

# Economic Imperative of Global Community Establishment

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**ABSTRACT.** Modern global society is becoming increasingly controversial. Under such conditions, the question of prospects for life of megasociety, which demands theoretical and methodological research from the economic science, as well as a thorough analysis of empiricists, becomes of special relevance. The publication presents the concept of systemic transformation of the global economy and global community. The following is defined: subsystems (spheres) of transformed community system (economic, political, social, spiritual); objects of transformation, the change of which is essential for the acquisition of a new quality by the system; causes and determinants of system transformation. Based on this, it is proved that the system of world community harmonized in its internal composition is integrity, each of its subsystems corresponds to the imperative of humanism. If this requirement is fulfilled, the world community will be able to move to a higher level of civilization development. In the process of studying transformation of the global society, a methodology has been used to identify these changes in the mega-society and describe them with a model. Choosing the defining parameters of the model allowed to answer the following questions: what is the purpose of humanity, radically changing its life; what are the structural transformations; in what way will community evolve; how the relations in such a society will be institutionalized. On the basis of the applied theory and methodology, the following is substantiated: The purpose of social dynamics is the comprehensive development of man and the creation of a society based on the principles of noosphere; changes in the structure of social system occur simultaneously with changes in subsystems and are subject to the imperative of continuous enrichment of the potential of society development; innovation as a basis for social reproduction in all its spheres is a way of society evolving; the systematic institutionalization of social relations is a cumulative effect of institutionalization of relations according to areas (post-industrial in the economy, polycentric international order in politics, nostalgic relations of harmonization of interests and ensuring mutual agreement of subjects in the social sphere and relations stipulated by the ideology of humanism – in the spiritual sphere); the reason and determining factor of the transformation of the system is aggravation/resolution of the contradiction between global capital and civil society, which is objectified in all spheres of community's life. According to the parameters of prognostic representation of the transformation of a global community, the transformation of each of its spheres – economic, political, social and spiritual – is described according to single methodology and identification parameters.

**KEYWORDS.** Global economy, global community, systemic transformation, contradiction, postindustrialism, noosphere.

## Introduction

Formation of a concept that reflects the conditions for transition of global community to a new, more advanced level of development

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requires taking into account the peculiarities of our time, which are connected with the transition of mankind from late industrialism to post-industrialism, the period of development of a fundamentally different type of economy/society, the content of which determines the progress of knowledge, innovation, development of non-material production. A comprehensive study of economics, politics, culture, spiritual and social spheres is essential for defining the bases of political and economic concept of ensuring the highest level of development of world community. The leading point in this is the dialectic of interdependence of the global economy and global community, revealed through the discovery of internal contradictions inherent in the processes of formation, functioning and development of these systems.

Noting the extremely high relevance of scientific analysis of problems relating to the current stage of development of the global economy and community, it is necessary to distinguish the contribution of domestic scientists and wide range of issues researched by them: changes in the configuration of geopolitical map of the world and the problem associated with it (V. Heyets<sup>2</sup>), formation of a paradigm of global economic development (A. Galchynskiy<sup>3</sup>), the transformation of value orientations for the development of a modern economy (Yu. Zaytsev<sup>4</sup>), trends, asymmetries, regulation in the context of global economic development (A. Filipenko, D. Lukyanenko, A. Poruchnyk, A. Kolot, Ya. Stolyarchuk<sup>5</sup>), problems of global institutionalization of socio-economic development (T. Tsygankova<sup>6</sup>), tactics of evolutionism in the modern economic development of the world (B. Danylyshyn<sup>7</sup>), system determinants of modern gravitational processes in the geoeconomic space (Z. Lutsyshyn, N. Kravchuk<sup>8</sup>), the essence and origin of global transformations of human society (P. Kutsyk, O. Kovtun, G. Bashnyanyn<sup>9</sup>) et al.

<sup>2</sup> Heyets, V. "Configuration of the geopolitical map of the world and its problem." *Economy of Ukraine*, no. 1 (2011): 4-15. [In Ukrainian]

<sup>3</sup> Galchynskii, A. S. "Economic Development: Methodology of Updated Paradigm." *Economy of Ukraine*, no. 5 (606) (2012): 4-17. [In Ukrainian]

<sup>4</sup> Zaitsev, Yu. K. "The Transformation of Values Orientations for Development of the Contemporary Economy: Forms of Manifestations, Problems and Prospects." *Economic Theory and Law*, no. 3 (26) (2016): 11-26. [In Ukrainian]

<sup>5</sup> Lukyanenko, D., V. Kolesov, A. Kolot, and Ya. Stolyarchuk. *Global Economic Development: Trends, Asymmetries, Regulation*, edited by D. Lukyanenko, A. Poruchnyk, V. Kolesov. Kyiv: KNEU, 2013. [In Russian]

<sup>6</sup> Tsygankova, T., and G. Solodkovska. "Modern Coalition and WTO Group in the Formation of Global Trade Policy." *International Economic Policy*, no. 1-2 (12-13) (2010): 22-40. [In Ukrainian]

<sup>7</sup> Danylyshyn, B. "Tactics of evolutionism in the modern world economic development (in the aspect of the third and fourth industrial revolutions)." *Economy of Ukraine*, no. 8 (657) (2016): 44-61. [In Ukrainian]

<sup>8</sup> Lutsyshyn, Z., and N. Kravchuk. "System Determinants of Modern Gravitational Processes in Geo-Economic Space." *International Economic Policy*, no. 2 (2015): 29-49. [In Ukrainian]

<sup>9</sup> Kutsyk, P.O., Kovtun, O.I., and G.I. Bashnyanin. *Global Economy: Establishment, Functioning, Regulation and Development Principles*. Lviv: LKA, 2015. [In Ukrainian]

At the same time, it should be noted that, as if the research literature about the future of megasociety, was not widely presented in the scientific literature, they would still not be able to completely exhaust the mentioned problem. Civilization development was, is and will remain one of the most significant topics for science and practice. Society will never lose sight of the scenarios in which human life can develop, and will always seek ways to resolve contradictions, reduce risks, mitigate conflicts, and avoid disasters. The purpose of this publication is to identify at the level of concept of the predictive view of transformation of global society, including each of its spheres, using a single methodology and parameters for identifying changes.

### **Key Conceptual Foundations for Qualitative Transformation of the Global Community**

Our ideas about the future of global community are based on the principle of humanism. Such an understanding of the prospects for development of the global economy and global community is fully in line with the noosphere treatment of a new, more advanced type of socio-economic relations. The noosphere is such a state of social existence, the decisive phenomenon of which is the scientific thought; on its basis a new planetary worldview of society, a way of thinking and spirituality of individuals are formed, and the development of global socio-economic system is directed solely according to the interests of human development. A society in which humanistic values have been established becomes a solid basis for the development of economy on the ground of post-industrialism. By creating the basis of a new mode of production within the framework of global economy, post-industrialism progressively overcomes a series of ascending stages, thus forming, on its part, necessary material conditions for the emergence of truly humanistic system of life of a planetary community.

Humanism is the decisive value of society development, since progress in the interests of a person provides conditions for the creation of planetary integrity based on the coherent development of economic, political, social, spiritual subsystems of society. Under these conditions, a new systemic quality is created – the intrasocial system of megasociety, which is a part of the socio-natural system.

Further analysis of the transformational processes will be carried out by us within the framework of internal social system, harmonized by spheres (economic, political, social and spiritual). Harmonization of social life will be seen by us as a continuum – continuous and simultaneously contradictory process. First of all, it contradicts the fact

that the period of system transformations (for our time – the transition to post-industrial relations) can not occur without conflict.

### **Key Parameters of the Model of Qualitative Transformation of the Global Community**

The key parameters of the model of qualitative transformation of society are determined through the objects to which the process of systemic changes is directed. For a conceptual justification of the model it is important to know: what is the purpose of humanity, radically changing its life; what are the structural transformations; in what way will society evolve; how the relations in such a society will be institutionalized. Scientific approaches to the definition of parameters of the model of megasociety, which is in a state of systemic changes, extend to all spheres of society life, which are considered as subsystems of the planetary system.

The purpose of social dynamics should be such a type of system education, which corresponds to the model of “good life”<sup>10</sup> based on the principles of noosphere. For this purpose it is necessary that the processes that are aimed at the full development of man occurred in the scale of megasociety.

The structure of social system is changing by relations according to which the global community recognizes the prerogative of humanistic values and the leading role of man, the subject of creative activity. This ensures the production of an ever-increasing value – the “added value” of the peculiar product, which is the potential of society development.

Creating the potential for development and ensuring its constant growth based on the knowledge embodied in innovation determines the mechanism of society evolution. At the same time, evolution of the global community, which occurs in accordance with its noostic changes, requires that technological innovations were subordinated to social innovations. Given the fact that social innovation will meet the principles of humanism and noospheric world-formation, and such relations will be institutionalized, the risk of slowing down the development of society and the possibility of reversal movement will be minimized.

Emergence, aggravation and subsequent resolution of the stadium contradiction are the reason and determining factor in the transformation of planetary system represented by the megasociety. It is the contradiction between global capital and globalized civil society. It manifests in all spheres of life of society, but in specific forms in accordance with the functional features of such subsystems (Table 1).

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<sup>10</sup> Phelps, E. *Mass Flourishing: How Grassroots Innovation Created Jobs, Challenge, and Change*. Translated by D. Kralechikina. Edited by A. Smirnov. Moscow: Publishing house of Gaidar Institute; Foundation "Liberal Mission", 2015. [In Russian]

**Table 1 Transformation of Global Community and Internal Social Harmonization of System Changes**

Spheres of social life of the planetary society	Definitive objects of transformation				The reason and the determining factor of system transformation
	purpose of social dynamics	structure of social system	a way of society development	system of institutionalization	
1	2	3	4	5	6
society as a whole	the comprehensive development of man and the creation of society based on the principles of noosphere	in accordance with the spheres (economic, political, social, spiritual) and in obedience to the imperative of constantly enriching the potential of society development	innovations as the basis of social reproduction in all its spheres	social relations, which define and confirm: postindustrial relations in the economy; the relations of polycentric international order in politics; as well as preconditions for the formation of a noospheric society on the basis of reconciliation of interests and ensuring mutual agreement of subjects in the social sphere and the ideology of humanism – in the spiritual sphere	aggravation / resolution of the contradiction between global capital and civil globalized society that is objectified in all spheres of society's life
economic	creation of the material basis for development of the noosphere society	- technical and economic relations according to the 6th technological mode; - socio-economic (production) relations of the post-industrial economy	reproduction cycle of production – distribution – exchange – consumption	economic relations between business, states and the world civil society, which according to the generalized subjective structure provides for the form of interaction of TNCs, governments of countries and all types of international organizations (supranational, intergovernmental, parorganisations, non-governmental / non-profit)	aggravation / resolution of the contradiction between the post-industrial productive forces and industrial relations of the late period of industrialism
political	production of international security as a global public good; maintaining the conditions of preservation of mankind	- state sovereignty; - type of polarity of the international system	uncertainty and variability of evolution scenarios: autonomy of subjects, coalition, mixed type of interaction, hegemony of	political relations as variants of the world order, for the establishment of which actors of the emerging multipolar world are competing	exacerbating / resolving the contradictions between the global elite who seeks for hegemony in establishing world order and civil society, which seeks to assert humanistic values and building of a noospheric society
social	observance of human rights and freedoms for decent and safe life, work, social security, medical aid, education, environmentally friendly environment, creativity and spiritual development	- labour relations in accordance with the solution of employment problem; - distribution relationship in accordance with the problem of poverty	expanded socio-human reproduction on the basis of the growth of human (individual) and social capital in accordance with the criterion of intellectual and spiritual enrichment of mankind	social relations on the basis of consistency of decisions made in the society, which involves the establishment of power, which is the embodiment of knowledge (as the wealth of society), and that performs the function of managing global processes, using knowledge to ensure civilization progress	aggravation / resolution of the contradiction between commercialization and humanization of relations in social sphere
spiritual	the assertion of ideology of the noospheric society in the global scale, which is based on the principles of humanism	type of thinking in relation to the ideology of noospheric socialism, based on the principles of humanism	reproduction of true spiritual values (scientific, educational, cultural, moral, religious)	social relations on the basis of consolidation of humanistic norms and practices as tools for protecting the interests of society	aggravation / resolution of the contradiction between the value of humanism and intellectual and spiritual enrichment and the values of consumption and material enrichment

## Concept and Model of Qualitative Transformation of the World Economic Sphere

The purpose of economic sphere is the creation of material basis for development of the noosphere society. Improving oneself (acting as a subject), equipping, enriching intellectually and spiritually ones life (putting in oneself as an object), a person simultaneously determines the evolution of entire society (acts as the subject and object of the civilization process). Hence, a man acts as the force generating transformations of nature, of the world and himself directly, while providing a state of harmony.

However, the development of man as the goal of economic dynamics is likely to remain well-defined, but remote result, which the society seeks to achieve. The reason is that the post-industrial economy, which undoubtedly represents higher (compared with industrialized economy) level of development of the world economic system, is not perfect at all. This was repeatedly pointed out by the founder of theory of postindustrialism D. Bell<sup>1</sup>.

As the modern world economic practice shows, the period of establishment of post-industrial relations has become no less controversial than the period of industrialism that preceded it. The rapid growth of TNCs and their impact on geo-economics and geopolitics is associated with it; the financial sector become large scale, an increase in their share in services and the economy as a whole; emergence of the world financial and economic crisis, etc.

The challenge to a society that is globalizing, as scientists say, is that human development as a holistic person is not profitable, and the person is considered the most adequate if he/she can be effectively used ("consumed") in production and who is of interest as a consumer, which is important for profit receiving. Such a person becomes a globally active factor in the destruction of not only the biosphere, but the stability of society as a whole. Post-industrialism in this sense does not change anything, because its achievements are used to increase welfare through increased consumption of relatively limited segments of society. It shapes its own challenges to the integrity of society, its justice and harmony<sup>2</sup>. In order for the development of a transformed society to really meet the requirements of humanism, the removal of contradiction

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<sup>1</sup> He defined post-industrial society as "fear and trembling" (*fear and trembling*) (Bell, D. *The Cultural Contradictions of Capitalism*. New York: Basic Books, Inc., Publishers. Accessed December 3, 2017. <http://voidnetwork.gr/wp-content/uploads/2016/08/The-Cultural-Contradictions-of-Capitalism-by-Daniel-Bell.-Book.pdf>) and pointed out a number of peculiar post-industrialist factors that could lead to instability risk (Bell, D. *The Coming of Post-Industrial Society: A Venture in Social Forecasting*. Moscow: Academia, 2004. Accessed December 3, 2017. <http://rema44.ru/resurs/conspects/all2014/bell.doc> [In Russian])

<sup>2</sup> Danilov, A.N., ed. *Modern Society in the World of Global Changes: to the 85th Anniversary of Academician Ye. M. Babosov*. Minsk: Belaruskaya Navuka, 2016. [In Russian]

between the post-industrial productive forces and industrial relations of the late period of industrialism (global capitalism) should take place in the economy.

Taking into account really contradictory nature of the post-industrial economy, which is particularly pronounced in the transformational period, it is necessary to simultaneously consider the prospects opening as new (post-industrial) relations expand. Structural transformations of the economic system predetermine technological and economic relations of the 6th technological mode, which are connected with the use of natural resources by man in the process of labour and with the international division of labour (specialization, cooperation, etc.), as well as socio-economic (production) – that is, relations of property formed on the basis of creative and labour way of appropriation of goods.

The process of changing patterns clearly reflects changes in the US economy: before beginning of the XXI century the aggregate share of companies representing the industrial component of American economy has been steadily declining – from 70% in 1976 to 26.7 in 2013; respectively, the representation of postindustrial sector of the economy increased from 30% to 73.3<sup>3</sup>. However, it is also quite obvious that this is just the beginning of a tendency, but not the final construction of global industrial system of post-industrial type, as evidenced by the current uneven technological development of countries. Achievements of the technical progress of super-high level of efficiency and range (meta-technologies, technologies of technology development, technologies of technology implementation) should belong to everyone. Meanwhile, modern technologies are mostly controlled by developed countries.

It should be added that the current stage of development of the world economy is extremely controversial also because the transformation of structure of the economy caused by the fourth technological revolution and transformation of market relations took place according to different vectors: changes in the structure of economy according to the positively oriented vector (in favour of the progress of economy and, accordingly, according to the interests of civilization development), and changes in market relations – according to the negatively oriented vector (in the interests of global capital).

The contradiction in global scale between the possession of technologies and the possibilities for their use is an institutional conflict, the solution of which requires from the society to establish a harmonious system of relations between business, states and world civil society. This is possible in the context of growing role of civil society as an active force of transformational conversions.

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<sup>3</sup> Andrukovich, P. F. "The Dow Jones Index: from Industrial to Postindustrial." *Economic Science of Modern Russia*, no. 3 (70) (2015): 65. [In Russian]

An economy gradually approaching the post-industrial type should steadily develop in the interests of society. Only while the assertion of decisive role of the production phase of the cycle of economic reproduction and the direction of economic activity on the human development (the producer of new economically valuable knowledge) such an evolution of economy becomes possible, which is adequate to the principles of building a noosphere society. This is explained by the fact that only under the above mentioned conditions of economic activity a society produces a special value, which is the potential of its global development, is constantly enriched on the basis of knowledge, creativity and innovations.

### **Concept and Model of Qualitative Transformation of the World Political Sphere**

The purpose of public dynamics, which is realized in the political sphere, is the production of global public good, namely international security. It is about maintaining the conditions of human preservation; its defense against the threat of world war, the spread of nuclear and other weapons, and terrorism. However, the specificity of each actor in the system of subjective composition of world politics, their interests and behaviour (from alliances to open confrontation) cause ambiguous prospects for achieving this goal. It is also reflected in the change of structure of the political sphere that is globalizing.

First of all, changes in the structure of political sphere are connected with the fact that the world politics system is no longer the relations between states only. Its modern phenomenon is objectified as an extremely complex organization of the system of international relations<sup>4</sup>. The content of such structural changes is determined by the fact that sovereignty as an attribute that was inherent only to the state, became in a manner “multilayered”. The power of others – supra-state actors in international relations appeared over the power of sovereign states. Today, the states continue to occupy an important place in the political architecture of the world, but in making decisions, governments cannot but take into account the likely reaction of other participants of international political processes – international organizations (governmental and non-governmental) and transnational corporations.

Changes of the type of polarity of the international system became no less important for the structuring of political sphere of the global society. One of the major megatrends is the growing multipolarity in the world, the dispersion of power, its transition from hegemonic states

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<sup>4</sup> The restructuring began to take place in parallel with the process of globalization and has emerged as a transformation of the model of the Westphalian world.



to networks and coalitions of the multipolar world<sup>5</sup>. In the future, according to the National Intelligence Council (NIC) of the USA<sup>6</sup> forecast, the state of geopolitics will be determined by the cumulative influence of states, international organizations and individuals (individual actors endowed with power).

Structural changes in the system of world politics as a whole outlined the vector of its evolution. The political sphere of society should be transformed in the direction of assurance of humanitarian security by reconciling the interests of all subjects of international relations. Multipolarity (competition between actors in international relations) is much better for society than hegemony (the monopoly of power). Even better, if multipolarity turned into polycentricity; to ensure that each of participants in the political process has accumulated (polycentricly shaped in accordance with higher social values) the potential to ensure the conditions for the development of humanitarian world order.

However, in fact, the current situation of global politics implies a multivariate development of events. The way in which this sphere will evolve will depend on which ideology of global political transformation will gain an advantage, which program of action will be more productive (what kind of subjects or their coalitions), as well as what will be the practice of its implementation. Accordingly, the evolution of institutionalized relations existing in the field of international politics is important. We are talking about certain variants of the world order, for which the actors of emerging multi-polar world (individual governments, intergovernmental and supranational organizations, para-organizations, TNCs, civil society) compete with each other.

The model of mixed global governance corresponds the best to the goal of ensuring sustainable peace, which society seeks to achieve once the process of transformation has been completed. However, in the transformational period, the relations of leading political actors tend to become more controversial than before partnership. The institutionalized system of relations existing in the present form of world order demonstrates that the leading players of modern political system (governments of leading countries, international organizations of the club type, intergovernmental organizations, TNCs) impose on society such product of political production objectified in the form of institutes of power, which is not consistent neither with the needs, nor with the interests of mankind regarding the noospheric (humanist-oriented development) society.

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<sup>5</sup> Global Trends Paradox of Progress – National Intelligence Council, 2017. – 226 p. <https://www.dni.gov/files/documents/nic/GT-Full-Report.pdf>

<sup>6</sup> Global Trends 2030: Alternative Worlds a publication of the National Intelligence Council. – NIC, 2012. <http://www.intelros.ru/pdf/globaltrends-2030.pdf>

## **Concept and Model of Qualitative Transformation of the Social Life Sphere of Planetary Society**

In the conditions of transitional (post-industrial) period, the aim of social dynamics in the social sphere should be the provision of human rights and freedoms for decent and safe life, labour, social security, medical care, education, environmentally friendly environment, creativity, development of internal potential (creative, cognitive, emotional, etc.). However, as practice has shown, at the turn of 20th-21st centuries, when the signs of progress marked by the post-industrial technologies began to be clearly evident, the gap between economy and social sphere began to increase simultaneously as a result of differences in the pace of their qualitative transformation. Economic progress has not created the necessary conditions for ensuring social justice and efficiency of the functioning of modern social planetary system. This has led to an increase in conflict in the global society, and raised the question of fundamental changes that should structure the social sphere in a new way, and thus contribute to the formation of its new quality.

In our time, there is no doubt that the most problems of modern world society have a social origin. The most important for the development of society are labour relations in the aspect of solving the problem of employment and relations of distribution in the aspect of solution of the problem of poverty.

Within the framework of labour relations which were inherited from industrialism and continue to exist in the modern transition period, it is impossible to solve the problem of unemployment. The genesis of post-industrialism is primarily connected with the social and humanitarian development and the creative work of man. However, at the modern historical stage, creative work has not become free. A transnational business actively recovers and uses it as the capital is used.

The potential of spreading of the modern globalized world in the context of new quality of social and labor relations allows to approach closer to the solution of mutually determined problems of distribution and poverty. However, the mechanism of this process is extremely difficult. Of course, poverty is a phenomenon inherent not only in the current stage of human life. It also existed before. However, the transformation of poverty problem into the problem of global inequality is a property inherent only to our time. The challenge for society is that, even in the period when postindustrial relations start, the technology development can overcome poverty or, at least, substantially equalize the imbalance in the global community. In fact, this problem is not solved and now creates not only an economic threat to the development of mankind, but also social and political. The separation of

income of the main population from 10-15% of the poor is causing acute social problems, while the removal of 1% of the richest population from the rest leads to political problems that manifest themselves as a concentration of TNCs' influence on all spheres of life in a global community<sup>7</sup>.

As it was mentioned before, the economy is the economic basis and an important factor of progress in the social sphere. However, for the development of society, not only the gross domestic product, but also the system of its distribution and redistribution is essential. Now, in the context of economic relations of the transformational (late capitalist) period, the market mechanism through which the division is carried out is artificially regulated by transnational corporations, which causes an inconsistency of economic development with the needs and interests of society. In connection with this, there is an urgent need to use post-war mechanisms of social organization. We are talking about a system of measures aimed at human development, on the continuous process of expanded socio-humanitarian reproduction with a constant increase in human and social capital, which takes place in accordance with the criterion of intellectual and spiritual enrichment of mankind.

While exploring the processes of transforming the global economy and global society, we consider human capital and all its derivatives (intellectual, creative, and others) as wealth created by the individual and the society. This is not an ideological dogma, as scientists point out<sup>8</sup>, but a reflection of reality, which points to the emergence of a dominant bourgeois system of creative work that creates social values and, in this sense, is close to the capital.

Human capital is the most important part of mankind's wealth. An educated, scientifically developed, intellectually rich society is an aggregated human capital of individuals the synergistic effect of which is capable of providing both economic growth and social development of mankind. Its share prevails in the national wealth of developed countries. According to the World Economic Forum (2016) Finland has the first place of the world ranking, where the rate of human capital development is 85.86%, the second and third place are Norway (84.64%) and Switzerland (84.61%)<sup>9</sup>.

The connection of human capital with social is also important for the development of society. Social capital is characterized by signs of public good; its structural support are social networks; it organizes a society

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<sup>7</sup> Schäfer, A., and W. Streeck, eds. *Politics in the Age of Austerity*. Moscow: HSE Publishing House, 2015. [In Russian]

<sup>8</sup> *Human and Economy: Justice and Basic Democracy against the Totalitarianism of the Market and Capital*. Edited by A.V. Buzgalin, M.I. Voeikov. Moscow: Economics, 2012. [In Russian]

<sup>9</sup> *Human Capital Report 2016*. World Economic Forum, 2016. Accessed December 3, 2017. <http://reports.weforum.org/human-capital-report-2016/rankings/>

based on trust, and thus provides conditions for the adoption of a common strategy of behaviour in accordance with the goal set by members of the society. Under conditions of globalization (when global capital tries to artificially influence the consciousness and actions of society), human capital allows not only to restrain the process of “blurring” of social capital in Internet networks, but also to consolidate it. In view of this, the expanded reproduction of human and social capital is an important precondition for the formation of noosphere society.

If relations (social, economic, political, and intercultural) based on the coherence of decisions of conscious and educated members of society are recognized and institutionalized by a society, one can speak about true meritocracy in the literal sense of the word. That is about power of worthy; power of representatives of civil society interests; power as a function of managing global processes, which is the embodiment of knowledge accumulated by humanity and which ensures its application for the benefit of civilization progress. Such system of institutionalization of relations in society has nothing to do with the meritocracy of the “new intellectual elite” (ruling elite), which represents the interests of corporate capital.

Global corporate capital significantly expanded its influence on the social sphere of society in the conditions of transformational period (the transition from late industrialism to post-industrialism). The process of commercialization covered education, health, culture, social protection of the population and its other subsystems. Particularly acute contradiction between the interests of business and society is manifested when the most important benefits for people (educational, medical, cultural and educational) become predominantly paid services. This limits access to them and, as a result, leads to a number of challenges: slowing social progress, increasing the danger of intellectual and physical degradation of the population, increasing dependence on global capital, and controllability of the actions of society. In view of this, the aggravation/resolution of contradiction between the commercialization of social relations and their humanizations should be recognized as a key reason and a factor in the transformation of this sphere.

### **Concept and Model of Qualitative Transformation of the Spiritual Life Sphere of Planetary Society**

Confrontation of the interests of global capital and civil society causes increased risks in all spheres of public life – in economic, financial, energy, environmental, etc. However, the growth of crisis in the spiritual sphere is the most risky for the development of mankind,

because the loss of spirituality by the society actually means the decline of world civilization. In view of this, the goal of social dynamics in the spiritual sphere is the creation of a system of ideological security, the content of which is the approval of global ideology of a noosphere society based on the principles of humanism.

The ideology of noosphere society, as well as the ideology of humanism, is meta-ideology – that is, those that relate to the system of views, ideas, beliefs, values and institutions of higher order. They form a well-defined social consciousness that creates the necessary preconditions for progressive development of civilization and prevents the degradation of the global community in the form of changes in the model of “society of contempt”<sup>10</sup> – a society that encourages fraud, theft, corruption, consumer fetishism, violence, or the like of a “society, in which the economy of corporate disasters and crimes is ruling”<sup>11</sup>.

Ideologies of the noosphere and humanism can ensure coordination of the interests of various representatives of the universe, thereby changing structural and qualitative parameters of the spiritual sphere, as a subsystem of the global social life that is transforming. This is extremely important because globalization, which transforms the social world into an interconnected integrity, not only does not diminish, but even increases its diversity. The named phenomenon objectively gives rise to a contradiction between the aspirations of people to reserve the right to perceive the world in different ways and aspirations for the unity of worldviews in a society that is globalizing. The advantage of ideologies of the noosphere society and humanism is that they consolidate the global community, since they do not reflect the interests of individual groups or individuals<sup>12</sup>.

Development of the spiritual sphere of society, which evolves according to the vector of creation of noosphere civilization, causes the reproduction of true spiritual values: scientific, educational, cultural, moral, religious, etc. The role of science in the period of global transformation of society is constantly increasing. Scientific knowledge became the most important element in the structure of cognitive-ideological potential of a social subject and a strategic resource of society. In the second half of XXI century it began to be regarded not merely as a force but as a force capable of creating a new society<sup>13</sup>.

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<sup>10</sup> Sukharev, O.S. *The Economy of Global Excesses: Institutes, Finance, Development, Politics*. Moscow: LENAND, 2016. [In Russian]

<sup>11</sup> Galbraith, J. K. *The Economics of Innocent Fraud*. Moscow: Europe, 2009. [In Russian]

<sup>12</sup> *World socio-economic process and ideology of humanism of the XXI century*. Moscow: Rusains, 2017. [In Russian]

<sup>13</sup> Danilov, A.N., ed. *Modern Society in the World of Global Changes: to the 85th Anniversary of Academician Ye. M. Babosov*. Minsk: Belaruskaya Navuka, 2016. [In Russian]

The importance of the scientific knowledge for society stimulates the development of education. Its value is constantly increasing, given that the global social environment is becoming increasingly multicultural, multinational, multiclerical and, moreover, extremely mobile as a result of active migration processes. By exercising the functions of education, accomplishment and socialization, education also creates the necessary conditions for ensuring the stability of human life, and therefore for the preservation of civilization.

Religion and morality are equally important during this period. Religious, moral and humanistic values create the basis for achievement of consensus by members of society. It is a productive approach to the resolution of contradictions in the most delicate sphere of] relations of globalized community, which offers a mechanism for reconciling common and personal interests.

In society that moves towards the development of noosphere civilization of institutional consolidation, humanistic norms and practices that are necessary tools for protecting the interests of society should be obtained. The institutionalization of relations in the spiritual sphere of society should be considered as a component of the emerging global governance. The ideology of noosphere society, based on the principles of humanism, is an alternative to the existing order of global capitalization, since it raises the status of true spiritual values and thus changes the purpose of governance in the society. The noosphere ideology is instrumental, therefore, in the conditions of growth of the role of spiritual institutions in society, the realization of interests of the planetary society and their protection will take place.

Scientists point out that emerging global management is a multi-level system of network relationships and interactions for managing various spheres, which includes formal and informal mechanisms that provide (should provide) order and stability in a constantly changing world – a wide range of global cooperation without the world government<sup>14</sup>. The system of relations of humanism institutionalized in the spiritual sphere of society can effectively confront the ideology of globalism, which embodied the interests of large capital, which allows TNCs to seize the profits from propagating the idea of infinitely growing consumption.

In the transitional period to the post-industrial economy and the noosphere society, the threat of regressive dynamics in the spiritual sphere has not been eliminated. “The market and capital are trying to subjugate the creativity,” turning it into a “narrow professionalism of ex-creative activity,” creating “all the necessary prerequisites for the production at these factories of progmatized education, science, mass

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<sup>14</sup> Thakur, R., B. Job, M. Serrano, and D. Tussie. "The Next Phase in the Consolidation and Expansion of Global Governance." *Global Governance* 20 (2014): 1

culture of not even goods, but their simulacres- transformed forms of knowledge, culture of creativity adapted to the needs of modern total market"<sup>15</sup>. The global capitalist system is trying to form a "one-dimensional person", it opposes qualitative changes, cultivates a consumer type of life. In the end, there is a "form of one-dimensional thought and behaviour in which ideas, aspirations and goals that go beyond the limits of prescribed order of thought and action, are either destroyed or reduced to conditions of the same order"<sup>16</sup>.

## Conclusions

The study of modern global economy and modern global society has made it possible to determine the possibilities of qualitative changes in human life at the conceptual level and to describe a transformation model of the relevant content. According to the developed methodological principles concerning the transformation of global community, the following is substantiated: The purpose of social dynamics is the comprehensive development of man and the creation of a society based on the principles of noosphere; changes in the structure of social system occur simultaneously with changes in subsystems (economic, political, social, spiritual) and are subject to the imperative of continuous enrichment of the potential of society development; innovation as a basis for social reproduction in all its spheres is a way of society evolving; the systematic institutionalization of social relations is a cumulative effect of institutionalization of relations according to areas (post-industrial in the economy, polycentric international order in politics, nostalgic relations of harmonization of interests and ensuring mutual agreement of subjects in the social sphere and relations stipulated by the ideology of humanism – in the spiritual sphere); the reason and determining factor of the transformation of the system is aggravation/resolution of the contradiction between global capital and civil society, which is objectified in all spheres of community's life.

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