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THE SOCIO-ETHICAL NECESSITY OF NOSPHERE FORMATION

Abstract: In this article, the socio-ethical necessity of the formation of the nosphere is based on a philosophical point of view.

Key words: biosphere, nosphere, V.I.Vernadsky, civilization.

The nosphere is a philosophical concept that suggests that the earth is enveloped in a sphere of thought. The word comes from the Greek noos (mind) and sphaira (sphere). The nosphere is the third stage in the development of the Earth after the geosphere (rocks, water and air) and the biosphere (all living beings). Three spheres are built on each other: for example, life in the biosphere needs the geosphere to survive (matter, water and air), and for the triumph of thought, the biosphere is needed, because the bearer of the mind - man - is part of it.

The nosphere is a hypothetical sphere of interaction between society and nature, within which reasonable human activity becomes the determining factor in development (this sphere is also referred to as the “anthroposphere”).

The nosphere is supposedly a new, higher stage in the evolution of the biosphere, the formation of which is associated with the development of society, which has a profound impact on natural processes.

According to V. I. Vernadsky, “in the biosphere there is a great geological, perhaps cosmic force, the planetary action of which is usually not taken into account in ideas about the cosmos ... This force is the mind of man, his striving and organized will as a social being”

In short, the nosphere is the sphere of interaction between society and nature, within which reasonable human activity becomes the determining factor

in development. Sometimes the noosphere is also called the “anthroposphere” or “biotechnosphere”.

The concept of the noosphere has three authors at once, who knew each other and acted under the influence of each other. These are French paleontologist Teilhard de Chardin and mathematician Eduard Leroy (he coined the term) and Ukrainian geochemist Vladimir Vernadsky. The time of origin and development of the idea is from the 1920s to the 1950s.

There is no single concept of the noosphere. Thus, the founding authors Vernadsky and de Chardin developed two interrelated, but completely different directions, the first of which was based on the geological sciences, and the second on theology. However, in the case of de Chardin, this does not mean that the noosphere is a religious idea. The scientist argued that the noosphere would eventually develop towards the "omega point", a kind of god-like state. That is, the main task of the human species is to unite into a single superorganism. But this distant idea does not make his work any less scientific. The proof of the rational approach of the scientist can be called the fact that Teilhard de Chardin predicted the emergence of the Internet. More precisely, he foresaw a radical global transformation of the Earth with two components: the emergence of communication networks and computers. This was an extremely unusual approach to the development of technology, given that in the last century all futurists thought exclusively about humanoid robots and their impact on our lives.

As for the materialistic concept of the noosphere of academician Vernadsky, he defined the noosphere as a natural stage in the evolution of the biosphere, characterized by the appearance of the most powerful geological force - the human mind.

The beginning of the era of the noosphere is considered the appearance of Homo Sapiens and the invention of the first tools by him. At the same time, both

Vernadsky, and de Chardin, and Leroy believed that the final formation of the noosphere would come only with the global unity of mankind. And this can happen when the spiritual and material needs of each individual person are fully satisfied, for which the following conditions must be met:

- Development of most territories of the globe.
- The invention and creation of highly effective means of communication, both between individuals and between states, which will lead to a sharp convergence of “everything and everything.”
- The emergence of human activity as the most powerful geological factor, against which other natural phenomena (volcanic eruptions, floods, global warming, etc.) become insignificant.
- Exploration of near space as a living space for man.
- General social equality. Absence from racial and religious prejudice.
- The formation of real democracy, as the people's will.
- Getting rid of scientific knowledge from the influence of political, religious and other worldviews that are not directly related to science.
- The disappearance of such social phenomena as poverty, hunger, social inequality. Almost complete destruction of all diseases.
- An end to all wars.
- A reasonable change in the biosphere that does not harm humanity.

Mankind has already begun to implement some of the points, but the main ones, alas, are very far from being fulfilled.

The future often seems uncertain and unpredictable at best, scary and hopeless at worst. Most visions of the future are truly frightening. We are predicted to be controlled by artificial intelligence, robots taking over the Earth, death in a nuclear war or due to abrupt climate change. On the contrary, the noospheric vision gives hope for solving global problems, whether social, economic, environmental, technological or climatic.

Most importantly, the noosphere is a holistic idea that makes us think of these global issues together as closely interrelated. Thus, the vision of the noosphere may be the best choice for a meaningful solution to the global problems of today.

For example, Professor Francis Heiligen of the Free University of Brussels (VUB) argued that despite the many dangers along the way, the noosphere has great potential for developing pragmatic versions of divine attributes: omniscience (knowing everything that is necessary to solve our problems), omnipresence (accessibility anywhere, anytime), omnipotence (the ability to provide any product or service in the most efficient way possible), and all-roundness (the pursuit of the greatest happiness for the greatest number of people). Thus, from this optimistic perspective, the noosphere can offer meaning and purpose, guiding and inspiring humanity towards an amazing planetary transition.

The noosphere implies a new ethics, new values. In human evolution, each time groups have grown from gatherers and hunters into villages, cities, nations, they have had to move to new ethical and governing structures in order to maintain a high level of cooperation.

The fundamental challenge of ethics today is to find ways to understand and align the actions of the nearly 8 billion people, as well as the many billions of technologies that we are constantly creating and on which we are increasingly dependent.

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