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## The Arctic project of the development of the global society

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### Abstract

The article investigates the spiritual, moral and historical grounds of objectively formation of a global society in the world content integrity. Expands the historical logic of the development of world society as the rise of social practice from the requirements of natural necessity to creative strategies, universal freedom. Substantiates the key role of the Arctic in a humanistic civilization and consolidation of humanity.

**Keywords:** *global society, spiritual creation, the national idea, the universal humanism, Arctic civilization, the world's integrity.*

The new century will be crucial in the formation of humanity as a planetary society, as a society of world cultures. Modern man has to overcome the power of external necessity, and to understand the natural and social reality does not limit personal freedom and the objective conditions of its supreme expression. In the twenty-first century to replace the technological civilization has come to the spiritual and creative form of social organization, based on the humanization of education universalization and generalization of social intelligence in the social imperatives of social and natural harmony practice. An important role in the liberalization and harmonization of the world community of the XXI century Russia to play as a central link in the conjugation of spiritual cultures of East and West.

The world drama of humanity outlines its worldview fractures. The fates of nations are hidden in the spiritual origins of their historical work. In XX century, a man ascended to unprecedented heights of power production. The same age, and showed terrible destructiveness of irrational use of this power, attesting to the global challenges of our time, that one-sided knowledge are not only a creative sense, but the chaos and madness. Stop being the decay can only limit the concentration of spiritual energy of man, through the full deployment of the creative essence of the human spirit. "After all, the world's history - on Hegel's thought, - is an expression of the divine spirit in the process of the absolute top of his images, it is an expression of the series of steps, yes, through which he carries out the truth comes to self-awareness"<sup>1</sup>.

<sup>1</sup> Gegel G.V.F. The philosophy of history // Essays. T. 8. - M.; A.: Sozektiz, 1935. - p. 51.

The concept of "spirit" which appeared in the depths of religious and mythological consciousness was categorical and logical understanding of the philosophy of Hegel, denoting here the universal base of the internal practices of human communities, elevating their lives above the natural necessity of natural processes. Nature and Spirit, in his view, represent different ways of implementing the universal essence of being, the substance of the world, serving in an infinite unity of their capabilities as "absolute idea" as "truth in and for itself, the absolute unity of concept and objectivity"<sup>2</sup>. The absolute definition of "ideas" describes it as a creative force of life. The root of the absolute essence of the idea as a complete fullness of being is, according to Hegel, "to return to itself through self-determination or justification ... Nature and Spirit are all different ways to present it to cash being"<sup>3</sup>. If Nature is an absolute idea of "reverse perspective", in a fragmented and transitory form, inspired human life means its true form, acts as a dynamic phenomenon of an absolute beginning, united and eternal life, as a moving image of eternity. "The vast, - Hegel's Logic - is the spirit, such is the definition of the absolute top."<sup>4</sup>Spirit - this universal inner base of creative people, the incarnate mind of the world as a valid method of realizing their full creative powers, that is, the dynamic implementation of the absolute unity of being in the necessary relationship of physical forms of social practice.

General way to realize the creative potential of the mind of the world, according to Christian doctrine, is the power of love, which determines the integrity of all parts of the universe. Love gets the creative fullness of religious and moral judgment in the idea of self-sacrifice as the supreme law of life that defines the historic hundred things of "the kingdom of heaven", that is the society of universal humanism - the global association of social expression of their people as a reasonable point. The concept of the incarnation, asserting implementation of the fullness of truth in a bodily form of Jesus Christ, sends the human mind in search of earthly manifestation of the law of love in the world of practical human activity. The conscious nature of the formation of a global society as a global unification of mankind requires the implementation of the ideal in public practice, the spiritual meaning of life and brings to the fore the problem of defining social cognition general subject, the chief designer of the world's future society of universal humanism.

Guided by the idea of Christian humanism of the unity of God and man must be admitted that the "higher meaning" of the peoples are not hidden from human understanding in the other world, and manages the earthly affairs of men as a universal law of historical practice, as a general goal of their joint action. Earth's projection of the creative energy of the Universal Mind becomes a practical mind of the masses, which determines the unity of the collective will and concentrated in the "national idea". "For an idea of the nation, - stressed Vladimir Solovyov - is not what she thinks of itself in time, but what God thinks about it for eternity" [1, p. 220]. Indeed a holistic, practical creative potential of people will denote spiritual life of ethnic communities, representing an inner, spiritual kinship between the individual and collective. "By substantially to its value - Stresses the VS Soloviev - society does not have an external limit of the individual, and its internal replenishment" [2, p. 284]. Ethnicity - is the natural history community of people linked by common origin and historical destiny, by ties of consanguinity and affinity, shared services,

<sup>2</sup> Hegel G.V.F. Encyclopedia of Philosophy. V. 1. The science of logics. - M.: Misl, 1975. - p. 399.

<sup>3</sup> Hegel G.V.F. The science of logics: в 3 т. Т. 3. - M.: Misl, 1972. -p. 288-289.

<sup>4</sup> Hegel G.V. F. Encyclopedia of philosophy. V. The philosophy of the spirit. - M.: Misl, 1977. - p. 29.

common territory, language and culture. The highest form of existence of ethnic communities is the nation as a socio - cultural product of purposeful human reproduction characteristics of living together based on the prevailing social ideal of self-determination through their "national idea". We can say that the "idea", the hidden spirit of the ideal of unity, transforming people into a "nation". In this regard, the "nation" is the ethno-cultural community of people associated the spiritual unity and meaningfully developing a generic feature of the joint activity, consciously affirms their identity in a global community based on the "national idea". In view of the spiritual nature of humans authentic creators of world history are not abstract classes and class, and inspired, one-piece "personality", acting as individuals and ethno cultural communities. In a global reorganization of modern society, underlines the YF Lukin, culture "is becoming a determining factor in the ex-territorial identity of each person and ethnic communities, the formation of a new global human solidarity and simultaneously increase their autonomy, alienation in the twenty-first century" [3, p. 60].

Creativity is present in the life of every nation. However, the extent of this presence is not the same in the daily practice of various ethnic groups. The universal association of humankind will be determined by the activity of the most distinctive in the creative self-expression of ethno-cultural community. Life is a subject of world history should be different from other peoples' everyday systems maximal humanity, the ability to empathize and understand the feelings of every human being, and thus have a major advantage of the sincerity of his feelings and actions, that is the truth in word and deed, to follow the call of eternal life.

Today, the determining force in world history, Western civilization stands at the head of the United States. However, the strategy of Western civilization is technocratic in nature, guided by the logic of the abstract-mathematical intelligence, designed to unlimited exploitation of natural resources and the harmonization of regional cultures. If Western civilization tends to weaken the social contradictions through technocratic abuse of the natural environment, pushing the world to environmental disaster, the Eastern civilization tries to maintain a balance with nature, but due to the preservation of social traditions in the division of the population in the lower and upper bound to the "land" and the sublime to "God." If the inner East confesses, but the local need, the West is guided by universal, but the external mechanical necessity. The ideological difference between the two cultures inevitably creates "geopolitical confrontation in the world" community of civilizations "East and" individualistic civilization, "the West" [4, p. 196]. To reduce the destructive processes in the modern world, threatening to escalate into a war of civilizations, we must first determine the true subject of the global consolidation of humanity that can overcome the senses sided policies of East and West, and to express the interests of the entire world civilization, to reveal its universal creative mind.

Hegel's philosophy which expresses the essence of Western logical thought, paints a picture of human history as a process of gradual ascent to the fullness of his freedom of reasonable people in joint activities. Global stages of the ascent are speaking the language of our time, the era of Savagery, Civilization, Culture, representing, respectively, primitive natural history of mankind, its subjective, arbitrary, "semi-conscious" corporate-class present and reasonably universal future. "There should only be mentioned that the first step ... is an immersion in the natural spir-

it, the second stage - a way out of this state and the consciousness of his freedom. But this first separation (from natural) is not complete and there is partial ... The third stage is the elevation of this private freedom even to her universal clean up self-esteem and the sense of the very essence of spirituality <sup>5</sup>. The implementation of the potentials of spiritual freedom is, according to Hegel's logic in special kinds of practical human masses and proceeds on the background of the natural environment, in the unity of the material factors. "Different geographic principles are developed in a form and marked"<sup>6</sup>. In this German thinker considers the geographical center of law-course world history, the natural area of the Old World in the natural pairing of Africa, Asia and Europe. The logic of world history, in Hegel's sense, is not hidden from the view of interested people, and lies on the surface of their natural life, natural landscape is designated the main parts of the Old World, the Spirit guides the movement of the world from the "identity" of mountain ranges in Africa through the "separation" of mountain and lowland areas Asia to the "unity" of opposites in the environment of Europe. Total freedom of spirit, according to the German idealist asserts its reality in Europe, which is the habitat of its own naval element, which opens its secrets only the tricks of the human mind. The major milestones in implementing the spirit of freedom in the development of world civilization began, according to Hegel, ways of organizing political power: "The East knew and knows only that one is free, Greek and Roman world knows that some are free, the German world knows that all are free. So, the first form ... there is despotism, the second - democracy and aristocracy, and the third - the monarchy <sup>7</sup>."

But freedom is immeasurably advanced the German spirit, in the modern society has created a global controversy, threatening to blow up the human civilization, and just to prove the validity of the Hegelian concept of the West as the "end" of world history. In Hegel, the historical path to the worldwide unity of people in this end, only outlining the possibility of future movement. This future is defined by Hegel geopolitical differentiation of European countries on the southern, central and north-east. The general logic of the global culture is not only the movement of the creative spirit of mankind from East to West, but also its movement from south to north and connecting to the world-historical power of the Slav peoples in the vital practices that implement the "northern synthesis" capabilities of the West and East. "Dominate until recently Eurocentric dichotomy between East and West, - states AA and VI Dregalo Ulyanovsk - organically complemented by the designation of civilizational orientations geographical concepts," West ", " East "and" North ", " South "[ 5, p. 16].

Among the Slavic peoples most deeply rooted in the Eastern world has a Russian ethnicity. It was Russia, Berdyaev believed, will start living a creative fusion of Western and Eastern cultures. "Russia can not define itself as the East, and to oppose itself to the West. Russia should be aware of yourself and the West, the East-West connector between two worlds, not divider "[6, p. 244]. If the principle of Western thought is the requirement of "unity of opposites", the general idea of the Russian soul is a divine imperative super logical "inspiration", "creative renewal" of being, the hidden spirit of which is expressed in the Christian ideology of self-sacrifice as a "self-determination super personal 'rights in the light of absolute truth. "Here is the secret of the Rus-

<sup>5</sup> Gegel G.V.F. The philosophy of history // Essays. T. 8. - M.; L.: Sozektiz, 1935. - p. 53-54.

<sup>6</sup> The same place. P. 94.

<sup>7</sup> The same place 98-99.

sian spirit. This spirit directed to the last and final, the absolute in everything to the absolute freedom and absolute love "[6, p. 247]. The ultimate secret histories of the world are the spirit of creativity, awaken to a world-wide action and called the entire human, catholic attitude of the Russian soul.

The actual form of implementation of the completeness of wisdom in the minds of people is a practical philosophy, conceptual and logical center of which stands the philosophy. In view of the substantial role of philosophy in a rational self-determination of people's logic it self is a perfect measure of the intellectual progress of the world community. Therefore, the nature of the free development of modern European philosophy can serve as an intellectual guide the actual progress of modern society that emerged on the historical stage in the Renaissance. If the philosophical thought of Italy at that time was aimed at restoring intellectual heritage of ancient culture, its logical essence of Cartesian rationalism, expressed, which became the ideological basis for the development of logical-mathematical sciences, which established the categorical spirit of the Enlightenment and the firmly established in the seventeenth-XVIII centuries, France, the center of world civilization. Together with in French rationalism and ideological dispute with the British empiricism developed, which contributed to the XIX-XX centuries intensive growth of natural history knowledge, to determine the energy features of industrial society and established the ideological leader of modern technological civilization, the Anglo-Saxon socio-cultural community.

Following the dogmatic thinking of rationalism and empiricism comes transcendental-critical idealism of classical German philosophy, revealed in the form of categorical logic creative mind of world history and became the ideological foundation of intellectual self-determination of the socio-historical, humanitarian and psychological sciences. The overall logic of the "philosophical guidance" of the modern global community, as well as logical and ideological integrity of the wealth of classical German philosophy can make a historic forecast that the leader of world culture in the XXI century will be a united Germany. But the same logic of the development of world philosophy shows rapid growth in the XIX-XX centuries Russian philosophical thought, brought up on the ideas of the German philosophical classics and became a consistent overcoming its logical formalism. Empirical logic of the intellectual development of modern society confirms Hegel's idea of Germany as the final form in the development of the social logic of Western civilization and culture "north vector" world-historical process as the general direction of the spiritual progress of mankind. Social center of the "Northern Spirit" in today's global community is the Russian society, linking in the XIX century the entire human nature, "the Russian soul," the northern lands of Europe, Asia and America and has become, thus, a special world civilization along with the West and East.

The social and practical face of the "Russian soul" acts "Eurasian culture" in Russia and "Russian world" as its ideological essence of the original, not a split between Europe and Asia, and collected in a particular historical unity. Objective expression of the historical unity of the "Russian world" Arctic Civilization is a high quality end of the northern aspirations of world history. One of the main outcomes of the ideological development of Russian society in the XX century was the realization of his being as a historical debited Arctic civilization, not only from different life strategies of East and West in their separateness, but also the mutual conjugation, elevated above

their local historical meanings. "In the north converge beginnings and ends of the Russian idea, the alpha and omega of the sacred space of Russian life" [7, p. 42-43]. In the new century Russia should cease to be a transport hub between Europe and Asia and to the world its true, Arctic civilizational entity [8, 2011].

Geopolitical horizon in the development of modern civilization is increasingly determined by the struggle for natural resources in the Arctic. "The unfolding struggle for control over the Arctic is not an accident ... a quarter of the region's undiscovered hydrocarbon reserves of the world" [9, p. 43-48]. Not Europe, the Arctic serves as a visible end of the ascent of humanity to the assertion of completeness, a reasonable human freedom. Therefore, the ultimate truth of human history, the world opens our understanding of the natural features of the Arctic, the inner core of which is "permafrost." Monolith "permafrost" puts a limit man-made expansion of humanity and requires it to act in strict accordance with the eternal laws of natural life. "Society of the North - note modern scholars - is regarded as a selective - strictly delimiting be approved behaviors of rejected and invalid ... For the" Northern Man "is typical to conform, on the one hand, with a personal judgment on a particular issue, but on the other - to appeal directly to higher values and higher levels of social hierarchy "[5, p. 16]. In the Arctic, the original restored a significant role, adaptive logic, the relationship between man and nature, but not in its local parameters, and the universe, not in private, and the world need. The actual image of the world needs to be disclosed to our minds in the process of unification, consolidation, the increment being the primary cause of which is the power of creativity, the energy of creation. So mostly we establish the law of the Arctic civilization becomes the principle of creativity, spiritual development of people.

In the Arctic zone of the diversity of natural phenomena and forms of life are minimized. Against the background of the constancy of the maximum natural environment, given the conditions of "permafrost", people need a wide external communication channel, as new information fades, concentrated within the immediate family circle. In this historical context to the forefront of contemporary social practices are not put forward the task of an extended dialogue with the neighboring cultures, and the problem of survival and above all, procreation, reproduction of new generations, but not in the local peculiarities of their natural bodily existence, and the universal needs of theological education rights, child-rearing as a whole person. Culture of the Arctic civilization - a holistic, quality completion of the "childish mentality" that is configured to reproduce the universal spiritual practices of society in the new generations of people, the continuous self-learning of mankind in the light of higher truth. This child, morally pure as the coming of World Culture Society once said to his disciples, Jesus Christ: "Whosoever therefore shall humble himself as this little child is the greatest in the kingdom of heaven." <sup>8</sup>. Therefore, the ideological basis of the strategy of the Arctic in the formation of societies of the world culture is the system of upbringing and education.

Under natural conditions, "permafrost" as a major sphere of social practice of the Arctic civilization is an educational activity aimed at mastering the personality of the universal potential of creative activity of the whole human community. In the process of education, Hegel emphasizes that "every subject ... makes your property directly to the universality of ... considers itself as uni-

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<sup>8</sup> The New Testament. The Gospel of Matthew. 18: 1-4.

versal, and thus gains ... in relation to itself the potentiality and the universal, and thus becomes a very special"<sup>9</sup>. In the Arctic environment, a universal experience of people living together is a universal spiritual basis of personality. But on the other hand, in the frozen environment the human spirit focuses on the internal experiences of individuals themselves, prompting the need for their self-contemplation, deepening self-reflective capacity, developing the sensitivity of their world view in detail of life, creating a culture of creative imagination. To the greatest extent the capacity for creative imagination is characteristic of children's mentality, which becomes the object of conscious cultivation of future society, world culture, "But Jesus said, Suffer little children and forbid them not to come unto me: for of such is the kingdom of heaven"«Небесное»<sup>10</sup>.

The most characteristic feature of the modern national social tradition, nurtured in the bosom of liberated, revolutionary mentality of the Russian intelligentsia as the ideological nature of the mature "Russian society," was the belief in the "true spirit" of youth, able to restructure society on the basis of a higher justice. "And if the elders in Christianity is the natural embodiment of spiritual experience and management, among our intelligentsia that role naturally took young students ... this is because the spiritual storehouse of intellectuals, which remains for a lifetime ... by the same young students in their world view," [10, p. 47-48]. In this truly "Russian faith" is not the experience of the past builds the future contours of the world, and "clean image" of an ideal future. The eternal spirit of discipleship, educational attitude of the intelligentsia will determine reasonable ways of coming global human history.

Arctic identity - a sense of self in the global dimensions of life, understanding of human abilities against the boundless expanse of the universe. Consequently, this self-consciousness is the original form of the universal perception of the world of mankind, who has completed primary education in the local limits of the earth's natural environment and entered the path of exploration of other planetary worlds. In the space of "permafrost" the main driving force of the universe of cosmic history of mankind is a creative interpretation of reality based on personal self-knowledge of man, in the ideal sense of words, to improve our spiritual being. Hegel's concept of the development of the international community as a historical process of implementation of "rational freedom" becomes today the most complete embodiment in the life "of the Arctic civilization" as the first social-historical form of truly "universal culture" of humanity.

Russian spirit in its "universal projection" is the eternal quest for truth, never-ending process of cognition, the ideological core of which is creativity. The energy of creativity is a spiritual guide to the approval of cosmic ray the future of humanity, the historical beginning, and which serves the Russian-Eurasian, arctic civilization.

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