapse of history development followed (Subetto 2009, pp. 170-180, Arsenyev 2006, pp. 102-116).

As it is known it ended not just full, but catastrophically complete exhaustion of all possible and available natural resources and extinction of many species and many different ethnic communities, consumer degradation of the man himself - 20-21 century AD. There came the phase of "compression" and transition and it is obvious, it was not to another nature development that had reached its limit, but to a new exchange - that is secondary to nature exchange.

The phase of secondary nature exchange has a much broader nature similarity, and means involvement in the exchange processes not only of nature as such, but also the nature of public relations (horizontal connections, network in the first place), and the unique nature of man and humanity, including its spiritual, intelligent and personal nature, creating a global space of unity of diversity.

The inevitable transition to secondary nature exchange, according to Arsenyev's hypothesis (Subetto 2009, 170-180), that is, to actually the second birth of man and human communities, is possible through the Noosphere, that is such a transition - facilitating phase of a meaningful, intelligent state, where a completely new global mental environment is created, saturated with meaning and peaceful coexistence.

The idea of the Noosphere as a sphere of meaning - the question "why?" - is not new. In fact, its shape was already witnessed in the great sacred monuments of all world religions, the achievements of the entire Axial Culture, the entire culture of humanism, as the image of the era where "injustice" will be unthinkable, that is, "acquiring someone else's property" as the basis of a universal thinking and behavioral Law, a new Paradise. The term noosphere itself was almost simultaneously coined already in the 20th century as the idea of a "thinking shell" by the French T. de Chardin, E. Leroy and our compatriot V. I. Vernadsky. This was one of the utopias of industrial society, which included later the experience of Soviet industrialism and the Soviet biosphere project, for example, in the works of N. N. Moiseev.

The idea of the Noosphere received a powerful boost in a number of provisions of the Russian cosmism, a large and diverse direction of philosophical, natural, scientific and humanitarian thought in Russia of the 19th and 20th centuries, which was an intellectual and spiritual response to the development of European rationalism. I. Kireevsky, V. Solovyov, N. Fyodorov, P. Florensky, K. Tsiolkovsky, D. Mendeleev, And. Sechenov, L. Tolstoy, F. Dostoevsky founded a holistic movement of Russian thought associated with the image of the All Unity

of the world, with the cosmism of life itself on Earth and in near Earth space. The central idea of Russian cosmism was and remains the idea of a huge and incomplete mission of the Mind to save the Earth, Man and Space, and the idea that the further evolution of humanity is impossible without the perception of the world in its integrity. There the revealed conditions of human evolution – the unity of variability, heredity and selection – also point out to the incompleteness of human development itself and the genesis of Man as a Creator, works of nature and God's Providence, and precisely in the unity of flesh, spirit and nature. And where the mechanism of evolution is impossible without the development of a "universal language", and thought and consciousness are a full-fledged part of nature and God.

Vernadsky drew an image of some special linguistic, religious, industrial and economic activity located outside above nature or together with nature, where a high stage of development of nature itself unfolds as an interaction of nature, society, and man, and where reasonable human activity becomes the main factor, where there is an environment of continuous exchange of substances and energy between man and nature. More than 80 years have passed since these discoveries, but the utopia of the Noosphere is still a utopia, though Vernadsky argued that the biosphere will inevitably pass over into the Noosphere some time later, that people will be able to stop mindlessly using wild life, including their own human nature, by having abandoned consumerism and assuming responsibility for the co-evolution of the planet and man on themselves. This version of the future image is already gradually taking place, for example, in ecotechnosphere projects (Tkachenko, Kerzhentsev 2016, p. 34).

Today, however, it is obvious that the secondary nature exchange will be combined with the incompleteness of co-evolution and man, and will be revealed both in the already identified conditions of evolution, and in a whole series of revolutionary shifts directly in human biological systems, in nature itself, in the nature of social relations, as well as in approaches to managing these processes. This circumstance poses completely new challenges before The noosphere project.

The future of techno civilization and the humanization of technology

The emerging networked planetary civilization and new passionarity brings the centuries-old techno culture as a culture of the West and Westernized technocratic thinking into an extremely difficult position. The Baptist belief in the omnipotence of technological progress is no longer justified.

The most important issue of humanistic transformation of techno culture remains the issue of limits criteria for the penetration of engineering and technology into the depths of nature, nature of man and the nature of human society in particular. The situation is aggravated by the fact that the ongoing network process and a tendency towards mounting trans bordering in all technological fields has already led to the formation of dense convergent techno-culture fusion of bio-, techno-, nano-, info-, cogno-, humane-, socio-

and others' mutagenic technologies in a single text penetration in a variety of genetic and other fundamental processes in living organisms and live public spheres, including those with the aim of designing new hybrid species or homogeneous communities bio robots. Technologies of 5-6-7 lifestyles and the growth of symbiotic processes can eventually change the face of nature in depth, of society and Man, pushing him on the verge of extinction, or, on the contrary, they can preserve a fertile gene pool and longevity, to make it possible to have stronger immunity and creative potential on a tremendously higher level.

This circumstance, which pushes techno culture as an instrument of TNCs into a separate civilizational global continent "without land", trying to dictate its will to the rest of the world, raised the question of the inevitability of the formation of techno-alternative. Namely, a noospheric alternative to the development of the natural-scientific and technogenic spheres, focusing not on the barbaric power of technology over nature and people, but on the commonwealth and cooperation of techno-like and nature-like technologies with their common humanization and escape from the power of western globalists.

The noospheric transformation of technology and all scientific knowledge is important as a unique opportunity to find reasonable and humanitarian meanings in technological progress, having turned it into a real force of scientific creative deed, supporting a man in the effort to save, preserve and cultivate the nature, including man himself, perfecting his own character. This means a profound ideological transformation of the entire techno culture, since it is the problem of man as an integral being that still represents a stumbling block in the entire history of technological and natural science thought. It records that human evolution – in biology, for example, is gradually progressing, but it is not yet possible to determine its vector – namely, "How is a man developing". But at the same time, the techno culture regularly falls either into another messianic thought (the idea of digital immortality is a open messianic idea) judging by the speeches of its representatives, or puts forward ideas of "negative freedom" of human heuristic thought, boundless "freedom from" any shackles and borders (like the idea of a technological singularity, for example). This tectonic humanitarian shift marks the beginning in reality Noospheric revolution in many spheres. We are facing the inevitability of a completely new global project of the Noosphere as a sphere of a unified and diverse counter-totalitarian, mutual world, where Russia can become one of the leading and guiding forces. Moreover, it is the noosphere project, which was closely connected with Russian culture and the traditions of Russian thought, especially the traditions of Russian cosmism, can become a Russian international network alternative to western globalism, the voice of reason must be raised, adding a sound track to the voice of noosphere science first of all.

Conclusions

The research made relative to the development of civilizational processes in the 20th and early 21st centuries. clearly show that world civilization has entered Great Anthropological Transition, which accumulated a tendency for the civilizational extinction

of the West and the shift of the focus of civilization to the North with the regulating function of the Middle. To prevent the catastrophic course of this transition, it is extremely important for world civilization to find support in the Noosphere as the embodiment of the Middle, in creating a global environment of new global thinking, saturated with comprehension and awareness.

References

- Berdyaev N.A. (1998) Dream and Reality [Samopoznanie] / N. Berdyaev. – M.: EKSMO-Press; Kharkiv: Folio, 1998. – 620 p.; 21 cm. – (Anthology of thought); ISBN 5-04-000471-0 (In Russian)
- Berdyaev N.A. (1989) The philosophy of freedom; The meaning of creativity [Filosofia svobody; Smysl tvorchestva] N. A. Berdyaev; [Introductory article, comp., podgot. Text, note by L. V. Polyakov; Journal. «Vopr. Of Philosophy», etc.]. – M.: Pravda, 1989. – 607 p., [1] L. portr.; 21 cm. – (From the history of the ed. Philos. Thoughts); ISBN (In translation). (In Russian)
- Berdyaev N.A. (1990) The Meaning of history [Smysl I naznachenie istorii] / Nikolai Berdyaev. – M.: Thought, 1990. – 173, [2] p.; 20 cm (In Russian)
- Berdyaev N.A. (2004) The meaning of creativity: [the experience of justifying a person] [Smysl tvorchestva], / Nikolay Berdyaev. – Moscow: AST Publishing House: Folio, 2004 (Samara: Samara House of Printing). – 678, [1] p.; 21 cm. – (Philosophy); ISBN 5-17-025517-9 (LLC «AST Publishing House») (In Russian)
- Jaspers K. (1994) The meaning and purpose of history. [Smysl I naznachenye istorii].: [Collection: Trans. From it. Vom Ursprung und Ziel des Geschichte] / Karl Jaspers; [Introduction by P. P. Gaidenko, pp. 5-26; Comment by V. N. Katasonova]. – 2nd ed. – Moscow: Republic, 1994. – 527, [1] p.; 22 cm. – (Thinkers of the XX century); ISBN 5-250-02454-8 (In the lane): B. ts. (In Russian)
- Jaspers K. (2017) Introduction to Philosophy. Philosophical autobiography [Vvedeniye v filosofia. Filosofskaya avtobiografiya], [Text] / Karl Jaspers; [Einführung in die Philosophie, translated from German by A. K. Sudakov]; Russian Academy of Sciences, Institute of Philosophy. – Moscow: Canon+, 2017. – 303 p.; 21 cm.; ISBN 978-5-88373-061-9: 1000 copies. (In Russian)
- Danilevsky N.Ya. (1991) Russia and Europe; [iospher Evropa / N. Ya. Danilevsky; [Russia and Europe, Comp., afterword, comment by S. A. Vaigacheva]. – Moscow: Book, 1991. – 573, [1] p.; 21 cm. – (Ist.-lit. arch.); ISBN 5-212-00482-9 (In the lane): 5 p. (In Russian)
- Spengler O. (1998) The Decline of Europe [Zacat Evropy] [Text] / O. Spengler; [Der Untergang des Abendlandes, introductory article, pp. 3-35, G. V. Dracha]. – Rostov-on-Don: Phoenix, 1998. – 637 p.; 21 cm. – (Outstanding Thinkers: VM); ISBN 5-222-00249-7 (In Russian)
- Ferguson A. (2000) The Experience of the History of Civil Society [Opyt istorii grajdanskogo obshestva] / A. Ferguson; Translated from English by I.I. Murberg; Edited by M.A. Abramov. – M.: ROSSPAN, 2000. – 389, [2] p.; 21 cm. – (University Library of Political Science). (In Russian)
- Budanov V.P. (2000) The Barbarian World of the epoch of the Great Migration of peoples [Varvarskiy mir epohi velicogo pereselenia narodov] / V. P. Budanova; [Russian. Academy of Sciences. In-t is universal. History]. – M.: Nauka, 2000. – 540, [3] p.: ill., maps.; 25 cm.; ISBN 5-02-008700-9 (In Russian)
- Budanov V.P. (2019) The Great Migration of Peoples. Historical experience of migrations of the transitional era. [Velicoo pereselenie narodov. Istoricheskiy opyt migratsii perehodnoy epohi] Bulletin of the Russian State University. The series «Literary studies. Linguistics. Culturology» 2019, No.2, part 2, pp.180-196. DOI: 10.28995/2686-7249-2-180-196 (In Russian)
- Kurbanov M.G. (2006) Barbarism in the grimaces of civilization. [Varvarstvo v grimasah civilizatsii] [Text] M. G. Kurbanov // Bulletin of the Russian philosophical society. M.: 2006, 2(38) (In Russian)
- Toynbee A. J. (2008) a study of history: favorites [Postizhenie istorii] / A. J. Toynbee; under the editorship of V. I. Ukolova, D. E. Kharitonovich; per. S angl. E. D. Zharkov. – Moscow: Iris-Press, 2008. – 521 p.: ill.; 21 cm. – (Library of History and Culture); ISBN 978-5-8112-3232-1 (In trans.) (In Russian)
- Malashenko A.V., Nisnevich Yu.A., Ryabov A.V. (2019) The formation of a post-industrial civilization: from digitalization to barbarism [Stanovleniye postindustrialnoy civilizatsii: ot civilizatsii do varvarstva] monograph / A.V. Malashenko, Yu. A. Nisnevich, A.V. Ryabov. – M.: Yurayt Publishing House, 2019. – 212 p. – (Current monographs). – ISBN 978-5-534-11581-9. – Text: electronic // Yurayt Educational Platform [website]. – URL: <https://urait.ru/bcode/445672> (accessed: 10.02.2022). (In Russian)
- Subetto A.I. (2009) Vladimir Romanovich Arsenyev – ethnographer, philosopher, futurist. A look through the prism of noospherism [Vladimir Romanovich Arsenyev – etnograf, filosof, iosphere .

- Vzglyad cherez prizmu noosferizma] // Scientific and theoretical journal «Society – environment – development». – 2009. – No1(10). – Pp.170 – 181. 170. UDC 929, BBK 63.5. (In Russian)
- Arseniyev V.R. (1991) Animals – gods – people. [Zveri, bogi, ludy] / V. R. Arseniyev. – M.: Politizdat, 1991. – 158, [2] p.: ill.; 17 cm. – (Conversations about the world and man).; ISBN 5-250-01239-6 : 70 K. (In Russian)
- Arseniyev V.R. (2006) A set of basic concepts of ethnosophy [Repertory of basic notices of ethnosophy] [L'ethnosophie le repertoire des notices iosphere]: manifestation N 7a, 2006 / V. R. Arseniyev; Theoretical and analytical society «Manifestation». – Moscow: European House, 2006. – 92, [1] p.: ill.; 17 cm.; ISBN 5-8015-0211-4 (In Russian)
- Kolesova L.A. (2019) Anthropology of the network. Problems and prospects. [Antropologia sety. Problemy I iosphere e]. 2017 D.I.Mendelev Institute of Socio-Economic Forecasting, URL: <http://mendelev-center.ru/Sections/Geopolitics,Worldview>. Published on 22.6.2019. (In Russian)
- Kolesova L.A. (2021) Wandering waves of passionarity. [Blujdayshie volny passionarnosti] In 4 parts, 2021. D.I.Mendelev Institute of Socio-Economic Forecasting, URL: <http://mendelev-center.ru/Sections/Worldview,NaturalSciences>. Published 08.02.2021.
- Kolesova L.A. (2020) Confessional invariant. [Confessionalny invariant] In 2 parts, 2020. D.I.Mendelev Institute of Socio-Economic Forecasting, URL: <http://mendelev-center.ru/Sections/Geopolitics,Worldview>. Published on 03/27/2020. (In Russian)
- Kolesova L.A. (2013) Golden Utopia. [Zolotaya utopiya] [Text] / Larisa Kolesova. – Moscow; Saint Petersburg: Nestor-Istoriya, 2013. – 605 p., [1] L. portr.: ill.; 22 cm.; ISBN 978-5-4469-0071-8 (In Russian)
- Oleskin A.V. (2012) Network Structures in biosystems and human society [Setevye struktury v biosistemakh I chelovecheskom obshestve]. [Text] / A.V. Oleskin; Moscow State University named after M. V. Lomonosov, Biological Faculty, Department of Ecology. – Moscow: URSS, cop. 2012. – 301 p.: ill.; 22 cm. – (Synergetics: from the past to the future / [pre-editorial prof. G. G. Malinetsky]; No. 65).; ISBN 978-5-397-03388-6 (In Russian)
- Road map. Challenges of the next Decade (2021) [Dorojnaya carta. Vyzovy blyzajshego desyatiletya. 2021]. Sretensky Club named after S.P.Kurdyumov and the Institute of Socio-Economic Forecasting named after D.I. Mendelev. D 69 Road map. The next decade / A.V.Shcherbakov, D.Y.Zolotarev, L.A.Kolesova, V.G.Budanov, etc.; edited by A.V. Shcherbakov; D.I. Mendelev Institute of Socio-Economic Forecasting, Sretensky Club named after S.P. Kurdyumov. – M.: Gryphon, 2021. – 104 p. ISBN 978-5-98862-645-9, UDC 008.2(470+571) BBK 63.3(2Ros)64-2 (In Russian)
- A new social contract (2021). [Novy obshchestvenny dogovor. 2021] Sretensky Club named after S.P.Kurdyumov, M., 2020 UDC 321.011.5+342(47+57) BBK 66.3(2Ros)6+67.400(2Ros) N 76 New social contract / Institute of Socio-Economic Forecasting named after D.I. Mendelev, Sretensky Club named after S.P. Kurdyumov; edited by A.V. Shcherbakov, L.A. Kolesova, V.G. Budanov. – M.: Gryphon, 2020. – 56 p. ISBN 978-5-98862-568-1 (In Russian)
- Socio-Economic Bulletin (2021). [Socio-ekonomichesky bulletin] 2021. Sretensky Club named after S.P.Kurdyumov and the Institute of Socio-Economic Forecasting named after D.I.Mendelev. M., 2021 UDC 338.27(47+57):008.2 BBK 60.5(2Ros)+65.9(2Ros) With 69, A.V. Shcherbakov (Chief Editor), V.G. Budanov, L.A. Kolesova, A.S. Shokhov, D.Y. Zolotarev, A.V. Oleskin, V.S. Kurdyumov, N.Y. Lobachev; under edited by A.V. Shcherbakov. – M.: Gryphon, 2022. – 104 p. ISBN 978-5-98862-675-6 (In Russian)
- Nietzsche F. (2015) On the Genealogy of Morality. [Genealogy of Morality] In Works in 2t./Friedrich Nietzsche, [Zur Genealogie der Moral: Eine Streitschrift] trans. From German V.A.Weinstock, edited by V.V.Bitner, St. Petersburg, ABC, Abc Atticus, 2015, 224c. (In Russian)
- Sheshnev A.S. (2017) What is the Anthropocene. [Chto tacoe antropocen] Izvestia of Saratov University, New series, «Earth Sciences», 2017, vol.17, issue 3. UDK551.79.551.89, DOI:10.18500/1819-7663-2017-17-3-200-2006. (In Russian)
- Gumilev L.N. (2006) Ethnogenesis and the biosphere of the Earth. [Ethnogenes I iosphere Zemly]: [scientific and popular ed.] / L. N. Gumilev. – M.: AST: Astrel, 2006 (Tver. Polygr. Comb. Det. Lit.). – 510, [1] p.: ill., tsv. Il., tsv. Maps.; 27 cm.; ISBN 5-17-031811-1 (LLC «AST Publishing House»)(In Russian)
- Gumilev L.N. (1993) Rhythms of Eurasia. Epochs and civilizations. [Rhythmy Eurasia epochy I civilizatii]/ L. N. Gumilev; [Foreword by S. B. Lavrov]. – M.: Progress: Pangea Firm», 1993. – 575, [1] S.: ill., maps.; 22 cm.; ISBN 5-88621-004-0 (In the lane): B. ts. (In Russian)
- Kolesova L.A. (2020) Agonal times.[Agonalnye vremena] URL: <https://spkurdyumov.ru/networks/agonalnye-vremena/> Published on 03.07.2020, In the category Networks, cognitive science, complexity management. (In Russian)
- Tkachenko Y.L., Kerzhentsev A.S. (2016) Russia needs greening, not just modernization [Russia nygna ekologizatsia, a ne prosto modernizatsia]. Energy, Economics, Technology, Ecology, 1, 2016, Academic Scientific Publishing, Production, Printing and Book Distribution Center of the Russian Academy of Sciences «Publishing House «Nauka», RAS, Moscow, 2016. eLibrary ID: 34235872 URL <https://elibrary.Ru/contents.asp?id=34235872> (In Russian)