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## Как сделать ноосферу по-настоящему ноосферной и насколько значима роль искусственного интеллекта в этом?

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**Аннотация.** Наша цель состоит здесь в представлении авторского оригинального нестандартного подхода к проблеме процесса универсальной эволюции, приводящего человеческое общество к стадии действительной ноосферы, которая сама становится истинно «ноосферной» в этом процессе.

Одним из наиболее значимых вопросов выступает рассмотрение того, являются ли место и роль информационных технологий, в особенности в виде искусственного интеллекта, действительно фундаментальными в этом эволюционном процессе или лишь второстепенными – после социально-экономических и социально-структурных факторов. Тем самым здесь необходимо различить и охарактеризовать технологическую сторону и социально-экономическую и социально-структурную сторону формирования истинно ноосферного в своих качествах человеческого общества.

Все это возможно осуществить только при помощи новейшей передовой необычной методологии, которая разработана, развита и применяется автором. Данная методология – которую мы именуем и характеризуем как *преобразовательно-сверхсоинтегрирующую* – позволяет конструктивно соединить ныне существующие концептуальные подходы (ноосферный, универсального эволюционизма, системный, диалектический, постиндустриального общества, информационного общества, формационный) с тем, чтобы освободить их от присущих им недостатков и ограничений и, благодаря этому, получить более проективный и проактивный потенциал в понимании *реально* возможных и необходимых путей и способов формирования всеобщего глобального истинного «интеллектуального интеллекта» («сознательного сознания»).

**Ключевые слова:** глобальный эволюционный процесс; ноосферная ноосфера; сознательное сознание, информационные технологии; искусственный интеллект; коммуникационное общество.

## How to make noosphere truly noospheric and how much significant is the role of artificial intelligence in this?

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**Abstract.** The *transformational-overcointegrative methodology* which we use and apply here is based on the outlook that acknowledges the key principle of true unity and entity of all the world. If this key principle is valid – and *it is precisely valid* – all the world (that is all nature, including human society) in its processing development and transformation is subordinated to general, universal (in fact, even overcogeneralized, overcouniversalized) laws (rules, relationships). And when we cognize and understand these laws in their completeness (in fact, precisely *overcocompleteness*) we can see the trunk, backbone way of all general, universal evolution (in fact, *overcoevolution-overcreation*) and, inside it, of evolution and transformation of human society. All this has been dependently proved and shown in our previous publications. The *transformational-overcointegrative methodology* accounts the overcogeneralized laws of the all-world systemic development and transformation and is able to overcointegrate, overcogeneralize, overcounite all existing (and even those possible to exist) methodologies and approaches, among them the noosphere approach. Only with the help of this very methodology we are capable to reveal the grounds and mechanism, the relationships of the transformational-creational change of the contemporary society and of its transferring to the stage of truly noospheric noosphere or, in other words, «intelligent intelligence», «conscious consciousness».

**Keywords:** global evolutionary process; noospheric noosphere; conscious mind; information technologies; artificial intelligence; communication society.

### 1. Noosphere approach from the point of view of the transformational- overcointegrative methodology: its strong and weak sides

Contemporary noosphere approach in its existing kind contains strong and weak sides.

*Strong side* of it consists in acceptance of the process of universal evolution bringing the nature on our planet from the geosphere to the biosphere and then to formatting of the noosphere.

Also the noosphere approach, as we understand it, differentiates that noosphere as the primary phenomenon of intelligence (conscience, mind) had appeared with the appearance of the human society (so, of the sociosphere) but it needs to be developed into the more higher and more significant phenomenon – into the global collective mind, collective intelligence united in its all-reasonable activity inside the society as well as in society interaction with the nature.

We agree with this dependable idea and interpret it as the necessity for coming to the future stage in the development of human society when it becomes truly all-reasonable, all-intelligent, all-conscientious, so when noosphere itself becomes *truly noospheric* or when all human conscience becomes *truly conscientious*. That way is logically (and even overcologically) proof (by the way, the idea of it firstly has been put forward by Karl Marx) from the point of view of the *transformational-overcointegrative methodology* which sees the necessity and possibility of overcointegrating, overcogenerating, overcounting of all human minds – on the newest advanced mental and methodological platform.

But *the weak side* of now existing noosphere approach consists in the absence of real mechanisms of the transformation of human society into the form of this global reasonable mind, global intelligent intelligence because it grounds only on the abstractional evolutionary civilization approach and absolutely denies the formational (i.e. dialectically-historical) approach.

By this denition, in fact, it loses the main part of fundamentality and instrumentality since it limits itself of the intellectual instrument based on the cognition of the real all-enveloping, all-embracing rules, relationships of the logico-historical progression and transformation.

Being torn-off from its real socio-economic and socio-structural grounds the development of society and, correspondingly, the forming of true noosphere seems only and barely an ordinary one-linear quantity-changing process, without any substantive changes in qualitative parametres – as some authors consider it to be [1, p. 35-36].

But, in reality, the forming and developing of the *truly noosphere society* can't be understood and characterized truthfully if to be seen just as one-linear ordinary evolutionary, in narrow sense, so, merely

quantitatively-rising but not qualitative-changing process. On the contrary, it can be comprehended and understood, if *truly realistic*, namely as a *quality-changing process* leading to the principally new qualitative stage of development or, in other words, to *the social, socio-economic system of other type (kind) and quality* than the existing contemporary system. So, in reality it is *the process of overcolinear, overcoevolutionary-overcocreationary order* (in fact *overcoorder*) – i.e. the process (*overcoprocess*) containing in itself *transformations* bringing precisely to deep, qualitative, radical, root-changing results.

The *transformational-overcointegrative (overcogenerative) methodology* stands on these steady grounds, so it overcomes all contemporary limitations and thus is capable to strengthen the noosphere approach. This advanced methodology preeses, previsions that the society is constantly coming to the natural stage of its own overcointegration-ing, overcogenerationing, overcounitining and, so, overcosocializing. Thus, for true analysis and understanding, we need to begin to operate with non-usual (in fact, over-cousual) concepts. We need now, instead of just usual concepts of systemity, dynamics and dialectics, to transfer to overcousual concepts (overcoconcepts) of overcosystemity, overcodynamics and overcodialectics.

This overcousual approach, method helps to vision the newest overcousual, overcopeculiar, overcosingular and overcogeneralistic space, horizon. If the contemporary noosphere approach considers that for forming the developed noosphere it is enough to summarize, to unite in one entity, in one global collective mind, intelligence all human minds [2, p. 39], this very methodology, on the overcontrary, is visioning that *it is not enough at all*.

It is visioning that you need to counite, to combine human minds not just formally, not merely interorganically but *meaningfully, essentially*. So we need to empower them all with all-counited, all-cogeneralized overcomeaningfull, overcosubstantive understanding, visioning to make them *really overcointegrated intellectual entity*. And this is right in itself: if you collect (connect, put together, unite, summarize) just merely not true, not sure intellectual positions, points *you never can get* overcounited true, sure superposition, overcposition.

That is why, on the overcontrary to the opinion of the contemporary noosphere approach which is visioning the stage of the *information* society as the adequate ground for real noosphere, the *transformational-overcointegrative methodology* considers it as insufficient and advo-

cates for the necessity of truly *communicational* society. And *the truly communicational society* is the type (in fact, already *overcotype*) of the society and of the communication where and when communication becomes not just intermediate, intercultural (or even cross-cultural) as it is being nowadays but *overcointermediate*, *overcointercultural*, so *overcointersocial*. That very stage is equal to *noospheric noosphere*.

Is this superproject of *noospheric noosphere*, or of *conscientious conscience*, is a pure myth or, on the overcontrary, the human society can really come to it? What natural laws, rules are able to bring us to it?

Our answer is: it is not just myth and we, as the human society, are able to reach this stage (in fact, the *overcostage*). And this can be done namely in accordance with not only natural, regular laws, rules of systemity, dynamics and dialectics but, in fact, *overconatural*, *overco-regular overcolaws*, *overcorules of overcosystemity*, *overcodynamics*, *overcodialectics*.

The *transformational-overcointegrative methodology* shows us how these *overcolaws*, *overcorules* manifest themselves in the development and transformation of the society.

On its methodological foundation we can reveal the *technological* grounds and *socio-economic and socio-structural* basics of transformation of the contemporary *sociosphere* as the primary *noosphere* into *the truly noosphere*, namely *the noospheric noosphere*.

## **2. Technological grounds of the truly noospheric transformation of the contemporary sociosphere as the primary noosphere**

Technologically nowadays society is being on the definite level of its post-industrial (more precisely, *science-industrial*) evolution which represents in itself namely *informational-technological* stage.

Information technologies (that are themselves are being constantly modernized – now they are transferring to their *digital* forms) are the main technological instrument of our days. This surely is, without any hesitation, a great instrument ..... but *only, just* an instrument and *not more*.

The problem is that many people take information technologies for *content*, *essenciality* (*substantiality*) and are ready to be subordinated to them. More than that, this subordination of masses of people to information technologies (IT), especially in their kind of artificial intelli-

gence (AI) is supported and imposed by the financial-oligarchic groups which are dominant and mastering in the contemporary society because all this facilitates their ruleness and governance over atomized persons through digital algorithms.

We can prevision now really great future trends bringing by IT and AI. Human beings and artificial intellect (AI) are going to be combined in one entire system, one device. It will give humans new, never been before, technological opportunities and thus will make them, in this very respect, *superhumans*.

Some analysts even consider this combination, fusion, conglomerate of human mind and AI, to be the essence (the content, the substance) of the noosphere society [2, p. 38-39]. But is this really so?

*Of course, not.* Artificial intellect surely enlarges the opportunities of the humans, in other words, it makes their hand and mind longer, bigger and stronger. But it does not yet make them more clever, more intelligent, more reasonable *in the basic sense*, that is, more *conscious*, more *willfull*, more *wise*, more *noofull*.

Why is it so? Because the human beings are not just merely technological and not just merely biological beings, they are also sociocultural beings and that is why moral, virtue, ecclesiastical.

The truly noosphere can't have only technological content, it is surely is going to be the kingdom of *supercointelligence*, but not only and merely in the sense of the mastery of artificial intellect – it is the kingdom and mastery of namely *supercohuman* (*overcohuman*, *extraco-human*), *superconatural* (*overconatural*, *extraconatural*) intelligence.

The matter of fact is that the artificial intellect fulfils the definite functions and follows the definite algorithms but, in fact, it does not understand, does not realize what it does. In its maximum, it is capable somehow to «know» but not capable to «cognize», to «recognize». It has no moral feelings, no sympathy and no empathy.

Taken *without its moral side* the information-technologized human society may become even less humane, may go not forward but backward as we see these very trends already nowadays.

And we are interested in the developing of the society *really forward*, that is, in its sociocultural progression. Still, this new wished sociocultural stage can't be reached, achieved without *the very definite socio-economic and socio-structural transformation of the society*.

What kind of society transformation is it ought to be?

### 3. Socio-economic and socio-structural grounds of the truly noospheric noosphere (the truly conscientious conscience)

According to the point of view of *the transformational-overcointegrative methodology* the truly noospheric noosphere is equal to the stage (type) of *the transformational-cocreative society* where dominating, more precisely, leading is *the transformational-cocreational over(trans)coclass*.

The matter of fact is that in the socio-economic dimension, not just technological, all the production (reproduction) in society is done, in its successional, sequential logico-historical stages, by *definite types of capital* which are being changed together with the change of *the way of production (reproduction)*.

Nowadays the society has come to the stage of the newest economic mode – *innovative mode* – that is owns all opportunities to grow into the newest and the most advanced way of production (reproduction), in reality, *the super(over)cadvanced super(over)coway*.

That is so because all this means in itself the transfer from the economy of knowledges to *the economy of the newness of knowledge, or the economy of innovations*. The socio-economic substantive essence of *innovation* as it is consists in extracting and applying of the transformative (creative-innovative) knowledge as a result of which *the new supplemented, added value, utility* is generated. The knowledge of transformity as it is (i.e. of the rules of transforming) is the main and the highest type (in fact, *overcotype*) of capital that is capable to govern all other usual, ordinary types of capital. That is why we name and characterize it as *transformative-creative overcocapital*.

*Economy of innovations needs another type of society* than that we are having now – namely *transformational-cocreational and transformational-overcointegrative* type (in fact, *overcotype*).

So it needs new *leading social force* consisting of the developers, bearers and translators of the transformative-creative overcocapital which in their entirety are forming the newest overcosusual, overcospecial social class (in fact, *overcoclass, transcoclass, extracoclass*) of *transformational-creational leaders-innovators*.

This newest type of social (in fact, *even overcosocial*) structurality brings new type of social (in fact, *overcosocial*) equality as well as also inequality (*of equality-inequality*) which is in itself represents precisely *overcoequality-overcoinequality*. That is so because the members of this new type of society as *the representatives namely of the over-*



*cosocial over(trans)coclass of transformational-creational leaders-innovators* are in fact the producers of one and the same generalized product, result – i.e. *innovation* as it is. However, due to the fact that each innovation is original and non-standard in itself they are, by definition, along with that are obviously *non-equal* and by this *overcoequal/overcononequal* finally (in super-intimate account).

In this newest transformative-cocreative type (overcotype) of society, which *main direct socio-economic and sociocultural goal* is becoming the reproduction and enlargement of the transformative-creative overcocapital (extracocapital) of creative-innovative knowledges and capacities, all the system of relationships is predetermined to be changed as well as the essence of communication.

Hence this is going to be not just merely «information society», let it be technologically supermodern, «digital» or «superdigital», etc. but already *true «communication society»* where all communication is being positively transformationally-cocreationally oriented and is being based on overcounting meanings and even significances which have *overcogeneralizing character* for the whole society.

These emerging newest overcousual, overcoordinary socio-economic and socio-structural grounds form the base for mental unity and entity (in fact, overcounity and overcoentity).

#### **4. Mental and, more than that, methodological overcounity, overcoentity as a core of true noosphere**

Socio-economic and socio-structural grounds – when they would make *transformative turnout, turnover* – establish for members of society, namely as for the members of *the newest transformational-creational over(trans)coclass*, their common, overcogeneralizing social (even, in fact, overcosial) *supercoposition, overcoposition* which determines their *mental position*, in fact, as namely *supercoposition, overcoposition*.

So, by this, their mental vision having been determined and established as *supercoposition, overcoposition* acquire the character of *overcounity, overcoentity*. This is the only possible and only necessary real foundation for *the common, overcogeneralizing interest (overcointerest)* of the members of human society without which their *mental overcounity, overcoentity* cannot be achieved.

Though, the true noosphere needs in reality not only mental but also *methodological overcounity, overcoentity*.



It is not enough to counite human minds in one collective global (all-planet) «noo», intelligence merely technologically, nevertheless how supermodern technological (informational and telecommunicational) means are going to be. Artificial intellect as well as other technological means *cannot be real assistant* for human beings in their *most fundamental activity* – activity of producing (creating) and exchanging of *meanings* and, more than that, *significances*.

Artificial intellect, as we have pointed out already, is able to fulfill definite functions, some of them very significant, but it does not understand *what* it is doing and, that is even more important, *for what purposes* it is doing these very things.

And, the very same, it is not enough to counite human minds just by mechanical and even just by organical type of unity in order to get true noosphere.

If you counite human minds which are having just the wrong sight of the world, so, minds with the non-cognition and non-understanding of the real rules and relationships of organization and transformation – how are you able in this case to get wise, true intellectual and conscientious collective mind!?

Thus, the main thing is to counite (in fact, namely overcounite) human beings precisely *methodologically*, that is to empower them with the advanced overcogeneralizing projective and proactive methodology which accounts all levels of systemity, dynamics and dialectics as they are. It demands to change now dominant and mastering way of thinking, so, to take it to the much higher and deeper quality.

Now dominant way of thinking is not able to embrace all systemic levels: it comprehends, in the best case, just the level of colinkage and the level of intercolinkage but it does not comprehend and understand yet the level of *all-intercolinkage*, not at all speaking of the levels of *overall-intercolinkage* and *over-overall-intercolinkage*. So it embraces predominantly surface and intersurface links and no more.

In other words, nowadays' human being, if taken as a society in its existing kind, is surely intelligent, conscientious because it cognizes rules and relationships of organization and transformation – yet not in their full, completed volume but just partially. Today the human society is remaining on the stage of the professionally-segmented, partial, fragmented, separated knowledge and – in the frame of general systemic (general scientific) knowledge – just on the stage of *all-intercoindirected* but not yet *over-allintercoindirected* level of systemity.

This situation, in itself, reveals that human society now is yet rather far from the truly noospheric (i.e. from truly intellectual, conscientious and wise) level of thinking, cognition and understanding.

That is why so important to empower all members of human society and each of them with the really advanced *transformative-overcointegrative methodology* capable to embrace, explain and predict all levels of systemity, dynamics and dialectics.

**Conclusion.** All previous analysis reveals that contemporary human society is yet to do a lot for the achievement of the truly noospheric noosphere.

Noosphere conception itself in its now existing kind is remaining not fully completed as it is detached from cognition and application of all-general complex entity of rules and relationships of systemity, organization and transformation. Noosphere conception nowadays applies systemic (general systems) approach but yet just *surfacedly or inter-surfacedly* since it does not differentiate in its completeness the total set (entity) of the types (levels) of systemity (of organization) as it is.

Completeness is may be achieved if to counite, cointegrate the noosphere conception with the *transformative-overcointegrative methodology* and, by this, to strengthen and enlarge its theoretical and instrumental potential.

Finally becomes clear that noosphere – in its truly full-fledged understanding, expressioning, embodying – is a sphere of producing and exchanging of cocreated and codeveloped meanings and significances. And it will be really cosubstantive and cointegrated when *meaningfull councity of communication* could be formed and established.

For this *overcofundamental promotion*, however, is needed *the deep-root social turnout, turnover* which would make possible to obtain *the overcosocial, overcogeneralized councity (overcounity)* in human society, in all its socio-economic, socio-structural and sociocultural grounds thus establishing the foundation for its *mental* and, even more, *methodological overcounity and overcoentity*.

Supracobiological, overcobiological in their type, coconnecting and comerging mechanisms of true noosphere consist in creating and exchanging of true meanings and significances: they cannot be limited just to primitive, formal codes, keys and algorithms. That is why the truly sought character (type) of noosphere society is not just informational and telecommunicational but namely *communicative-cognitive (cocommunicationally-cocognitional)* and *cocognitally-cotransforma-*

*tional, cocreational.*

As for the *artificial intellect*, it is able to be precisely *technological* assistant for human being in all this but *not more*: it can't help us in establishing of the mental and methodological (in fact *overcomental* and *overcomethodological*) county (in fact, *overcounty* and *overcoentity*) of the human society – as inside it so as well in its interaction with the nature, firstly, with the biosphere.

So, noospheregenesis is not just merely the technological genesis in the form of connection, combination of the capacities of the human being as *the natural intelligence* – with the capacities of the informational and telecommunicational means, as *the artificial intelligence*. It is, in its real and truly possible kind, is the genesis of *human-coorganized and human-cogoverned intellectuality, consciousness and wisdom*. Humanity is able to become truly *geological* force (in terms of V. Vernadskiy) and even truly *space* force if only it would become truly *intellectual, consciously conscientious* force, which is having been overcounted, overcointegrated, overcogeneralized, overcosocialized by overcohuman and overconature interests and values.

They mostly speak about the *socionatural* essence, substance of noospheregenesis though in actual fact it is more precise to speak of the *over(trans)allconatural over(trans)allcoessence, over(trans)allcosubstance*, of *over(trans)allcosocionatural*ity of all that ever existed, exists and is able ever to exist.

The primary «*noo*», *reason, consciousness*, which then is having been empowered with the cognition, awareness of the rules, relationships of the world construction, is already *reasonable, conscientious intelligence*. Intelligence that is having been empowered with the awareness of the *all-embracing transformational-cocreational entity (overcoentity)* of the rules, relationships in all its completeness is already becoming namely *overcointelligence, overcoreasonableness, overcoconsciousness*.

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