

## Philosophical Background Setting and Research Problems in Bio-Intellect Sphere

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### Abstract

*One of important problems of philosophical knowledge is the judgment of the person essence as the reasonable being capable to rational knowledge and transformation of world around. Formation in the second half of XIX – the first quarter of the 20th century of "sphere" ideas of the world as to the system including components of natural and anthro-po-social character became result of this perspective judgment. Formation of these representations turned out to be consequence of anthropocentric views formation of the person reasonable activity valuable bases which were taking place in the age of Enlightenment and brought to aggravation of ecological perspective by the beginning of the 21st century.*

*In this article the author characterizes history of rationalistic traditions formation in world philosophy which evolution, within the 20th century, resulted in need of developing the concept characterizing the main ways of social-and-environmental relations optimization.*

*As that, the author offers the concept bio-intellect sphere. Bio-intellect sphere is a stage of the biosphere development on which activity of the person will be aimed at preservation and maintenance of the conditions necessary for existence of life – the geo-planetary factor which is the initial prerequisite of mankind emergence and existence.*

*Article purpose is the philosophical bases consideration of statement and research problem of bio-intellect sphere.*

*This purpose assumes the solution of the following tasks:*

- identification of the rationalistic traditions taking place at various stages of world philosophical thought development;*
- the description of intrinsic bases, identification of the noo-sphere doctrine "problem field" and the no-sphere model of social-and-environmental development based on it;*
- problem definition of research and definition of substantial characteristics of bio-intellect sphere category.*

**Keywords:** Anthropobiotope, anthroposymbiosis, bio-intellect sphere, intelligence, noo-sphere, reason.

## Introduction

Formation of rationalistic traditions in philosophy took place even long before emergence of the European rationalism – the world outlook system considering reason of the person as a basis of the world knowledge and its expedient activity issued in the age of Enlightenment in works of R. Descartes, G. Leibniz and B. Spinoza.

This perspective found the solution in Old Indian and Chinese philosophy, in Antiquity philosophy, in a number of the new European and Russian philosophical thought directions (rationalism, philosophy of the Russian cosmism).

Currently, a problem of the person as reasonable being capable to rational transformation of the nature, is considered within the noo-sphere doctrine at the heart of which ideas of human reason as the factor of social-and-environmental evolution capable, by means of science and technology achievements, to operate the nature and society lie.

Need of judging opportunities for rational management of the natural and social processes by person, which realization in the conditions of insufficient mechanisms of natural and social systems functioning study by most of researchers is called into question sets a task of developing the new concept allowing to concertize the reason category and the main directions of rational activity of the person. This research represents attempt of solving this task.

## Methods

In work the following methods are used: dialectic (consideration of reason as optimization factor, and, at the same time, destabilization of the social-and-environmental relations); analysis (identification of conceptual problems of the noo-sphere doctrine and the noo-sphere model of social-and-environmental development based on it); historical (detection of historic-philosophical prerequisites of bio-intellect sphere formation); system (identification of the social-and-environmental transformations implementation methodology on the basis of human reason creative role and geological value of live substance ideas).

## Results

Ideas of Reason as the most important natural quality of the person were already common of East philosophy. Thus, in Ancient India, peculiar concepts of reason, presented in yoga by the category "Chita" was developed. Chita is a set of the mind abilities expressing separate conditions of spiritual human life and a complex of individual consciousness. In Buddhism, rationalistic ideas are reflected in vijnyanavada – consciousness philosophy. Philosophies of consciousness assume that the only reality in the world is the reason as the special condition of objective spirit preceding everything real.

In the Chinese philosophy the concept of rationality is meant as ability of the person to perform the social role in compliance with that status the person possesses. It is what Confucius calls "correction of names". "Corrections of names" in Confucianism is a process of knowledge assimilation by the person.

For ancient philosophy – the human reason is Logos's reflection, – the harmonious, ordered system of things, a certain space wisdom which to the person should be transferred by words, deeds, thoughts and acts. Specifics of the person perception here is that as substance to life

(Space), the individual (microcosm) has Reason – understood as property of the personality to follow the world order established by Logos.

In the age of Enlightenment the reason turns from the life embodying substance into force – life changing. The rational philosophy is formed. The history of mankind begins to be perceived as history of human reason power growth, history of reason against ignorance battle. It leads, further, to formation of anthropocentric views of the world essence and a role of the person in it [1].

Traditions of the European Enlightenment were supported by philosophy of the Russian cosmism. Here the reason of the person turns from criterion of public progress into a factor of geo-cosmic evolution.

At the same time, in philosophy of the Russian cosmism the reason begins to be considered as the category of ethical character connected with the attitude towards it not only as to a learning tool and transformations of the world, but also as to a way of harmonization of interaction forms by the person and the nature, the establishment of "sizig" (V. S. Solovyov) unity.

Development of a human reason creative role ideas gave the grounds for a number of researchers to speak about existence of the special, "human" sphere which is part of the natural matter organization but capable, due to converting activity of the person, to make impact on development of other geo-planetary covers – lithospheres, hydrospheres, atmospheres and biospheres.

The beginning to "spherization" process of an anthropobiootope (from Greek. anthropos – human, bios – life, topos – place), by which we understand area of coverage by the person's life and activity of the planet surface, was introduced by N. G. Frolov in 1848 into circulation, the "intellect-sphere" concept by which he understood the certain reasonable cover towering over other terrestrial spheres and capable to exert impact on their development. In 1902. D. N. Anuchin enters concept of the anthropo-sphere – the sphere of the person allocated from structure of a geographical envelope and the biosphere as a result of anthroposociogenesis processes. In 1927, E. Le Roi offered the concept "noo-sphere" by which he understood "a certain human sphere, the sphere of the free and conscious invention reflection, the sphere of thought per se ..." [2, page 15]. A bit later, in 1929, P. A. Florensky applied the "pneumatosphere" term for the first time, defining it as the sphere of supreme spiritual and moral values in which the spiritual experience of mankind embodied in artifacts, texts and landscapes is being saved up and broadcast [3, page 93].

Evolution "sphere" of representations within the 20th century led to the fact that in the context of environmental problems aggravation, in a social and philosophical discourse the category of noo-sphere was of particular importance.

The concept of noo-sphere offered by E. Le Roi and further undeveloped by him was conceptualized during the first half of the 20th century by the domestic scientist and philosopher, V. I. Vernadsky.

V.I. Vernadsky considered noo-sphere to be a stage of the biosphere evolution at which the reason of the person, having turned into the largest geological force, becomes the main factor of its development [4, page 480].

V. I Vernadsky views , characterize formation of noo-sphere as the process connected with development of scientific and technical thought and social and organized converting activity of the person which acceleration of rates, will give it, in the near future, an opportunity to operate process of social-and-environmental evolution.

The scientist's ideas of human reason as geological force formed the basis of noo-sphere development model of the nature and society which is a peculiar alternative to a sustainable development of the world civilization strategy developed today by a number of domestic and foreign scientists [5].

In noo-sphere model, development of social-and-environmental system contacts grow of rationality manifestation in the biosphere, of the conceiving substance realizing an imperative of mankind survival in the 21st century in the form of the operated social-and-environmental evolution on the basis of public intelligence and educational society" [6, page 298].

Utopianism of social-and-environmental evolution management idea became a lack of noo-sphere model of social-and-environmental development. The possibility of similar management, first, is denied by existence of objective nature and society development laws, the mankind is not able to influence realization nature of those without prejudice to natural and social systems, [7, page 26-28]; secondly, –by the insufficient volume of theoretical knowledge of the planetary geo-systems functioning mechanisms necessary for the organization of similar "management" processes.

Other problem of the noo-sphere doctrine is substantial uncertainty of reason category and reasonable activity. So, from anthropocentrism positions, – reasonable activity is the activity directed to satisfaction of material and spiritual needs of the person. In biocentrism, similar activity is characterized as ecofascism (C. S. Brown), and reasonable is considered the activity directed to preservation of natural living conditions of the person [8].

As result, noo-sphere doctrine of V.I. Vernadsky is considered from opposite positions today: as model of future rational-structured society existing in harmony with environment; and as a social utopia about rationally arranged society constructed in the spirit of neosocialism ideas.

In the conditions of similar problems existence, development of the concept specifically reflecting a role of human reason in implementation the social-and-environmental of transformations, illustrating their directions and prospects becomes an important task.

The concept bio-intellect sphere could become this concept, in our opinion.

Bio-intellect sphere (from rp. bios – life, sphaira – a sphere; lat. Intellectus – mind) – the sphere of the reasonable organization of life, a stage of the biosphere development on which activity of the person will be aimed at preservation and maintenance of the conditions necessary for life existence – the geoplanetary factor which is the initial prerequisite of mankind emergence and existence.

The concept bio-intellect sphere reflects a possibility not of management of the nature by person, but implementation of parity, anthropobiosymbiotic interaction of social-and-environmental system components. "The person armed with ecological outlook and scientific and technical thought promotes preservation and reproduction of habitat, live substance, supports by the geological activity its global parameters (gas structure of the atmosphere, chemism of oceanic waters, intensity of sedimentation processes, etc.)" [9, page 180].

In the conditions of bio-intellect sphere formation, rational transformation of the nature by person is defined by not just reasonable, but also mental abilities. The intelligence, unlike reason, is embodied in ability of the person not only to think, learn, but also to analyze, use the received knowledge in practice taking into account circumstances and requirements of objective character. In the 21st century, category of rationality and reasonable activity as R. Atfield correctly marks out, has to be considered not only from gnoseological positions, but also from positions of ecological ethics [10].

### **Discussion**

Thus, during author's research of philosophical prerequisites of statement and research of a bio-intellect sphere problem, the following results were received:

- the traditions of the attitude towards reason of the person taking place in world philosophical thought as to a factor of knowledge and rational transformation of the world were analysed;
- formation features of "the ideas sphere" of a material world are characterized;
- the essence and problems of noo-sphere model of social-and-environmental development are revealed;
- definition of bio-intellect sphere is given, the methodology of its formation is described.

### **Summary**

Results of research allow to formulate the following conclusions:

- bio-intellect sphere, development of reason ideas of the person as the factor defining its specific originality, the tool allowing to carry out cognitive and converting activity became philosophical prerequisites of the problem statement and research;
- development of a human reason creative role ideas led to forming views of the person as part of the "sphere" organization of the matter;
- creation of the noo-sphere doctrine and development of noo-sphere model of social-and-environmental development became result of the person reflection as to part of natural organization of the nature;
- need of overcoming conceptual problems of the noo-sphere doctrine demands development of new model of social-and-environmental development at the heart of which the concept bio-intellect sphere lies.

### **Conclusion**

The conducted research data can be used for further philosophical and theoretical judgment of social-and-environmental development prospects, in development of the person (society) and the nature interaction models. Research results, in the long term, can be applied for improvement of training courses on social philosophy, ecology, ethics and cultural science.

In the course of research the problems needing further development were revealed. These are: need of further, deeper judgment of bio-intellect sphere formation prerequisites in the context

of modern philosophical and scientific discourses; definition of conceptual and substantial fundamentals of bio-intellect sphere philosophy; detection of biointellect sphere model intrinsic characteristics of the nature and society development.

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