

HUMAN EXISTENCE: FORMS, CONTENT, AND HOPE. TOWARD A THEORY OF SOCIAL IMMUNOLOGY AND CIVILIZATIONAL DYNAMICS

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ABSTRACT: This article presents a transdisciplinary study of human societal development, viewed through the lens of social thermodynamics and historical cyclicality. Drawing on a decade of research, the author proposes a new typology of social systems—categorizing them into "local," "libre" (free-form), and "civilizational" types. Central to the work is the concept of "**Social Immunology**," which explains how societies protect their vital energy through the activity of "free radicals"—autonomous individuals. By analyzing the Sumerian, Egyptian, Chinese, and Antique models, the author demonstrates that civilizational vitality depends on the degree of internal freedom and horizontal connectivity. The final sections address the transition to a Global Civilization, offering a critical perspective on the current deformation of democratic principles and a call for a return to the "sovereignty of the soul" as the only hope for humanity's future.

KEYWORDS: Civilizational cycles; Social immunology; Free radicals; Local society; Global civilization; Individual agency; Central Asian history; Social thermodynamics; Human evolution; Decentralization

METHODOLOGICAL INTRODUCTION

This treatise, originally drafted in 2007, emerged from a process of philosophical synthesis during a period of limited access to primary academic archives. Its theoretical foundation rests upon an extensive interior dialogue with the works of A. Toynbee, O. Spengler, N. Danilevsky, M. Weber, K. Jaspers, F. Hayek, and M. Heidegger—reflections captured in personal commentaries since 1990. While specific bibliographic referencing was constrained by the circumstances of the

time, this very isolation facilitated a "free flight" of thought, allowing for original conceptual synthesis untethered from contemporary academic orthodoxy. In an age of information abundance, the boldness of these conclusions might have been tempered; here, they are presented in their authentic, visionary form.

The study is structured into two primary movements. The first, "**Society and Civilization**," traces the evolution of social forms from local tribal structures to the emergence of a global social organism, analyzing the cyclical nature of civilizational development and the causes of systemic collapse. The second, "**Human Development: Social Immunology and the Sovereignty of the Individual**," explores the ontological and ethical horizons of the individual within these macro-processes.

Society and Civilization

I. MAN, HISTORY, AND SOCIAL FORMS

The history of humanity is fundamentally an evolutionary process of existential striving. However, with the emergence of social structures and the maturation of interpersonal dynamics, the human being developed a set of values and representations that radically transformed the essence of being. Beyond the primal biological imperatives of sustenance and protection, there emerged a drive for self-expression—a pursuit of significance that has assumed extraordinary forms throughout history.

As soon as the gratification of biological and physiological needs ceased to be the sole preoccupation, a new psychological imperative took root: the desire for distinction, for recognition, and for transcendence over one's peers. This yearning became the primary catalyst for the advancement of human consciousness, reflective thought, and intellect.

Simultaneously, the perpetual confrontation between diverse social entities—clans, tribes, and nascent communities—rendered the struggle for existence increasingly complex. It necessitated a transition from individual survival to highly organized, collective effort, marking the dawn of the social form as a vehicle for human destiny.

This evolution necessitated the discovery of increasingly sophisticated modes

of coexistence and, crucially, the internalization of novel forms of cooperation and intersubjective relations. The emergence of "Society" thus became an objective reality. From this point onward, the individual was compelled to navigate the perspectives of others and synchronize personal agency with established social frameworks. In this manner, the primal struggle for existence culminated in the crystallization of social forms, which emerged as **substantive entities of history**.

Meanwhile, the human drive for superiority expanded on a monumental scale, providing the kinetic energy that set history itself in motion. The entire "turmoil" of history—the rise and fall of states, wars and revolutions, the achievements of art and science, the structures of education and philosophy, heroic deeds, and the emergence of exceptional personalities—is the manifestation of human activity directed toward the satisfaction of this thirst for transcendence. This drive has underpinned all human development and constitutes the very essence of human existence. Consequently, it is this pursuit of significance, rather than mere biological survival, that represents the **authentic subject of historical inquiry**.

In essence, the process of human development **is** history itself. Everything else—social, political, and religious shifts, wars and revolutions, the creation of art, the growth of cities—constitutes merely a sequence of events, often accidental, which serve as factual material or external symptoms of history. These elements hold value for the study and evaluation of the past only insofar as they have facilitated human development and, by extension, social progress.

From this perspective emerges a conceptualization of history **as the persistent human striving toward physical and spiritual self-perfection, and the constant improvement of existential conditions across social, cultural, and material dimensions. This striving, however, is frequently and indefinitely constrained by the formidable forces of tradition, religion, and institutional power.**

For the evaluation of history, it is fundamentally important to study the factors that trigger the emergence of a given society, as well as its **existential principles of self-preservation**. It is upon these factors that the character and efficacy of social, economic, and political institutions depend. The specific principle embedded in the foundation of a society's self-preservation—whether it be

traditional-conservative, totalitarian, or liberal-democratic—determines its capacity to facilitate human development. This, in turn, presupposes the existence of a creative space for individual self-realization and the unfolding of one's inner potential.

Returning to social forms, which—as previously established—are the substantive entities of history as a science, we may categorize them into four distinct yet closely interwoven and variable groups. Three of these belong primarily to the historical past and constitute their respective societal types.

The first group consists of societies characterized by localized, structurally organized socio-cultural communities—hereafter referred to as **Local Societies**. The second group comprises societies that lack rigid organizational and structural constraints while maintaining the spiritual and socio-cultural identity of their participants; these may be conventionally termed "**Libre**" (**Free-form**) **Societies**. The third group is represented by **Civilizations**. Finally, the fourth and distinct type is the contemporary **Global Civilization**.

None of these groups exist in a "pure" state. Within a single historical space, one societal type has often succeeded another, or they have merged, although characteristic archetypes can certainly be identified for each. Therefore, in our effort to grasp the internal driving forces that lead to the formation and dissolution of these social types, we can only observe the predominance of certain traits and, on this basis, formulate hypothetical conclusions.

As previously noted, these societal types are evaluated by the degree to which they facilitate human development (the evolution of thought and capability) and the progress of collective social life. Economic and material components are considered here merely as instruments—means to an end—rather than the ultimate goal of social progress.

We contend that one of the primary indicators of social development must be the **growth of a people's collective self-awareness**. This implies the emergence of opportunities for the individual to realize their inner potential, unique qualities, and personal dedication. It manifests in the creation of unsurpassed works of folk art, distinguished by their originality and distinct style; in the conflict-free and voluntary cooperation of individuals; and in the veneration of personality, honor, a commitment to truth, and the sanctity of one's word. These human qualities constitute the very bedrock of social and spiritual progress.

Society, however, is a complex and multifaceted process. From the very moment of its inception, it gives rise to objective phenomena and forces that operate independently of human will or expectations. Individuals are not always able to organize their lives in accordance with the demands of their internal essence. They are constantly compelled to subordinate their will to requirements emanating from institutional power, religious mandates, or the weight of tradition. The reality remains that many found this state of affairs acceptable, perceiving it as the natural order of things. Often, they lacked the internal impetus to recognize their own capacity to transform both themselves and the world around them.

In this manner, the practical conditions for social existence were established, where the natural course of life was governed by shared rules, entrenched values, and a collective morality. A corresponding communal consciousness emerged, providing the substrate for all human intellectual activity. Within such a society, every individual understands their place and purpose; every life is interdependent. Furthermore, a specific religious framework fosters a deep spiritual unity. Thus, a distinct local-cultural community is formed—a world revolving around its own axis, where life returns cyclically to the same points, and everything is familiar and mundane. Thought turns inward, and consciousness becomes socialized (collectivized).

The roots of all peoples and civilizations originate from such local socio-cultural entities. In the collective memory of every nation, there lives the notion of a "golden age"—a "good old time" that existed in the distant past. Every people seeks to trace its origins back to those remote epochs when the foundations of its current existence were laid. The deeper these roots extend, the more fundamental and unshakable they appear.

History has indeed seen many self-sufficient, local environments that served as the crucibles for ethnic and cultural formation. They emerged, flourished, and vanished. This process is akin to the ripening of a fruit: it grows and gains strength, but sooner or later, fermentation and decay begin within. Inside such a system, the "scent of freshness" evaporates—development stalls. The people fall into despair, and the meaning and ideals of their existence are lost in the depths of the subconscious. Disintegration ensues. One cycle concludes, the circle closes, and life transitions into a different state.

However, this does not yet constitute a civilization. The completion of the first closed cycle is insufficient to create one. Such a social entity can be termed a primordial local society—primordial in relation to a specific people or a nascent civilization. Naturally, not every such society manages to complete the full circular trajectory of birth, maturation, and degradation. The existence of many is truncated by a variety of external or internal exigencies. Furthermore, there exist vast masses of people—organized into clans, tribes, and ethnicities—who have yet to be integrated into such strictly demarcated local structures.

2. LOCAL SOCIETY

Local society represents a kind of intermediate stage in human development, forming an autonomous social unit between the family, clan, or tribe, and the eventual civilization. Consequently, the human being enters local society already "formed," possessing a complete repertoire of individual human traits. For tens of thousands of years prior, humanity lived an unmeasurable and restless existence, yet it was precisely this period that forged human character and personal—including ethical—qualities.

The primary impetus for the formation of local society was, undoubtedly, the primordial instinct of self-preservation, transmitted from the individual to the clan, the tribe, and other collectivities. The desire of every people to insulate itself from others stems from this very instinct. Thus, various tribes or groups of tribes, when confronted by a common enemy, united into larger alliances and began to organize their shared existence.

To achieve this, however, they were compelled to resolve at least two fundamental and conscious problems: maintaining internal unity and repelling the onslaught of external foes. Those who successfully addressed these challenges subsequently evolved into a local society. Those who could not—or would not—reconcile themselves with the methods required to solve them returned to a state of existence that was structurally formless, yet entirely human and natural, however arduous it might have been.

To address these challenges, the newly formed society had to elect or recognize a tangible leader—an authoritative figure. Since maintaining unity was the paramount priority, this leader was tasked with enforcing social rules, established rituals, and traditions.

Over time, however, this leader often evolved into a kind of mentor or

"oracle," who did not always possess martial prowess, cunning, or organizational talent. Because the second vital condition for survival was the struggle for superiority over external enemies, the society began to put forward—often *de facto*—secondary leaders specialized in organizing defense and aggression. This dual necessity led to a phenomenon of **dual power** (*dyarchy*) within the social structure, where the representatives of these two spheres—the "custodian of tradition" and the "war leader"—did not always coexist in harmony.¹

The former sought to preserve tradition, ritual, and the "moral purity" of society, while the latter were preoccupied with ensuring the population's combat readiness—a task that necessitated granting individuals a degree of freedom for personal initiative and self-realization. During times of peace, the influence of the traditionalists predominated; in periods of war and systemic tension, power shifted toward the rationalists. Elements of these two managerial verticals can be identified in any society without exception, extending even to the modern era.

The presence of these two elements is a fundamental law of the natural course of history and the formation of local societies with their specific socio-cultural structures.

It is precisely this uniqueness and specificity that serve as the primary impetus for the functioning of a local society as a single **social organism**. Within such an environment, the existential meaning of life becomes the preservation of national and cultural identity. It is for this purpose that social institutions, including various hierarchies of power, are established.

Thus, a **Local Society** can be defined as a **historically evolved association of individuals based on national and territorial principles, forming a system of natural social relations. This system is directed toward creating acceptable conditions for existence and ensuring the self-preservation of the community as a cultural, ethnic, socio-economic, and, frequently, political unity.**

The primary distinguishing feature of a **Local Society**, which differentiates it from the general concept of "society," is its closure and the indissolubility of its

¹ Frequently, under the command of such a war leader, a proactive group would break away from the "womb" of their native society. Leveraging their superior organization, they would embark on the conquest of other communities that were militarily weaker. This was precisely the *modus operandi* of the Huns, Celts, Bulgars, Incas, Aztecs, Etruscans, and many others.

structure into autonomous parts. Social relations within such an environment—including consciousness, beliefs, culture, everyday life, and moral foundations—are fundamentally derivative of nature; they are primordial and bear pronounced, specific local characteristics.

In a local society, personal interests are subordinated to the collective. The individual principle remains underdeveloped. Such a society is traditionally structured on the principle of "**primordial collectivism**," where individuals are driven by motives inherited from the profound depths of the past. Personal initiative holds little value here, and consequently, there is a lack of individual responsibility for the common cause. Spiritually, the person is dissolved into the collective; physically, they are perceived merely as a fragment of a unified whole.

This societal type is inherently static. Noticeable changes—in both form and content—occurred rarely and with extreme slowness. Even obvious improvements in economy or daily life were not implemented until they received the "benediction" of authority. Naturally, under such conditions, traditions and experience were preserved for centuries. People viewed the world exclusively through the prism of this inherited experience. Anything that did not fit within the established canons was declared supernatural—a miracle sent from without, independent of human agency. In this way, a specific worldview was formed, eventually crystallizing into creed and religion.²

The socialization of the human relationship with the surrounding world and with one's peers began as far back as the first groupings—families, kin-based communities, clans, and tribes. Within the framework of a **Local Society**, this process grows more complex, entering a stage of maturity.

The local social formation represents a unique **synthesis of ethnic and social principles**. Within it, the individual is no longer bound solely by ties of blood; their horizons and activities transcend purely tribal interests. Nevertheless, national (ethnic) unity in such societies is by no means an exception—on the contrary, in the majority of cases, it serves as the foundational, bedrock principle.

Subsequently—both prior to and within the context of large-scale political and state formations—society continued to fragment into distinct cells: ethnic

² In and of itself, such a local society is incapable of self-renewal; it is inherently traditional and profoundly conservative. This unified social organism can be dismantled only under the impact of external military and political forces or—in rare instances—under the pressure of internal rationalistic movements.

enclaves, villages, cities, and so forth. At such a macro-scale, the primary principles that once formed the local society gradually undergo a process of **erosion**. Nonetheless, within this broader environment, new local entities can quite easily emerge, possessing their own specific creeds and autonomous legal norms.

Within the framework of larger civilizations and states, the local society functions as a secluded element of the universal whole. Even when legally and politically integrated into a broader orbit, it is capable of preserving its socio-cultural identity. Such a unit can be defined as a **Socially Unified Local Society** — **SULS**. This acronym, in its phonetic resonance and essence, corresponds to the Russian term "*selo*" (village), which historically represents the primary form of local community and often serves as the nucleus for the formation of larger local entities.

In historical civilizations, the local society manifests most clearly, possessing significant autonomy in relation to the political center. In modern states, it is encountered less frequently and exists in a more diffuse form. Nonetheless, this category still encompasses national districts, compactly settled ethnic minorities, communities of co-religionists, and other similar structures.

3. "LIBRE" (FREE-FORM) SOCIETIES

Parallel to communities integrated into rigid socio-cultural frameworks, there have existed since antiquity clans, tribes, and at times entire nations that either did not have the opportunity or deliberately **declined** to be integrated into the structure of a local society. This category also includes those who managed to break free from the "vices" of a stagnating local environment. For the most part, these were nomadic and steppe peoples engaged in pastoralism and, partially, agriculture.

History provides numerous instances where peoples who had already mastered a sedentary lifestyle and agriculture subsequently returned to pastoralism. One reason for this was likely economic. However, a significant role was played by the refusal of people to become either the perpetual targets of invasions or the victims of a static, soul-crushing existence. In one way or another, alongside local societies, there coexisted numerous peoples who did not establish rigid structural organizations.

The high level of spiritual richness and artistic achievement of these peoples, combined with their catalytic influence on human progress, makes it impossible to exclude them from the processes of historical development. On the contrary, it was precisely within such communities that the human being emerged as an **individuality**—endowed with unique spiritual and personal qualities, as well as a liberty-loving and courageous character. For this reason, we have conventionally termed this type of social organization the **"Libre" (Free-form) Society**.

In the **"Libre" Society**, individual human traits found vast horizons for development. The personality constantly discovered opportunities for self-expression and the actualization of internal potential. The individual led a dynamic existence, actively transforming both the self and the surrounding world. Such a society facilitated a profound harmonization of the human being with the environment, nature, and the social milieu.

In place of relations of unconditional subordination, people structured their lives on the principles of **compromise and mutual adjustment**. Drawing upon the esoteric concepts of the East, one might say that human life in such an environment existed in greater alignment with the laws of the **Cosmos**.

Thus, the **"Libre" Society** can be conceptualized **as a voluntary association of individuals based on territorial, national, or—in specific instances—teleological (goal-oriented) principles. It is characterized by a resilient cultural, moral-ethical, and spiritual interconnectedness, yet it lacks a rigid structural organization, operating instead through nominal functional governance.**

The majority of such societies maintain a **high mobilization potential** for conducting military operations and repelling collective threats. Belief systems in these environments function more as a shared background or a personal matter for each individual, manifesting in the ritual performance of specific rites that are intricately interwoven with national tradition.

Such were, for instance, the Arameans (prior to their imperial phase), the Arabs, Scythians, Huns, Onogurs, Alans, Turgesh, and many other peoples. Many of these stood at the **primordial sources** of the Sumerian, Persian, and Turanian civilizations. While the Chinese, Egyptian, Greco-Roman, and Mayan civilizations emerged primarily from local environments, they also developed

through the significant contribution of individuals originating from "Libre" societies. Conversely, the ancient Semitic, Chaldean, Hittite, Hurrian, Armenian, and other ethnic groups often disintegrated at the very moment their local societies reached maturity, failing to establish a sustainable civilization or dissolving within the frameworks of larger political entities.

4. SOCIETY AS A SOCIAL ORGANISM

It is a well-established observation that within any community of individuals united by tradition or circumstance, a distinct circle of "one's own" (*in-group*) eventually forms. These bonds may be predicated upon blood kinship (family, clan, tribe) or upon a shared territory, socio-cultural values, and political interests.

In each of these societies, individuals are integrated by common interests directed toward the preservation of the system's integrity. The penetration of any external element capable of destabilizing this environment encounters a natural and systemic resistance. "Outsiders" who carry a destructive charge do not take root in such a milieu. Thus, the society spontaneously rejects undesirable elements. This mechanism of expelling foreign "bodies" and deleterious factors from the social environment is functionally analogous to the **immune system** in a biological organism.

Consequently, any localized community of individuals—where direct human bonds have evolved historically and traditionally—can be conceptualized as a unified **social organism** with deeply interconnected microstructures.

The socio-psychological processes of the spontaneous elimination of negative tendencies and elements from within a society—as well as the mechanisms of their implementation—have yet to become subjects of specialized, interdisciplinary inquiry. This is likely because **social immunity** operates latently, eluding easy formal definition. Frequently, we observe only the final outcomes of this process, without grasping the underlying mechanics of its operation.

The instinct for self-preservation is embedded in the biological organism from the moment of conception. Its immune systems are formed and function according to specific principles that are studied in detail by the discipline of immunology. These systems ensure the preservation and normal vitality of the

organism as a cohesive, holistic entity.

In the human body, a key role is played by B- and T-lymphocytes, which are activated upon the penetration of foreign agents such as viruses or bacteria. Furthermore, the organism possesses the capacity to heal wounds and withstand environmental stressors—solar radiation, extreme heat, or cold. Certain organs (for example, the appendix) participate in these protective reactions, operating both at the cellular level and through the lymphatic system. However, these components can lose their capacity to generate necessary protective elements due to inactivity—for instance, as a consequence of an excessive intake of supplementary vitamins and nutrients, which bypasses the body's natural synthesis.

Since the human being possesses a profound psychological and spiritual dimension, the organism is endowed with an entire system of protection against "spiritual and psychological wounds." However, these qualities manifest and function to their full extent only under conditions of **spontaneous social interaction**. The human being is inherently a product of social relations; thus, when this natural process is interfered with, the immunity of the social organism may fail to activate.

Rigid regulation of spiritual life and the restriction of freedom through methods of coercion—be they political, religious, or military—can only temporarily insulate a society from negative factors. In the long run, such measures lead to the depletion of the internal, natural sources of social immunity—a phenomenon that can be termed "**Social Immunodeficiency**." While we cannot pinpoint these sources with absolute precision—they may be rooted in biological and psychological instincts socialized through culture and spirituality—one fact remains evident: excessive tutelage over the individual and the sacralization of "care" for their spiritual state, both inevitable in traditional local societies, suppress the capacity for autonomous vitality.

This evidence suggests that a local society is incapable of infinite self-reproduction; its vital energy and internal resources inevitably dissipate over time. Without an influx of new forces, such societies succumb to stagnation and degradation—a fate observed in China (during various periods), Rome, Mesoamerican civilizations, and the early Judean kingdoms.

Nevertheless, attempts at "**systemic resuscitation**" are inevitable. Because any society is a developing process, it strives to preserve its integrity until the very end, and these efforts can assume an unpredictable and desperate character. The result is a tightening of discipline, the demand for total obedience, the erosion of individual freedoms, and the expansion of a **repressive apparatus** (military and police mechanisms). In this agony, it is not only the social structure that collapses, but the human personality itself—it undergoes a profound degradation, at times regressing to a state of primordial existence.

5. SOCIETAL DEVELOPMENT ON THE CIRCULAR PRINCIPLE

Development in all spheres of existence is predicated upon the interplay of parallel opposites. Similarly, society emerges as the result of a struggle between a multitude of echoing and contending forces. These form the "positive" and "negative" poles of existence, stimulating the development of both the individual and the social collective.

For instance, the confrontation between traditionalist and rationalist forces—and their alternating dominance—alongside the age-old struggle between institutional power and the human yearning for liberty, constitutes the very bedrock of social life. In their attempts to maintain their positions, the opposing sides employ various, often pragmatically justified, methods. Traditionalist and power structures, when confronted by their own impotence, resort to the services of religion and iron discipline, enforced by administrative apparatuses and coercive power. Conversely, rationalists and positivists employ tactics of sabotage, dissent, and revolution. The mutual penetration of these opposites and the transition of one into another is by no means an exception; the issue here lies not so much in specific personalities, but in the inherent nature of these contradictory social phenomena.³

On a global scale, these contradictions gave rise to **Local Societies** on one hand and "**Libre**" **Societies** on the other. These poles of social existence have always existed in a state of interaction and mutual enrichment, both economically and spiritually. In many respects, they correspond to the categories of **Yin and**

³ Today's champion of liberty, upon seizing the reins of power, may very well undergo a metamorphosis into a tyrant.

Yang in Chinese philosophy: the refined, preserving principle of Yin stands in opposition to the active, courageous principle of Yang.

In the crucible of their struggle, the growth of consciousness and the activity of the masses were stimulated. In Chinese history, for instance, the alternation of these polarities provided fertile ground for the development of thought. This resulted in the emergence of doctrines—at times diametrically opposed—each describing the advantages of a particular state of being. Even in the teachings of Confucius, alongside the concept of "**Li**" (absolute service to the sovereign and the observance of ritual), there exists the concept of "**Wen**", signifying the internal self-perfection of the individual leading to social harmony (Moiseeva, 2000).

In traditional China, the concept of linear progress was absent; change was perceived as movement in a circle—everything that had ever occurred was bound to return. Periods of fragmentation and ruin were invariably succeeded by "Great Unity." Yet, upon achieving this unity, the people found themselves shackled: tyranny and routine rituals suppressed human dignity. They were compelled to wait for centuries until the yearning for liberty found a breach in the "iron curtain," or until an external force dismantled the stagnating structure. This process can be described as the "**Funnel Principle**," where life alternately contracts to a rigid, infinitesimal point and then expands once more across vast historical dimensions.

The substantive aspect of life also develops according to a circular principle, where the left half of the circle represents a descending arc (**Emanation**) and the right half represents an ascending arc (**Evolution**). Here, the world is envisioned

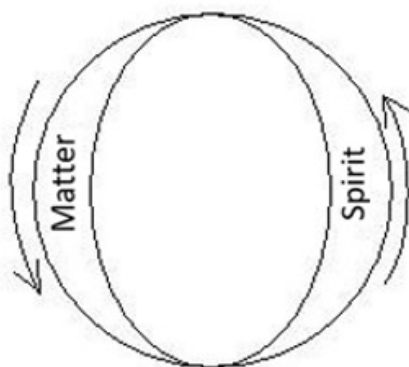


Figure 1. The Circular Principle of Development: The Dialectics of Spirit and Matter.

as a sphere where the descending and ascending parts equally constitute a unity. When either predominates, the harmony between spirit and matter is fractured.

What we are accustomed to regarding as development and progress may, from another perspective, represent degradation and regress. What could be regressive in humanity's

pursuit of comfort and prosperity? The answer lies in the fact that it is the **spiritual component** that undergoes regression. By perfecting the material world, humanity inevitably generates a profound spiritual hunger within and around itself.⁴

All of this is the manifestation of Perpetual Motion—a process whose trajectory is dictated by the challenges of the contemporary age. If this motion is directed toward the pursuit of the "golden mean" between Spirit and Matter, it can be regarded as creative and constructive. However, if it deviates from this center, a phase of Emanation ensues—the dissolution of spirit into matter.

Since, according to the law of Perpetual Motion, long-term fixation at the point of equilibrium is impossible, the "wheel of life" remains in constant rotation. The tempo of this movement is not static; it is steadily accelerating. While in antiquity a full cycle might have spanned millennia, in the modern era, it may reach completion within a mere century or two. It is evident that in the past, every people possessed its own rhythm and its own circle of motion, existing at different stages of this eternal rotation.⁵

This confirms that everything in existence is relative. Yet, relativity itself is conditional and ephemeral: there is no eternal truth, just as there is no eternal criterion—all is mutable. History is a cyclical vortex. It is not time that creates history, but history that creates time. Time is nothing; motion is everything.

As the threat of material predominance perpetually looms over humanity, the Eternal Spirit forms an **Absolute Mind** above it. This Mind acts as the world's stabilizer, compensating for spiritual losses and preventing Harmony from collapsing into Chaos. At times, humanity itself nourishes this Universal Intelligence through its conscious striving toward the light. At other times, however, it is forced to "beg for alms" due to a profound degradation of the spirit. Yet, these gifts are lifeless; they are **social blood substitutes** (such as dogmatic religion) aimed merely at sustaining existence rather than fostering flourishing.

⁴ The fundamental question of development lies in the search for equilibrium—that "golden mean" between Spirit and Matter which allows a society to progress technically without forfeiting its sacral essence and human core.

⁵ In a long-term perspective, the historical process must be directed toward the transformation of each individual into an autonomous social unit. In this scenario, the "circle of motion" is transferred from the collective societal level to the individual level, thereby allowing humanity to avert a fatal conclusion for the species as a whole.

Upon losing its internal potency, humanity temporarily consumes external energy, which lacks a permanent source and is therefore non-creative. True prosperity is possible only when a society generates its own energy through its own collective intellect. This process unfolds on a cosmic scale, determining the interconnectedness of all celestial and terrestrial entities.

Ultimately, both idealists and materialists are correct. The predominance of one over the other depends solely upon the direction in which the **Wheel of Life** is rotating at any given historical moment.

6. THE MORPHOLOGY OF CIVILIZATION AND CULTURE

It is customary to regard civilization as a unified, holistic organism, wherein all parts are interconnected and exist in constant interaction. Developing this line of thought, Arnold Toynbee observes that civilization is a complex system possessing an internal mechanism of functioning. He, along with other proponents of the civilizational approach, likens civilization to a biological being that inevitably undergoes stages of birth, maturity, senescence, and death. Such a view aligns closely with historical reality.

However, large-scale civilizations can hardly be considered unified organisms in the strict sense of the word. Even a shared faith is not always capable of ensuring the harmonious interconnection of all their constituent parts. As a civilization undergoes **extensive expansion**—through political and territorial enlargement—its internal unity undergoes a process of degradation. Within this macro-structure, autonomous units—new "organisms"—begin to coalesce. Thus, within the womb of a senescent civilization, young social formations are born.

It is no coincidence that scholars of civilization still diverge on the precise count of existing civilizations. In all likelihood, it is not the civilization itself (with rare exceptions) nor the vast cultural-historical types (as defined by Danilevsky) that should be regarded as a unified organism, but rather the **local societies** emerging within or beyond its borders. Any such local society is capable, over time, of evolving into a large territorial-political entity claiming the status of a civilization. In this event, it transforms into a **conglomerate** of fragmented masses, incorporating into its orbit distinct local entities that are either nascent or already mature.

As previously noted, the local society occupies an intermediate stage between micro-groups (family, clan) and macro-structures (cultural-historical types). However, cultural-historical types do not manifest at all times or in all places—their number is, by definition, limited. Not every local society is destined to expand to the scale of a full-fledged civilization.

This reveals a certain methodological oversight in the work of Arnold Toynbee: initially, he mistook these smaller local communities for independent civilizations, identifying approximately 100 such units. As he gained a deeper insight into the essence of the phenomenon, he progressively reduced this number to 36, then to 21, and ultimately to 13.

This suggests that civilization can hardly be quantified with high precision. Rather, it represents a **phase of development**—a qualitative state of society that can manifest at various scales. Just as one cannot calculate how many "capitalisms" have existed in history, but can only identify countries with a capitalist mode of production, the **civilizational cycle** is a phenomenon to be identified in specific locations and at specific times.

Under favorable conditions, this cycle manifests in culture, economics, and the spiritual sphere: in science, philosophy, and creative arts. The most critical indicator here is the **transformation of social relations**: having broken free from rigid traditional and authoritarian frameworks, they evolve into multifaceted **horizontal networks** that transcend national or religious affiliations.

In some regions, this process occurred earlier; in others, later; and in some places, it never manifested due to a lack of conducive conditions. The civilizational cycle possesses its own incipient, mature, and final stages; it develops through an internal dynamism fueled by autonomous sources of energy. It is precisely through this process that civilization can be identified—by pinpointing the specific time and space where the significant part of this trajectory unfolded.

However, civilization is not the exclusive prerogative of any specific culture or confession. Cultures are many, but civilizations are few. Culture and religion do not, in themselves, constitute a civilization; like wars, they may only serve as the initial impetus for its inception. The distinguishing feature of a civilization remains the **autonomy of its internal development**, forming a self-contained "circle of motion."

The process of a civilization's birth figuratively resembles the formation of planets. Cosmic dust, consisting of particles of varying densities, rotates with increasing velocity around an axis, at the center of which lies a white-hot core. This process is akin to a **vortex**, drawing into itself everything from the surrounding space.

The velocity of the core's rotation is significantly higher than that of its periphery. In the formation of a planet, as the densest particles penetrate the heart and create friction against the lighter, slower-moving layers, the center ignites. A process of matter dissipation and stratification ensues. The resulting vacuum at the center generates a **gravitational field**, while the extreme temperature exerts colossal pressure upon the surrounding layers. When the crust can no longer withstand this force, incandescent magma erupts, forming mountain ranges. These massifs become the structural "wedges" of the planet, preventing the spherical celestial body from disintegrating.

A strikingly similar process occurs within civilizations. If the initial impetus for a cosmic vortex is the collision of differently charged particles within a vacuum, then in the case of a civilization, the impetus is the **collision of diverse cultures, worldviews, and mentalities**. This is the encounter between two fundamental principles: the **Local Society** on one hand, and the **"Libre" Society** on the other. For this process to ignite, specific conditions are required—conditions under which "free particles" (individuals representing different nations and social units) gain the opportunity for mutual penetration and enrichment.

The centers of gravity in this system are typically cities or agglomerations that are "advanced" in economic and cultural terms. It is they that become the **incandescent core** around which socio-economic and spiritual bonds coalesce, drawing ever-newer elements into their orbit.

From this perspective, a civilization—particularly in its nascent stages—represents an environment where diverse types of societies and cultures gain the opportunity for mutual influence under the dominant role of one or several centers. Cities become the epicenters for the dissemination of civilizational elements, where—due to economic, geographical, or political reasons—conditions are created for such a synthesis.

A developing civilization is, above all, **a mode of human**

existence predicated upon universally accepted rules. These rules enable the broadest possible circle of individuals to realize their capacities in pursuit of socially significant goals and the satisfaction of material and spiritual needs. This process draws upon the aesthetics and traditions forged by the experience of many generations and is sustained by an extensive network of socio-economic ties stretched across both space and time.

Civilization fosters a conscious lifestyle and a mode of thought that become the archetypal standards for successive generations. Unlike the Local Society, here, faith in the human being and the nobility of human endeavor is reinforced. A kind of **Renaissance** occurs—a humanization of all spheres of existence. The individual begins to perceive the self not merely as a fragment of a collective whole, but as a creator and a visionary.

Recognizing their social significance, the individual finds a resonance for their deeds within the community. Thus, the human being is transformed from a passive "model" into an active "**artist**" of their own life and the surrounding world. Their primary credo becomes the drive to create and to achieve success through fair competition with equally free personalities.

Civilization is, above all, an **opportunity**. It represents a large-scale social body that lacks, however, a rigid external exoskeleton; its resilience depends entirely upon the activity of free individuals and groups. The key factor here is the mutual synchronization of interests in the process of satisfying material and spiritual needs. These bonds are durable only when they emerge naturally. Any intervention by brute force or means of intimidation inevitably leads to the disintegration of this **organic integrity**.

Consequently, the concept of "civilization" evolves from a static-cumulative understanding toward a sensory-conceptual perception. **Civilization is the dynamics of human aspirations.** This dynamism manifests most distinctly during periods when the autonomy of action for individuals and social groups reigns supreme in public and social life.

A distinct rhythm is observable in the development of civilization: it may "awaken" or "rest" depending upon external and internal circumstances. In the **awakening phase**, rationalism and innovation—including scientific and technological progress—predominate. In the **resting phase**, spiritual and moral components take center stage; art, architecture, and other creative

endeavors attain their finished, stylized form.

While it is exceedingly difficult to draw a sharp temporal boundary between these states on the scale of an entire civilization, one can easily identify components of the system where one quality or the other alternately prevails. **Heterogeneity of structures** is an organic property of civilization. It is essential to recognize that civilization "breathes," undulating from one state to another—a capacity that is entirely absent in the rigid structures of a local society.

It is precisely this cyclicity, spatiotemporal continuity, and the inherent flexibility of social life that grant civilization its longevity. Its life cycle can be forcibly truncated only under the pressure of rigid religious or political dogmas, or through the establishment of absolute, despotic power.⁶

Civilization is traditionally associated with a specific culture, ethnic community, or religion. Undoubtedly, these elements are present as predominant features. However, none of them constitutes the primary cause of its inception or its exclusive foundation. Herein lies our disagreement with Toynbee, who regarded religion as a kind of "cocoon" (chrysalis) for civilization.

On the contrary: **it is civilization that creates the conditions** for the formation of a new cultural atmosphere and novel ethnic elements. We often mistake the fruit for the tree, forgetting that for religion and high art, civilization serves as the sole nourishing medium. The Roman Empire serves as a prime example for Christianity: without the imperial scale, without its roads and urban centers, the new faith would never have transformed into a global force.

The concepts of civilization and culture are not identical. Civilization is broader than culture, as it encompasses virtually all spheres of human activity. Within its framework, several cultural traditions may coexist, manifesting themselves to varying degrees. In this context, Oswald Spengler's thesis that *"culture is national, while civilization is international"* rests upon a solid foundation. However, one can hardly agree with his subsequent assertion that civilization represents merely the final, "ossified" stage of culture.

Culture often serves only as the field upon which civilizational processes unfold according to their own laws. The **principal protagonist** in these

⁶ The processes of stratification, hermetization (insulation) of specific components of a civilization, and their excessive "compaction" as factors leading to the degradation and eventual collapse of the system, are examined in detail in a subsequent chapter.

processes remains the human being, regardless of their cultural affiliation. Civilization is founded upon human will (**agency**). Since culture is by its very nature traditional and conservative, it frequently constrains the human will, preventing its liberation. In this context, the destiny of culture is to become the external backdrop for civilization.

The root of civilization lies in the relentless human striving for self-actualization across all accessible spheres: in politics and science, in art and spiritual inquiry. Civilization, as a unique process and atmosphere, provides the individual with precisely this opportunity.

The self-contained role of culture manifests most vividly in the **Local Society**, where it is materialized in daily life and tradition, as well as in the "**Libre**" **Society**, where its spiritual components are more pronounced. However, at the level of **Civilization**, these elements complement one another and undergo a process of internationalization. Any "cultural-historical type" is a secondary phenomenon: it possesses no single "genetic root" in any one specific nation or tradition. Its image is a synthesis of cultures; it is itself a product of civilization.

In a similar vein, one may reflect upon the role of language in the life of a civilization. Examples from Europe, Mesoamerica, and the Middle East confirm that neither a specific language nor even a group of related languages serves as a defining criterion for civilization.

Undoubtedly, one language—often due to political or religious circumstances—may assume the role of a **lingua franca** (a language of international communication). For instance, in the medieval East, Arabic, Persian, and Turkic languages—belonging to entirely different linguistic families—functioned simultaneously and harmoniously.

Such **heteroglossia** (multilingualism) was also characteristic of Mesoamerican civilizations and Renaissance Europe.

Thus, within the structure of a civilization, language functions merely as an instrument—a medium of communication—but it is never the primary cause of its inception or existence.

When we reflect upon the uniqueness of a national culture or specific spiritual values, we are referring to a people situated at the **local stage** of their development. A people may preserve its specificity even under civilizational conditions, yet it is by no means necessary for that people to evolve into a

civilization themselves; they may simply dissolve into a civilizational environment cultivated by others.

If, however, a civilization does emerge from the foundation of a local society, both that society and the people who formed it inevitably forfeit their primordial uniqueness. The nation **sacrifices its distinctiveness** for the sake of scale and universality. Civilization, by its very nature, is multifaceted and, in many respects, artificial: kinship ties weaken, and ethics and traditions are transformed into a complex architecture of laws and amendments. The concept of "duty" is replaced by formal obligation. Human activity is no longer dictated by sacred tradition, but by political imperatives and natural desires.

Massification and universalism threaten to swallow the unique culture of every nation drawn into the orbit of a civilization. However, certain ethnic, territorial, or caste-based communities manage to preserve their authenticity. They safeguard within themselves the **seeds of future growth**, so that within the womb of an old, exhausted civilization, they may give rise to a new, grand cycle of history.

The category of political independence also bears little relation to the fundamental concept of "civilization." Sovereignty is an ephemeral and relative phenomenon. Within the framework of a single great civilization, several politically sovereign countries or nations may coexist. Conversely, a once-unified political entity may fragment into numerous independent units, yet the integrity of the civilization itself will remain virtually unscathed.

This was evident in the medieval East: within the boundaries of a single civilization, independent states—such as those of the Khwarazmshahs, Karakhanids, Ghaznavids, and Seljuks—emerged time and again. Another vivid example is provided by the ancient city-states of Greece and Asia Minor. Despite the fact that Sparta, for instance, fiercely maintained its factual isolation, this does not prevent historians from unequivocally including it within the unified Greek civilization.

The relationship between civilization and religion is of a most complex nature. Religion, in a broader sense, is itself a product of civilization. For a Local Society, simple **faith** is sufficient; yet it is precisely within faith that the nourishing medium for a future religion is concentrated. Religion emerges as an attempt to bestow upon civilization a certain stability, universality, and unity—

modeled after the cohesive image of the Local Society. It indeed constitutes the most durable **framework** of any civilization, and it is thanks to this framework that many of them manage to endure for centuries.

However, the internal incoherence and **structural extensiveness** of civilization itself are, over time, inevitably transmitted to religion. It begins to fracture: new movements, sects, and confessions arise. Simultaneously, certain confessions born within a specific Local Society may evolve into a world religion, provided that society eventually transforms into a civilization. Such was the case with Hinduism, Manichaeism, Orthodoxy, Protestant movements, and others.

7. SYNTHESIS AND THE INCEPTION OF THE CIVILIZATIONAL CYCLE

The indispensable condition for the emergence of a civilization is the displacement and subsequent **synthesis of two societal types**: the traditional-local and the rational-"libre" (free-form). The fundamental question lies merely in the degree of predominance of one principle over the other within the specific process of civilizational formation.⁷

By no means is every local society capable of becoming the foundation for a civilization. By its very nature, it is not predisposed to such a metamorphosis. A static, "overripe" society, relying exclusively on centuries-old traditions where rational power and ideology are underdeveloped, fails to discover within itself the internal impetus for expansion (Tibet serves as a quintessential example). It remains hermetic, largely impervious to external cultural influences.

On the contrary, the most suitable candidate for igniting the civilizational process is a mature, developing local society where the influence of the "second vertical"—rational power—remains robust. In the struggle for its interests against the traditionalists, this rational segment of the elite often seeks support from without. The **positivist-oriented circles** of such a society play a decisive role even in the event of their nation's conquest by external forces: they become the vital link between the orthodox local culture and the culture of the victors,

⁷ Frequently, the "restless" segment of a local society, upon separating from it, begins to organize its existence based on the principles of a "libre" (free-form) society. It is far less common for this to occur through the radical destruction of the original local structure. At the same time, "libre" societies themselves inevitably undergo a reversion to local structures over time, unless civilizational processes are ignited upon their foundation. The latter may originate from either a local or a "libre" societal base.

actively engaging in the creation of new political and social realities.

In cases where the power of the traditionalists remains unshakeable, the local society (or a substantial portion of it) is capable of enduring external conquest with virtually no internal transformation: either through the complete assimilation of the conquerors' culture or by retreating into profound self-isolation.

Nevertheless, the political, cultural, and at times religious pressure exerted upon a local society from without creates the objective prerequisites for igniting the civilizational process.

For instance, civilizational elements in China could not have crystallized without the political and spiritual influence of the nomadic peoples from the Northwest. The so-called "semi-barbarian" Qin State was formed with significant participation from nomads, specifically the Rong (one might recall the reforms of Shang Yang in the mid-4th century BCE). The repeated conquests by the Huns across various territories at the turn of the eras were often met with enthusiasm by many members of traditional Chinese society. Over many centuries, there was an exodus of elements who could not coexist within the environment of the Celestial Empire and who disagreed with its order, moving toward the "libre" society of the Steppe. The Great Wall was erected as much for defense as it was for **containment**—to prevent potential escapees from leaving the prescribed zone. Chinese defectors, including high-ranking generals, frequently participated in the Hunnish conquests; it was the frequency of such acts that determined the rhythmic pulse of China's development.

Similar processes were observed in other centers: the Egyptian civilization could not have materialized without the penetration of groups from the Mediterranean or Sumerian *oikoumene*. Likewise, Indian local society evolved into a civilization twice—first under the influence of the Aryans, and later as a result of the Turko-Persian conquests in the 10th century. Mycenaean culture emerged from the fusion of Cretan offshoots with the political pluralism of the mainland peoples, whereas Sparta unsuccessfully attempted to "freeze" its local order through methods of unification and the rigid suppression of individual will.

Without the Arab conquests and Islamic influence, the culturally and spiritually diverse Arab-Muslim civilization could hardly have emerged. The decisive moment here was the creation of a unified socio-political space, which

led to the interweaving of cultures and the revitalization of the spiritual life of various peoples. Even the pre-Columbian Incas and Aztecs arrived from without, establishing their dictatorship upon the foundation of ancient local societies. Finally, the Sumerian civilization—the oldest on Earth—was founded by steppe peoples from Asia. It subsequently fragmented into several local societies.⁸ Among these, the Assyrian, Akkadian, and Babylonian societies, failing to sustain themselves as local entities, eventually synthesized once more into the great Mesopotamian civilization. The Hittite and Hurrian societies also vividly combined elements of both the local and the "libre" (free-form) societal types.

Following the Great Migration of Peoples in the 4th century and the Frankish conquest of Gaul, a unique window of opportunity emerged for the birth of a new civilization in Europe. However, Europe failed to progress beyond the formation of Clovis's kingdom and Charlemagne's empire. The primary cause was the excessive power of **theocratic hegemony**, which totalized human life and imposed artificial constraints on the interconnections between disparate principalities and states.

The genuine intensification of civilizational processes in Europe began only when its peoples, exhausted by ecclesiastical oppression, began to "awaken." This occurred in the South—at the points of contact between Italic culture and Northern peoples; in Central and Eastern Europe—under the potent influence of Turkic, Mongol, and Slavic elements; and in England—through the synthesis of Saxon culture and the Norman conquerors. Consequently, the European civilization of the Renaissance cannot be regarded as a direct continuation of Rome; the final echoes of antiquity definitively vanished with the fall of Byzantium.

What factors trigger the mutual displacement and synthesis of local and "libre" societies? Primarily, these are the trade, economic, and spiritual interests experienced by peoples leading fundamentally different ways of life. Yet history is replete with instances of their hostility, frequently escalating into military confrontation. Notably, the actions of the "libre" society toward the local one were historically more effective. The campaigns of the latter often proved futile:

⁸ It is presumed that these entities encompassed the societies formed in the southern and northern regions of the Arabian Peninsula, the Southeastern Mediterranean, as well as the Proto-Elamite and Margush (Margiana) societies, among others.

examples include the wars of Cyrus and Darius against the Massagetae and Scythians, as well as the numerous unsuccessful marches of the Chinese against the Northwestern nomads.⁹

However, this hostility harbored a latent mutual sympathy. It is a historical law that following wars of conquest, the victors and the vanquished would, within a few generations, merge into a unified whole. This likely occurred because each side discovered in the other that "missing link" necessary for constructing a truly fulfilled existence. Consequently, hostility is a superficial and prejudiced phenomenon, sustained by the upper echelons—the "custodians" of traditions and norms. It is precisely this stratum that serves as the primary barrier on the path to civilization. Its elimination, by one means or another, signifies the creation of conditions necessary for the ignition of civilizational processes.

At times, civilizational processes may be triggered under conditions of fragmentation resulting from the disintegration of a local society through internal struggle. However, history has dictated that the primary cause is more frequently the political, military, and spiritual impact of the "libre" (free-form) society upon the local one.

Such fragmentation, in reality, signifies the autonomy of economic, social, and political units, as well as a significant degree of individual freedom in economic and spiritual relations relative to a central (often merely nominal) authority. Within such an environment, an intensive interpenetration of cultures, worldviews, and lifestyles occurs among individuals of diverse mentalities. It is precisely this atmosphere that creates the conditions for the realization of human potential in all directions and the search for optimal social forms. Such a milieu stimulates the individual toward genuine economic, social, and spiritual progress.

Such a state of affairs creates unique conditions for the realization of human potential across all dimensions of individual and collective development, as well as for the search for optimal social relations. Fragmentation and decentralization stimulate the individual toward economic, social, and spiritual progress, transforming the disintegration of a rigid old structure into the catalyst for a new **civilizational takeoff**.

⁹ Consequently, traditional societies frequently employed the tactic of inciting various groups within "libre" societies against one another, thereby neutralizing the threat through internal conflict.

Even in the presence of a strong central authority, civilizational relations can develop rapidly if its legislative and political frameworks encourage autonomy and exchange. Otherwise, economic and social cells become isolated from one another, and the durable foundation necessary for a civilization fails to coalesce in time (as was the case in early medieval Europe).

Civilizational processes are inevitably stymied by the establishment of a rigid political dictatorship with a hierarchical administrative apparatus. Under such conditions, external attributes—the development of courtly art, science, literature, or urban construction—may persist as a facade. Frequently, religion serves as the overarching background in these environments; however, it bears no direct relation to the actual dynamics of civilizational processes and, in certain instances, may even act as a significant deterrent to their advancement.

8. DYNAMICS OF CIVILIZATION DEVELOPMENT: DRIVING SELECTION AND SYSTEMIC LIBERTY

When the aforementioned conditions are present, civilization develops through its own internal sources, rooted both in centuries-old traditions and in novel socio-economic exigencies. The primary driving force is the human being, who, drawing upon historical experience, gains the opportunity to actualize aspirations within a newly discovered expanse of freedom. The individual, left to their own devices, is compelled to seek autonomous solutions, which opens new horizons and previously unknown objects of knowledge. Consequently, natural relations emerge, founded upon novel forms of cooperation between diverse groups, cultures, and confessions—often possessing diametrically opposed modes of thought.

An intensive selection process ensues, leading to the **re-stratification** of social, cultural, and even ethnic layers. The energy of individuals, having broken free from the shackles of sacral and traditional constraints, spontaneously generates new ideological, spiritual, and material values. It is not dogmas that absorb people, but people who create values through their own agency. The more diverse the peoples involved in this process, the more dynamic and multifaceted it becomes; pragmatism and rationality definitively triumph over traditionalism at this stage.

This stage of development constitutes a kind of **sociogenocenosis**—a self-

reproducing system of relationships and value exchange. The more diversified this exchange, the more durable the civilization. In the absence of crude external intervention, the system independently balances supply and demand, consumption levels, and spiritual needs. By analogy with biology—where Darwin described "**directional selection**" ensuring the survival of the best-adapted genotypes in a changing environment—civilization fosters new "populations" of ideas and social species. While the Local Society is dominated by "**stabilizing selection**," which fixes stagnant forms, the hallmarks of civilization are dynamism, diversity, and multi-directional growth.

This phenomenon bears a resemblance to Gumilev's "passionarity," which, according to the author, runs counter to the instinct of self-preservation. However, the formation of a "**passionary population**" occurs not under the influence of natural cataclysms or cosmic radiation—as Gumilev contended—but as a result of the activation of **rationalist movements**. This process is independent of climatic conditions and, moreover, of cosmic shifts; its source lies within the internal intellectual and volitional resources of the human being.¹⁰

Despite the apparent chaos of socio-economic and cultural processes, the development of civilization is governed by its own internal law. While for existentialists (specifically Heidegger), the thesis of the human being "thrown into an absurd world" served as a premise to deny the objective meaning of history, for us, it serves as the very foundation for affirming the **objective regularity of civilization**.

Here, as in free economic relations, civilization generates its own "rules of action."¹¹ In the aggregate behavior of a vast number of subjects ("particles"), specific systemic patterns inevitably emerge. For sociology, the analogy from molecular physics is critical: the properties of a macro-system are determined not only by the individual qualities of the particles but by the characteristics of their **collective motion** and average dynamic parameters—such as velocity

¹⁰ We are referring here not to a mythicized "Harmony of Man, Nature, and Cosmos," but to punctuated shifts and the emergence of new populations [of ideas and social groups] that are triggered exclusively by socio-political exigencies.

¹¹ Any chaotic motion inherently contains specific statistical regularities. For instance, free and seemingly haphazardly moving electrons within a metal are transformed into an ordered system—a conductor of energy—when subjected to an electric field. It is precisely the presence of free electrons and ions that serves as the key indicator of electrical conductivity in a substance.

and energy.

Indeed, civilization always presupposes a certain degree of freedom for the individuals—the "**social particles**." The former foundations that once bound them together lose their potency, ushering in an era of "**Wandering Worlds**." In some instances, their motion is dictated by pre-existing patterns and interests; in others, these interests are only just crystallizing within the shifting environment. Free elements are attracted only by those forces that resonate with the demands of the majority. A struggle of ideas, cultures, and perspectives seizes the minds of the people, as each side strives to prove its merits, establish its presence, and assert its uniqueness.

The development of culture proceeds upon a new international foundation that accumulates the achievements of diverse peoples. This era—the stage of a civilization's "**infant growth**" (lasting approximately 100–180 years)—represents its most effective period, during which the features of a new social type begin to emerge. Under favorable conditions, this is followed by an era of stabilization ("maturation and maturity"), capable of lasting for centuries or even millennia. During this time, **canonical styles** are established in every sphere: from art and architecture to scientific inquiry and norms of conduct. In large-scale civilizations, these processes may unfold unevenly: in certain regions, the departure from tradition is decelerated, while in others, new ethnic groups are perpetually drawn into the civilizational orbit, influenced by the nature of governance and the will of local leaders.

In the era of maturity, the active regrouping of similar elements persists, signaling the preservation of a civilization's vital energy. A struggle between religions unfolds as they strive to integrate disparate "social particles," competing for power and influence over human minds. Political structures frequently leverage the potential of various confessions to fortify their own dominance.

For instance, the Seljuk and other Central-Eastern rulers successfully harnessed the potential of Islam, enriching its content and organically blending theological doctrines with scientific progress. Conversely, the Mongols were unable (or unwilling) to act as catalysts for original ideas or religious reforms, limiting themselves to a mechanical adaptation to the existing environment. By failing to account for the profound influence of religion on social structure, they were easily absorbed through **systemic dissolution** into various confessions. It

was only their assimilated descendants who, to some extent, began to patronize science and literature (such as Ulugh Beg, Abu al-Ghazi, and others).

Within the depths of a mature civilization, mutually exclusive tendencies coexist. On one hand, dynamic selection continues in several regions, generating new social groups and fueled by a rationalist drive for progress. On the other hand, pockets of stagnation emerge where cultural and social life definitively stabilizes. Under favorable conditions, autonomous structures of a **local type** eventually begin to crystallize from these stagnant zones. However, these processes are initially inconspicuous, manifesting with full clarity only during the stage of civilizational disintegration.

Such fragmentation is a natural evolutionary process; attempts to artificially arrest it generally lead to the imposition of **totalitarianism**, a striking example of which is the late Roman Empire.

All the aforementioned developmental trends of a civilization may vary in character and tempo depending upon the political and socio-economic environment, but never upon the natural or cultural milieu in and of itself. The influence of religion here is directly proportional to the extent of its fusion with political authority. Historical analysis demonstrates that the most potent civilizational processes occurred where and when "**directional selection**" flourished, ensuring the freedom and autonomy of social units—the "**Wandering Worlds**." Their motion is akin to that of celestial bodies: it is governed by rigorous internal laws and mutual interdependence.

The spiral form of certain galaxies resembles the incipient stage of planetary formation, where stars and other celestial bodies act as cosmic dust. Similarly, a civilization draws into its sphere of influence disparate elements that occasionally form autonomous systems (**local units**). Within this environment, "**Free Radicals**" are inevitably present—elements whose chaotic motion eventually diminishes as the stratification and compaction of the civilizational fabric no longer permit radical transformations.

By analogy with the birth of stars—where free electrons and protons transform into solid elements and minerals as their energy wanes—social units within a civilization eventually begin to "**crystallize**." Their motion decelerates, and passionary population processes are preserved only on the periphery, where centripetal forces remain weak. Nonetheless, the processes of

energy release within the civilization itself continue; under a **liberal-democratic framework**, this period of "active luminosity" can endure for an exceptionally long duration.¹²

The longer the "directional selection" remains active, and the higher the concentration of **"Free Radicals"**—diverse individuals, social groups, ideas, and perspectives—within a unified space, the longer the lifespan of a civilization. This implies that individual liberty, the independence of social movements, and the autonomy of institutional structures (legal, scientific, creative)—along with their horizontal interdependence and **productive contradictions**—serve as the sole guarantors of progress.

The temporal interval spanning from the birth of a civilization to the establishment of a rigid, centralized dictatorship represents the most propitious period for the development of creative initiative, science, philosophy, and culture. It is precisely this interval that constitutes the authentic civilizational phase of societal development.

9. THE ANATOMY OF ENTROPY AND CIVILIZATIONAL COLLAPSE

Every system that exists by virtue of internal driving forces inevitably progresses through various stages of development toward its finality or a transition into an alternative state. This is a universal law, and civilizations are no exception. However, the laws of conservation of energy and the theory of relativity also operate within the social field: the **"primordial materials"**—the individual, the family, and the clan—remain constant. It is from these fundamental units that local and "libre" (free-form) societies once again crystallize.

Under conditions of territorial and cultural closure, local societies undergo a process of **"structural overheating"**: ethnocultural bonds are replaced by purely functional (socio-economic) ones, predicated on either secular or religious foundations. These trans-ethnic ties frequently proved fragile, leading to systemic disintegration; yet their "spirit"—the latent potential for new relationships—persisted. At the moment of collision between local and "libre" worlds, this spirit

¹² Nuclear reactions within the depths of the Sun and other stars proceed in a similar fashion: the collision of high-velocity free hydrogen protons results in the formation of helium and the release of a colossal amount of thermal energy. These reactions serve as the primary source of solar energy at the current stage of its evolution.

discovered the space required for its actualization, creating a civilization based on human volition and horizontal networks. It is precisely within the **multivariance** of these connections, where elements of the "libre" society acted as catalysts, that the life-generating force of civilization is contained.

Despite the collapse of civilizations themselves, the systems they fostered—legal frameworks, scientific paradigms, and urban infrastructures—are preserved and transmitted through written records and knowledge. The tragedy of the past lay in the fact that politicians functioned as pragmatists rather than strategists: driven by the instinct for self-preservation, they sought rigid unity and enforced cohesion. Over time, this "**group egoism**" produced a counter-effect, triggering mechanisms of disintegration under the pressure of external factors that refused to submit to the narrow interests of power.

Why, then, did civilizations—the most optimal social forms and modes of human existence—inevitably perish?

Many proponents of the civilizational approach contend that the seeds of destructive processes are inherently embedded within the foundation of any civilization. Regarding historical examples, this is indeed true, but this assertion applies to an even greater extent to **Local Societies**. In such environments, unchangeable tradition, mysticism, **ossified dogmatism**, and a static lifestyle eventually extinguish the creative principle and the impetus for development. Consequently, such a society easily becomes prey for others.

In and of itself, the Local Society is incapable of self-renewal due to its inherent conservatism. This unified but frozen organism is, in most cases, dismantled by external military and political forces, and only in exceptional situations by the pressure of internal rationalist movements.

Unlike the Local Society, a civilization always presupposes a certain degree of freedom for the individual and for autonomous social units. Its progressive development is directly dependent upon the independence of its structural components. Consequently, internal ossification is not, in principle, an **immanent property** of civilization. However, the tragedy of history lies in the fact that this essential condition—autonomy and liberty—is rarely maintained over long durations.

In general, civilization represents a **compromise**—a synergistic interaction between the local and the "libre" (free-form) societies. These contradictory forces

penetrate all spheres of life, and any attempt by one to dominate the other inevitably encounters resistance. At the stage of maturity, this balance between the rationalist and traditionalist principles stabilizes: quantitative growth undergoes a qualitative transition, and a high tempo of development evolves into sustainable prosperity. This is the "**Golden Age**," which opens the vast expanse for science, creativity, and the formation of a genuine **aristocracy of the spirit**.

However, sooner or later, a moment arrives that demands conscious human intervention, as the natural mechanisms of self-regulation begin to falter. Creative initiative and individual autonomy contract. This applies equally to the economy: history is replete with examples where merchants—the most dynamic segment of society—were transformed by the will of a sovereign into submissive executors. In their wake, scholars, cultivators, and creators vanish as independent social strata. The attempt to consolidate all the disparate components of a civilization into a "**unified fist**" shatters its very structure. It is precisely through this process that a multifaceted civilization is transformed into a **monolithic organism**, thereby entering the category of mortal beings.

In this phase, the processes of natural selection and the formation of new social populations are disrupted, while the activities of "neutral elements" are rigidly constrained. Institutions such as the state, religion, ideology, law, and morality begin, in a sense, to dismantle the harmony of coexistence between humanity, nature, and the **Cosmos**. Serving as the primary hallmarks of an overripe civilization, they simultaneously act as factors in its self-destruction as a social phenomenon. This implies that within the foundation of civilization, forces are inherently embedded that inevitably lead to its finality—disintegration and annihilation. In the historical perspective, the collapse of a civilization is merely a question of time.

Based on the premise that the foundation of a civilization is comprised of elements from local and "libre" societies, one may hypothesize: systems dominated by forces inherited from the **local type** perish more rapidly. Conversely, a more "ephemeral," freely structured civilization enjoys a longer lifespan, and its end more closely resembles **cellular division** into new, viable entities. Thus, the Sumerian civilization fragmented into the Babylonian, Chaldean, Akkadian, and Assyrian kingdoms—a process that, on a universal human scale, appears not as death, but as evolution and a **population leap** to

a higher level.

A different type of civilization eventually transforms into a monolithic community where the collective instinct for self-preservation triumphs over all else. Through rigid military and political effort, it may preserve its external form for a significant duration, but its "semi-dead body" will steadily decay. Such an agonizing system is capable of inflicting immense harm upon the rest of the world, for it is no longer a civilization in the true sense, but a **post-civilizational tyranny**—incapable of being healed or renewed.

Constantine and Theodosius attempted to salvage the remnants of the Roman spirit by transplanting them onto new soil; however, by cloaking these remnants in religious dogmatism, they immediately encountered a hostile environment. This compelled them to activate a massive ideological and political machine—a force that ultimately dismantled the very foundation of civilizational vitality. Consequently, Roman civilization failed to produce a new sprout; it left behind nothing but a shadow of its former grandeur.

This implies that while the periods of a civilization's flourishing align with its general definition, during the phase of decline, some civilizations undergo such profound **deformations** that they necessitate specific evaluative criteria. Emerging traits begin to directly contradict the very principles of civilization. Chief among these is the suppression of all forms of activity: free movement is declared a threat to stability, and within traditionalist doctrines, it is categorized as "evil" or "diabolical." It is precisely during the period of "**post-civilizational obscuration**" (a term coined by L. Gumilev) that social failures are most frequently attributed to the machinations of dark forces.

A total rejection of innovation and radical thought is established; dissent is interpreted as a transgression against the common good. Individuals voluntarily renounce their will, consumed by a pervasive fear—not only of God or the authorities but of one another. The **charismatization of power** occurs against a backdrop of the widespread mystification of consciousness. The dread of "sinning" breeds mass hypocrisy: the atmosphere of coercion enters into direct conflict with the liberty-loving nature of the human being. Beneath the shadow of outward respectability, debauchery and indolence flourish; these vacillations between extremes render the populace unprincipled and easily manipulated.

Such moral disintegration is the direct result of the unchecked expansion of

power structures and methods of coercion. Ultimately, it is **Power** that destroys civilization—whether that power be traditional or rational. Both operate under the guise of "good intentions," striving to bolster the system's integrity, but in doing so, they inadvertently dismantle its very foundation.

Unitary hierarchies of power—whether traditional (religious, charismatic) or rational (tyrannical, despotic)—inevitably suppress the creative potential of the individual. This leads to a profound stagnation and the triumph of **functional herd-mentality** (*stádnost*) in all spheres of life. Society deviates from the path of progressive development, and its collapse becomes merely a matter of time, although its most autonomous fragments may continue their evolution in alternative forms.

The death of a civilization often ensues from the victory of traditionalist forces, particularly when authority merges with them to conserve the existing order. This ushers in a phase of **passive adaptation**, where any pragmatic or rational worldview is extinguished. These processes are fundamentally antithetical to the spirit of civilization, which can be expressed by the motto: "*More motion, more life.*" In stark contrast, post-civilizational obscurity proclaims: "*Less motion, more rest.*" Taking into account the territorial and cultural continuity of these phases, one might be tempted to categorize them as "cultural-historical types" in accordance with Nikolai Danilevsky's theory. However, this remains a superficial characterization that fails to reflect the internal dynamics and the **energetic depletion** of the system.

Thus, in a historical perspective, any society can be found in one of the following **ontological states**: the **local** or the "**libre**" (both of which may serve as primordial or inter-civilizational stages), the state of **pre-civilizational fragmentation, civilization proper** (progressing through the stages of inception, development, maturity, and stasis), or the phase of **post-civilizational obscurity**.

The degree of a civilization's completeness varies not only across time but also across space, where the decisive factor is the level of its insulation from the rest of the world. Consequently, while identifying universal patterns in their "pure form" through historical examples is a complex endeavor, these patterns undoubtedly exist. To uncover them, one must evaluate the "**civilizational index**" of each system individually. Such a criterion should form the basis for a new classification

of all societal forms that have ever existed in history.

Leaving this monumental task to future researchers, we shall proceed by providing several key examples that corroborate our theoretical conclusions.

The Mesopotamian civilization emerged from the foundation of the Sumerian local society as a result of the activation of rationalist aspirations, which allowed Sumerian culture to **"transcend itself."** The expansion of its influence into neighboring regions and the inclusion of new peoples lent the process a monumental scale. According to the laws of civilizational development, a period of gradual **"uncoupling"** of the primordial Sumerian community began, forming the basis for a new socio-political order. Within this order, narrow traditions dissolved, giving way to the **analytical mind** and the search for the individual "I."

This new reality permitted individuals to acquire their own world: to think and act according to their own discretion. Although not everyone was prepared for such liberty, numerous leaders and organizers emerged. The possibility of independent thought provided the impetus for literature, science, and the arts. However, this same freedom allowed the "powerful of this world" to seize authority, establishing vertical structures and unified legal norms. Attempts to unify disparate masses led to the concept of a supreme deity, which in turn birthed endless wars for religious primacy.

Under the conditions of that era, military dictatorship became the most effective means of preserving systemic integrity. Nevertheless, spatial factors prevented it from definitively fusing with the social structure. Despite episodes of strengthened authority that constricted private initiative, the frequent turnover of political forces and the high tempo of the **circulation of "free particles"** within the region's open space allowed the Mesopotamian civilization to retain its property of **constant systemic excitability** and dynamism.

Throughout the three-thousand-year history of the Mesopotamian civilization, the most propitious periods for fruitful development were invariably the **intervals of systemic transition**—the spans of time between the collapse of one social system and the establishment of the next centralized dictatorship.

In its nascent stages, Sumerian civilization was not entirely consumed by religious dogmatism; alongside the veneration of deities, a rational understanding

of the world flourished. A **competitive spirit** prevailed, fueled by the independence of city-states, the encouragement of personal initiative, and the absence of any profound sacral enslavement of culture. It was precisely here that human beings first realized the **boundlessness of their own potential**.

The processes that unfolded in Sumer resemble the **molecular dissociation** into oppositely charged electrons, whose collisions ionize the atmosphere and ignite the energy of life. Molecular physics postulates that the greater the number of **degrees of freedom** possessed by molecules within a medium, the higher its **heat capacity** and its receptivity to the energy of motion, rotation, and nuclear vibration. Similarly, Sumer—as the Earth's inaugural civilization—liberated individuals from the shackling taboos of primordial existence, creating conditions for fundamentally new realities and providing the opportunity for free volition. It served as that primordial impetus that set countless other peoples and cultures in motion.

It is noteworthy that the Sumerian civilization is one of the few in history that perished not from internal "overheating" or obscurization (stagnation), but as a consequence of its fragmentation into numerous independent societies of varying types. Precisely for this reason, its influence on subsequent eras proved so profound: it did not transform into a dead monolith but transmitted its vital impulse to its successors in a **maximally active form**.

The ancient Egyptian local society maintained its primordial, closed form until the unification of Upper and Lower Egypt at the beginning of the 3rd millennium BCE. However, due to geographical isolation, the transition toward authentic civilizational structures proceeded with extreme slowness. It was only during the final centuries of the 3rd millennium that a nascent liberation of the individual from the absolute yoke of authority emerged; for a brief moment, the people began to experience the taste of emancipation. The subsequent restoration of state unity occurred under "rules of limited arbitrariness," providing a short-lived impetus for the flourishing of culture and science.

For millennia, Egypt fluctuated between periods of weakened control and the despotic consolidation of power. Yet, unlike China, the Egyptian socio-cultural entity was not sacally monolithic. The populace was driven not so much by internal tradition as by external obligation and the direct dictates of authority. Daily, the individual repaid a debt to the system through grueling labor and

genuflection before the bureaucracy.

The Egyptian civilization was fundamentally **courtly and bureaucratic**. The grandeur of the pyramids and temples bore no connection to folk traditions or the lived experience of ordinary people; on the contrary, these monuments evoked aversion in their contemporaries due to their profound alienation. The free spirit and will of the people seemed to have **petrified** within these gigantic colossi. Generations succeeded one another without ever knowing the joy of existence, sacrificing their human dignity to the cold indifference of stone.

The words of Hori, a character in Agatha Christie's novel *Death Comes as the End*, are particularly illustrative in this context—a perspective I noted only after formulating my own conclusions:

"We are a strange people, we Egyptians. We love life so much that we begin to prepare for death very early. That is where the wealth of Egypt goes—into pyramids, into tombs... We fear to imagine what will happen to us after death. So we build pyramids, sheltering ourselves within them from the future."

These words, attributed to a thinker of the 20th century BCE, resonate with profound plausibility. However, during the era of Amenhotep III and his son Akhenaten (14th century BCE), Egypt attempted a radical transformation. The establishment of monotheism signaled an intensification of civilizational elements: the sacral god-kings began to undergo a process of **"humanization,"** and the despotic arbitrariness of the priesthood was temporarily curtailed. The degree of popular participation in state affairs increased; having confronted the reality of courtly life for the first time, the people were deeply shaken by the orders prevailing therein.

In the era of Akhenaten, art and creativity began to diverge from rigid canons: new styles emerged, alongside realistic imagery and forms of expressing personal perception. To consolidate the new order and personify his relationship with the divine and with life itself, Akhenaten relocated the capital to a new site. His rebellion against the stagnant order was so radical that, following his death, his name was consigned to **oblivion**, branded with the "mark of the Devil."

In total, Egypt remained in a stage of **post-civilizational obscuration** for more than two thousand years. With the exception of stone symbols of power, it bestowed relatively little upon humanity. The writing system, created at the dawn of the civilization, did not evolve but became petrified; many continued to copy

signs without comprehending their profound meaning. This is a definitive symptom of spiritual depletion and the annihilation of the individual. Consequently, Egypt became easy prey for conquerors—Greeks, Romans, Arabs, and Turks—while the Egyptians themselves essentially vanished from the stage as a **creative subject of history**.

The definitive formation of the **Local Society** in China dates back to the Xia and Shang dynasties (3rd–2nd millennia BCE), when a unified socio-cultural system emerged following protracted clan conflicts. This unification accumulated the ethnic group's spiritual energy for a long duration, laying the bedrock of shared values and traditions. The specific characteristics of this local substrate determined the nature of Chinese civilization: early writing, the cult of scholarly authority, and geographical isolation (the Gobi Desert, the mountains) maintained development within strict traditional boundaries.

Periods of emancipation—emerging during the weakening of central authority and the fragmentation of the country into independent kingdoms—were invariably succeeded by phases of rigid imperial restoration. However, the numerous dynastic successions could not shatter the monolith of tradition. Civilizational elements—spiritual, philosophical, and scientific shifts—manifested most vibrantly precisely during the eras of **interregnum**. China's natural landscape allowed autonomous local enclaves to persist on the periphery; it was these enclaves that, during moments of central bureaucratic decay, became the sources of new civilizational trends, leading to yet another revival of the centralized kingdom.

China presents a rare historical instance where the Local Society has repeatedly triumphed over civilizational processes. As soon as one civilization decayed and fragmented, another would eventually emerge from a fresh local environment—distinct in spirit, culture, and value systems. Thus, China is not a single, monolithic structure, but a **succession of civilizations** that have replaced one another throughout history.

Viewed from a distance, the Chinese model may appear to be a unified local society, yet from within, it is fraught with contrasts. Even at the foundation of its spiritual life, a **metaphysical opposition** is embedded: confucianism teaches the laws of life in a local society, while Taoism focuses on the spiritual development of man on the scale of the universe. Confucianism became

dominant precisely during periods of triumphant centralized authority; to an individual liberated from the shackles of ritual and the burden of tradition, it was extraneous. Pronounced signs of civilizational dynamism intensified in China with the advent of Buddhism, which preached an extra-social path. However, a persistent nostalgia for the eras of "Great Unity" has always functioned as a potent factor restraining the momentum of progress.

Until the 1870s, Japan remained a quintessential **Local Society**. Although Japanese culture drew its origins from China and other regions of the Far East, all borrowings were adapted in the local perception as deeply original and unique. Scrupulous adherence to ritual, the spiritualization of canonical imagery, and territorial isolation facilitated the conservation of the traditional order for centuries. Under these conditions, the unrealized social possibilities of the individual were compensated for by an intensive **internal spiritual and physical self-perfection**—a trend that peaked between the 17th and 19th centuries with the establishment of Neo-Confucianism as the official ideology.

Japanese reality serves as a unique example of how civilizational elements, upon merging with the monolithic spirit of a local society, can provoke a **monumental creative explosion**. This impulse was manifested in the Meiji Restoration and the subsequent radical shifts in the economic and social spheres. Nevertheless, Japan is not a solitary exception: for instance, ancient Crete, which flourished in the 3rd–2nd millennia BCE, mirrored many of the civilizational characteristics of modern Japan.

The Indian civilization emerged from the milieu of the Harappan Local Society during the 2nd millennium BCE. The primary generating mechanism of the Indian mentality and its distinctiveness was the **caste system**, formed in antiquity. Paradoxically, castes appear to have been established as a counterweight to civilizational processes; however, this hierarchical rank system did not impede the concentration of unique socio-cultural models within them.

While in China the local and civilizational societal types alternated chronologically and territorially, in Indian society we observe a **parallel modality** of their coexistence. This granted Indian civilization a particular resilience and a continuity of civilizational factors: a vast diversity of culture, a multitude of philosophical schools, and the simultaneous existence of divergent worldviews and values.

Buddhism in India emerged as a response to the human yearning for order within a world of chaos and fragmentation, dominated by the arbitrariness of force and mutual contempt. This was an era of profound degradation within the Aryan civilization. It was precisely then that the Buddha introduced the spirit of community (**communality**). "The time has come to cast the seeds of communal cooperation into the consciousness of a fragmented people," he preached.

However, instead of a universal unification, there emerged peripheral communities—castes—that integrated the "free citizens of civilization" only in fragments. Paradoxically, it was this very process that preserved the outward **segmented integrity** and continuity of Indian society. Under the conditions of the Aryan civilization, the level of individual self-perfection reached its zenith. This enabled Gautama Buddha to proclaim the human being as the master of worlds and to define the individual as a being of **boundless possibilities**.

The Classical Greek civilization was preceded by the fragmented existence of autonomous, rival kingdoms. This environment created ideal conditions for the actualization of human potential: the free pursuit of ways to perfect life opened new vistas, upon which a society characterized by developed democracy, spiritual growth, and profound achievements in science, art, and philosophy was formed. The social structure of Greece during the era of Solon was distinguished by its high efficacy, as it did not constrain individual liberty. Every person could distinguish themselves in athletics, rhetoric, or creative arts, winning **meritocratic recognition** through personal achievement rather than hereditary status. Free trade, the absence of barriers to movement, the growth of the *poleis*, and—crucially—the lack of a dogmatic religion facilitated the triumph of rationalism. It was within the atmosphere of **Ionian rationalism** that the foundations of many modern sciences were laid. Although this spirit wavered in the 4th century BCE under the pressure of imperial ambitions, the Hellenistic era breathed new life into it. The collision between the Greek scientific approach and Eastern traditionalism triggered a monumental surge in civilizational processes, disseminating the energy of antiquity across the entire known **oikoumene**.

10. GLOBAL CIVILIZATION: RATIONALITY AND INTEGRATION

While primordial humans, in their struggle for survival, were left to their own devices—with their individual actions virtually unconstrained—the subsequent reality compelled them to submit to the rigid rules of kin and clan communities (the system of **taboo**). On the path from these primary communities to contemporary global civilization, humanity has experienced a countless multitude of existential forms; yet all of them share common, fundamental characteristics.

From the very inception of human associations, two primary lineages—two forms of human unification—can be traced. The first is based on taboo and the authority of a sacral leader: a kind of "mentor-ruler" who prescribed restrictions and enforced compliance through fear and force. The second lineage was formed through concerted actions, the consideration of the majority's will, and the elevation of leaders based on **merit**—owing to their personal courage and leadership qualities. Thus were laid the traditionalist and rationalist foundations of societal development, whose struggle and interaction have dictated the entire course of world history.

In both cases, the trajectory of events was determined by a balance of internal and external circumstances—primarily by the strength of the **instinct for self-preservation** at the societal level. Under favorable external conditions and the emergence of internal pluralism, the rationalist principle strengthened, stimulating civilizational processes. Over the last few millennia, one can observe a steady increase in the share of rationalism within social life. Igniting at various points across the planet, developing, or temporarily fading, this principle served as the true engine of history. Originating within the depths of the "libre" (free-form) society, rationalism forged its path through the resistance of despotic, religious, and traditional authorities. This signified the expansion of the **volitional resources of the individual**—the real person, rather than mystical forces or charismatic leaders—in the governance of their own destiny.

A key cause of this process was the gradual attenuation of martial confrontation between peoples. The reduction of external threats led to a weakening of the collective instinct for self-preservation at the socio-political and ideological levels; consequently, the total power exerted over the individual began to dissipate. It was this circumstance, first manifesting vibrantly in Europe,

that allowed Petrarch to speak of a monumental shift in the world order: the **elevation of the Human Being**. The subsequent **divergence of developmental trajectories** led to the formation of the concepts of "West" and "East" as symbols of rationalism and traditionalism, respectively.

From this point forward, the West began to live by laws fundamentally distinct from those upon which previous societies and civilizations were constructed. However, circumstances shifted in other parts of the world as well. Within the framework of traditional interpretations of civilization as a closed historical-cultural type, it became impossible to define many contemporary socio-political formations. We observe "Eastern" nations adopting European modes of life and thought, signaling the onset of a global convergence of a previously fragmented humanity. This implies that if we continue to regard a specific cultural tradition as the sole foundation of civilization, our discourse will be reduced to a mere **"archaeology" of history**. On the contrary, authentic civilizations can emerge even in the contemporary era; they are not merely the heritage of millennia past but represent a living process of the **rationalization of social space**.

While thousands of years ago civilization grew exclusively from the local milieu of socio-cultural communities, today, the culture-forming factor has shifted to ideas that rationally unify disparate peoples. The concept of "nationality" has definitively yielded to the concept of the **"nation"**, predicated upon **civic volition**. The development of printing, mass media, television, and the Internet has enabled individuals to find commonality in practical, philosophical, and political spheres. Modern media has evolved into a potent force of influence, capable of generating universal values.

In place of archaic taboos, the regulation of behavior is now mediated through law and the principle of legality. The sense of the inviolability of individual rights, coupled with an awareness of civic duty, balances the human condition in the face of destiny. Contemporary society is permeated by a multitude of **horizontal networks**—ranging from social movements to non-governmental organizations—that channel human energy into a unified stream. To coalesce around an idea such as environmental preservation, an individual no longer requires affiliation with a specific ethnicity or religion. If in the past people were bound by the **givenness of blood and tradition**, today they are unified

by shared interests and participation in global movements. Globalization inevitably weakens former, closed forms of community, paving the way for a new type of human integration.

In modern civilizations, as the dominant role of tradition recedes and the individual is liberated from national-religious constraints, the primary driver of the public good becomes the **natural striving for self-actualization**—a potent outward release of internal energy. This is not merely a mechanism for societal development but a fundamental idea uniting millions. If previously the basic social units—the "microworlds"—were ethnocultural communities, today every individual, through their own volition, can become an **autonomous locus of ideas and perspectives**.

The sense of human dignity and the mass cultivation of individual liberty have become for nations such as the United States the same cohesive foundation that religion and ethnic community provided in antiquity. However, these ideas—albeit with religious or ethnic undertones—are not entirely new to history: Athenian democracy, Roman law, and the pluralism of the **"libre" societies** of the past serve as vivid confirmation. Modernity has merely distilled this rational impulse, purging it of archaic impurities and transforming it into a global standard.

There exists a profound **inherent kinship** between modern democracies and the historical "libre" societies of Asia and Turan. The primary civilization-forming element in both is not only the realization but the **transmission of the values of individualism and personal freedom**. Although in the ancient "libre" alliances democracy was not codified as a political doctrine or a civil right, it functioned as a potent catalyst for the development of neighboring regions. This proves the universality of a rational world order capable of unifying humanity.

Contemporary information technologies accelerate the erosion of cultural boundaries, revealing the indissoluble link between scientific-technological progress and the democratic structure of power. Globalization renders the world **transparent**, which fatally undermines the foundations of despotic and administrative-command regimes. Their fierce resistance—taking the form of terrorism, fundamentalism, or anti-globalism—is merely a reaction to the inevitability of integration. Today, international political convergence is

perceived as an alternative-less path; any obstacles to this movement are destined to remain merely sources of local conflict, incapable of altering the general vector of history. Thus, in recent decades, the contours of a unified **Global Civilization** have definitively taken shape.

What constitute the civilizational criteria for a modern, unified humanity? Foremost among them is the **emergence of the human personality at the forefront of history**. The capacities of the individual are expanding as never before; liberation from the shackles of despotic power, ideological dogmas, and administrative constraints has become the paramount banner of our era. This radically alters the structure of society: it is transforming into a complex network of **horizontal linkages** between free individuals, whose behavior resembles the movement of free particles in physical bodies. Simultaneously, their actions are ordered by social laws elevated by humanity itself to the rank of inviolable legal norms.

This is a world of **global coherence**: today, no legislative body can render decisions without considering universal human standards and international obligations. The function of the state is undergoing a transformation: governments will increasingly govern not people, but financial and natural resources, focusing on the creation of infrastructure and a conducive climate—ranging from environmental health to the popularization of knowledge. The primary instruments of power are becoming not methods of coercion, but financial-economic and legal levers of regulation: the tax system, the budget, protectionist policies, and foreign policy strategy. In this new reality, administration yields to the **coordination of efforts** of free and creative personalities.

The transformation of governmental functions toward coordinative and advisory activities creates the essential conditions under which the individual gains the opportunity for the full realization of their internal **"Self."** The human being acquires both the right and the tangible means to satisfy their interests and needs, specifically:

- The right to consume ecologically pure products;
- The right to the free expression of opinions and beliefs;
- The right to free enterprise and equal participation in market competition;

- The right to the inviolability of private property;
- The right to the protection of one's interests by the state and social institutions;
- The right to defend one's rights in an independent court of law;
- The right to participate in elections at all levels;
- The right to realize one's talent and potential in any legal field of activity;
- The right to unrestricted access to global sources of information and knowledge (the Internet, archives, libraries);
- The right to full disposal of the fruits of one's labor;
- The right to freedom of conscience and religious belief;
- The right to unimpeded communication with people of any nationality, faith, or geography;
- The right to create a favorable natural and social habitat;
- The right to love and harmony in personal life;
- The right to form and express one's own image and identity;
- The right to participate in the activities of non-governmental and social organizations;
- The right to the development of aesthetic senses and cognitive capacities.

These rights transform the human being from an object of administration into a **sovereign subject of the historical process**.

These fundamental hallmarks of modern civilizational maturity could not have been fully realized in preceding historical epochs. The issue lies not merely in the absence of necessary scientific, technological, or political conditions; rather, the very **teleology**—the purpose and meaning of human existence—was fundamentally different. In the past, the primary energies of both the individual and society were expended on preserving the integrity of national culture, maintaining religious orthodoxy, defending ethical norms and political sovereignty, and struggling against disease and famine.

Over the centuries, the criteria for evaluating human life have undergone a radical transformation: whereas freethinking was once perceived almost as a vice, it has today evolved into a paramount universal value. In short, contemporary global civilization cannot be appraised by the same standards that characterized the historical civilizations of the past; we are witnessing a **qualitatively distinct**

state of humanity.

Routine labor, deprivation, despotic power, unjust laws, and collectivized property—everything that constrains the human will—are organically incompatible with the principles of contemporary global civilization. Nevertheless, for a significant portion of humanity, these factors persist due to a complex array of socio-psychological, economic, and political reasons:

- **Low levels of literacy** and a lack of fundamental knowledge regarding the laws of nature and social development;
- **Traditional adherence to systems of power** akin to oriental despotism, perceived by the populace as the natural order due to an inability to defend individual rights; here, bureaucracy and corruption block the path to progress;
- **Famine, economic ruin, unemployment**, and inter-ethnic or inter-tribal conflicts;
- **Environmental degradation** and resource scarcity;
- **Religious fundamentalism** and intolerance toward dissent;
- **The absence of mechanisms for implementing modern technologies**, whereby routine labor leads to the spiritual exhaustion of the individual and the unprofitability of the economy;
- **Lack of market competition** and the dominance of collectivized property, which deprive the individual of incentives for self-actualization;
- **Deficit of transparency** and political pluralism, hindering adequate orientation in the modern world;
- **The prevalence of unilateral propaganda and populism**, compelling the individual to act contrary to reality.

These factors are not merely the problems of isolated nations; they are systemic barriers on the path toward the formation of a unified, rational civilization.

Governments in a number of countries, striving to preserve national specificity at any cost, attempt to insulate themselves from the outside world

through administrative and prohibitive measures. However, such a policy leads only to a fatal lag behind global developmental tempos, paving the way for legal nihilism and religious dogma. Despite these barriers, a portion of the population inevitably gains access to the "forbidden fruits" of progress, rendering illegal emigration one of the most acute problems for such states. The primary consequence of isolation, however, is profound stagnation and the subsequent degradation of economic and cultural life.

The fundamental trends of contemporary global civilization are **irreversible**. The processes of informatization, the technological boom, democratic integration, and market mechanisms will continue to expand regardless of the will of those who cherish archaic values. Undoubtedly, this runs counter to the interests of traditional societies and administrative-bureaucratic systems, which are gradually losing the capacity to govern a compliant mass. Ultimately, however, it is the **Human Being** who triumphs in this historical dispute: from now on, the full weight of **responsibility** for the future rests upon the individual.

Human Development: Social Immunology and the Sovereignty of the Individual

Throughout their long history, human beings have traversed multiple stages of **progress: biological, intellectual, spiritual, cultural, and scientific-technological**. Each emerged as a response to the challenges posed by nature and the socio-economic environment, facilitating humanity's ascent toward perfection along the complex, **undulatory stages of history**. The breathtaking achievements of science and technology in recent centuries have unlocked possibilities previously unimaginable. We have not only secured material comfort and learned to conquer diseases but have also unraveled the profound regularities governing the evolution of the Universe.

The modern information-driven world has bestowed upon the individual an unprecedented gift: unfettered access to the aggregate knowledge of humanity and the capacity for instantaneous global communication. The day is not far off when quantum electronics, robotics, and nano-industries will entirely assume the burden of labor-intensive production processes. This liberates time for the individual's primary purpose: the satisfaction of higher personal needs and **self-actualization**. It is in this that the true strategic teleology of the development

programs of the most progressive nations is seen today, opening the path to the next stage of human evolution — **social progress**.

At the same time, despite having reached unprecedented heights, humanity has not unburdened itself from the weight of global problems—many of which are of its own making. Alongside the eternal companions of history—wars, natural cataclysms, and famine—the modern world faces novel threats: terrorism, drug addiction, the spiritual apathy of the youth, cultural mediocrity, and the ecological crisis. A pervasive spirit of consumerism and a preoccupation with easy gain create an atmosphere of moral instability, casting doubt upon the long-term viability of current developmental trends. The philosophical and ideological critiques of the 20th century—voiced by Oswald Spengler, Friedrich Nietzsche, Arnold Toynbee, and Max Weber—repeatedly identified an escalating crisis of civilization triggered by the externalities of scientific-technological progress. Their frameworks offered pessimistic forecasts: it seemed that a successfully progressing world mysteriously harbored within itself destructive, even "**putrefying**," **substantial elements**.

It is not difficult to observe that behind every global threat stand specific individuals. It is precisely their negligence, lack of foresight, or profound **systemic unconsciousness** that transforms every private flaw into a catastrophe of world proportions. What has become of the personality that has severed its living connection with Being and with itself, only to find itself captive to ephemeral, fleeting interests?

A multitude of questions arises: why do people so readily surrender their will into the hands of others? Why, instead of becoming the center of their own world, do they transform into a faceless mass, obedient to the whims of any madman? Why do dubious doctrines instantly crystallize within their minds as rigid dogmas? Where has the creative quest vanished, the faith in one's own intellect and talent? Where is the great spirit of love and mutual aid, and from whence comes this chilling indifference? Does the human being, ultimately, perceive their true purpose—the goal and meaning of their existence—and what do these truly entail?

Throughout history, humanity has sought answers to these fundamental questions—and, in many respects, has found them. Yet, for some reason, this knowledge perpetually slips away and is lost. Perhaps every generation and every

epoch must rediscover it anew? But why do we speak of generations? Must not **every single individual** independently discover and give birth to these truths within themselves? From time to time, humanity has attained great revelations, at the center of which has invariably stood the problem of **spiritual transfiguration** as the sole factor of salvation. Many of these truths became epoch-making, embedding themselves in culture, perhaps merely by virtue of tradition. However, without personal experience and internal searching, they risk remaining naught but a dead weight of the past.

History provides monumental examples of such breakthroughs. Gautama Buddha bestowed upon humanity a teaching on the indissoluble link between the **Human Being and the Cosmos**, presenting to the world the image of a thinking subject. "Truth is freedom," he taught, placing the individual at the very center of the universe for the first time. The Buddha urged us not to accept anything on blind faith but to become researchers, striving for a crystalline purity of mind and heart.

Confucius gifted the world an epochal doctrine of **personal self-perfection**, asserting that everyone must attain internal harmony between spirit and nature (though his ideas were later usurped by the imperial bureaucracy for its own ends). Epicurus, in turn, indicated a path of salvation from despair through the attainment of **sovereignty over one's own soul**, overcoming vanity, boredom, and anxiety. For him, authentic happiness lay in the absence of suffering and in the mastery of one's instincts, rather than in their blind satisfaction.

It is precisely the doctrine of the Human Being and the soul that lies at the foundation of all significant transformations in history—both within the depths of consciousness and in social life as a whole. History confirms that great eras began with the **awakening of the human principle**. Thus, the Chinese Renaissance of the 8th century was inspired by the sage Han Yu, who preached the ideals of humanism—qualities of human nature that do not depend on supernatural forces but develop the "benevolence" (*ren*) and "righteousness" (*yi*) inherent within us. To express the concept of humanism, he utilized the word **Ren**, imbuing it with the meaning of an all-encompassing love for all.

In a similar vein, Europe owes its deliverance from the "medieval darkness" to specific individuals—Roger Bacon, Dante Alighieri, and Francesco Petrarch.

It was they who first turned toward the internal activities of the soul, exalting love as a sacred sentiment that renovates the human being and bestows wisdom. Their successors, Coluccio Salutati and Leonardo Bruni, brought the term *humanitas* into widespread circulation, thereby defining the essence of the Renaissance. Humanism became the quintessence of Renaissance thought—its primary philosophy of life.

During that era, the greatest of truths was realized: the human being is capable of **forging oneself**, of ennobling one's own nature, and thus independently determining one's place in the world. By creating themselves, individuals renovate the world itself, making it "worthy of human dignity." This was a period of the liberation of the intellect from the dogmas that had shackled it. "The center of the world order has shifted toward the human being; the balance of forces has been disrupted in favor of the individual," proclaimed Petrarch. This assertion became the manifesto of a new era, in which the personality ceased to be a passive element of the universe and became its **active creator**.

However, three centuries later, these humanistic foundations fractured under the onslaught of primitive **mercantile capitalism** and industrial technocracy. The lust for accumulation and the dazzling prospects of the technological era—promising a sated and effortless existence—overshadowed the quiet nobility of spiritual contemplation. During that period, the ideas of humanism failed to take root in the consciousness of the masses: the soil was too fragile, and the destitution too profound. Under such conditions, people found religious submissiveness and obedience to an external will more accessible than positive spirituality and individual rationality.

In the end, the human being—having barely escaped the shackles of tradition, despotism, and dogma—found themselves once again enslaved, this time by "**His Majesty, Capital**." If the Buddhist, Antique, and Nomadic "liberations" were suppressed in their time by imperial ambitions, then in the post-Renaissance era, the individual paradoxically became a captive of their own intellect.

What, then, is to be done? The prevailing situation demands a radical shift in worldview and a profound reorientation of values. We must learn to perceive not only the external manifestations of progress but the deep internal stratum of

possibilities embedded within the human being by nature itself. In other words, we must once again turn our gaze toward the **Human Being**, relying upon their spiritual and creative essence. The contemporary trend toward the humanization and socialization of societal structures offers us another chance—perhaps the last. Shall we seize it? To evaluate this opportunity, we must look to the very root of the matter and consider—if only hypothetically—the authentic essence of the human being and society.

The human being is born to be free (**libre**). It is precisely the will that has made the individual who they are; their very nature revolts against any restriction of liberty and opportunity. By right of birth, the individual must independently govern their destiny, choosing their path, vocation, location, and mode of existence. One is called to structure life according to the call of one's own heart. Such was the case as long as humanity lived in authentic accord with nature, and this state of total **internalized harmony** and independence was the only natural state of existence.

However, society inevitably introduced adjustments to the individual's exercise of will. As a social being, the individual is compelled to reconcile with the demands of the collective; the observance of communal interests alongside personal ones becomes an integral part of the meaning of existence. This does not contradict human nature, for society itself is woven from identical individuals—within it, the human and the social are inextricably entwined. This objective phenomenon does not engender chaos, as the human striving for harmony is projected onto societal structures as well.

If the biology and psyche of the human being are shaped by nature, then **consciousness crystallizes at the societal level**. Social consciousness, being the fruit of human participation, also inherits the natural laws of life, becoming the nucleus of the social organism. Thus, society is integrated into the unified **Harmony of the Cosmos** as a living whole. It regulates itself through individual consciousness, perpetually evolving and generating its primary "**super-product**"—the human intellect. This is the qualitative indicator of a system's maturity: the level of its collective intelligence depends on how skillfully society manages this resource. It is at this stage that the **intelligentsia** is born—a stratum called upon to nourish itself with this "super-product" and to cultivate its further development.

Why do we speak so insistently of human free will? Because it is precisely the primary condition for forming a society suitable for natural existence. The very nature of the interconnection between the individual and society testifies: this union is capable of independently surmounting any obstacles that threaten its vitality.

Society, as a living social organism, possesses its own **immune system**, designed for the protection, self-preservation, and reproduction of meaning. The regularities of this defense constitute the subject of a new scientific discipline, which may be termed **Social Immunology**. Just as an individual sustains their biological immunity through both material and spiritual energy, society periodically activates mechanisms of self-cleansing. It discovers within itself the strength to rectify imbalances arising at the personal and societal levels, thereby restoring lost harmony.

However, these protective mechanisms fail to activate if society and human life are manipulated by artificial forces—authoritarian power, rigid administration, dogmatic religion, or soulless capital—imposing development according to **predetermined ideological blueprints**. We must acknowledge: any state or social structures founded upon rigid ideology that constrain the human will are fundamentally alien to the very nature of the human being.

All social relations—in economics, culture, and daily life—must be formed upon a natural foundation. This implies their complete **"humanization"**: social phenomena must be initiated by individuals themselves, arising from their authentic needs. The individual must personally bear the responsibility for resolving social and everyday problems for the sake of their own survival and the creation of a harmonious environment—not for the sake of formal reports or service to power, superiors, or clerical rank.

The transfer of responsibility for social stability from the shoulders of the state to the shoulders of each individual constitutes the true optimization of social relations. Only in this manner can harmony be preserved along with society's capacity to reproduce both material goods and spiritual wealth. The **Cosmos** and its laws of Harmony do not recognize political entities founded upon coercion. For the perpetual motion of life at the levels of humanity, nature, and the Universe, any artificial correction of natural existence represents a violation of the unity of the whole. Only the **free**

will of a free-born human being can harmonize with the universal laws of the Cosmos. Intellect, consciousness, and social bonds must develop naturally; an individual "armed" with an ideology is incapable of living according to the laws of nature.

The natural condition under which human nature harmonizes with the being of all things, both living and non-living—on Earth and in the Universe—must not be violated. Any restriction of the will, even when bolstered by the fear of "divine retribution," inevitably leads to universal disharmony. Furthermore, everything that we vainly attempt to instill in the individual through coercion or formal education—ethics, values, a worldview—the individual is capable of **cultivating within themselves**.

It is often asked: what if they are incapable of this? Perhaps. Yet, this incapacity arises not from inherent deficiency, but because we systematically strip them of their will from the very moment of birth: first within the restrictive bonds of the family, and subsequently through multi-layered social constraints. A human being deprived of will loses their connection with the natural order of things, becoming incapable of independent spiritual creativity.

The form of upbringing aimed at the subjugation of the human will is the most heinous invention of humanity. True development must occur **from within**. Upon entering the informational, spiritual, and socio-environmental field of the surrounding world, the individual measures their own essence against it—initially instinctively, and later, consciously. There exists an **ontological abyss** between an action performed out of internal conviction and the same action performed out of obedience or under pressure. The former leads to personal responsibility and self-control; the latter—imposed by tradition and coercion—leads to the arrest of the individual's development and, frequently, to profound cynicism.

Under conditions of a suppressed will, it becomes exceedingly difficult for the individual to grasp the meaning of existence or to discover an impetus for life. Collectivized spiritual values remain for them merely "**museum exhibits**," irrelevant to their personal reality. Consciousness essentially betrays the individual, depriving them of an understanding of the essence of events and the causal relationships of the surrounding world. Consequently, thought itself stagnates. Much like a player at a chessboard who, ignorant of the rules, **is**

unable to think strategically, the individual who does not comprehend the logic of life loses the capacity for reasoning. The loss of the ability to think is the most terrifying fate that can befall a personality.

Finding themselves in an **intellectual vacuum**, the individual inevitably retreats into the realm of lower instincts. The satisfaction of physiological needs becomes the primary motive of existence, transforming the human being into an egoistic, aggressive, and reckless creature. It is within this **spiritual simplification** that the roots of many modern afflictions, including global crises, are found.

One of the primary causes of this degradation is the absence of profound knowledge and the suppression of the very thirst for inquiry. Traditional upbringing must be supplanted by an understanding of the regularities governing social and natural phenomena. Only **experiential knowledge** attained personally—through trial, error, doubt, and deep reflection—forges true **conviction** within the human being. Conviction is the foundation of self-awareness and self-confidence; it is the bedrock of an objective worldview. A personality possessing such an internal core cannot be diverted from their path by illusory representations or manipulations.

The **self-organizing potential** of such individuals—their initiative, responsibility, and capacity to respond adequately to the challenges of the time—opens a boundless expanse for the realization of creative goals. However, this is possible only under conditions of a free exchange of opinions and unrestricted access to sources of information. The independence of the mass media, the arts, and education—whose activities must be regulated exclusively at the legislative level—is an indispensable prerequisite for the development of such a society.

The most vital method of **organic societal remediation** is the voluntary association of individuals into social movements and organizations. By uniting around shared interests—to resolve social, ecological, or other problems—individuals ignite the process of natural self-organization. The significance of such associations lies not only in the fact that their goals align with the interests of the majority, but in the very method of their achievement: they are brought to life by the participants themselves. In this process, individuals are not executing external commands but are actualizing their own aspirations and desires. This grants every member of society the opportunity to express their personal

relationship with life and with everything that concerns them. Furthermore, in all spheres—be it labor, social, commercial, or professional activity—an expanse for **creativity and initiative** must remain open to the individual.

Non-creative, mechanical labor annihilates the personality. An individual must possess the genuine capacity to influence their own activity: within the context of collective labor, this entails the right to propose ideas, to speak openly, and to be heard within councils and committees. This is not only economically justified through the continuous enhancement of efficiency, the implementation of innovation, and the improvement of product quality, but it also facilitates the resolution of profound social issues by restoring a sense of **human dignity**. The bedrock of such free activity is **private property** and robust mechanisms for its protection—it is here that the creative potential of the individual is realized to its fullest extent. In this regard, small and medium-sized enterprises emerge as the most effective and flexible forms of self-organization.

By nature, human beings possess an inherent drive for **competitiveness**. The desire to distinguish oneself, to be noticed, and to experience the joy of triumph are the very qualities through which our intellect and talent have evolved. To deprive an individual of the opportunity to actualize these drives in socially beneficial activity is to transform them into a faceless entity or, more dangerously, to drive them into the ranks of **ideologically armed groupings**, such as terrorist or sectarian organizations. Failing to find an application for their potential in creation, the personality inevitably seeks it within the sphere of criminality.

Measures aimed at liberating the individual from the shackles of administrative arbitrariness, ideological dogmas, economic monopolism, and national-religious nihilism must become the absolute priority for legislators. International organizations are duty-bound to utilize the full extent of their authority and economic levers to ensure that every inhabitant of the planet is granted the opportunity for an existence **worthy of a Human Being** within this unique world.

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AUTHOR'S NOTE:

It is essential to observe that the foundations of this article were laid in the 1990s, influenced by

the intellectual mainstream of that era. At first glance, the text may appear to be a defense of classical liberal principles. However, the subsequent evolution of society has demonstrated that any theory, however ideal, often enters into tragic contradiction with reality.

*Furthermore, many democratic principles have today become discredited: under their guise, grotesque manifestations of human vice and immoral directives are being actively embedded into the public consciousness. These processes are imposed despite the resistance of the majority of the population, while any rejection of such policies meets with a rigid response from the authorities. In an authentic democratic society, such suppression of the majority's will is impermissible. Today, the classical principles of democracy are undergoing a profound deformation, transforming from an instrument of liberation into a **tool of a new ideological dictate.***