Transmission of Information by Non-genetic Mechanisms

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Abstract. Society is considered as a cooperative association of specialized communities of individuals. This new independent object of nature is a special form of collective, supra-individual existence of people, which, thanks to the mutually beneficial information connections of individuals, has all the attributes of a living system. In a supra-individual structure, a network effect occurs - when an impact or service becomes better, the more people use it. From the point of view of topology, the network consists of internal network structures and external ones connected with neighbors. The network may contain closed elements (cycles) and open elements (branches). Individuals functioning autonomously and providing primary data on their own functioning, as a result of cooperation or group symbiosis, create a new unique integral object, by exchanging available data, on the basis of a common cycle of relations between generators, converters, and receivers of information. The network communications infrastructure frees the participants in the communication cycle from the energy costs of searching for and obtaining information resources.

Introduction

The organization of living systems of the anthropological level is based on the system of biocenosis, which generates the initial encoder – the metabolic cycle, which programs and forms the next level, which creates its own "ordered reality" – consciousness. At this level, society is formed as the next level of the hierarchy of living systems, which from the inside unites many diverse human individuals with a single cycle of information exchange and a common function of consciousness that serves to self-perception of oneself in nature.

This cycle rigidly binds the entire diversity of individuals, since it allows all members of society to gain access to once obtained and replenished information resources. The society has formed such a cooperative communicator structure that allows information resources obtained by

one group of community members to be used repeatedly, simultaneously, or in turn, by all its other members.

Information resources include everything you need to know in order to identify and describe the specific parameters of society since they are the product of the system relationship between society and each of its members. The human individual, receiving this resource, can determine what qualitative properties his social environment has and what his condition is.

A society is a cooperative association of specialized communities of individuals. Society is not part of a larger system. This new independent object of nature is a special form of collective, supra-individual existence of people, which, thanks to the mutually beneficial information connections of individuals, has all the attributes of a living system:

- ➢ own structure and functions;
- ➢ life cycle;
- ➢ self-reproduction and self-regulation.

In a supra-individual structure, a network effect occurs - when an impact or service becomes better, the more people use it. From the point of view of topology, the network consists of internal network structures and external ones connected with neighbors. The network may contain closed elements (cycles) and open elements (branches). The accumulation of cycles forms a skeleton. Cycles may or may not be included in the skeleton. Cyclic skeletons vary in complexity. The complexity criterion is the number of topological tiers, as a sequence of angular planes.

Individuals functioning autonomously and providing primary data on their own functioning, as a result of cooperation or group symbiosis, create a new unique integral object, by exchanging available data, on the basis of a common cycle of relations between generators, converters, and receivers of information. The network communications infrastructure frees the participants in the communication cycle from the energy costs of searching for and obtaining information resources.

Such conditions are most favorable for starting the growth process. The process begins by identifying the forces driving change and then combining these forces in a variety of ways to create a set of diverse future scenarios. A scenario is an environment in which change can be not only imagined but also implemented. It makes the role of intellectual agents more instrumental. The desire to increase the pace of change is being realized, while at the same time turning them in a direction that is beneficial for the actor. At the same time, the risk of being carried away by the flow of events in the direction beneficial to the external actor is blocked. The new dynamic is used to further enhance the influence of the current actor in the network.

The analysis of the noted processes implies an objective and adequate measurement of various characteristics of a person, taking into account the fact that each person has free will. It should be noted that, despite the really existing dependence and influence that is exerted on the behavior of a person belonging to one or another cell of society and the determinism of his social mobility by this cell, one cannot speak of the absolute determining significance of this influence, but, at the same time, it is necessary to recognize its existence and take into account its role in the study of the formation of social structures.

Due to the multiplicity of criteria that characterize human life, there is a set of structured ideas about the distribution of certain factors and phenomena within society. Each of these representations describes a particular case of the division of society in accordance with certain parameters.

Society as a social system is an interweaving of various social structures, determined by the isomorphism existing between them. In the analysis, they use separation methods that take the level of income of a person as a segmentation criterion. With the help of such a division, one of the possible social structures of a particular society is singled out, and with the help of this structure certain properties of this society are studied, which are "highlighted" due to the fact that the consideration takes place precisely from this angle. By applying the chosen rules for determining the structures belon-

ging to the elements of a given society, a new social structure can be obtained. It is no worse and no better than the previous social structure - it is just a look at the system from a different angle.

The question arises: is there such a meta-structure that would be the ultimate level of generalization and would have parental properties in relation to private structures so that the latter would be obtained from the former as a result of a certain way constructed inheritance procedure?

Social structure – a central concept that plays an important role in understanding and structuring the phenomena occurring in society - is a derivative of society. If there is no society, then there is no social structure. The minimum grain of segmentation (cell of social structure) contains one person. Of course, social structures, the cells of which contain exactly one person each, are the most informative of all the variants of structures that one could imagine, but their practical value is still comparable to zero since the existing level of digital support for the processes of monitoring the social structure at this level is insufficient. high for this task.

Society is more than the relationship of individuals, and individuals cannot be fully described in terms of society. The empirical correlations of the social structure should describe the ordered relationships of parts and the whole, these relationships should be located one above the other, since they are groups of varying complexity, they should have certain properties of constancy and duration. The idea of social structure is based on four fundamental ideas: the idea of relation, the idea of regularity, the idea of deep dimension, and the idea of determining meaning.

By choosing a sufficiently large number of parameters, it is possible to build a private social structure, each cell of which will contain only one person. Of course, the number of such structures is, generally speaking, unlimited, but the options for filling them are limited. This means that functionally such social structures may be different, but their cells contain the same people. In this case, it is appropriate to introduce

the concept of isomorphism of social structures, while the rule that determines the isomorphism of two social structures is their direct content. If we combine social structures according to isomorphism classes, then we get a finite number of them, which in a certain sense can be considered as the basis of the space of all possible social structures. Of course, the terms "space" and "basis" in this case are not used in their mathematical sense. Man himself is a part of society, the life of which he studies. Probably for this reason it is so difficult for a person to abstract from his own subjectivity and look at society from the height of an "external" subject.

However, the main thing for analysis is the dualism of social structure and human activity. Does the social structure consist directly of people, or are its elements roles and positions that are different from the people who occupy them? Making an attempt to combine these two concepts, the "duality of social structure" is defined: human activity and social structure are different in meaning, but at the same time are inseparable and tightly intertwined. The analysis involves determining the essence of this phenomenon, the corresponding conducting channels, and the action itself, and leads to a transformational model of social activity, in which people perceive the pre-existing social structure as something external to them, but which they can reproduce in the form of passivity, limitation, as well as and as an action.

Structuration - a theory in which it is proposed to combine the approaches of structural and social action (practice), based on the postulate that neither structure nor action can exist independently of each other: social actions (people's behavior) create and reproduce social structures, only through them is the reproduction of structures carried out, and the socially structured environment shapes people's behavior. Those. structures are both the result and the means of social action. Thus, the priority of social practices is realized both over actions and over structures, when structuring social relations in "time and space" as a result of the mutual influence of the previous structure and the individual will of the actor. This is an attempt to overcome the

limitations of the theory of evolution and functionalism in the reproduction and transformation of social structures, through social practices that include: the ability of actors to know (knowledgeability); temporal and spatial dimensions of action, openness. and uncertainty (contingency) of action in everyday life, with the synergy of activity and structure in the analysis.

Main part
1. Social space-time

"Social space" is one of the broadest concepts in the description of social reality. There are three possible approaches to the definition of the formed social space: "as circumstances of interaction, as a status structure and as social meanings of physical space".

Representation of social space as "a space of interaction of social actors". The social space is considered as topological, i.e. continuous education, the properties of which remain unchanged during deformation, this allows us to depict the social world in the form of a multidimensional space built on the principle of differentiation and distribution.

The topological approach predetermined consideration of the role of "fields" in social space. The field structures the social space with its own rules and schemes of power. Social space is a set of force fields, objective relations of forces that are imposed on all the elements included in it, and which are not reducible to the intentions of individual agents, as well as to their interaction. The introduction of the concept of "field" makes it possible to explain the diversity of individual positions in social space as a unique combination of different forces in specific fields. The agent's place in social space cannot be understood in terms of a physical coordinate system, but only through the relative position of social agents.

The idea of social space as "an order of social positions (statuses) of social actors" is a set of hierarchically ordered among themselves, interconnected and interacting social communities (places). The social structure does not exist anywhere in the physical space-time, although it is confirmed by examples of specific actions.

The idea of social space as a set of social meanings of physical space is connected with the fact that all space is social since it cannot be separated from the contemplative subject, who, in social action, manifests the meaning of space, and "the meaningful meaning and certainty of objects are not affected by the question of whether they are then revealed in being. There is a focus on the study of the general semantic formats of social life and its embodiment in spatial forms. This is how the "production of space" goes.

Time is a semantically complex phenomenon, and it cannot be considered on its own, but only in the whole complex of categories with which it is associated. The idea of time is development, at the same time it is also Eternity. The connection and continuity of social time are provided by the principle of cyclicity. The exchange fastens the cyclical nature of time, the onset of extinction, death, and new birth. Sometimes the original chaos is recreated so that a new one is born from it. The main moment in cyclicity is creation, when the past leaves, but the new appear. The importance of cyclicity for exchange is determined by the fact that cyclicity ensures the continuity of life and at the same time represents repetition, which gives credibility and reality to the vital phases of the exchange. And this, of course, is very important for a person, because, while maintaining a connection with the reality of exchange, it is in it that he draws strength.

Understanding the continuity of life, as an ontological modality of social being, makes it possible to avoid a purely empirical interpretation of the social nature of life, often identified with the individual manifestation of "consciousness". An adequate description of life requires recognition of the plurality of beings. The being of such a being is not self-identical, since it expresses all the changes of the latter. The recognition of the non-self-identity of being and allowing us to remove the question of the hierarchy between them. That is, "speaking out in many ways", the being of being is expressed unambi-

guously. The concept of uniqueness assumes that any manifestations of the existent express one being and belong to it to an equal degree.

Multiplicity is, first of all, a single-level distribution of a fundamentally non-hierarchical being. Multiple being is heterarchical, coordinated, since their various aspects form connections both "inside" a separate system and "outside" it. Any element of any system, in this case, turns out to be itself under certain conditions of consideration by the system, and vice versa; participates in different ordinal systems of organizing the existence, subordinating and subordinating, being, in this way, not identical to itself, being here and everywhere, now and always and affirming Hierarchy here turns out to be a special case of heterarchy, a system of simultaneously coexisting structures. Multiplicity in this case is understood as an integral property of being, not derived from some initial unity. On the contrary, the one is the forms of plurality.

To explain the form of implementation of multiplicity, a model of a network-like structure without a center, which is different from a hierarchical linear structure, is proposed. It is self-sufficient at any point and spreads in all directions in breadth. Such a structure does not simply grow in breadth in space but creates this space itself, and each of its points interacts with a potentially unlimited number of other points.

The concept of the multiplicity of beings points to the consistency of beings, to the fact that the being of beings is always co-being. Co-existence cannot be realized in a solitary (or single) being, at any of its points equal to itself, total and closed. Being as being is realized only in jointness in which different aspects of existing. Thanks to the difference between themselves, they get the opportunity to exist.

2. Dual relationships

The dual relationship (DR) between two entities determines their internal content, which fully affects both sides and concerns all areas of activity of these entities. Their properties reflect the original duality. The fundamental character DR, universality and continuity in the existence of dual forms, their patterns of limitation and isolation, manifestations of their symmetry and asymmetry, characterize different facets of this fundamental essence. Since the regularity of duality is the most fundamental regularity of Being, then DR are omnipresent [1].

Possessing a primordial essence and being a primary substance in reality, DR represents a universal object (O), whose properties are unique. This is the basic essence that serves as a "seal", with which "imprints" are made in any spheres of Being, and thanks to this, everything is created according to a single plan. (O) is the Creator of all Existing and carries its meaning. It is the proto-Mind of all things, dispersed throughout Being. The shaping individual principle (O) determines the omnipresent smart invariant, which carries the meaning of everything of Nature

There are many varieties DR that arise in a specific environment and in specific circumstances. Therefore, for analysis, an ideal (O) is taken that manifests itself at any level of the hierarchy. From the point of view of the laws of limitedness and isolation, DR has a limited number of admissible states at any level of the hierarchy, which places (O) within the limits of normativity.

The relationship between the two parts of the original object (O) completely affects both sides and concerns all areas of their activity in which duality is manifested. It is a symbol of proto-Mind and eternity, it is a universal code of everything that exists, and therefore determines the properties of the <space|time> of the environment in which it exists.

The Unified formula of the principle of duality is based on the fundamental concept of a universal object - $\{O\}=<X|Y>$ consisting of two parts: X and Y. The symbol "|" means that we are talking about DR. To indicate the state of relation, angle brackets of the form $<X|Y>$ are used for relation statics and $>X|Y<$ for relation dynamics.

(O) does not carry a "subject aspect", the subject of research is not the Objects and/or Subjects, but the relationship between them. All DR of any nature have

common basic properties. These properties are characterized as "external" and "internal". In DR with external duality (↑), two of its mutually complementary aspects are observed at once. Such an attitude is called "manifested". DR with internal duality (↓) characterizes the unity of the external and internal aspects DR. This attitude is called "unmanifested". Unmanifested DR carries the Idea of creation because all other components DR are determined in fractions of the unit by which it is evaluated. This is the most important property DR with internal duality.

Let us represent the operating mechanism in the dual relation <X|Y> in the form of a circuit diagram shown in Fig. 1 and consider the processes taking place in it.
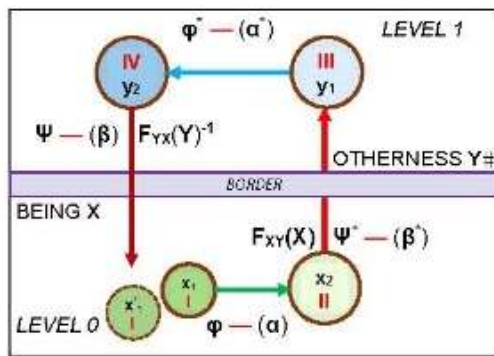

Fig. 1 Dual relation loop work

α-invariance characterizes mirror symmetry - left becomes right and vice versa, right becomes left. As a result of the reflection process (φ), the object (x_1) fixes its appearance, receives an image (x_2) at the level X and acquires the function of a sign.

β-invariance transforms the external into the internal and vice versa, the internal into the external. As a result of the mapping process (Ψ*), the object receives otherness, which is analytically fixed by changing the dimensionality of the levels.

$$F_{XY}(X)=[F_{YX}(Y)]^{-1}$$

This identity means a balance between external and internal force, balancing the "external" and "internal" environment of objects and subjects of any nature. Here, the expressions in the left and right parts receive diffe-

rent dimensions, reflecting the law of resource inversion (coding) – the external becomes as internal, and the internal becomes external.

In Figure 1, when depicting "reflection" and "reversal", the pairs change the fill colors of their components. The single color of the contours of the components indicates the commonality of their origin.

Mapping is not a part or hypostasis of levels (0) or (1), it is an instrument – an operation of force (F) and a pure outpouring of the content of each level. It is not a substance, but a stage of the inter-level process of the work of the tool for convolution and scanning of this content. This is the mechanism of the systemic interaction of potentiality and Reality. The mapping cannot be isolated outside the scope of the tool itself. It is a pure reflection of the outpouring of the level (1) and a pure mirror of the manifestation of the level (0). It alone can do everything and be in itself, it renews everything.

The object (x_1) is able to form its own image (x_2) as a response to the impact of the environment. The nature of the surface of the object, its external data represents its texture. Different objects may have different reflectivity. Objects can be decorated according to a certain external pattern and show finishing features. Placing an object reflection image at level (0) can have a background that forms the background of the object (field, space) and represents an independent type of signal, along with noise and useful information. The reflection image of an object can create a copy of itself in another object or subject.

Between level (0) and level (1), the object is in a shielded state. Both calls to the object and its responses are in the escaped state. This is the being of the stage of rest or dissolution between two levels when everything manifest passes into an unmanifest state. There is nothing surrounding the object from the outside; everything acquired by him at level (0) remains in him. The object will gather and decrease in size and disappear beyond the horizon. At this stage, everything external passes into the inside. It resides as a seed (imprint) in a mixed reality that is broadcast to the next level. This is

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how the convolution (dematerialization) of the object occurs during the inverse mapping (Ψ^*).

Obtaining an image (x_2) that is a signal of the object (x_1) at level (0) is a direct result of the reflection formation mechanism. Further transformation of the dynamic signals of the level (0) into the static reflection code of the object (y_1) is the first manifestation of the subject-"observer" from the level (1). At level (1), the signal processing of the object changes fundamentally. The signals are converted into codes, which are stored as level data (1). Such encoded integral reflections of an object of level (0) create the effect of an abstract, yet extremely simple, copy (y_1) of this object at level (1).

A generalized set of signals corresponding to a certain external empirical object is assigned an established code combination that represents an objective message. It is the result of the abstract object copy effect (x_1). The established code combination is a strictly individual phenomenon. This combination replaces signals coming from an external object. Therefore, the subject that forms such abstractions forms a potential level.

When the communication channel is established between the object and the "observer", as a result of a functional, irreversible transformation of the own properties of the "observer" of level (1), the properties of the external object acting on it, the emerging abstract representations are saved and a copy (imprint) is formed. This state of remembering represents "knowledge" which can appear as a second type of abstraction (y_1). If the first (x_2) is formed from the reality of the environment of the level (0), then the second is formed by processing the primary abstractions at the level (1).

The object (x_1) appears as a copy (y_1) as material for further work. These are code elements, still without connections and meaning, which are stored at level (1) and can serve as material for synthesis. The potentiality of the state of the subject lies in the fact that he is removed from his environment and immersed in a memory retrieved from memory. As a whole, in potentiality, the experienced memory embraces the subject who is in it; then he can use this experience for deve-

lopment, disclosure (materialization) of a specific object with direct mapping (Ψ).

The reflection of the copy (y_1) serves to form the subjective image of the object (y_2). This image does not have the status of an external reality for the object (x_1) but represents an internal copy of its state and behavior. Such a copy is an indicator of the existence of level (1).

Formed at this level, as a result of tracking copies, a chain of code combinations gives the effect of establishing links between "abstractions", the effect of forming a program for creating an object. Thanks to the synthesis of such a chain, the time of level (0) is transformed into connections of level (1). The resulting image (y_2) begins to play with new colors and shades, revealing the essence of the original object and representing its ideal abstraction, which provides material for awareness and thinking. From such abstractions, the Idea is formed, which is stored in the "conscious memory" of the subject at the ideal level, according to which the program for transforming the Idea into things of the temporary level (0) begins to work.

Level (0) is the result of many sweep cycles, during which objects have gone through a chain of trial and error, mutations, and selection of viable options. Each property and law of the level is a kind of imprint, in which the experience of past existences is accumulated. All of these layer entities form the layer's existing database. Each incarnation is at the same time a whole and a thing different from all others, it is everywhere the product of the same level force (F), but each time it appears in a special form.

"Closed" level leads the object to a rapid loss of energy and connection with the environment. The "opening" of levels, the establishment of links between them according to certain rules and restrictions, leads to the launch of the rotation of the contour, which ensures the constant renewal of the object as an "organism".

A meme is a stable unit of socio-cultural information (an idea, a price, a sample) contained in the Mind of individuals. This is a sample that has the ability to reproduce itself - to replicate, being transmitted from

one mind to another. This is an idea that reproduces itself in every new owner.

For memes, survival depends on the presence of at least one carrier, and reproduction depends on the presence of the carrier that tries to spread it. Replication and dissemination of units of information in the Mind of an individual control his behavior and through him the socio-cultural processes in his environment, that is, the meme has a causal force (F).

Memetics is an approach to communication engineering that is based on the concept of memes. For memetics, the mechanism of information replication is fundamental, and not its content, form, reasons, etc. It moves away from focusing on the truth of ideas and beliefs, focusing on their ability to replicate themselves, regardless of their truth.

Memes are pure information, but their functioning has noticeable behavioral and social consequences. This is a degenerate sign that only includes its ability to be copied. Accordingly, in the broadest sense, the objects of copying are memes, and the objects of translation and interpretation are signs.

Memes form groups. Large groups of memes that are copied and transmitted together are called co-adapted meme complexes or memeplexes. Such collections combine several memes for the joint mastery of the Mind of the individual and for mutual support and strengthening in the struggle for the survival of ideas. The development of such symbiotic relationships can be seen as the compilation of memetic codes of the Mind.

When copying certain memes, each individual transforms and modifies the received single object of information to fit his personality, and then passes it on to another individual, who also changes and replicates it. Therefore, memes are dynamic, subject to change, and are highly variable depending on their carrier, and their copies are mutually inappropriate.

Memetics in this context operates exclusively with ideas that are interesting, fresh, and relevant to society. Memplexes compete for a place in an individual's memories and mind, and for the opportunity to be copied again. In a successful case, the memeplex is embedded in the functioning of the Mind. The reproductive success of a meme depends on its ability to influence the efficiency of its host in transferring a successful memetic mutation to other hosts for self-replication and, ultimately, influencing the sociocultural environment.

Sequences of different memes can spread horizontally (between individuals of the same generation) and vertically (from generation to generation). Memes compete for a place in the mind of an individual, for his memory and attention, for a place on television, for time on the radio, for space on the bookshelves, and so on. At the same time, the extension of the memetic force in space and time is manifested.

The impact on the individual is provided by the meaning embedded in words, pictures, and other memetic agents. The idea that arises in the Mind after processing the received information begins to take on a life of its own, growing and closing thought flows in a certain way to cause a further effect.

The memetic agent always, except for cases with the development of conditioned reflexes, differs from the idea that it creates. Copies of ideas do not reflect their essence. However, there are eternal images, archetypes, which contain a value-semantic core, which can externally change in different contexts. Such innate psychological structures are contained in the collective unconscious.

Memplexes form and reform, evolve, and break down over time. They contain a specific set of ideas that have been replicated extremely efficiently over many centuries. These ideas define the adherence to moral codes of conduct, including social and ethical codes, that affect every aspect of a person's life, from public behavior to sexual expression. The coding of units of sociocultural information is carried out by memes. There is no code script for memes. Mutations in memetic development are extremely high and are possible even within each iteration of the copying process.

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A unit of cultural information is transmitted and self-copied from individual to individual due to its psychological attractiveness for people, and the archetype is a universal idea with an emotional element that is already contained in the collective unconscious. The Human Mind tends to contain not only information about reflexes and stimuli, but also about images, associations, ideas that allow a person to create, learn, and create something new.

The systems approach operates with the concept of "whole" to denote the material structure of the meme. Systemic theories operationalize memetic innovative ideas that contain creative meaning. Idea propagation engineering considers the semantic units of sociocultural as self-reproducing and changing patterns of information that are considered relevant for development.

The language itself is a stable structure capable of replication. At the same time, the meme is just an easy-to-understand abstraction. So, the presentation of one's own thoughts on paper or on a blog is already a replication. The concept of "meme" is used to describe the processes of storage and distribution of discrete elements of society.

There are self-regulating correction mechanisms provided by the redundancy and other properties of most meme expression languages that stabilize the transmission of such non-genetic information. For example, rituals, spiritual narratives, or musical and dance forms can be preserved in great detail through any number of generations, even in cultures with only an oral tradition. Memes for which stable copying methods are available will inevitably be selected for survival more often than those that have only unstable mutations and are therefore eliminated.

The idea is a self-correcting meme with high resistance to mutations. A self-correcting meme tends not to evolve and rarely mutates. An example is an algorithm: such a meme is transmitted in the exact sequence of instructions.

Society and the individual are considered as the background against which the Idea is set in order to realize the innovative super-task, in relation to which the individual acts as an instrument. Human consciousness forms that mirror in which the Idea is reflected in a certain aspect. A mind is a tool for deciphering the reflected Intent, for the implementation of materialization. Thought and language are the mechanisms of manifestation of the Idea.

Consciousness (at level 1) forms that semantic structuring of the background of the projection screen (mirror), on which the design assumptions of the future are deployed. Thus, the texture of the design screen is nothing but the information and communication environment of a certain organization in which consciousness lives. This is the pre-conscious and the unconscious, on which human perception and action are drawn. It is this that is constantly brought into the background against which the Ideas of the future event are built.

The idea comes from that new reality that is not set in experience at all, is not set in intuition, is not opened by intellectual contemplation, thinking about this reality is like a mirror that tries to reflect it (trying to decipher this new idea). And, therefore, society and the individual are the tools that ensure the implementation of this Plan, which comes from an inexperienced reality.

A person voluntarily believes the idea of the Design as an absolutely imperative object of his faith, since it is not presented to him in tactile or visual (sensory) evidence. He believes in what he, who has not seen, has believed. And such a spiritual and intellectual volitional message is not only formulated but also deciphered. A person deciphers it in details and nuances of semantics and thus becomes a mirror. Faith and will are one and the same here.

The will itself is unconscious and is only a blind, uncontrollable impulse, as it manifests itself even in the inorganic and vegetative nature of its laws. But thanks to the world of representation built-in for her service and unfolding in the form of real innovations, she receives knowledge of her desire, she knows what the subject of the latter is: it turns out to be nothing but the real world, life, just the way it is. . This world of phenomena acts as

a mirror of the will, its objectivity, and since what the will wants is always life (because it is in the image of the latter that its desire appears to represent it), it makes no difference whether to say simply will or will to live.

With the help of thinking as a tool, which is organized through the departure from the fundamental {0} and {1} language of revelation, a person can reflect the Intention in the mirror of thinking and creates with his thinking an image of the Intention of the second level (x'_1). That is, in a reflected way, this Idea begins to unfold at the human level — at the level of thinking, at the level of language. This is the Image of the initial revelation, which is created by following the norms that are laid down in the language of the Intention. As a result, an understanding arises through which one can control the discovery of the potency of the Intention in one's creation. A person comes to an understanding through which materialization can be controlled [**2**].

Thinking exists only because a person has a central position. That is, he is equidistant from everything. He is in the center and establishes links between everything through working with names that have an assemblage point only for him as a witness. That is, thinking is an operational, continuous restoration of its centrality in reality (0). The process of thinking creates, if applied correctly, the very fabric (the very image) that begins to resonate with the idea, that is, which reflects its plot, thereby tying it to the internal resource of the Idea.

In order to describe and analyze thinking, in order to carry it out, it is necessary to single out thinking within the processes of thought-activity. By describing the normative structure of mental activity, it is possible to reveal the ontology of thinking, the essential-realization structure of the processes and acts of thinking.

The world is a space-time continuum. And the shadow that falls on this space-time continuum is a shadow that transforms into a collective individual or into a society that has its own task of establishing a system for controlling exploitation and alienation in favor of that individual person who is a specific player, carrier, and implementer of the Intent. If the subject can see everything, he is able to actually contain the impending threat of phenomena that oppose and interfere with life, due to the warning architecture, create security systems, making them commensurate with threats and challenges.

3. Manifestation of social time

Human labor is an expression of the same social unity, consisting of independent works of people, which determine the existence of products. On the quantitative side, concrete labor creates a use-value (UV) of products as commodities, which is realized for people without exchange, i.e. in a direct relationship between the product and the person.

The labor expended on the production of a useful product acts as its "value" property, as its cost. The quantitative difference between the types of labor presupposes their qualitative unity, that is, their reduction to abstract human labor. Such labor that creates products represents human labor power in a fluid state, which is the source of the social substance of their value (V).

The bodily form of a product represents its natural form, which serves as a real image of its use-value (UV). In the bodily form (see Fig. 2) the internal opposition, the duality of use-value (UV) and value (V), as a representative of the ideal world of values, is manifested. The corporeal form serves as a constitutive element of the infrastructure of the exchange system.
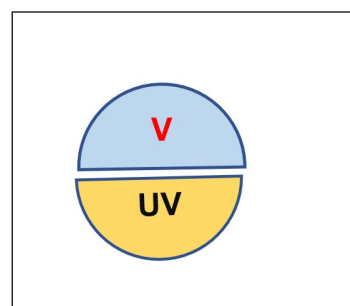

Fig. 2. Internal duality of the product

The substance is called containing and bearing, but not content and carried. Accordingly, what cannot exist

without a carrier is not a substance. Since everything material has properties, they are in themselves what is called "information", although it is dead until it is used. Accordingly, "dead" information is considered to be recorded on various media in the form of properties of these media.

The equality of the types of labor in all respects, different from each other, can only consist in abstracting from their actual inequality, in reducing them to that common character that they possess as the expenditure of human labor power, as abstract human labor.

Labor is considered from a qualitative point of view as a value that can be realized only in the social process. Thus, value has a purely social character and can manifest itself only in the social relation of one product to another. At the same time, the created products become a form of manifestation of substantial existence in human society.

The use-value of a product is the reality of the first (I), physical level. Man, by his activity, changes the forms of the substances of nature in a direction useful to him. No matter how different the individual types of useful labor or production activity are, this is a function of the human body, the expenditure of its forces. What underlies the determination of the magnitude of value, namely, the duration of such costs, or the quantity of labor, is different from the quality of labor. In every society, the labor time required for the production of the means of subsistence interests the society of men.

The results of labor do not oppose each other as commodities at all, but only as products, or use values (PS). Things in themselves are external to man and therefore alienable. In order for this alienation to become mutual, people only have to relate to each other as private owners of these alienated things, and therefore as individuals independent of each other.

The form of the value of the product of labor, which precisely makes it an exchange value, is the most abstract and at the same time the most general form of the realized mode of production, which it characterizes as a special type of social production.

For a society of producers of commodities, whose general social production relation consists in the fact that the producers here relate to their products of labor as commodities, therefore, as values, and in this material form their private works relate to each other as equal human labor - such a society defines the cult of abstract man.

In a society based on commodity production, the social form of labor is its universality. The production process dominates people. The social relations of persons in their labor manifest themselves in the form of social relations of things, products of labor.

The form of commodities, and the ratio of the values of the products of labor in which it is expressed, have nothing in common with the physical nature of things and the relations of things that follow from it. This is only a certain social relation of the people themselves, which in their eyes takes on a meta-corporeal form of a relationship between things - this is the reality of the second (II) social level.

Since people in one way or another work for each other, their labor thus receives a social form. As soon as the resulting product becomes a commodity, it turns into a sensuous-supersensible (meta corporal) thing. It turns out in the face of all other commodities with its value side. The bodily nature of this commodity is not generated by its use-value. Meta corporal character of the product of labor arises from the commodity form itself:

➢ The equality of different types of human labor acquires a universal form of the same cost objectivity of labor products.

➢ Measuring the costs of human labor by their duration takes the form of the value of labor products.

➢ Those relations between producers, in which their social definition of labor is carried out, receive the form of a social relation of the products of labor.

The physicality of the commodity form lies in the fact that it is a mirror that reflects people the social nature of their own labor, as the material nature of the products of the labor themselves, as the social properties of these things inherent in them by nature. Therefore, the social relation of the producers to total labor appears

to them as a social relation of things outside of them. Thanks to this appearance of one instead of the other, the products of labor become commodities, sensuous-supersensible things, or social things.

Consumables become commodities in general only because they are the products of independent private works. The complexity of these private works forms the total labor of society. Since the producers enter into social contact with each other only by exchanging the products of their labor, the specific social character of their private works is revealed only within the framework of this exchange.

In other words, private works are actually carried out as links in the total social labor only through the relations that exchange establishes between the products of labor, and through them, and between the producers themselves. Therefore, to producers, the social relations of their private works seem to be exactly what they are in reality, i.e. not by the direct social relations of persons themselves in their labor, but, on the contrary, by the material relations of persons and the social relations of things. Exchange value is only a certain social way of expressing the labor expended on the production of a thing.

It is only within the framework of their exchange that the products of labor acquire a socially identical value-based objectivity, separated from their sensuously different use-related objectivity. This splitting of the product of labor into a useful thing and a thing of value takes place in practice only when the exchange has already acquired sufficient distribution and such significance that useful things are produced specifically for exchange, and therefore the value character of things is already taken into account during production itself. From this moment on, the private works of the manufacturer acquire a dual public character.

The social character of the equality of heterogeneous types of labor is reflected in the fact that these materially different things, the products of labor, are the essence of value. Consequently, people compare the products of their labor as values, not because these things are for them only material shells of homogeneous human labor. On the contrary, by equating their various products in exchange for one with another as values, people equate their different kinds of labor with one another as human labor. The value turns each product of labor into a social symbol.

A fully developed production of commodities is necessary so that the understanding can grow from experience itself that individual private works, performed independently of each other, but comprehensively interconnected as links in a naturally grown social division of labor, are constantly being reduced to their socially proportional measure. Labor time, socially necessary for the production of products, only forces its way through the random and constantly fluctuating exchange relations of the products of private works, as a regulating natural mechanism, based on the fact that the participants here act unconsciously.

The essences of the commodity environment live, move and occupy certain places - they are localized. The change of real-world places by entities represents a cycle of translocations. The processes of constructing places, feeding them, and providing a cycle of translocations represent the "formation" of the commodity environment. Accordingly, the flows of the commodity are divided into two classes - flows along paths and flows along with cycles.

The essences of the commodity world consist of two bodies: PS (gross) and C (fine) material body. The subtle body does not disintegrate after the exchange and passes into the next commodity body received by the entity in the second phase of translocations.

The exchange actor has three characteristics:
1. Mind – as the center of sensory perception of the environment;
2. Ego – as an organ attachment to a place;
3. Consciousness – as a "germ" of meta-reality.

The endless circulation of the existence of goods, characterized by their creation and exchange with further translocation to various locations of the real world, is subject to the action of a cyclic mechanism. The cycle of translocations represents life in the commodity environment, characterized by a series of wanderings

and reincarnations of the bodies of commodity entities at different levels of the plane of being.

The work of the mechanism in the cycle of translocations is associated with the temporary separation of the (subtle) from the gross body and its movement through the levels of the physical plane of being and staying there until a certain part of the products of its own existence is realized. After that, the (subtle body) is reborn and (embedded) finds itself in a new body and in a new environment, which is the result of the remainder of its existence. The final state, in which (the subtle body) is released from the cycle of translocations and stops reincarnations, is called the Treasure.

The laws of commodity nature are manifested in the natural instinct of commodity owners. They can equate their commodities with each other as values, and therefore also as commodities, only by relating them to some other commodity, only by contrasting them with it as an equivalent.

But only social action can transform one particular kind of commodity into a general equivalent because all other commodities make it the material for their one universal form of value, which makes it directly exchangeable for all other commodities, and every new commodity must imitate this. This form gives the commodity environment a universal, directly social, relative form of value because insofar as here all species belonging to the world of commodities - except one - are excluded from the universal equivalent form.

The universal relative form of value arises only as a common cause of the entire commodity environment. A given commodity acquires a universal expression of value only because, simultaneously with it, all other commodities express their value in the same equivalent, it can be expressed only through their all-around social relations, and their value-form must therefore be a socially significant form. Thus, the natural form of the isolated commodity becomes the socially recognized form of the universal equivalent. The function of the universal equivalent becomes, with the help of this social process, its specific social function.

The equivalent commodity's own natural form becomes an image of value common to the entire world of commodities, and it acquires the ability to be directly exchanged for all other commodities. His bodily form plays the role of a visible embodiment of the universal social value of all human labor.

The universal form of value, which products represent in the form of clusters of human labor devoid of differences, by its very construction shows that it is the social expression of the commodities environment. Universal form of value, which products represent in the form of clusters of human labor devoid of differences, by its very construction shows that it is the social expression of the commodities environment reveals in such a way that within this world the universally human character of labor forms its specific social character.

Among the many goods, one becomes the equivalent and, as a result, instantly begins to possess being in its entirety. Such an equivalent has a prototype type, represented as a project, a pattern that exists at the highest level. The equivalent is supra-individual and works at the level of collective thinking in all periods of existence. The need for the integration of the clan and its economic life was carried out by correlating the life of the individual and the entire community with some common pattern.

➢ The first feature of the equivalent form is that the natural form of the product becomes a form of manifestation of value, and this is carried out only within the framework of a specific value relationship.

➢ The second feature of the equivalent form is that concrete labor here becomes a form of manifestation of its opposite, abstract human labor.

➢ The third feature of the equivalent form is that private labor producing a commodity becomes the form of its opposite, i.e. labor in a directly social form. That is why it is expressed in a product that can be directly exchanged for another commodity.

In its equivalent form, the value appears as a bundle of human labor devoid of differences. This is because the labor that forms it is now quite clearly expressed as labor

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equivalent to all other human labor, regardless of what natural form the latter has and how it is embodied. Such a commodity now enters into social relations, not only with another kind of commodity but with the entire world of commodities. As a commodity, it becomes an element of this world.

Equivalent, pushed out by all other commodities from their environment. And only from the moment when such a separation turns out to be the final lot of one specific commodity type, only from that moment does the single relative form of the value of the commodity world acquire objective strength and universal social significance. The commodity, as soon as it has won a monopoly on the place of the universal equivalent in the expression of the values of the world of commodities, is transformed into a money commodity, to which strength and power are transferred.

The monetary commodity functions as money. It plays the role of a universal equivalent in the world of commodities, becomes its specific social function, and, consequently, its social monopoly. This is a privileged place among goods. The development consists only in the fact that the form of direct general exchangeability, or the general equivalent, has now finally grown together, by virtue of a social cause, with the natural, specific form of a particular commodity. The universal equivalent in its finished form appears as money.

But it is precisely this finished form of the world of commodities—its money form—that conceals behind things the social character of private works, and consequently also the social relations of private workers, instead of revealing these relations in all their purity. The ratio of private work of producers to total social labor is socially significant, therefore, objective mental (ideal) forms for the production relations of a given, historically determined social mode of production.

The ideal is a subjective image of objective reality, that is, a reflection of the external world in the forms of human activity, in the forms of his consciousness and will. This is not an individual psychological, and, moreover, not a physiological fact, but a socio-historical fact, a product and form of spiritual production carried out in diverse forms of social consciousness and the will of a person as a subject of social production of material and spiritual life. This is nothing else than the material, transplanted into the human head and transformed in it - this is the reality of the third (III) ideal level.

When considering a union of free people (i.e., there is an initial influence), working by common means of production, and systematically (reasonably) spending their individual labor forces as one common labor power, all definitions of individual labor are repeated here, but in social, and not in individual scale. Directly socialized labor is a form of production diametrically opposed to commodity production. Here the whole product of the labor of the association of free men is a social product.

4. Ways of social structuration

Let us consider the creative potential of value as a mechanism for structuring and stabilizing the economic system and society. As a way of organizing social life, value is based on the principles of commodity-centrism and cyclicality, which are actually renewed in various economic patterns.

Value originated and began to actively function as a way of organizing economic life, as a result of which it turned into the most important source of the formation of social norms, that is, into a regulator of people's behavior. Through collective experience and collective memory, value ensures the connection and continuity of social time, and through cyclicity, the preservation of a stable social space and the functioning of the mechanism for stabilizing social life. Cost and cyclicity are treated as informational and active aspects of the same phenomenon. The internal unity of value and cyclicity is created by the identity of the semantic structure and the same symbolic language.

Unlike pure functionalism, cyclicality is generated not by practical needs, but by the intellectual dissatisfaction of the actors. Cyclicity is not a spontaneous reaction to the existent: on the contrary, it is a reversal of

this existent, and the states of anxiety that give rise to it do not reflect a person's direct relationship to reality. Rather, on the contrary: this idea, born of fear that a person, starting with a semantic, schematic vision of the world, as a direct given of the unconscious, will not be able to find the way to real-life experience.

The noted anxiety rests on the fear that the "rip-offs" that discrete thought produces from real beings in order to create a concept of being will no longer allow the continuity of life to be recreated. This anxiety is far from going from life to thought, as the functionalists thought. It comes from just the opposite. And its consequence is that everything conceivable, simply because it is conceivable, constantly widens the gulf between mind and life. Cyclicity is not a reaction to life. It is a reaction to what thought has made of life. It does not directly correspond to either the world or the experience of the world, it corresponds only to the image in which a person thinks of the world.

What cyclicality ultimately tries to overcome is not the resistance that the world puts up to man, but the resistance that his own thought puts on man. Thus, human existence becomes real and acquires some value and meaning only in relation to transcendental reality.

Among many real things, one becomes socially significant and, as a result, instantly begins to possess being in its entirety. The value of the actions of a collective person depends on how accurately they reproduce the act of the first creation of the original sample. The return to cost prototypes, their repeatability, is determined by the fact that initially, these actions correspond to the original pattern.

The cyclicity of value (values) legitimizes the social structure. His task, often, is not only to explain the situation of inheritance but also to substantiate claims to reality. Thus, value ensures the sustainability of life by reinforcing the repetition of eternal archetypes.

In the surrounding world, where the presence of a person and the results of his work are felt, everything has a prototype, presented as a project, a model that exists at the highest level. Thus, the economy, through cyclicality, reinforces the repetition of its eternal archetypes. More precisely, constant repetition, adherence to a single model, strict conservatism make them eternal. This feature of the economy is the key to the implementation of its social function. That is why value provides social conservatism.

Why does humanity gravitate toward standard and paradigm thinking? Why do people in our time continue to measure their actions with standard actions, to consider true, and therefore real, what has already taken place in the past?

For a man of the past, the values of his people were not only convincing, that is, having meaning, but also giving meaning to everything else. A feature of the psychology of a person who lives with such values is that his behavior and the world around him become real only if he renounces himself and his significance. Values are trans-individual and work at the level of collective thinking at all times.

The need for the integration of the clan was carried out by correlating the life of the individual and the entire community with their common values. Values are a general way of life of a family, its renewals and births. Value is a very important social institution. It provides the authority of economic life and cyclicality. Value is not only information; it is associated with action and life.

The value turns nature into history, and the opposite transformation is possible - history into nature. It becomes clear why, in the eyes of the consumer of value, the imposition of its content can be quite obvious and at the same time not seem self-serving. The reason that prompts the message of value is clearly expressed, but it immediately freezes as something "natural" and is then perceived not as internal motivation, but as an objective basis. Everything happens as if the image naturally produces semantic fullness as if the signifier is the basis of the signified. That is, in essence, there is a naturalization of this meaning.

Researchers of modern Western society believe that it is a privileged area for the existence of value meaning. In the realm of such an ideology, the actors lose their

names. Thus, the actors' renunciation of their name is not an illusory, accidental, incidental, natural, or meaningless fact, it is the essence of this ideology, the act by which the actors transform the real world into its image, History into Nature. This image is also interesting because it is upside down.

The status of the actors is absolutely concrete, historical; nevertheless, it creates the image of a universal, eternal man. These actors as a class have achieved dominance, based on the achievements of scientific and technological progress, allowing the continuous transformation of nature. Their own ideology restores nature to its originality. The first philosophers endowed the world with a mass of meanings, gave any things a rational explanation, emphasizing their intended purpose for man. The ideology of actors, whether it states facts or reveals significance, in any case, refuses to explain. The world order may be considered self-sufficient or inexplicable, but never meaningful. Finally, the initial idea of the variability of the world, of its ability to improve, leads to the creation of an inverted image of humanity, which appears motionless, eternally identical to itself.

Initially, if the cost, the laws of society, and its structures were extrapolated to nature, then in modern society the laws and structures of society turn into eternal and unchanging values, like the "naturalness" of the laws of nature. Thus value continues to fulfill its function as a stabilizer in society. If before evaluation, the outside world is an interconnection of various types of human activity, actions, then after cost processing it appears as a harmonic picture of immutable entities. A certain trick is being done: reality is overturned, history is shaken out of it and filled with nature, as a result, things lose their human meaning and begin to mean only that a person is not involved in them. The value function is to empty reality.

So, the identification of the natural and the social as a means of regulating the relationship between society and the environment and the basis for specific eco-thinking was the only way to master the world and a characteristic feature of the psyche of a becoming person; but in the mental life of modern man, it is also present in certain situations, although this is not the only way for him to master the world. The consequence and means of this are the coincidence of the image and reality, words and actions, value and cyclicity. Therefore, the norms of value (its social functions) coincide with the logic of value (the laws of eco-thinking).

The product-centrism of ideas about the economic field is natural because these ideas serve to maintain internal order, to preserve existing relations. In addition, with their help, each group of actors delineates the boundaries of its existence. This product-centrism is a logical continuation, a kind of projection into the commodity environment of the idea of consanguinity as the foundation of the dominant social order. In this way, a certain basic principle is developed, rooted in being and therefore manifesting itself both in biological and social descriptions and in advanced problems of physics.

Product-centrism is a universal principle of the organization of social space, which, like in a mirror, reflects all the specific characteristics of the organization of the economic field. The economic field is always characterized by integrity, completeness, structuredness. The participation of value in the formation of the economic field in the process of the formation of the commodity environment is manifested by the establishment of four directions in the sphere of exchange and the vertical top/bottom for the level of cost and the level of production (consumption) of products.

In general, the organization of space in four directions, which are symbolized by the cross-feedbacks (see Fig. 3.a) and cross (see Fig. 3.b), represents a universal idea. Such a semantic orientation is also present in the rather universal symbolism of the crossroads. In the symbolism of the cross, not only the idea of four directions is given, but also the symbolism of the vertical and horizontal. The vertical symbolizes the connection of the higher space, on the one hand, and the finite, created space, on the other. The horizontal signifies the multiplicity of finite forms corresponding to the created.

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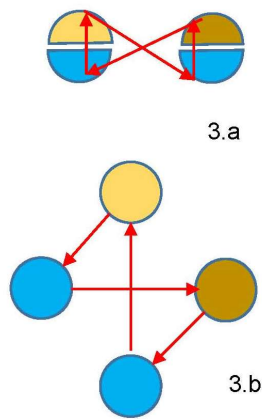№1 (523), 2022
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Fig. 3. Dual relation topology

The four directions correlate with the four primary elements, representing a kind of material foundation of the created, which, in the process of becoming, acquires, as it were, substantiality and "quadrangular" stability. Four directions in the systems are transformed into eight directions, of which four are main and four are intermediate. With their help, the reunion of the higher space and the earthly space, the ideal space, and the space of an individual takes place.

In most senses associated with the symbolism of the circle, there is the idea of time, development, at the same time, the circle is Heaven and Eternity. The square is a symbol that opposes time, the dynamic cycle of life and movement, therefore it symbolizes space and the Earth, embodying the principles of static stability and integrity. The square symbolizes the perfect type of enclosed space. The circle is perceived as spirituality and the square as the animation of the Universe in its passive and material manifestation.

Conclusion

The environment of commodities is not homogeneous; its properties are determined by the quality of the things that fill it. Unlike a rationalized space, the commodity environment is animated, spiritualized, and qualitatively heterogeneous. It is not ideal, abstract, empty, does not precede the things that fill it, It is always filled and always material; outside of things, it does not exist In the environment of commodities, everything

exists at once everywhere and nowhere. Although the commodity world is inadequate in content to geometric space, in terms of the form of its construction, to a certain extent, it is similar to the construction of the latter. The commodity environment is structural as opposed to the functional space of pure mathematics. The geometric understanding of space operates with homogeneous and infinite space. The environment of commodities always depends on the things that fill it and has no content different from them. The commodity environment is fundamentally finite and fundamentally heterogeneous. At the same time, homogeneity is already an identity. It establishes an important principle of this space - the place where the thing is located is a part of the thing itself. Thus, the structure of the commodity environment assumes absolute heterogeneity, finiteness, and virtual fullness.

An important characteristic of the commodity environment is the concept of "threshold". Ideas about entry and exit turn out to be embedded in the symbolism of transient processes - guardians of the "threshold", transition. The threshold is endowed with special properties and qualities. It is no coincidence that "guardians" appeared on this border, whose function is to ensure the safety of the crossing. This symbolism is associated with any threshold, but the transition from the finite space, that is, the world of people, to the space of higher reality has a special meaning. An example of this is the "initiation" into the standard, during which a significant transition of a thing of finite space into a new state takes place.

The integrity of the perception of the commodity environment is determined by the fact that a person is not its center, he is only its active part. Because of this, it is impossible to proceed from a linear perspective, which assumes representation precisely from the point of view of human perception. In such integrity, the lines that we are used to seeing converging on the horizon, on the contrary, move away from one another.

Such a coherent and structured world is incredibly dynamic. This movement is given by its connection with time. Time and space form a single characteristic - the

chronotype. The environment of commodities arises not through its separation from something, or separation from chaos, but through its expansion, spreading it outward in relation to a certain center. This dynamics, which is set by the "arrow of development" or "axis of reversal", directly correlates with the principle of commodity-centrism, which, through the prism of the above characteristics of the commodity environment, becomes more adequately filled. The word "world": its internal form appeals to such meanings as "forward", "outside", "openness", "will". Instead of order and structure, openness and subjectivity, the openness of existing systems and the presence in them of the potential for freedom and uncertainty are placed at the center of the world. At the same time, the advancement of systems is associated with the universal concept of the Path, which includes the paradigm of formation and ordering and following this Path as a necessary condition for one's existence, and the constant repetition of this Path, that is, the deployment/mastering paradigm.

Commodity-centrism arises from the natural property of the human psyche to divide the world into "own" and "someone else's". And the development of "someone else's" occurs from the position of "one's own", which for both parties does not pass without a trace. In general, commodity relativism requires that other people's goods be valued in terms of their own values. But this requires "immersion" in this ("someone else's") product, penetration into its "codes" and technologies. But with the interaction of two products at the level of everyday life, such interpenetration is impossible, and it is not necessary. That is why commodity relativism cannot become the basis of communications in the real practice of cross-commodity contacts. The worldview of commodity-centrism as the basis for the interaction of goods remains relevant because the needs of life itself make it so. In modern conditions, commodity-centrism is a spontaneous mechanism for self-preservation of the economy.

Thus, the preservation of social space, with the preservation of the economy, is relevant even today. Commodity-centrism is one of the mechanisms for the preservation of society and the economy. The connection and continuity of social time are provided by the principle of cyclicity. Value reinforces each "shoulder" of the cycle of time, the onset of decline, extinction, death, and new birth. The original chaos is recreated so that a new one is born from it. In the primordial chaos, there is a unity, the disintegration of which is unconsciously felt by man as the beginning of his mortality. The main moment in cyclicity is creation, when the past leaves, and, most importantly, the new appear.

By returning to the beginning, to creation, a person is transferred to the original time and psychologically becomes his contemporary. In other words, he remains within a certain archetype. Man plunges into the original time of the Beginning when the presence of creative entities is felt. The return of sacred forces allows you to release the energy that they possess. Another indisputable psychological gain for a person is that thanks to the return, he plunges into the original time and has the opportunity to communicate with the creators. In other words, each person resurrects in his behavior numerous field standards, images, symbols, tendencies that have never disappeared in the human psyche.

Returning to the "first day" allows a person, on the one hand, to ensure stability, loyalty to tradition, continuity, that is, to overcome the fear of life. And on the other hand, to help believe that it is still possible to change, to start from the beginning, to live forever, that is, to overcome the fear of death.

First of all, time is in obvious correlation with space, life-death, chaos-order, energy, cyclicity, etc. In general, time is not linear. Chaos is an integral part of the "natural" development of the Universe, being a kind of "dissolving" factor: it "cleans up", "eliminates" what causes stagnation in the system, which therefore loses its dynamism. Therefore, the eternal return to Chaos can be regarded as a natural manifestation of the constant changes necessary for development. Without Chaos, therefore, there is no movement. The relationship between Chaos and Order is characterized by mobility, changes accumulate when approaching the so-called "critical" points, which are zones of transition from Chaos to Order and vice versa. The closer these points are, the

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more the tension in relation to Chaos-Order grows. Therefore, for the paradigm under consideration, Chaos, like time, is associated with structuring activity, since it has an impact on development processes. All that exists is in the vast contour of the Eternal, and therefore it is itself eternal. Such agents perform the function of a codifier and systematizer of collective memory and collective experience. Cyclicity is designed to link finite time and eternal time. In cyclicity, "pure" time is actualized and at the same time, fluid time is destroyed.

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სერგო
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ანოტაცია. საზოგადოება ინდივიდების სპეციალიზებული თემების კოოპერატიული გაერთიანებაა. ბუნების ეს ახალი დამოუკიდებელი ობიექტი ადამიანთა კოლექტიური, ზეინდივიდუალური არსებობის განსაკუთრებული ფორმაა, რომელსაც ინდივიდების ურთიერთსასარგებლო ინფორმაციული კავშირების წყალობით ცოცხალი სისტემის ყველა ატრიბუტი აქვს. სუპრაინდივიდუალურ სტრუქტურაში ხდება ქსელის ეფექტი – როდესაც გავლენა ან სერვისი უკეთესი ხდება, მეტი ადამიანი იყენებს მას. ტოპოლოგიის თვალსაზრისით, ქსელი შედგება შიგა ქსელური სტრუქტურებისგან და გარე, რომლებიც დაკავშირებულია მეზობლებთან. ქსელი შეიძლება შეიცავდეს დახურულ (ციკლები) და ღია ელემენტებს (ტოტებს). ინ-დივიდები, რომლებიც ავტონომიურად ფუნქციონირებენ და აწვდიან პირველად მონაცემებს საკუთარი ფუნქციონირების შესახებ, თანამშრომლობის ან ჯგუფური სიმბიოზის შედეგად, ქმნიან ახალ უნიკალურ ინტეგრალურ ობიექტს, ხელმისაწვდომი მონაცემების გაცვლით, გენერატორების, გადამყვანებისა და მიმღებების ურთიერთობის საერთო ციკლის საფუძველზე. ქსელური საკომუნიკაციო ინფრასტრუქტურა

საკომუნიკაციო ციკლის მონაწილეებს ათავისუფლებს საინფორმაციო რესურსების ძიებისა და მოპოვების ენერგეტიკული ხარჯებისგან.

საკვანძო სიტყვები: ზეინდივიდუალური; ინფორმაცია; ინფრასტრუქტურა; ტოპოლოგია; ქსელის ეფექტი.

Передача информации негенетическими механизмами

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Аннотация. Общество рассмотрено как кооперативная ассоциация специализированных сообществ индивидов. Этот новый самостоятельный объект природы — особая форма коллективного, надындивидуального бытия людей, которая благодаря взаимовыгодным информационным связям индивидов, обладает всеми атрибутами живой системы. В надындивидуальной структуре возникает сетевой эффект — когда воздействие или услуга становится тем лучше, чем больше людей ею пользуется. С точки зрения топологии, сеть состоит из внутренних структур сети и внешних, связанных с соседями. Сеть может содержать замкнутые элементы (циклы) и незамкнутые (ветви). Индивиды, функционирующие автономно и выдающие первичные данные о собственном функционировании, в результате кооперации или группового симбиоза создают новый уникальный целостный объект, путём обмена наличных данных, на базе общего цикла отношений генераторов, преобразователей и приёмников информации. Сетевая инфраструктура коммуникаций освобождает участников цикла связи от энерических затрат на поиск и добывание информационных ресурсов.

Ключевые слова: информация; инфраструктура; надындивидуальный; сетевой эффект; топология.