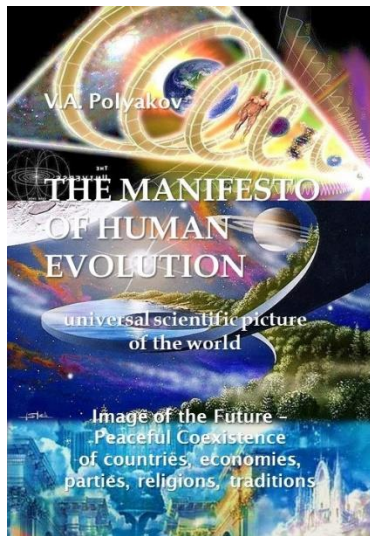


THE MANIFESTO OF HUMANITY'S EVOLUTION



The only foundation for **SUSTAINABLE DEVELOPMENT** of humanity in this new era is the aspiration for **PEACEFUL COEXISTENCE** among different systems! Only unity and agreement in the form of **Peaceful Coexistence** among countries, peoples, parties, social groups, individuals with different political, socio-economic orientations and priorities, religious views, and traditions, built on the basis of nature-oriented development, can create a balanced, cohesive, and resilient system of stability on Earth that will support the fragile life of the Temple of Peace in the current unstable global community. Otherwise, the world, as it has happened repeatedly before, will descend into darkness, chaos, destruction, and natural catastrophes...

HISTORICAL PATTERNS OF THE EMERGENCE OF SOCIETAL TYPES

By the beginning of the 21st century, four socio-economic formations (hereinafter referred to as SEFs) had been created in different countries: 1. Primitive communal SEF; 2. Slave-owning SEF; 3. Feudal SEF; 4. Capitalist SEF. At the same time, there were tendencies towards the formation of a 5th – collegial SEF, a 6th – communal SEF, and a 7th – all-human SEF in the form of new relations of collective, societal, and all-human cooperation.

The Socialist SEF (transition from the 4th to the 5th) was proclaimed in the 19th century. In the 20th century, attempts were made to build socialism in different countries; however, it was never fully realized because a more efficient organization of production, higher labor productivity, and a higher level of culture in socio-economic relations as a whole were not achieved.

However, the absence of a theory of development and the construction of new SEFs, including a socialist society, led to stagnation in capitalist relations and the foundations of governance in society. The pseudo-new SEF built from 1918 to 1991 was a mixture of slave-owning centralism, feudal-administrative territorial management with elements of private, collective, and public ownership while maintaining total state control and ownership. This substitution of collegial self-governance and the practical absence of combining individual and collective ownership of the means of production showed disbelief in collective cooperation and the possibility of more advanced social relations.

Furthermore, the one-sided understanding of the driving forces of development and the identification of one ruling class (workers and peasants) as the foundation and bearer of new

relations led to a powerful polarization in society and worldwide. This one-sidedly oriented ideology gave rise to a compensatory mechanism of self-regulation in the form of polarization between countries and the emergence of tension in international relations, ultimately resulting in numerous wars. Therefore, the system born in 1917 had nothing in common with true socialism. While the ideas of socialism reflected the urgent needs of society (peace, equality, freedom), they remained declarative and lacked a mechanism for implementing these vital principles.

The system created gave rise to class contradictions of a new type: between officials (including ruling parties) and workers from different social strata, leading to the division of people, the emergence of strict centralization, bureaucracy, the suppression of creative freedom, and the lack of protection of individual rights and dignity. The ideology of proclaiming lies, unfulfilled promises, and formalism in people's governance became characteristic features of the 20th century in all countries.

Such was the tragic but instructive portrait of the 20th century for the future. The polarity of interests persists today in the form of party confrontation in any government system. The ongoing tension in the world and in different countries undoubtedly reflects the polarity of interests among various layers of society.

UNIVERSAL PRINCIPLES OF THE MANIFESTO

Key Factors of Sustainable Societal Development and Its Crises

Throughout the history of humanity, the sustainability of societal development has been ensured based on the trinity of development principles (the 3 pillars) and four fundamental factors of life (the 4 elephants).

Three principles of state construction and development:

The unity of the people based on a national Idea – Mission as the spatial cause of the state's existence (historically emerges).

The commonality of life activity technology – a universal algorithm of natural laws as the temporal cause of life.

The commonality of the great heritage of the nation, civilization – the Destiny of the nation, clans, and surnames as the energetic cause of life of the nation.

Four fundamental factors of life in the state governance system:

1. Universalization of the governance scheme – "bottom-up."
2. Self-governance in society as orderliness and synchronization in development.
3. Formation of a cultural community and common ideology as unity and coordination in worldview approaches to motivating daily development issues of individuals and society.
4. Continuity in the development of socio-economic formations and the forming socio-economic structure.

In this context, **society asserts:**

- Goal orientation and ideology of prospective development (strategy and tactics).
- Renewal and restructuring of governance systems.
- Self-governance is based on collective strategy as a system for involving every individual in society.

Completeness, Integrity, Balance, Systematicity, Universality, Consistency, and Complexity in international, interregional, and cross-industry cooperation; Stability, Efficiency, Multilayeredness.

Development and implementation of people's initiatives at all levels of society.

Key Factors of Crisis State in Society:

1. Lack of a long-term targeted development strategy for society that takes into account the evolutionary development priorities of each of its members.
2. Lack of principles of causality, systematicity, universality, complexity, balance, and consistency in international, regional, and cross-industry cooperation.
3. Lack of continuous renewal mechanisms for state governance.
4. Lack of mechanisms for implementing people's initiatives at all levels of society, including in small businesses.
5. Lack of a comprehensive goal-oriented system of lifelong education and priorities for a healthy lifestyle.
6. Lack of priorities for the interests of the global community in the activities of individual societies.
7. Lack of understanding of the prospects of causal-systemic worldview and universal knowledge, as well as universal models of the most effective development.

UNIVERSAL STRATEGY FOR STATE DEVELOPMENT to achieve peaceful coexistence

Peaceful coexistence becomes possible when interacting systems of life possess a specific set of qualities in their Destinies, allowing for the exchange of uniqueness that has no analogs and therefore does not provoke competition. Consequently, the more vivid the uniqueness, the more opportunities for mutually beneficial cooperation and subsequent prosperity in unity and harmony! Throughout the history of humanity, production relations have evolved in two main directions: 1) an increase in the role of individuality (from hiring to co-ownership) and, at the same time, 2) an increase in the integration of labor participants (from production teams to collectives in production self-management). These two directions imply the expansion of cooperation of individual capabilities and a striving for the results of labor to satisfy not only material but also spiritual needs of individuals and serve the prosperity of society. On the other hand, labor becomes free when a person: 1) is a co-owner; and 2) is capable of bringing to life, through labor, ideas developed from their inception and development to their realization in a product that is in demand in society.

At the same time, labor is manifested not so much as the production of commodity products but as an exchange of achievements and resonance of abilities.

Thus, LABOR IS EFFECTIVE ONLY WHEN IT IS MULTIFACETED in all seven levels of the societal life system:

- 1) in forming a healthy nature-oriented lifestyle.
- 2) in interpersonal relationships, family collaboration in maintaining beauty and purpose in relationships, including in raising the younger generation.
- 3) as professional work, providing the means for life.
- 4) in shaping the culture of relationships and lifelong education.
- 5) as collective work of a group, team, or collective in establishing a hierarchy of internal relationships.
- 6) as socially beneficial work – serving the purpose of societal development, national idea, and the destiny of society and the state.
- 7) in shaping a causal-systemic worldview that serves the expansion of perspectives for the development of humanity and nature, and, in general, the Spirit of the New Era – a collective strategy forming the PSGS (Public Self-Government System).

UNIVERSAL CRITERIA FOR THE EFFECTIVENESS OF STATE DEVELOPMENT

Countries in the global community are at different stages of development. These differences are determined by: 1) Socio-economic formation; 2) Socio-economic structure as a type of economic activity; 3) Form of ownership; 4) Level of cultural relations (production, social, territorial). Therefore, to coordinate the functioning of state entities, universal management schemes must be applied. By determining the level of organization of socio-economic and cultural life within a state, we can assess the level of societal achievement. Let's describe the criteria for the level of achievement of a state and its effectiveness.

1st criterion for the achievement of a state and its effectiveness:

LEVEL OF SOCIO-ECONOMIC FORMATION (out of 7 available)

The development strategy of a state should be based on universal models that ensure coordinated governance in a multi-level socio-economic system. It is necessary to consider the level of development of the state, determined by the type of socio-economic formation, structures, forms of ownership, and the degree of citizen participation in state governance. A multi-level system of goals and development guidelines for society should be established. Understanding the prospects for the formation of society will allow the selection of the most effective direction for the development of humanity.

Based on universal models, the history of the development of the socio-economic formation of humanity can be illustrated according to the criterion of the level of organization of production relations and human interaction in labor.

- 1st Primitive communal socio-economic formation.
- 2nd Slave-owning socio-economic formation.
- 3rd Feudal socio-economic formation.
- 4th Capitalist socio-economic formation.
- 4th Socialist (transitional) socio-economic formation.
- 5th Collective socio-economic formation (formerly known as communist).
- 6th Public socio-economic formation.
- 7th Universal socio-economic formation.

Each subsequent socio-economic formation rapidly repeats the achievements of the preceding one but at a qualitatively new level of societal development. These repetitions in socio-economic formations are known as socio-economic structures and the corresponding forms of ownership. In the system of the socio-economic formation, these structures manifest as 7 sub-levels – 7 stages of integration of people in labor: from imperfection, isolation, and conflict in multi-level relationships to a high degree of cooperation and cohesion of all members of society.

2nd criterion for the achievement of a state:

LEVEL OF LIFESTYLE. The degree of MULTIPLICITY

- 1. The primitive communal lifestyle corresponds to human beings as a biological species.
- 2. Slave-owning – corresponds to the consciousness of an individual with their emotional-psychological characteristics.
- 3. Feudal – corresponds to the consciousness of a person specializing in a social group.
- 4. Capitalist – corresponds to individuality and social conditioning.
- 4. Socialist – corresponds to group consciousness (transitional).
- 5. Collective – corresponds to collective-evolutionary consciousness.
- 6. Public – corresponds to public-hierarchical consciousness.
- 7. Universal – corresponds to universal goal-oriented consciousness.

Unmanifested lifestyles: 1) are the development trends of formations in directions that were not previously developed but are actively stimulated to manifest through 7 types of groups of progressive individuals in society; 2) are the hidden forces driving societal development. When the universal laws of state development are realized, these trends become a stimulus for the development of any society.

From the perspective of the universal laws of the formation of history and culture of a people, artificial restraint of the development of lifestyles hinders societal development, and the imposition of new, unfounded forms of statehood has a destructive impact on society.

Each subsequent lifestyle includes the achievements of previous formations, rapidly repeating them in a new cycle of societal development.

Manifest and unmanifest lifestyles in socio-economic formations:

1st socio-economic formation. Primitive communal lifestyle along with seven unmanifested lifestyles emerging within it.

2nd socio-economic formation. Slave-owning and primitive communal lifestyles, containing six unmanifested types of lifestyles.

3rd socio-economic formation. Feudal, slave-owning, primitive communal lifestyles, containing five unmanifested types of lifestyles.

4th socio-economic formation. Capitalist, feudal, slave-owning, primitive communal lifestyles, containing four unmanifested types of lifestyles.

4th socio-economic formation. Socialist, capitalist, feudal, slave-owning, primitive communal lifestyles, containing three unmanifested types of lifestyles.

5th socio-economic formation. Collective, socialist, capitalist, feudal, slave-owning, primitive communal lifestyles, containing two unmanifested types of lifestyles.

6th socio-economic formation. Public, collective, socialist, capitalist, feudal, slave-owning, primitive communal lifestyles, containing one unmanifested type of lifestyle.

7th socio-economic formation. Universal, public, collective, socialist, capitalist, feudal, slave-owning, primitive communal – the full development of civilization.

Therefore, the main tendency and source of diversity is the controlled goal-oriented integration as a complementary union of human efforts: an individual in a team, collective with other members; a collective in society, society in the international community.

3rd Criterion for State Achievement:

FORM OF OWNERSHIP

Considering the regularities in the evolution of forms of ownership as the order of their formation and repetition at a new level of societal development:

1st form – primitive communal ownership.

2nd form – slave-owning private ownership.

3rd form – feudal hierarchy of owners – clans, dynasties, castes, etc.

4th form – capitalist – shareholder ownership.

4th (transitional) form – socialist – co-ownership and associated ownership; the motto of the new socio-economic formation and new lifestyle is "own what you produce (the space/resources of your activity)."

5th form – collective – hierarchy of co-owners.

6th form – public – national ownership.

7th form – universal socio-economic formation – international ownership.

Currently, the main trend in the development of state economies (at the 4th level of the capitalist structure) is shareholder enterprises with a greater share of state ownership in the charter capital and state regulation of corporate multi-sector production. The development of political life is determined by the degree of citizen participation in state governance through the system of public self-governance. For the 4th socio-economic formation, there are seven sub-levels of tasks that shape the tactics of societal development and are significant in determining the level of achievements.

4th criterion for the achievement of a state:

DEGREE OF MULTIPLICITY and the development of lifestyles (currently)

Lifestyles are derived from the socio-economic formation and encompass various methods of production. Let's examine the levels of formation of socio-economic lifestyles in our transitional 4th, capitalist (and socialist) socio-economic formation:

1st sub-level. Workshop-based narrowly specialized private productions and family estates.

2nd sub-level. Manufacturing-based wide specialization private productions.

3rd sub-level. Monopolistic private productions.

4th sub-level. State and corporate multi-sector productions.

4th (transitional) sub-level. Shareholder productions with a greater share of state ownership.

5th sub-level. Collective productions; co-owners are members of the labor collective.

6th sub-level. Multi-sector productions; ownership by the collective and society.

7th sub-level. Transnational productions; ownership by the collective, society, international community.

5th Criterion for Measuring a State's Achievement:

ASSESSMENT OF THE LEVEL OF PUBLIC CONSCIOUSNESS.

VISION OF THE FUTURE

The stages of human development correspond to certain levels of societal consciousness. The level of societal consciousness is the integral manifestation of individuals' levels of consciousness, reflecting their ability, with a certain degree of efficiency, to form multi-level relationships and manage them in their own living space.

Different levels of societal consciousness create a system of priorities and needs for which corresponding internal policies are developed.

The formation of the social policy of state development consists of sequentially implemented stages. At the same time, seven levels correspond to specific types of individuals with lifestyles appropriate to these levels. The society's task for its prosperity is to cultivate multidimensionality in individuals (rather than narrow-mindedness) in terms of their goal orientation (since C. Jung warned: Nature does not tolerate one-sidedness; everything is designed in such a way that life compensates for one-sidedness through pain and suffering). And since any dictatorship leads to a one-sided way of life, such a society is doomed to destruction according to the laws of nature. Thus, there are seven types of lifestyles:

- 1- Meeting the needs for a healthy, nature-oriented lifestyle, material, and psychophysiological needs of individuals.
- 2- Meeting the emotional and sensory needs of individuals.
- 3- Meeting the needs for self-realization and creative work.
- 4- Meeting the needs for individualization, social actualization, and recognition of individuals' achievements in society.
- 5- Meeting the needs for cooperation and non-standard thinking.

- 6- Meeting the needs for constant collective collaboration and teamwork to search for and implement initiatives and ideas.
- 7- Meeting the needs for the development of moral-ethical ideals, values of world culture, and worldviews in line with the new era and corresponding to family, ancestral, and national destinies.

The pursuit of satisfying people's needs at these seven levels of societal life corresponds to the existence of seven levels of work manifestation. The degree of development of consciousness, and thus human freedom, is determined by the levels of integration in labor relations at which a person has achieved the results of embodying their abilities.

Therefore, an important trend in production today is the transformation of working conditions through the introduction of various forms of co-ownership, increasing employees' interest in the results of their work and creative self-realization. To achieve this, it is necessary to:

1. Create conditions for employees to realize their ideas, concepts, and programs for self-realization.
2. Prepare employees to participate in self-management and transition from wage labor to co-ownership of the production funds they contribute to the overall production output of the enterprise.
3. Provide conditions for employees to organize additional types of production, ideally independently, but in a way that complements the main production.
4. Facilitate the creation of innovation teams within units, departments, or sections for carrying out additional activities.
5. Establish a market for additional services within and outside the enterprise as the most objective assessment of an employee's and a team's self-actualization.
6. Make creative collective work the ideology of production relations.
7. Promote the values of free collective labor based on co-ownership in society, spreading this experience to other enterprises, and creating production associations with supplier enterprises and partner organizations under new production relationship conditions.

Thus, **the seven types of human lifestyles correspond to seven types of the Vision of the Future**, forming a holistic Future Life Image of society:

1. The Image of the Organization of Future Life Space.
2. The Image of Future Relationships.
3. The Image of Future Activities.
4. The Image of the Future Human and their Creativity Beyond Boundaries.
5. The Image of Future Collectives.
6. The Image of the Future Society.
7. The Image of Perspectives, the World, and Humanity of the Future.

CONCLUSION:

Key Features of the New Socio-Economic Formation:

1. Gradual maturation of new socio-economic structures (types of economic activity) based on existing types of socio-economic formations that determine the mode of production.
2. The formation of statehood based on a new mode of production, type of ownership, and level of culture. Unlike the negative historical experience of revolutionary changes in governance forms, the new socio-economic formation gradually and step by step develops and becomes part of life, bringing benefits and well-being to all members of society.
3. Creating conditions for the growth of initiative and active search for non-traditional ways to solve society's pressing problems.
4. Establishing goal-oriented development in the form of a multi-level Vision of the Future!

UNIVERSALIZATION AND OPTIMIZATION OF THE SOCIETY'S MANAGEMENT SYSTEM, THE COORDINATION OF ALL ITS COMPONENTS

Management is a Coordinated Self-organization, Improvement, and Development of systems (CSIDS) following a universal algorithm of action based on the universal laws of nature when building their Unified Energy System (UES), which forms Completeness, Integrity, Balance, Coordination, Stability, Efficiency, and Multilevel (multi-layered) structures.

Each enterprise (as a management system) strives to maintain a balanced state of its divisions (subsystems) while flexibly responding to external fluctuations in the socio-economic supersystem. External influences from the environment (supersystem) trigger a corresponding response from the enterprise and stimulate the search for ways to improve production relations. The search involves the use of a Universal Quality System (UQS) for managing life and activities (of individuals, families, groups, enterprises, society, humanity, etc.), studying it, practicing it, and applying qualitatively new management models that ensure universalization and optimization of the state, industry, and enterprise's organizational mechanism, allowing for the swift adjustment of current activities and maintaining its effective functioning on a new basis.

Models for universalizing and optimizing management systems allow for considering and coordinating the functioning of subsystems – systems – supersystems, for example, individual-collective-society. That is, society as a supersystem sets development goals and tasks for the collective (enterprise) and the individual. Depending on how an individual realizes this goal in their surrounding life space, the effectiveness of their development will depend.

Stages of building a universal quality management system for life and activities based on the universal algorithm of action of the universal laws of nature:

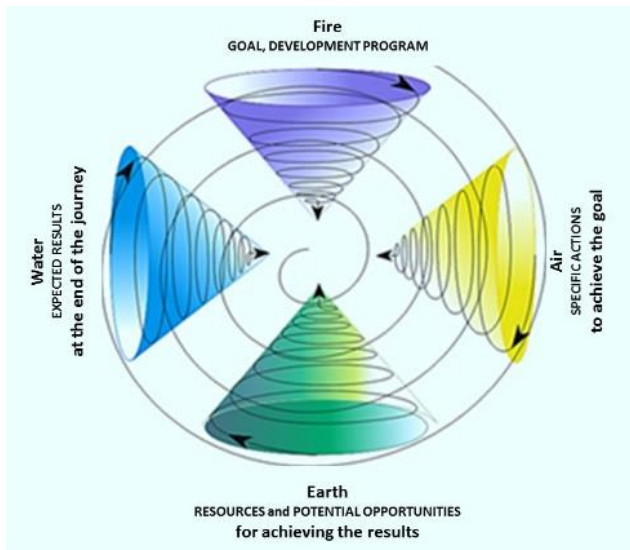
**Stage 1 – Goal Orientation,
the 1st Law of Nature – Polarity.**

Determination of Goal-Orientations and Ideals of Mission and Destiny:

- 1- The cause of development as a future image, formed in the spirit of a new era. This means revealing the essence of the inner world of the individuality of the system (individual, collective, society, etc.) in the form of its (system's) triple-purpose in the external world of multifaceted personal, collective, and social relationships united by co-creation in a collective strategy of co-ownership, giving rise to social self-governance as a nature-oriented healthy lifestyle. This leads to a new just socio-economic structure of societal development.
- 2- Mission as a space of expression and service to society and the world, Purpose.
- 3- Purpose as past experience, heritage that the system extracts for the improvement of the world given by its destiny.

Stage 2 – DESIGN,

2nd Law – Succession.



Determination of the four highest levels of improvement:

7 – perspectives, 6 – society, 5 – teams, 4 – values.

Balance in the project is achieved in four directions: Goal-Program, Resources-Past experience, Interaction-Collective strategy, Expected results of common well-being and integration leading to a qualitatively new state. The project acts as a focal point for forces and interests, an attractor in the supersystem of the surrounding world.

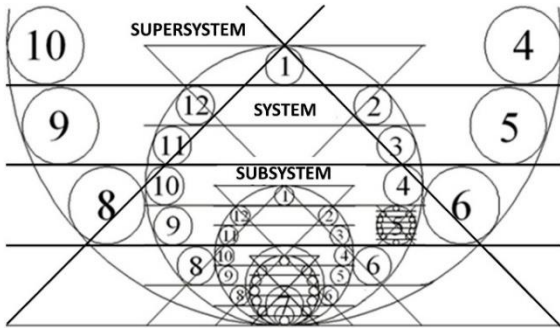
Stage 3 – PROGRAMS of Coordinated Development,

3rd Law – Causality, energy preservation.

Universal model of goal hierarchy – for organizing consistency in activities (including marketing and management) and harmonizing the interests of management bodies and managed units at different levels. It also determines the place and function of a worker and a department in the overall structure of the enterprise in accordance with its main goals and objectives.

Stage 4 – TECHNOLOGY of Coordinated Actions,

4th Law – Cyclicity.

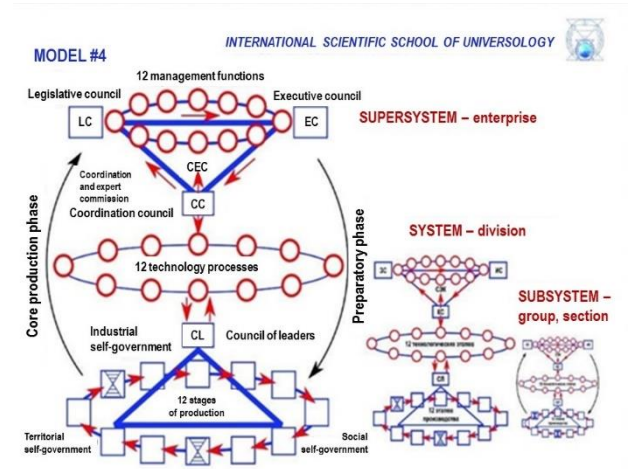
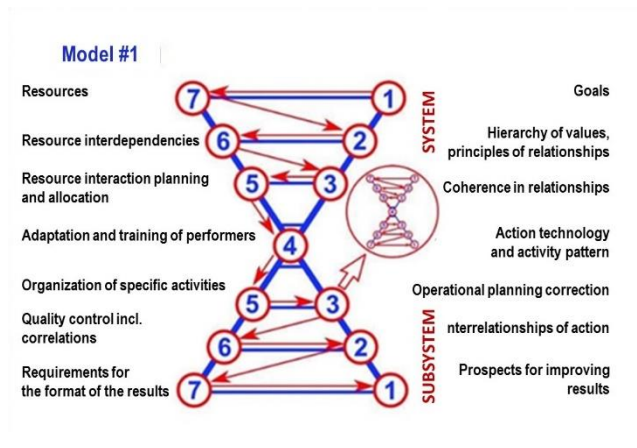


A universal optimization model in which multi-level inter-industrial and intra-industrial links serve to:

- 1) coordinate multi-level state management systems (as coordination of management actions "from top to bottom" – from supersystem to system and subsystem and organizing control "from bottom to top"). For example, industry (1) – enterprise (1) – employee (1); industry (5) – employee (5).
- 2) Coordinate inter- and intra-industrial relationships between productions and departments. For example, technology (4) – management (1) (within the enterprise) – product (10).
- 3) Coordinate interregional and intra-regional cooperation and its production and social infrastructure.

Stage 5 – SELF-GOVERNANCE as Collective Strategy,

5th Law – Alternativeness.



Life circumstances	Level of consciousness as the ability to:			A perspective from the surrounding world	Systemic, hierarchical
	construct forms	connections and to support	development management		
in the past	1	2	3	1	subsystem
in the present	4	5	6	2	system
in the future	7	8	9	3	supersystem
in the new quality	10	11	12	4	transitional process
	consequence	integration	cause	public image	



Collective strategy is the alignment of the internal hierarchy of values of the system (based on the purpose of participants or subsystems) with the corresponding external hierarchy of inter-systemic relationships (in the form of exchanging purposes) in society. It creates the organizational principle of Hierarchical Collegiality.

Stage 6 – SELF-GOVERNANCE in Society,

6th Law – Hierarchy.

Public self-governance is a coordinated hierarchy of values and corresponding relationships: internal (based on purpose) and external (in the form of exchanging purposes) in society. Self-governance in society includes three types: production, territorial, and social self-governance.

The universal self-governance model is the most effective management scheme for the 4th capitalist and transitional, socialist UES (as mentioned above). Therefore, it becomes possible to introduce the following primary principles for increasing efficiency into state management:

1. Universality – integrity, optimization, comprehensiveness, balance, coordination, and standardization of the multi-level management process and the interaction of all elements of the economy. Universality of the management model ensures the harmonization of multi-level goals and interests of management subjects, eliminates duplicate connections, and adapts to specific conditions.

To achieve these goals, it is necessary to create the following:

1). A multi-level system of public self-governance in the form of universalization and coordination of the three governance systems: 1) legislative, 2) executive, 3) judicial, which transform into a public multi-level self-governance system.

2). Change the essence of ownership based on the principle of "owned by the producer," meaning the right to acquire the assets on which the product (services) is produced, but without the right to divide the production.

2. Causality – the identification of the causes of emerging phenomena (including historical ones) as universal regularities of the development of life systems. This will ensure the coordination of governing bodies and the actions of managed units, eliminating conflicts in all economic sectors, leading to stability and resilience in development, as well as overcoming social tension.

3. Goal-orientation – the evolutionary direction of development as a priority in the hierarchy of goals of supersystems when coordinating and considering the interests of all levels of societal governance.

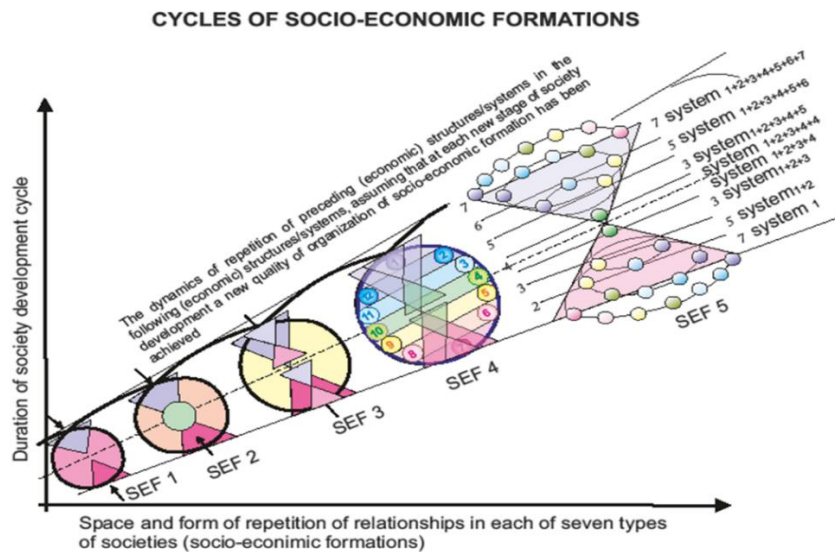
For individuals, the following hierarchy of priorities exists (in terms of seniority and primacy of execution): 1) the purpose of the planet and its natural kingdoms; 2) humanity and its needs; 3) the purpose of society, the state, and its culture; 4) the creative (productive) collective; 5) the purpose of the family and its needs. The hierarchy of priorities should ensure the inclusion of every individual in the management of society at all levels of life.

4. Complexity and coordination – the program should be implemented simultaneously and coherently in all economic and social structures of the state (including the global

community) with the aim of eliminating disparities or one-sidedness in development, as one-sided actions lead to the emergence of polarized interests, causing tension in society and the world as a whole.

5. Integrativity – preserving the uniqueness and individuality of national cultures during multi-level integration as systems within a supersystem: 1) states in the global community and international division of labor; 2) regions and industries within the state; 3) enterprises within the industry; 4) departments within the enterprise; 5) individuals within the collective (as well as within the family).
6. Accessibility and simplicity of the applied universal technology for different specialists from various fields of activity.
7. The comprehensive nature of the applied universal methodology, both for macroeconomics and ideological doctrines, as well as for addressing social, domestic, moral-ethical, interpersonal, and labor issues.

**7th stage – PROSPECTIVENESS and MODELING OF THE IMAGE OF THE FUTURE,
7th law – Goal-orientation.**



SOCIETY AND ITS HIERARCHY OF VALUES IN THE NEW ERA

Contemporary society as a new 4th (transitional) structure is a multi-level system of socio-economic, political, and cultural relationships at 7 levels of societal activity. The primary goal of society is the common good of each of its participants, which will ensure the growth of labor efficiency:

Level 1. The material, household, and psychophysiological sphere of human life is based on a universal model of organizing the living space, bearing the Image of the Future.

Level 2. Human relations with the surrounding world, including interpersonal relationships; the emotional-sensory sphere involves the exchange of values of Purpose.

Level 3. Self-realization through work, the sphere of mental and cognitive development of humans, involves cooperation through the result of exchanging Purposes.

Level 4. The sphere of socio-cultural actualization and recognition in the collective creative achievements of humans in society involves the purity of Purpose disclosure in co-creation and the acquisition of common value for building the future.

Level 5. The sphere of collective cooperation of humans with relatives, family, colleagues, like-minded people, and friends involves co-creating Purposes, forming the common Purpose of a partnership union (transforming marriage into a happy family, labor, or community union) as a common Future.

Level 6. The sphere of human service to society and involvement in its life through inter-collective cooperation involves the harmonious construction of the hierarchy of values of the common future by united groups, teams, collectives, organizations.

Level 7. The sphere of prospects and the image of the future structure of human life, their moral-ethical ideals, values of world culture, and their ideological orientations involve goal-oriented direction toward new associations that expand the space of harmonious improvement.

Therefore, the multi-level nature of human consciousness creates the completeness of social relationships, expanding the modern understanding of societal activity. Thus, it is not the means of production that determine the nature of relationships in society, but a change in the level of cultural relationships between people leads to changes in methods of production.

The level of culture is the degree of perfection in managing the system of life, which corresponds to the level of consciousness, as the ability to most effectively manage the development of the surrounding world.

In the history of the development of various types of society, the determining factor has been the degree of perfection and effectiveness of existing relationships, including production relationships. The absence of human presence at all levels of relationships leads to civic indifference, idleness, and passivity.

To overcome social apathy in people, it is necessary to provide:

- 1) **From the state:** Support for public initiative and mutual assistance among people, the creation of civic self-governance centers, national reconciliation, and experimental platforms for testing relevant and effective initiatives and ideas of the population, as well as the development of mechanisms for their further implementation.
- 2) **Formation of Councils of Public Self-Governance** and Centers of Civic Self-Governance when political, social, state, and other organizations and institutions cooperate in a given region (city, district) by pooling their efforts.

Public Centers – these are Centers of National Harmony created in the name of reviving the tree of life of a multi-ethnic people based on interpersonal-family, collective-clan, public-national values that lead to peaceful coexistence of systems with different levels of agreement, perfection, and integration of goals.

In every city in the country, the Centers of National Harmony should bring together representatives of all philosophical, religious, social, and scientific currents for the coordinated course-setting of the nation and the state towards prosperity in the spirit of the new era. And, above all, these Centers should foster a wise attitude of different ideological currents towards each other for the common good.

Such Centers should also reconnect a person with nature, returning them to the primordial state of unity with the world, in which a person, in any situation, seeks a path of agreement and reconciliation for the common good, becoming a conductor of the highest universal human values of the 7 levels of Life: Faith, Hope, Love, Purity, Humility, Goodness, Glory.

To start such Centers, consolidating and uniting principle, the most active social, scientific, and production communities of people should be the leaders. It is these leaders of civil forces who can propose a place and time for meetings, the topic, and the consolidation program.

Each direction of public thought will have its approach to the idea of national harmony. Pluralism of opinions and the search for mutual understanding in society are crucial because the dominant idea should be national harmony as the foundation for the revival of the single Tree of Life of the people and its 3 levels of family, clan, and national purpose values.

Public self-governance, including production, territorial, and social, is built on the basis of a collective strategy. Public self-governance is created based on universal models that ensure universalization and optimization of processes both in production collectives and in social life. This is the true system of people's power, based on a high culture of relations, responsibility, higher value orientations, and moral ideals of global achievements.

The underdevelopment of public self-governance holds back the low level of culture of socio-economic relations in the region and in society as a whole. But it is precisely the multi-level system of public self-governance that will serve as a guarantee of stability in the state and the well-being of its members.

Consolidation of public forces in the civil movement.

Let's consider the goals of developing civil society and its consolidation in Civil Centers of national unity and harmony:

1st direction – creating a system of public self-governance based on the goal and tasks of building a Civil Society.

Goal: Coordination of actions between government authorities, civil forces, political parties, and the non-governmental sector of the economy to ensure the phased evolutionary development of society and humanity as a whole.

2nd direction – creating the socio-economic infrastructure of the system of public self-governance based on the target priorities of human evolution.

Goal: Forming a universal model of territorial, production, and social self-governance within the management system of the socio-economic and political spheres of society.

3rd direction – integrating the efforts of scientists and creative workers.

Goal: Formation of an applied field of interdisciplinary science called "Universal Science," integrating the achievements of individual fields of knowledge into a unified system of scientific understanding.

4th direction – creating a system of integral, goal-oriented, continuous, and variably developing education and enlightenment.

Goal: Creating conditions for the birth of a new type of society through education and enlightenment, with priorities of development being morality, creativity, and culture.

5th direction – working on the creation of a scientific school for comprehensive health, causal-systemic medicine, and prevention. Developing humans as part of the global planetary organism, realizing their creative potential in the service of the common good.

Goal: Establishing new relationships based on universal laws of development, synthesizing the spiritual, philosophical, historical, and scientific experience of humanity in collective creativity.

NEW SCIENTIFIC PARADIGM.

UNIVERSALITY OF THE SCIENTIFIC WORLDVIEW in the MANIFESTO

Causal-systemic organization of the world and goal-oriented development of Life

The new era requires a new worldview and the creation of a new interdisciplinary science based on an objectively functioning universal algorithm of the laws of nature that gradually forms an infinite variety of cause-and-effect systemic connections in the flow of life in the universe and on the planet, revealing the essence of a new way of life. Such a science is Universology, implemented at the International Scientific School of Universology!

The new era requires scientific developments that promote nature-oriented development, more efficient and ecological production! The new era requires a new level of culture in socio-economic relationships based on a collective strategy, forming a multi-level system of self-governance, including a system of public self-governance!

All the current and impending sufferings, disasters, and wars of humanity, all political, social conflicts, economic crises, environmental and future planetary catastrophes, epidemics (cancer, HIV, hepatitis, Ebola, etc.), dependencies (drug addiction, alcoholism, corruption) are the result of a lack of understanding of the spirit of the new era and the national ideas of nations. Hence, there is aimlessness, emptiness, and isolation among people, uneven development, lack of harmony among social strata and nations worldwide, fragmentation of interests, lack of integrity in the way of life of individuals, and their vision of their purpose, meaning of life, and future.

The path to solving these global problems lies in adopting a new methodology of interdisciplinary synthesis developed by the science of Universology based on a causal-systemic approach and universal modeling. This approach will resolve all the conflicting issues of our time, leading humanity to prosperity and enhancing the role of individuals in creating the future of familial, tribal, and national Trees of Life, uniting the twelve unique civilizations of the Lotus of the World!

It is necessary to understand what a human being is, what life is, what health is, and how the balance, harmony of elements supports them, while their discord destroys and ruins them.

Leonardo da Vinci, "On False Sciences"

For human society to successfully develop and define multi-level goal orientations, it must have a comprehensive worldview based on objective criteria – the universal laws of nature. Universology and the methodology of universal models it is based on allow us to solve the problem of creating goal orientations. To achieve this goal, Universology substantiates the fact that the Universe and its multi-level life form gradually and develop in space and time based on a universal algorithm of action of the general laws of nature, determining the causal-systemic nature of the world order and the purpose for which the world builds its development.

Targeted multi-level coordinated development throughout the Universe is based on universals and the causality of existence, manifested in the entire hierarchy of life systems, each of which carries a Purpose. Purpose is a program given by a higher system to replicate the universality of the life scheme in its internal structure and external interactions, leading to resonance, harmony, and the source of energy for development – unity. The life system itself is similar to a human organism: it consists of parts following a universal scheme (the process of harmonious improvement of life systems a human call Fate).

Universology substantiates the causal-systemic nature of ordering and synchronizing the entire diversity of forms of life in existence. Based on the universality of the algorithm of action of the universal laws of nature, it substantiates the causality of formation with subsequent systematic organization and development of material in space during its gradual formation as an involutory-evolutionary change of life forms over time, transforming during the construction of integrated energy systems, which, like steps, characterize the achievement of qualitatively new states of integration of life systems from microcosm to macrocosm.

Let's consider **the universal algorithm for forming a scientific worldview:**

1. Everything has causality in the form of a universal algorithm of the laws of nature in action, which endows EVERYTHING with Purpose.
2. The universals of the Laws create a Hierarchy of multi-level systems as cycles of purposeful interrelationships in the boundless unity of everything with everything, in the form of stages of development.
3. In the hierarchy of systems, stages of development are presented as a collective strategy for harmonizing self-regulating interrelated micro- and macro-processes.
4. The universals of self-regulation allow for the design of the architecture of a new way of life in the hierarchy of systems.

5. Self-organization as Self-Governance in a collective strategy creates the image of the Future, teaching the embodiment of the purpose of systems in an integrated energy system.

Thus, the basic principles of the Manifesto of Human Evolution arise from the mechanism of the action of the universal algorithm of the general laws of existence:

1. Causality in the form of Ideals, Mission, and Purpose creates Goal Orientation.
2. The Hierarchy of life systems in the form of Unity, Harmony, and the pursuit of Common Values.
3. Resonance of unity in the coordination of purposes in the form of a collective strategy of effective grouping.
4. Harmony in the collective strategy in the form of self-regulation and the value of the place and role of the individual in the whole, the private in the general.
5. Self-regulation in the form of Unity, Wholeness, Common Good, and cyclic inversion as a transition to qualitatively new states during accelerated repetition of all development processes.

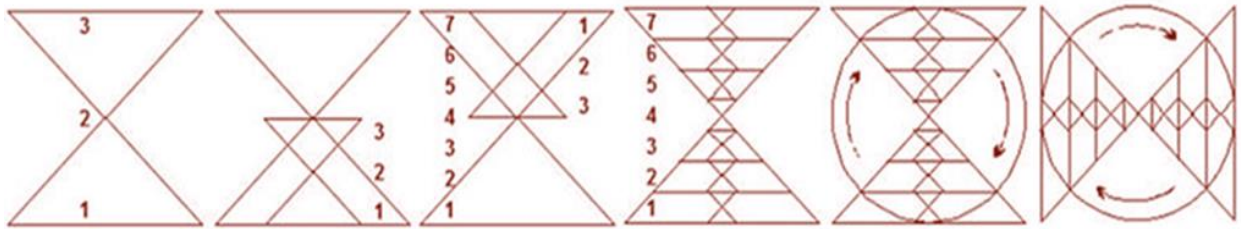
THE MANIFESTO OF LIFE EVOLUTION in the SCIENTIFIC WORLDVIEW. THE MEANING OF PEACEFUL COEXISTENCE

The universality of the scientific worldview (hereinafter referred to as USW) is based on the following regularities:

- 1) **Systematicity as the orderliness** of processes that occur relatively simultaneously and the synchronization of the matter of the Universe, including the organization of the structure of space and its step-by-step formation in the cycle of time under the influence of the universal algorithm of the general laws of nature. This ensures interdependence and multi-level hierarchies of spatial-temporal continuums of micro- and macro-worlds.
- 2) **Mechanisms of action of the general laws of nature through universal models**, providing the most efficient management and inter-system forecasting of the prospects for the development of life systems.

The Universe is a multi-level system of life of the macro- and microcosm, simultaneously forming in accordance with universal regularities, having levels of relationships as a structure that ensures the most efficient development in the cycle of time, accumulating experience in realizing the Purpose – coordinated improvement of all its components (according to the principle of a matryoshka doll), including in a larger system, in accordance with Kurt Gödel's incompleteness theorems.

1. The spatial structure of levels and spheres of the life system of the universe is causality, which humans form in their surrounding world. This leads to a triad: 3 – the governing sphere of causes; 2 – the transitional process from the sphere of causes to the sphere of effects, the point (area) of inversion; 1 – the controlled sphere of effects.

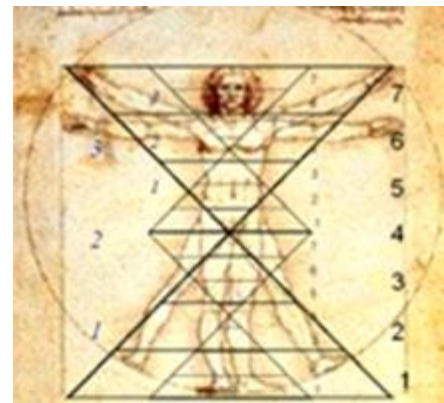
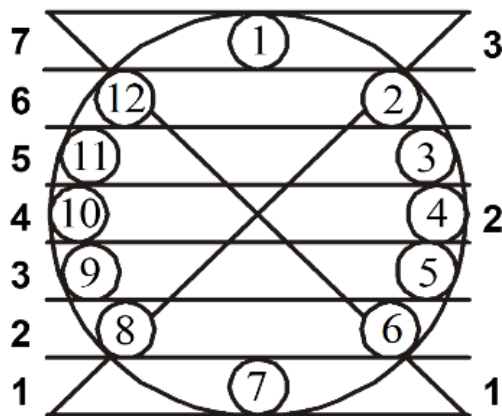


At the same time, each of the 7 levels of the space of life of any system has a universal structure and characteristic that is common to all systems (from atoms to the universe). Therefore, when aligning goals between the sphere of management and the managed subsystems (such as people, enterprises, regions, etc.), the phenomenon of self-organization occurs in the form of self-management, leading to stable and conflict-free development.

Consequently, **universal governance** is an algorithm for the most efficient, conflict-free, and stable development of different systems, based on the universal laws of life and development. This development occurs relatively simultaneously at different levels of life, as it involves organizing and synchronizing multi-level systems, leading to unity and coordinated improvement.

2. The temporal stages of the formation of the system's structure have cyclic characteristics: 2 phases of involution and evolution. 1. Involution – cognition, adaptation, individualization; 2. Evolution – integration, management, transformation.

Thus, a **cycle of step-by-step formation of the life system in space and time emerges** – as 12 determinants of the system.



Therefore, in its cycle of development, the life system in the 1st phase comprehends the universal regularities of the surrounding world as the essence of each of the 7 levels of systemic relations. In the 2nd phase of the cycle, the system transforms and integrates into a new, more perfect essence the part of the surrounding world that was comprehended in the 1st phase of the cycle.

Consequently, as the universe develops cyclically, it accumulates the experience of the corresponding quality of development of its system, in which 7 levels of systemic relations are built:

1st level. Matter as elements for forming the structure of the space of systemic relations.

2nd level. The relationships between elements in the space of the system of life, thus forming a world of interconnections and relationships in time.

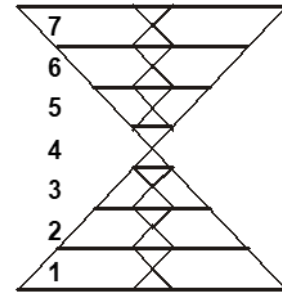
3rd level. Interaction of elements of the system of life.

4th level. Adaptation and individualization of the system in the surrounding space of existence.

5th level. The relationship of life systems, their grouping in a higher-level system.

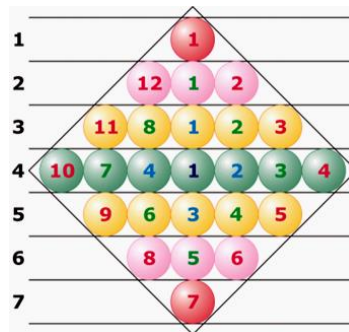
6th level. Interaction of life systems and their elements, hierarchy in the higher-level system.

7th level. Prospects for the development of the life system through their inclusion in the higher-level system.



The synthesis of world culture shows that all peoples of the world had developed **the idea of the universality of the principles governing the development of the world and humanity.** Universology demonstrates that the universality of matter organization begins with the structural organization of the elements in Dmitri Mendeleev's periodic table.

Algorithm for the repetition of electronic orbitals by periods		
Period #	Force Triangles	Electron orbitals
1		1s ²
2		2s ² 2p ⁶
3		3s ² 3p ⁶ 3d ¹⁰
4		4s ² 4p ⁶ 4d ¹⁰ 4f ¹⁴
5		5s ² 5p ⁶ 5d ¹⁰ 5f ¹⁴
6		6s ² 6p ⁶ 6d ¹⁰ 6f ¹⁴
7		7s ² 7p ⁶ 7d ¹⁰ 7f ¹⁴
8		8s ² 8p ⁶ 8d ¹⁰ 8f ¹⁴



If we consider the order of filling the electronic shells of atoms' elements in each previous period with a lawfully repeatable formation of their electronic s, p, d, f orbital configurations as a small cycle of property formation, which is repeated in a larger cycle as seen in

the case of H and He in the first period, we get a systemic algorithm for the formation of matter's properties with spatial symmetry. Moreover, if we consider these small cycles with the same configurations as cycles of the development of a specific quality of matter, then we obtain a kind of matryoshka – a universal model of space organization. Variations of this model can be observed in the cultures of all peoples around the world.

The complete scheme of the step-by-step formation of micro- and macrocosmic systems occurs within three cycles or spirals of development. A vivid illustration of the step-by-step formation of the microcosmic system is Dmitri Mendeleev's periodic table of chemical elements.

The three cycles (three main turns of the spiral) of development and repetition of previous constructions follow the universal law of the structure of system elements: 12-8-4-1 for the sphere of consequences (similar to a cross-section of a tree trunk or a channel for the flow of life). The complete scheme of system development in three cycles (turns of the spiral) is 12-8-4-1 1-4-8-12 for the spheres of cause and effect, illustrated by Dmitri Mendeleev's periodic table of elements.

Examples of this universality can be seen in various symbols of world culture, such as the golden ritual lampstand (menorah) with seven lamps, which represents half of the three cycles of the universal model of space organization of life; the Tibetan Kalachakra Mandala as a representation of the world and the Wheel of Time – the three cycles of the Universe's development.

Thus, the entire world culture illustrated the universal algorithm for building life systems as the "Image and Likeness of God." This algorithm serves as the orientation for life, including human life.



But what is this "Image and Likeness" by which life should be organized? The stream of life represents the triad of life, according to ancient wisdom: "The world stands on three pillars and four elephants," illustrating the law of polarity.

3. Self-Organization and Self-Management of Systems. Peaceful Coexistence. Life Energy.

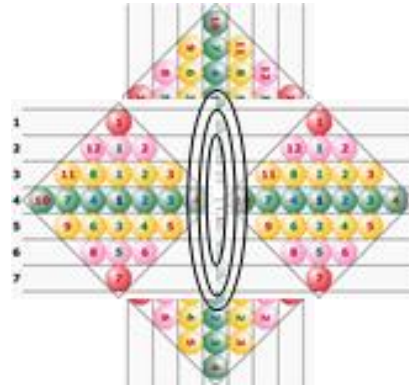
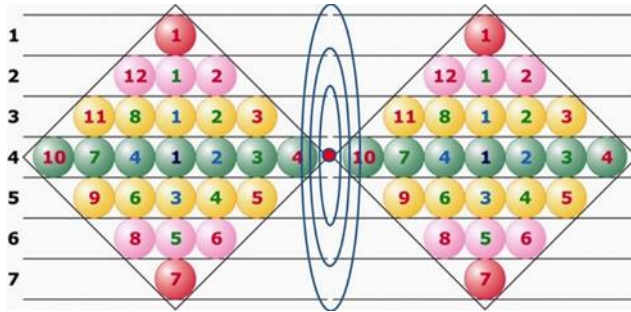
To uncover the essence of self-management in life systems, there exists a triune interdependence of the system's development in space and time. This manifests as a goal-oriented development through integration: subsystems within systems, systems within supersystems, and so on (following the matryoshka principle). Based on this, a model of interdependence of self-management directions in the Universe emerges.

Thus, self-organization in life possesses goal orientation in the form of a universal mechanism guided by the laws of nature as natural feasibility of development. This mechanism leads to the highest efficiency in system formation and balanced development at all levels of systemic life.

However, Kurt Gödel's incompleteness theorems demonstrate that only nature's orientation towards the goals of a larger system ensures the full development of all spheres of life, including individual elements of the life flow. In perspective, integration into a qualitatively new state of a supersystem of life is achieved.

4. The Transitional-Inversion Process of Transforming Life into the Universe.

Inversology describes the universals of the cause-and-system transition, where quantitative accumulations of micro-macrocosmic systems shift into their qualitatively new state in a larger world of a supersystem. Simultaneously, the organization of the structure of space within systems and the stepwise formation over time occurs. This characterizes the universals of matter



transformation into field states and vice versa in a temporal cycle based on goal orientation, as the path of the highest development efficiency: subsystems-systems-supersystems.

Thus, the transitional-inversion process describes the universals of transformation, removal, and rebirth in the world of causes (afterlife) for any life systems.

It involves subsequent cyclic reincarnations to accumulate experience for harmonious development. This is akin to describing processes that occur during various transformations, including those within black holes, where a time funnel arises, and matter differentiates based on accumulated triadic experience (structure, interconnectedness, interaction).



In this way, Life arises from a universal algorithm of action guided by the general laws of nature, leading to the birth, development, and transformation of systems. It is no coincidence that in all world cultures, the idea is expressed that the world, like humans, is created in the "Image and Likeness of God." The absence of goal orientation, as deterministic causality, leads to stagnation, and the absence of a genesis of universals in the stepwise formation of chains of interconnected lives results in inconsistency and chaos.

Therefore, Life is a relatively simultaneous causal-systemic process of hierarchical multi-level interaction, resonance, synthesis, and annihilation of multi-level systems based on the universal algorithm of the laws of nature "subsystems-systems-supersystems-..." This creates a space for structuring matter during its stepwise formation over time in the construction of integrated energy systems, ensuring the continuous pulsation of birth, development, transformation, and removal in the form of a transitional-inversion process into a qualitatively new state integrated into the larger hierarchy of micro- and macrocosmic systems in the Universe.

Now, let's elucidate the meaning of the laws of nature as the causes of balanced development in the hierarchy of life systems and the phenomenon of their self-organization (self-management).

The universal worldview is based on seven universal principles of structural formation as a result of the action of seven general laws of nature, each of which is based on the action of the preceding laws and conditions the action of the subsequent ones:

-7 universal principles – goal orientation, hierarchy (systemicity), development, unity, diversity, interconnectedness, universality.

-7 universal laws (including the 6th and 7th as synthesizing laws):

1st universal law – polarity, from which follows the 2nd law –

2nd- continuity and repetition, from which follows the 3rd law –

3rd- conservation and causality, from which follows the 4th law –

4th- cyclicity, from which follows the 5th law –

5th- alternativity as the law of freedom of choice.

2 synthesizing laws (as the sum of the actions of all 5 preceding laws):

6th law – hierarchy as the interdependence of the destinies of multi-level life systems.

7th law – the purposefulness of development into a qualitatively new state of life systems.

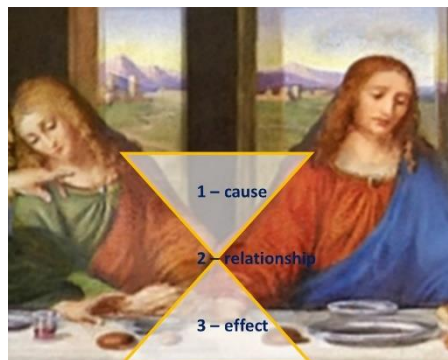
As an expression of the universal algorithm of action of the general laws of nature, let's consider the nature of the emergence of geometry in spatial structures during the stepwise formation of relationships between elements of systems and systems within a supersystem.

The initial stage in the development of life systems is a spiral-rotating "cloud" of matter characterized by the geometry of the digit "0."

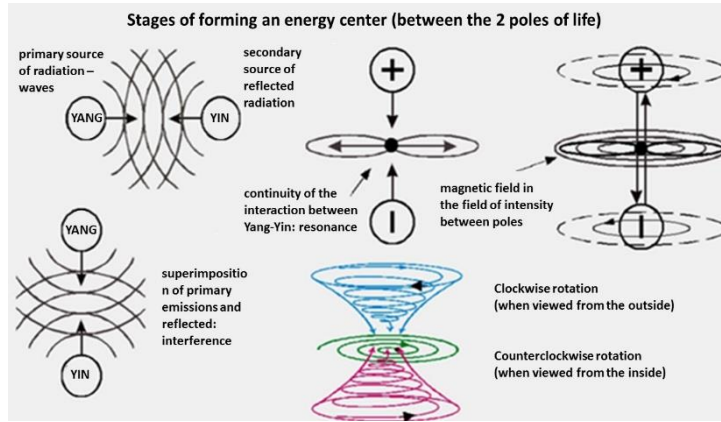
1. Law of Polarity. These are poles defining the flow of the life current: "+ and -," cause and effect, future and past (which is the cause of an electric current).

1st spatial structure, 1st dimension – **a point.**

The construction of the geometry of the life system (embryo) starts with a point that has potential polarity with the surrounding world. This level characterizes the one-dimensionality of the system's development.



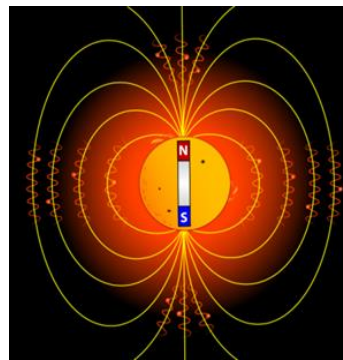
At this stage, there can potentially be an infinite number of points-poles, serving as directions for further development (interrelationships). This essence of the law of polarity is that the presence of poles is necessary for development.



At the point (O), development begins from a potential unmanifested state.

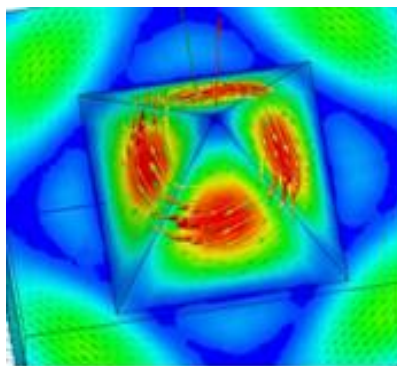
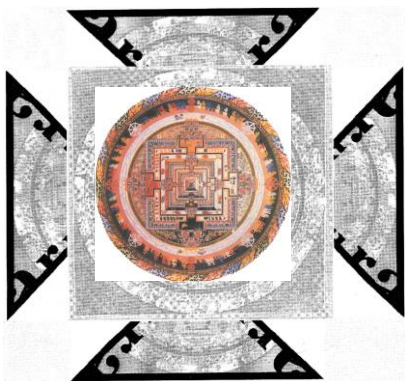
O is the primary impulse, an element of the future (or emerging) system. At this point, a driving force emerges – polarity between the initial state and the current state reached at that moment. Thus, polarity precedes movement and, at the same time, induces it.

2.The Law of Succession (repetition, analogies). Polarity repeats itself, forming analogies but on a new level. Therefore, an electric current between poles creates a magnetic field as a repetition of polarity on micro and macro levels. The future, according to the law of repetition, can be determined as universal stages from the past through the present into the future.



Example of the multi-level manifestation of the law of repetition:

1. The pyramid built on the golden ratio (characterizing the essence of Fibonacci numbers) as the basis for the construction of all life systems in the Universe and an image of the balance of the four elements, the four forces of nature, with a focus on purposeful development.



2. Kalachakra with its four elemental forces of nature and a focus on the forces at the center in the form of the repetition of the Yin-Yang polarity.

2. Kalachakra with its four elemental forces of nature and a focus on the forces at the center in the form of the repetition of the Yin-Yang polarity.

3. The Zoroastrian model – the universal structure of our Zodiacal sector of the Galaxy.

4. The toroidal electromagnetic field of a human with its four active elemental forces (as the essence of the four types of nervous activity).

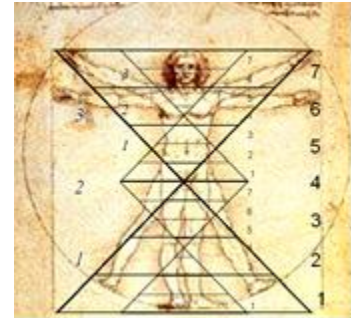
4. The toroidal electromagnetic field of a human with its four active elemental forces (as the essence of the four types of nervous activity).

2nd spatial structure, 2nd dimension – **a line.**

The movement of one point to another (resulting from the formation of multiple points and polarity between them) creates a line. Moreover, since the number of poles at a point is not limited, one can draw multiple lines of different directions through each point on the line. This defines the essence of the 2nd law of universality: repetition of preceding stages is necessary for development, where 2 represents a new quality of state as the two-dimensionality of the system's development, corresponding to a line or the multitude of points interconnected by directional choice.

Time is associated with movement and development (as will be substantiated below, time arises as a sequence of system formation in a cycle of its development through 12 stages). Operations of addition "+" or subtraction "-" are related to changes in the state of the system, i.e., its movement. Movement is a spatial (quantitative) change in the system that is determined by time. Therefore, when a point changes its position in space as a result of the existing polarity (i.e., the influence of another pole), it gives rise to time as a process of forming a new state of the system.

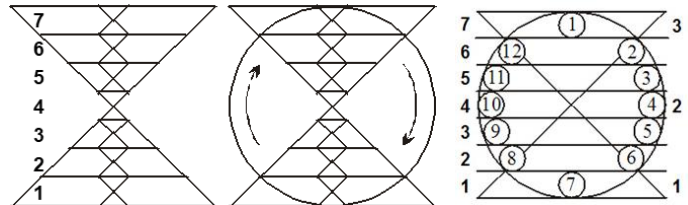
3. The Law of Causality (conservation of energy, karma). Any relationship should lead to a result, i.e., to interaction and energy-information exchange. This characterizes the action of the law of cause-and-effect relationships that give birth to manifestation as a whole – an electromagnetic field and a source of life energy, which arises as 7 defined steps in any relationship.



Plato claimed that the world is based on a triad (similar to the "three pillars"): idea-cause, interconnection-soul, consequence-body. The repetition of causality in the world of the past and the future forms seven levels.

3rd spatial structure, 3rd dimension – **a plane.**

The movement of a line creates a plane characterized by an area. At the same time:



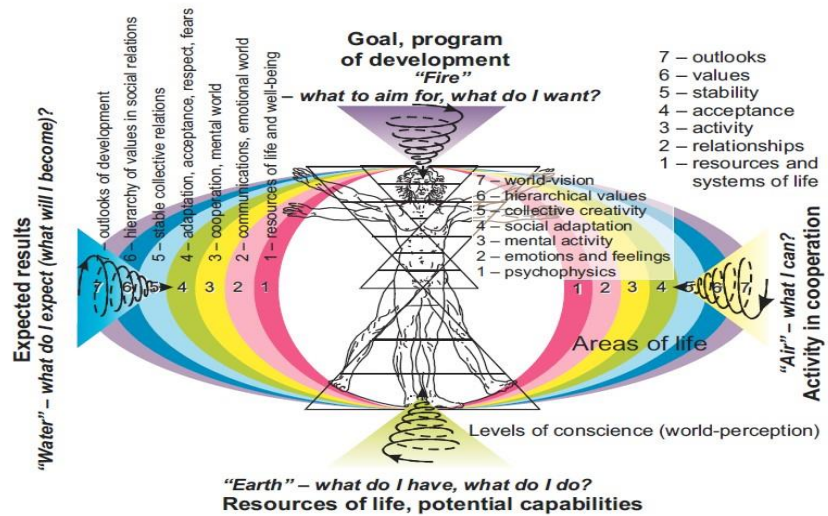
1) the first and second regularities are repeated: a multitude of points forming lines in the plane.

2) causal relationships are built: the cause of development – the plane; the consequence – a multitude of points striving for interconnection (like poles), which induces the movement of the line forming the plane. Thus, in the plane, connections between points and lines are repeated multiple times and in all directions, leading to the preservation of causal relationships in the structure of space (lines) and time – their movement, which shapes the plane.

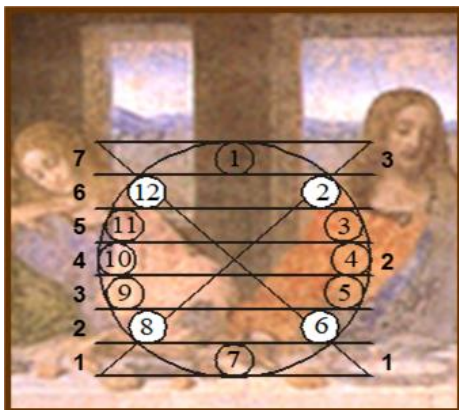
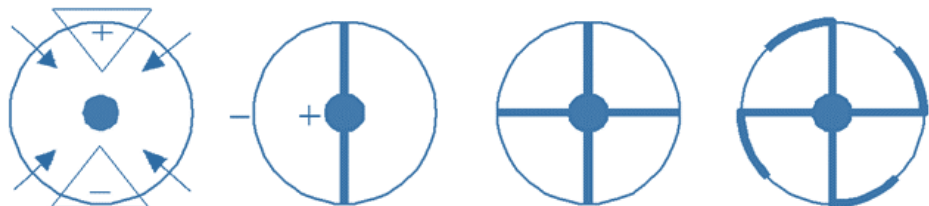
3) each cause becomes a consequence when repeating points 1 and 2, which preserves the structure of space and its development over time.

This defines the essence of the 3rd law of universality: for development, it is necessary to preserve multilevel cause-and-effect relationships in space, evolving over time.

The Human being of Future

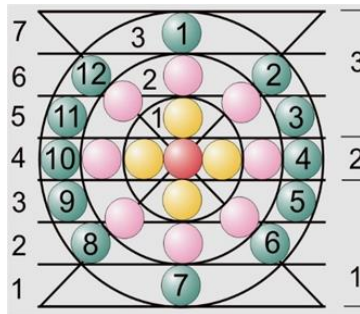


4. The Law of Cyclicity (cycles, rhythm, the transition of quantitative accumulations into a qualitative new state, inversion). The concept of the four whales is related to the change of the four forces of nature – the four Elements.



However, Charles Darwin identified two phases in development: 1- involution, 2- evolution. Aristotle proclaimed four primary causes of life: 1- particles, 2- forms, 3 – their movement, 4- purpose-oriented movement. According to the law of polarity, any life system has two phases of development, each consisting of two sub-phases, according to the law of repetition. Thus, the 7 levels of structure in the cycle of two phases manifest as 12 stages of life system formation in time.

4th spatial structure, 4th dimension – **cube, sphere**. The movement of the plane creates a cube (characterized by volume, like a sphere). In this process:

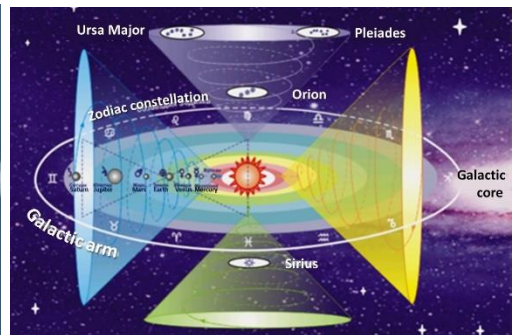
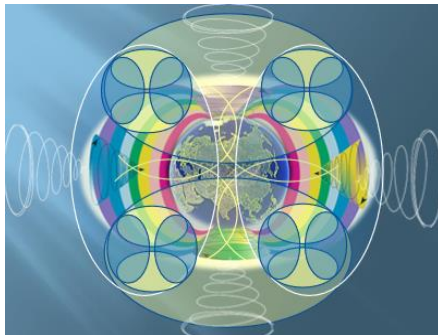


- 1) The principles from 1,2 are repeated (each point on a line is the beginning of development for other lines).
- 2) The causal relationships in space and time are maintained in the construction of the plane.
- 3) Quantitative changes result in qualitative new states: the cube (sphere) is considered analogous to a point with a potentially existing pole of development (as in point 1), but it serves to build a new system of a higher level.

Thus, the action of the 1st law of universality – polarity – arises again. However, the manifestation of this law occurs on a qualitatively new level, giving rise to the four-dimensionality of system development, which indicates the cyclical repetition of laws.

This process defines the essence of the 4th law: quantitative development of systems leads to their qualitative transformation in the cyclical repetition of all preceding stages of system development. Physically, the alternation of multi-level electromagnetic fields in the integrity of the systemic organization leads to the creation of the center of the system and its Destiny fields – gravitational fields.

5. **The Law of Alternativity** (freedom of choice). As a result of the cyclical formation of life systems and their inversion, three main variants of further development emerge, similar to how Ilya Muromets faces a three-way crossroads: 1- constructing the form of a life system from existing resources; 2- harmonizing relationships within the life system; 3- managing harmonious relationships.



5th spatial structure, 5th dimension – **torus, flow**.

The movement of the sphere gives birth to a flow (torus), similar to how a planet orbits the Sun in the tunnel of its orbit. In this process, all stages of internal development are repeated in the torus, and the orderliness of subsystems' structure increases. The representation of a sphere as a point and its movement repeats the line (volumetric, like a cylinder).

Alternativity arises as a duality of orientation relative to the simultaneous flow of development processes. This is how the action of the 5th law – alternativity – manifests as internal development, harmonized with the external, and occurring relatively simultaneously.

At the same time, a torsion field is born as a field that synthesizes all preceding fields in the flow of time: from the past through the present into the future.

6. The Law of Hierarchy. The alternativity of development leads to the multi-level nature and hierarchy of various life systems.



6th spatial structure, 6th dimension – **volumetric plane.**

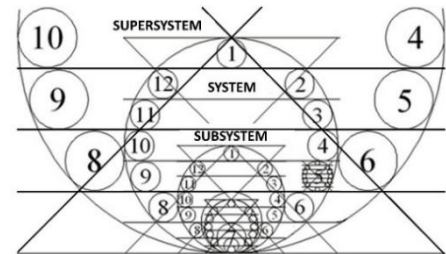
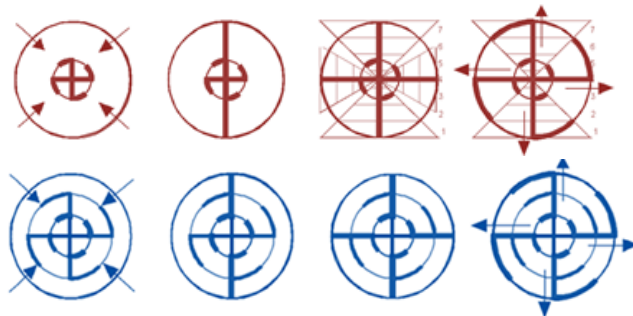
The movement of the flow (torus) "sideways" creates a volumetric plane, like a layer of a cake. This process forms a hierarchy of flows within systemic life, known as string processes.

7. The Law of Purpose Orientation (integration prospects in a larger system).

7th spatial structure, 7th dimension – **multidimensional cube.**

The movement of the volumetric plane again gives birth to a cube (sphere), but now it's seven-dimensional, with a more complex internal structure. At the same time, the process repeats point 4 – the four-dimensional cube. This results in a supersystem field in which interdependence is manifested: changes in one system lead to changes in all other systems, as well as supersystems. This allows for the prediction and early diagnosis of states (including diseases) of any systems based on universal modeling.

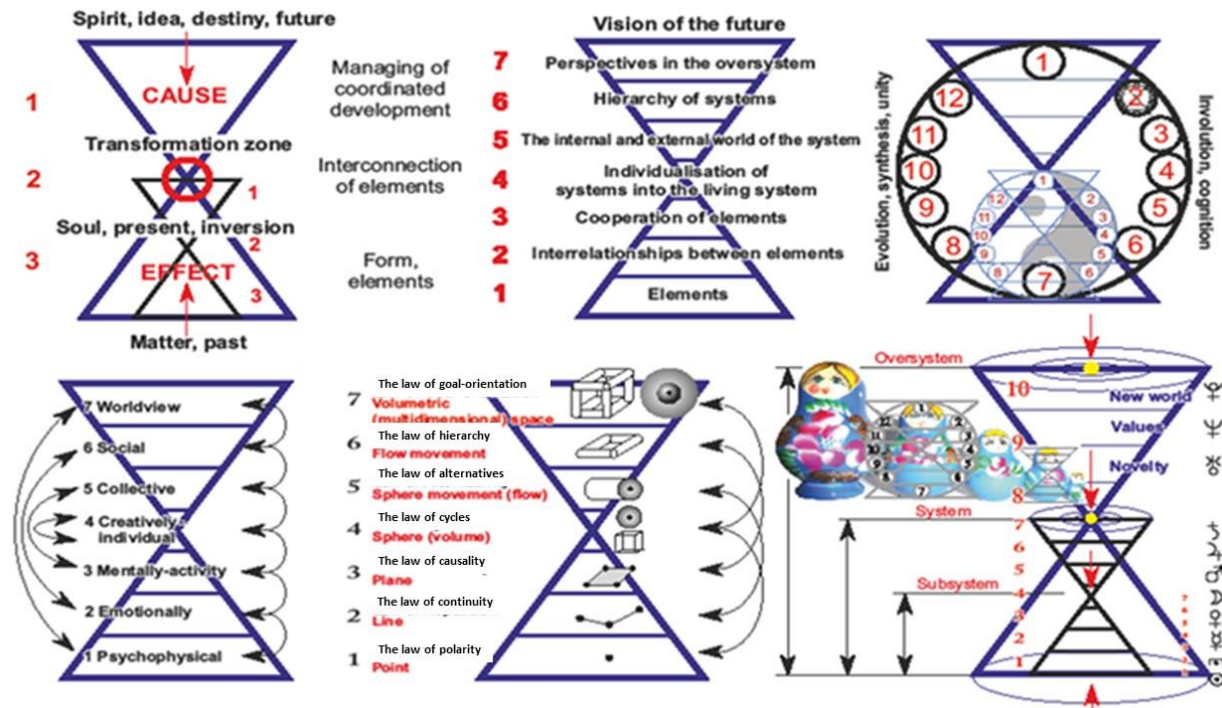
Furthermore, all laws, as stages in the construction of the system, are repeated but on qualitatively new levels.



In this way, the interdependence in universal models built according to the laws of nature looks as follows:

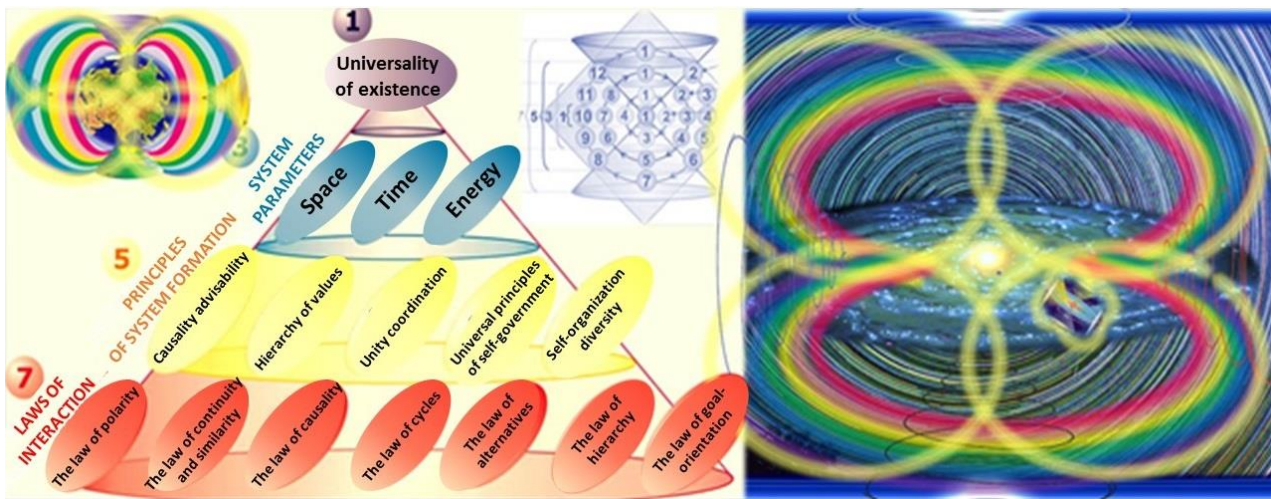
"My goal is simple: I want to understand the Universe, why it is the way it is, and why we are here."

Stephen Hawking



The hierarchical interdependence of systems creates the flow of life, and as a result, there arises a purpose-oriented development that gives birth to the prospects of limitless coordinated improvement of life systems. These prospects are embodied in the Image of the Future across seven spheres:

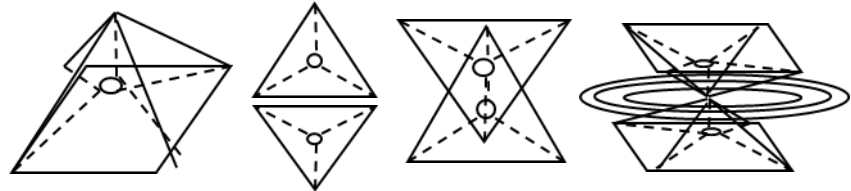
- 1-The image of the future living space (architecture, city and settlement forms).
- 2-The image of future relationships.
- 3-The image of future activities and creativity.
- 4-The image of the future human.
- 5-The image of future collectives.
- 6-The image of future society.
- 7-The image of humanity and the world as a whole in the future.



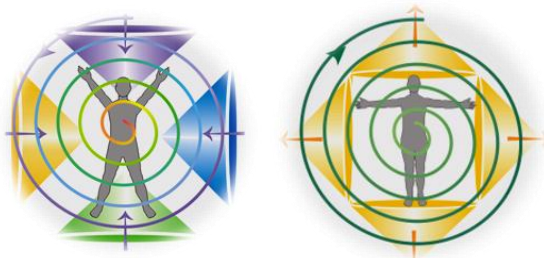
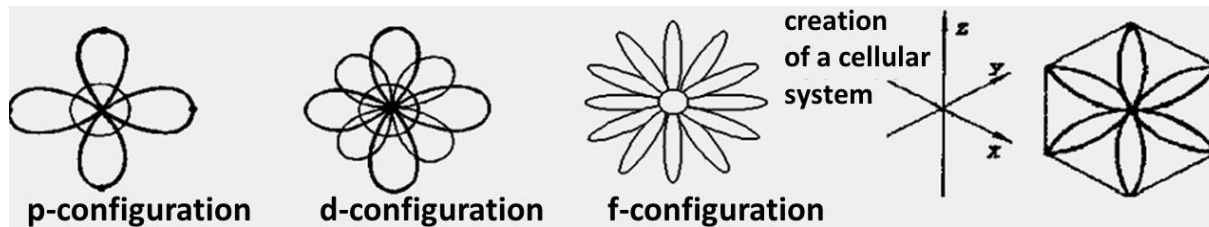
The Tree of Laws of Development

The concept of "Likeness of God" is a universal scheme of step-by-step formation of the structure of the space of life systems. The concept of the "Image of God" is an energy-information exchange that leads to a reduction in the measure of chaos and entropy of interacting systems, followed by an increase in the activity of uniting systems at a new level of integration through the harmonization of the parameters of their destinies during the involutory destruction of structures that do not correspond to the future unity and evolution into a unified energy system of a higher level.

In addition, the universal scientific worldview describes the connection between space and time: the

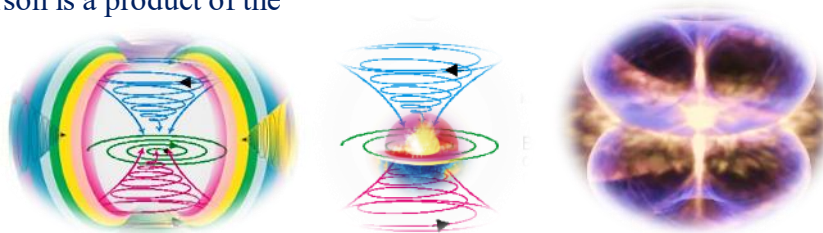


geometry of the system of life in the micro- and macrocosmos during its step-by-step development in the form of electromagnetic s, p, d, f configurations formed in the form of 7 spheres of the space of life. Thus, the s-configuration corresponds to the zero and one-dimensional level of system development as its spatial-temporal continuum; the p-configuration corresponds to the two- and five-dimensional development of the system, the d-configuration corresponds to the three- and six-dimensional development of the system, and the f-configuration corresponds to the four- and seven-dimensional development. This same relationship between the dimensionality of the system, the level of organization of the space of life, and electromagnetic configurations is determined by the periodic table of elements by Dmitri Mendeleev.



Therefore, geometric transformations of systems demonstrate the essence of the 7 universal laws, which allow for the creation of universal models that reflect the essence of the unity of the micro and macro worlds.

Now, based on the universal system, it becomes possible to observe all phenomena and events in the surrounding world as a reflection of processes happening within us. Universal regularities of systems will become the alphabet of life, upon which a person can read the book of existence. It's important to remember that the process of learning to read should happen with a constant awareness of the fact that "a person is a product of the system of relationships" and the creator of the events happening around them, reflecting their true essence.



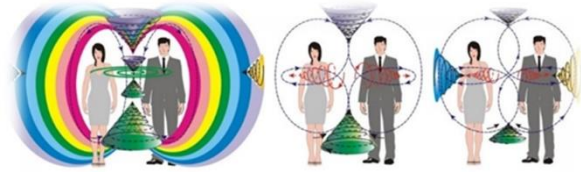
Indeed, those who can read the book of destinies "are given to know the secrets of the Kingdom of God," while others "seeing do not see and hearing do not understand"!

Thus, the Meaning of Life arises as the causality of the flow of life:

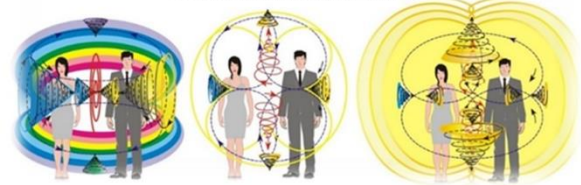
1. **The goal of life systems** (from micro to macrocosms) is the step-by-step (over time) formation of completeness, integrity, balance, stability, efficiency, and multi-level synchronization of the structure of connections in the 7 spheres of life. This is aimed at ordering the space of life in order to reduce chaos and conflict and build new relationships for a new world of new possibilities. As a result of this formation, a causal-systemic worldview develops in humans, and, in general, a new socio-economic way of nature-oriented life is formed.
2. **The mission of life systems** is the integration of systems in the surrounding world (in a specific place and time) that gives rise to a mutually beneficial energy-information exchange of destinies when completeness and balance are achieved. As a result of this unity, a new unified energy system of greater life with a new purpose develops (and in

humans, systemic non-standard thinking is formed as the ability to focus consciousness on the world of causes and go beyond what has been previously achieved).

3. **The source of life** is the constancy of resonances in multi-level cooperation that implements the purpose of a larger system, its goal and mission, ensuring the interaction of the systems of life born from it and the harmonization of their development through the exchange and interaction of destinies. This leads to their grouping, ordering, and synchronization, resulting in the inversion of these systems into a qualitatively new state through the simultaneous transformation and emergence of a new level of integration with the world of their mother subsystem. This ensures the balanced development of systems and the supersystem and overcomes the threat of destruction due to the reduction of entropy since multi-level



Stages of forming UES for a group



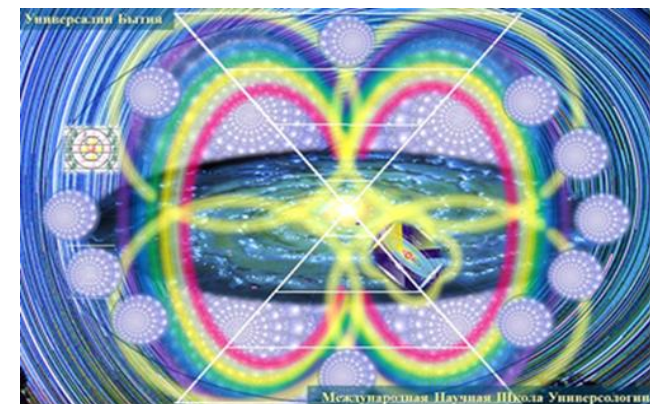
it and the harmonization of their development through the exchange and interaction of destinies. This leads to their grouping, ordering, and synchronization, resulting in the inversion of these systems into a qualitatively new state through the simultaneous transformation and emergence of a new level of integration with the world of their mother subsystem. This ensures the balanced development of systems and the supersystem and overcomes the threat of destruction due to the reduction of entropy since multi-level

(hierarchical) interaction of systems at different levels (like a matryoshka doll) leads to the constancy of the average entropy of the system: some undergo inversion, while others begin integration and synchronization, i.e., some systems are born, and others die, leading to the law of conservation of energy and homeostasis in the holistic flow of life.



development of the ISSU, it constructs a Unified Energy System (UES) in the form of the "Circle of Care" for the world based on the revelation of the purpose of individuals, nations, and humanity as a whole!

Therefore, based on the universal algorithm of action of the universal laws of nature, which reveal causality and form systemicity in the scientific worldview, the essence of the universals of self-organization is illustrated. Thus, effective development of life systems as a mechanism for the sequential application of universal models is achieved. This universal algorithm gives birth to Life, which undergoes improvement according to the scheme: polarity, repetition, causality, cyclicity, alternativeness, hierarchy, goal-orientation, reaching order and synchronization in its life cycle, providing resonance for new possibilities in the transitional-

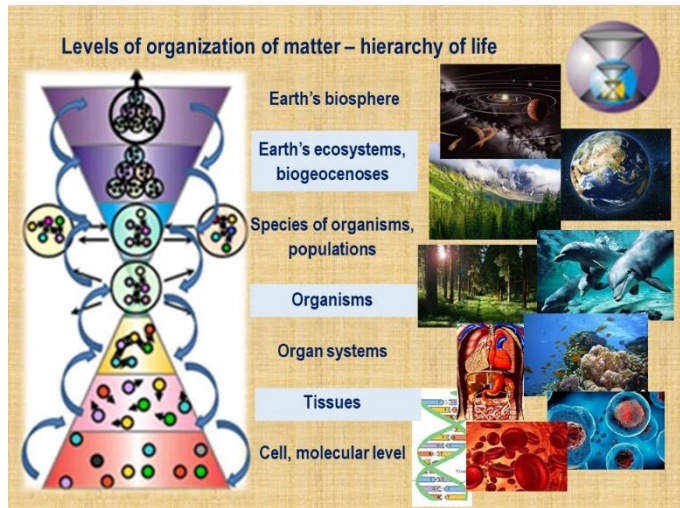


For the sake of maintaining constancy in the

inversion process when achieving hierarchical coherence to enter a new world of new spaces for improvement.

Then, the universal sequence of actions maintained in everyday life by a person, or any other system will ensure balance, stability, and maximum efficiency in development. Thus, the meaninglessness of life will be overcome, and the future, created in the present day, will be revealed to humanity (individuals, enterprises, societies, and the world).

Universals of causal-systemic holism of the micro and macrocosm:



In this way, the spirit of a new era steadily forms a holistic understanding of the world. This becomes possible based on the synthesis of the universals of the flow of multilevel life, forming a causal-systemic worldview, non-standard causal-systemic thinking, and sensory-technological world perception. Any one-sided perception of the world leads to degradation and destruction of life, to which a significant part of contemporary consumer-oriented humanity is so inclined.

To build the completeness, integrity, balance, harmony, stability, efficiency, multilateralism, and uniqueness of human life, the Unified System of Multilevel Harmony embodies Universology as a philosophy of causal-systemic holism and relativism in the scientific worldview. This philosophy is manifested through the development of life in the micro and macrocosm, nature, and human society.

Conceptual apparatus of the Manifesto from the perspective of

Universal Scientific Picture of the World (USPW):

HOMELAND is defined by the place of birth and unity within family and clan relationships, symbolizing the Soul that endows an individual with a triple Destiny from their people, clan, and surname.

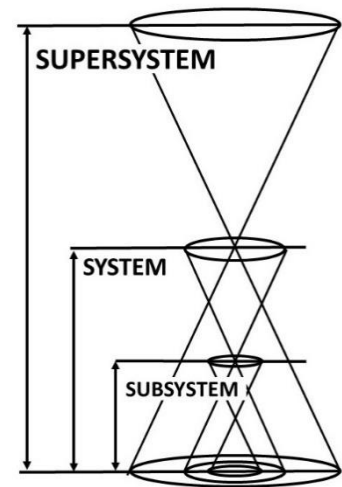
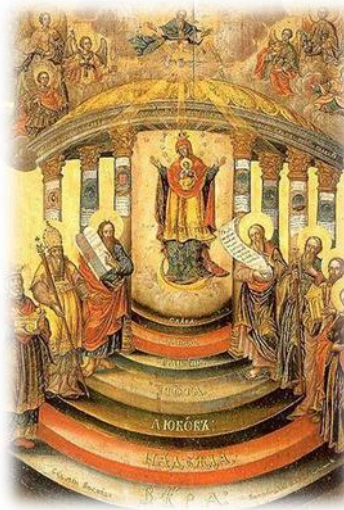
MOTHERLAND is the space of Homeland where the mission of an individual who has realized the essence of being a Guide of the Spirit in a new era, in the form of a program of unity with the world, is embodied. Simultaneously, it represents the Creator, giving birth to the balance and harmony of life's development, symbolizing the image of the Spirit (Father).

COUNTRY is the name of the living space where people, as a population, reveal their individual essence, undergoing trials and temptations, and where, as travelers, they journey in search of themselves.

STATE is a temporary historical form of self-governance of the people, which forms a management model depending on the degree of its maturity (the ability to self-govern). The state serves as the material carrier or "body" of the manifestation of Homeland and Motherland, possessing a certain degree of perfection and self-governance in the form of socio-economic structures of the people, transitioning from slave-owning to common ownership.

Each nation has its own Purpose, expressing the essence of the Nation's Mission. The highest level of social consciousness of responsibility for the Fate of the Motherland, through unity with the Highest Essence, is the fulfillment of the Mission of the Nation's Spirit and the Purpose of the Soul of the Nation, Generation, and Family.

Therefore, you can take pride in your Homeland and Motherland but be dissatisfied with the government's work and the state of the country. This mental distinction is important in how you relate to these concepts. Do not betray your Homeland and Motherland, do not deviate from your Birth Purpose and Mission. However, remember that you can be anywhere in the world and maintain a connection with your Homeland, fulfilling your Purpose according to the laws of nature in the process of searching for the Meaning of Life.



However, sometimes people betray their Homeland even while residing within it by not fulfilling their Purpose. Similarly, individuals may betray their lineage and surname by not fulfilling their birth Purpose. More commonly, individuals betray themselves by neglecting their personal Destiny linked to the Destiny of their family, clan, and people. This betrayal manifests as a rejection of their culture, knowledge, and the beliefs of their ancestors, adopting foreign views, cults, beliefs, religions, and philosophies. It's important not to confuse two concepts: 1- It's crucial to synthesize world cultures (as urged by the Roerichs) to study the legacy of all the world's peoples, including the 12 civilizations, and enrich one's own culture, worldviews, and life practices; 2- Choosing one culture and views of another people or civilization while forgetting one's own culture. Currently, many individuals of Russian descent are drawn to Hinduism, Western techniques, religions, and ideologies, forsaking their own culture and accomplishments. Be wise, as a person in search of the Meaning of Life, rely on the laws of nature in this endeavor.

Appendix:

Our ancestors had schemes illustrating the essence of the Nation's Mission and the Purpose of the Nation, Generation, and Family. We must know them if we seek happiness for ourselves and the world. Without a connection to our Higher Essence – Spirit and Soul, a person is empty, and life becomes meaningless. When a person, as an integral part of the Homeland's organism, does not serve their higher purpose, they are removed from the organism as unnecessary. Since the 5th law of freedom of choice operates, individuals are given the right to choose their own path of self-destruction. Many people cling to the energy of life in the form of acquisition, theft, and dictatorial vampirism. However, by doing so, they only distance themselves from those who gave them Life and forever condemn themselves to the essence of outcasts, without family, without tribe, without the true love and happiness. They engage in a struggle for self-affirmation in the hell they themselves created! As Mikhail Lermontov wrote: "...But there is still a Supreme Judge!" Comprehend the essence of the meaning of your Life in Service to the Homeland and Motherland: "Friends, let us dedicate the beautiful impulses of our Souls to the Homeland!" – Alexander Pushkin.

DOCTRINE OF UNIVERSAL (NON-STANDARD) EDUCATION (abbreviated)

The dynamically changing socio-economic sphere of society imposes new demands on the education system. It requires the adaptation of existing forms and methods of learning (rather than breaking the existing system) to contemporary knowledge based on the synthesizing laws of nature, universal developmental patterns of life, a multi-level system of goals for human evolution, humanity, and the natural world, as well as the achievements of world culture.

In the transitional period between eras characterized by fundamental changes in worldviews and socio-political models, it is necessary to reveal humanity's mission, the role and purpose of individuals, who bear responsibility for the quality of the created Sphere of Reason (the noosphere). Changing the paradigm of science foresees a multi-vector development moving from technology-driven approaches to natural conformity.

The development of society must be nature-oriented in its essence. The new paradigm of science and education includes Wholeness, Causality, Consistency, Integration at the level of understanding of the new era by individuals. Such individuals must creatively contribute to the evolutionary development of nature, society, and the universe.

Contemporary education must serve a global purpose within the framework of interactions "human-nature," "human-human," "human-team," "human-society," "human-noosphere," leading to the completeness and integrity of evolutionary development, namely:

- facilitating an understanding of the purpose and meaning of human life.
- shaping a causality-based worldview, systemic-logical thinking, and sensory-logical perception of the world.
- promoting the moral progress of society and the development of noospheric thinking.

- cultivating a multicultural personality.
- forming a hierarchy of values.
- taking into account the biosocial nature of humans in the formation of educational content, based on the foundations of ecosophy.

The Doctrine of Universal Education proposes the following priority interdisciplinary directions and the development of a nature-oriented approach to educating and nurturing individuals according to their purpose in different age periods:

- 1 – causality and goal-oriented development.
- 2 – causative-systemic prevention and health promotion.
- 3 – gradual formation of consciousness and human psyche.
- 4 – continuous education system.
- 5 – universal management.
- 6 – a system of public self-governance.
- 7 – international integration and cooperation.

The Doctrine is based on a systemic model of continuous nature-oriented education based on a universal algorithm of following the laws of nature. It envisions the gradual development of sensory-logical perception of the surrounding world, systemic-logical thinking, and the development of causative-systemic worldview.

The Doctrine models a universal educational system, a multi-level set of well-structured educational components linked by hierarchical and synergistic relationships for the gradual formation of systemic-logical thinking in culturally creative individuals.

The essence of integral and cardinal education

Integral-Cardinal Education (ICE) is a purposeful and step-by-step (throughout one's life) improvement of a person based on the image of the cause and meaning of their life. An image that is built according to the universal algorithm of the laws of nature, through which a person gains knowledge of the theory and practice of applying universal principles in their daily life in a nature-oriented style of life management. The integral component includes the synthesis of the extensive experience of past cultural accumulations of humanity. The cardinal component includes an evolutionary goal based on the disclosure of multi-level laws of the gradual formation of consciousness, which are repeated in the space of life and in the time of a person's creative transformative activity in the collective strategy of System of Conscious Self-Governance (SCSG).

It is necessary to define the ways of forming the most effective system of continuous education. Let's consider where the very concept of "education" came from and for the sake of what goal it should be carried out.

The system of continuous education (SCE) is a causal-system nature-oriented holistic integral and cardinal education in various age periods of the formation of personal, collective, and social consciousness of individuality, corresponding to different age purposes.

SCE is implemented in the practice of building social self-governance based on a collective strategy, revealing the purpose of bright individuals who build a nature-oriented healthy lifestyle.

The primary meaning of the concept of "education" is development, and the root of the word "image" means the ideal of perfection, allegorically, the Image of God – the laws of nature, the fulfillment of which endows a person with a Purpose, defines their Place and Role in life.

Let us turn to historical sources – in the Bible, it is written: "And God said: Let us make man in our image, after our likeness..." (Genesis 1:26). "And God created man in His image..." (Genesis 5:1). Thus, allegorically, a person is yet to become in the image of God. Accordingly, a person must go through a thorny Path of Education as a way to acquire the fullness and integrity of life, harmony with it, awareness of its beauty, unity, harmony, and multi-level co-creation, which implies:

1. Understanding universality as a LIKENESS to the highest ideals.
2. Gaining experience in creating a new world as an IMAGE of divinity.

ICE is built throughout a person's life and consists of the following stages:

1. Prenatal upbringing and preparation for future parents.
2. Postnatal and preschool education.
3. School (primary and secondary) education.
4. Preparation for family life.
5. Special and higher education.
6. Training and improvement in collective activities, self-governance, and co-creation in the social, production, and territorial spheres of the system of social self-governance.
7. Assistance in the implementation of international community, synthesis of experience that stimulates evolution.

The strategy of social self-government is formed based on 4 principles and 3 qualities of achievement:

- **4 principles** of personality formation: 1) Responsibility for the development of the surrounding world; 2) Discipline in overcoming the imperfections of the past; 3) Aspiration to seek a new world; 4) Constancy as maintaining the rhythm of development in accordance with the Family, Generic, and National Purpose.
- **3 qualities** of achievement: 1) Collective co-creation through selflessness for the sake and for the good of one's neighbor; 2) Hierarchical interdependence as multi-level inter-collective and public connections; 3) Evolutionary values of unity of bright individualities based on the synthesis of world culture.

Tasks of Integral-Cardinal Education

1. Implement an educational methodology based on the interconnectedness of the system of continuous human education throughout life and the system of social self-governance, comprehensively involving individuals in societal life.
2. Build a system of continuous education for people based on an evolutionarily goal-oriented program of human, collective, societal, and human development, relying on the conscious application of universal laws of development, a universal management system, group forms of collaboration and co-creation through qualification enhancement, preparation, and retraining of systemologists, psycho-systemologists, and specialists in system management.

3. Organize the work of civil universities for advanced training and additional education based on centers of civil self-governance.
4. Form a holistic causal-system worldview, system-logical thinking, and sensory-logical world perception through the development of a system of continuous education based on universal laws of development, continuity, and knowledge synthesis, which promote the activation of evolutionary processes in society and achieve maximum efficiency in production.
5. Create a flexible system for the interaction of educational, academic, and research organizations and their unified information support.
6. Ensure the formation of interdisciplinary research, the development and implementation of joint educational programs based on universal principles and systemology, organization of student and faculty internships, the implementation of scientific projects and developments, and the conduct of scientific-practical conferences.
7. Strive for partnerships with associations, creative associations, public organizations, including those from other countries, and with intergovernmental programs to create projects that promote the phased evolutionary development of the global community.
8. Develop a system of interdisciplinary research and implementation of results in seven priority areas: 1) causality and goal-oriented development; 2) causal-systematic prevention and health promotion; 3) gradual formation of consciousness and human psychology; 4) system of continuous education; 5) universal management; 6) system of social self-governance; 7) international integration and community.

COLLECTIVE STRATEGY IN SCE BASED ON SCSG

Collective strategy in SCSG is a goal-oriented step-by-step process of forming groups for the implementation of socially significant activities. Collective strategy is built on the basis of a self-governance system created as a universal algorithm of development.

The connection between SCE and SCSG

Educational self-governance aims to teach individuals collective cooperation. For this purpose, two processes are formed: 1) the theoretical process, which includes training, conferences, seminars, and more; 2) the practical process involves creating professional teams and experimental platforms, including the application of universal knowledge in the daily lives of students and educators. Educational self-governance organizes the practice of students, additional education, activities, social creativity, and more through the system of production and territorial self-governance. Enterprises and organizations engage representatives from educational institutions for lectures, knowledge exchange, and the qualification improvement of their workforce.

Territorial self-governance involves civil universities for teaching specialists from the education system and students for retraining the population, activating people's creativity in their places of residence, and involving them in socially significant activities. This contributes to the prevention of legal violations, the elimination of social apathy, crises, stress, and conflicts.

Simultaneously, connections are established between territorial and production self-governance to engage people in active and individual activities beneficial to society through collective strategy, including creative laboratories.

Consequently, the foundation of Civil Society should be a MODEL of the interconnection of the system of public self-governance with the system of continuous human education throughout life.

HEALTHY LIFESTYLE AND CULTURE

A Healthy Lifestyle is a nature-oriented way of human development that is built on the foundation of a person's purpose and the application of natural laws.

The main problem with modern medicine is that it has defined its focus on illness rather than on achieving a harmonious equilibrium in a person's life that aligns with their Purpose.

This is due to the fact that medicine lacks a universal concept of the essence of human development. Consequently, it cannot predict the most effective algorithm for shaping one's life or identify and address the causes of diseases in the early stages of lifestyle deviations.

This is why SCSG and SCE advocate for the development of a healthy lifestyle (HL) as a natural way to address the root causes of illnesses, making prevention the primary method of maintaining a person's health.

Hippocrates taught that a person is the product of the complex relationships in their world. Therefore, the formation of complete systemic relationships between a person and their surroundings at all seven levels is the key to preventing diseases, promoting comprehensive development, and ensuring a person's happiness.

A Healthy Lifestyle is a multi-level system of causal relationships that extend across the individual, the community, society, humanity, and the world. It is built on a nature-oriented way of life, universal principles, and the individual's Purpose, and it ensures the most effective direction of evolutionary development.

Eliminating distortions in one's lifestyle is an urgent task for the cultural, educational, and preventive medical fields. This is what unites medicine, education, and culture in the system of social self-governance SCSG.

Integral-Cardinal Education and cardinal psychotherapy based on causal systemology enable the gradual formation of an evolution-oriented multi-level system of a healthy lifestyle for individuals, communities, and society, eliminating the root causes of diseases, discomfort, stress, and crises throughout one's life.

The system of HL is formed at seven levels of the space of life, which demonstrates the source of the formation of a multi-level system of relationships and value orientations in our civilization:

1st level – Personal – everyday life, health, material aspects of life, psycho-physiological.
2nd level – Interpersonal – relationships within the family, with the community, society, and nature, emotional and sensory.

3rd level – Activity-oriented – mental, cognitive.

4th level – Social individualization – creative, transitioning from collective unconsciousness to collective consciousness.

5th level – Collective self-governance, infrastructure of co-creation.

6th level – Inter-collective hierarchical connections as value orientations.

7th level – Development perspectives, philosophical horizons, the Vision of the Future.

Only after describing the multi-level value orientations of society's members, it is possible to fully define the multi-level system of driving factors in socio-economic paradigms formed in contemporary society.

It is known that open systems develop, while closed systems disintegrate. Therefore, the formation of a person's multi-level relationships that overcome one-sidedness and narrow specialization is a necessary condition for comprehensive personal development. To achieve this, a system of direct and reverse multi-level connections must be created to ensure an individual's openness in their relationships with the world, multifaceted development, a complete worldview, full creative self-actualization, responsibility for the surrounding world, and participation in the life of the planet.

The openness and comprehensive development of an individual are determined by the degree of understanding of the purpose of the supersystem (family, community, society, etc.) and the embodiment of that purpose in one's daily life based on the overcoming of competition and rivalry while striving for the common good of the supersystem. Therefore, the goal orientation of a person is built on the following priorities: subsystem – system – supersystem, where the supersystem sets the goal and the value orientations for the development of the system of an individual's life.

In summary, the practical application of the HL system encompasses all areas of human life. This system aims for the gradual formation and education of individuals, social, and psychosystemic adaptation to the environment and their creative achievements in qualitatively new states of nature-oriented relationships.

In the field of healthcare, the HL system can become a reliable system for strengthening health based on 1) causal-systemic prevention and a universal methodology for early disease diagnosis; 2) identification of deviations in lifestyle from the norm based on the criteria of natural laws (rather than subjective judgments); 3) educating people about the causality of development, evolutionary reference points, and goals for comprehensive life development.

ECOSOPHY OF WHOLENESS AND BALANCE IN NATURE-ORIENTED DEVELOPMENT

Returning nature to humanity and humanity to nature

Ecosophy is the wisdom of nature-oriented development. From the perspective of Universology, Ecosophy is a causal-systemic worldview on the development of the world and the interrelations of all its life systems, established according to the universal algorithm of the laws of nature.

Universology, having developed universal models, embodies the principle proclaimed by Adam Smith of harmonizing human behavior with the actions of natural forces to address the problems listed above.

A healthy way of life for an individual or society is the universal development scheme, allegorically structured "in the image and likeness of the Lord," to ensure goal orientation, maximum efficiency, and minimal crisis in micro- and macro-systems. Therefore, the direction of current research stems from these principles.

Ecosophy, as a nature-oriented holistic model of wise and balanced human life, society, and nature in the spirit of the new era, envisions an action program for forming a harmonious collaboration between humanity and the planet based on the universal algorithm of the laws of nature:

1. The program of nature-oriented living, which involves unveiling the purpose and value of all life phenomena, achieving the integrity and balance of natural forces in humans and humanity, environmental conservation in collaboration with all realms of nature, inner and outer purity, including the arrangement of home, streets, cities, regions, countries in accordance with the Purpose of a given city, region, country.

2. Resource-saving programs for nature-oriented behavior in nature and daily life. The substantive themes of human involvement in addressing the challenge of cooperation with Nature: "Human and the Planet: Global Exchange of Matter and Energy – a Unified Energy System," "Human and the Lithosphere," "Human and the Hydrosphere," "Human and the Atmosphere," "Human and the Biosphere," "Human and the Technosphere." Eco-urban planning.

3. The program of ecopsychological involvement of humans in comprehending Nature through the formation of a psycho-emotional perspective on oneself as a part of the system. Actualizing the ancient knowledge of our ancestors, which includes reverence for nature as an integral part of human life, the planet, the universe, forming respect for life and all interconnections of the global ecosystem of the planet.

4. The program for the re-creation of ecologically clean, "green," energy-saving technologies in all spheres of human society. Advocating for "green" science. A program of nature-oriented research and the establishment of research eco-laboratories. Ecosophy of production and professional bioethics.

5. The program of ecological education, as the formation of ecological culture and a culture of world understanding. Shaping an individual's relationship with Nature, which fosters eco-attributive behavior, through a system of training and educational programs, comprehensive work forms depending on the audience's specifics and professional direction. A program for forming eco-attributive behavior in the youth through sensory perception, cognitive content, and the intellectualization of emotions, a practical channel for experiencing sensory knowledge in everyday life. A program of causal-systemic socioecology.

6. The program of collective resolution of ecological challenges, as new approaches in organizing nature-oriented activities based on respect and tolerance, devoid of competition. Formation of public scientific and technical councils with advisory voices in state institutions, as

well as administrations of nature reserves and territories, involving specialists and all interested active citizens.

7. The program for forming a system of values, views, and beliefs through the organization of a system of public self-governance in nature reserves and the arrangement of cities, regions, and countries through inter-collective collaboration of various public and governmental institutions, businesses, and the educational sphere.

8. Eco-modeling is based on causal-systemic holism, as the paradigm of ecosophy of thinking. Formation of an eco-centric worldview based on a causal-systemic approach.

9. The program of nature-oriented economics, built on the Purpose of the people, taking into account the needs of society and the capabilities of the natural complex.

PATTERNS OF FORMATION OF WORLD CULTURE

STAGES OF CIVILIZATION FORMATION

Humanity, as the 4th realm of nature, develops during the Seven Races in the period of the 6th biblical Day of creation, which is the 6 billion years of Earth's development in the Solar System. The Original Race forms not only in terms of space (in the horizontal dimension) but also over the course of evolutionary time (in the vertical dimension). Hence, the race is referred to as "root."

The Original Race consists of 7 subraces and 7 socio-economic formations. A formation consists of 12 civilizations, which are referred to as cultures or ethnicities in various literature. Each civilization follows a universal pattern of cyclic formation of 7 spheres – the 7 socio-economic layers of life. Accordingly, a civilization is formed from 12 nations, a nation from 12 tribes, a tribe from 12 families, and a family from 12 personality types.

The full development of a layer of life is achieved when 12 types of states are created. A state reaches full development when 12 types of regions are developed. A region (area) should consist of 12 types of cities (based on their specialization). A city should encompass 12 types of districts. A district consists of 12 types of enterprises, each having 12 types of production teams, with 12 psychotypes of employees.

This universal scheme allows for determining the place and role of each nation, state, and religion in the historical process, thus eliminating the possibility of conflicts. At the same time, each subsequent stage of civilization development, by repeating the universal scheme, reaches a qualitatively new level of consciousness development – personal, collective, and societal.

The main tendency of modern humanity is the social individualization of individuals, their bright and creative manifestation within the collective, independence, and a desire for freedom of choice and alternative lifestyles.

The conditions for the development of the global community are formed through 12 stages – 12 civilizations, each of which has contributed to world culture as the experience of the most effective management of the living space, gained on three levels: individual, collective, and societal.

The 1st civilization is Hyperborea, corresponding to the northern and Ural-Siberian region, representing the first of the 12 stages of human development. It contributed the experience of purposeful and nature-oriented development of nations to world culture.

The 2nd civilization is Belovodie. This civilization contributed to world culture the experience of building a hierarchy of social relations based on the achieved agreement among settlements that spanned a vast territory from Western Europe to the Pacific Ocean, as described in Plato's dialogues "Timaeus" and "Critias."

3rd civilization – Altai-Sayan or Aryan. This civilization built collective forms of cooperation during the historical differentiation of large states into small ones emerging during climatic catastrophes. It formed the internal structure of small states.

4th civilization – Great Tartary, including the Far East and Japan. This civilization introduced the idea of being part of a chosen hierarchy of relationships, sensitivity to ideals, loyalty, honor, and the preservation of traditions, but also brought dogmatism, conservatism, and separation of peoples.

5th civilization – Chinese. This civilization enriched world culture with the experience of uniting and managing a people, individualization of individuals, systematization and knowledge, but also subordination, glorification, and perpetuation of cults.

6th civilization – Tibetan and Southeast Asian. This civilization nurtured a new value system for human relationships and a new world for our 5th Original Race, fostering an awareness of the depth of the role and place of humans, while preserving the conservatism of old traditions.

7th civilization – Indian (Aryan). This civilization represents the first stage of the race's development in its evolutionary phase or in the historical period that is more thoroughly studied than the preceding ones. This is a people who came from Central Asia, migrated to India from the northern continent, and settled in the southern Himalayas.

8th civilization – Babylonian-Assyrian (including Jewish) – (Semites, Arabs, Moors, and others). This civilization contributed to world culture the experience of consolidating society, creating hierarchical state structures, synthesizing human thought in new forms of knowledge and activities, and advancing medicine, among other things.

9th civilization – Persian. This civilization formed the mental activity of collegiate forms of hierarchical management and concentration of forces in society. It also developed a philosophy of the starry world, organizing society to achieve its goals. Knowledge of astrology was integrated

into the foundations of cosmology, and the causality of earthly events in interdependence with cosmic phenomena was explored.

10th civilization – Greco-Roman. This civilization provided the experience of the transitional period from the sphere of consequences to the sphere of causes for the race, from the complexity of state building (Greece and Etruscans) to the integration of nations and imperial management with high hierarchical organization. It also demonstrated the duality of personal and collective welfare conflicts, represented by the prototype of democracy in Athens and the autocracy of Sparta in Greece, as well as the parliament and the emperor in Rome.

11th civilization – Anglo-Saxon (Teutonic). This civilization represents the northern European peoples and their descendants around the world. It created conditions for intellectual activity and high production integration, transforming human consciousness from individual to collective. However, it exalted egocentrism and personal irresponsibility, prevailing over the common good.

12th civilization – Slavic. This civilization is born as a synthesis of the achievements of existing cultures on the planet, gradually absorbing all human knowledge to develop a new 4th socio-economic formation of social justice and nature-oriented development based on the principles of peaceful coexistence and hierarchical collegiality.

Thus, the historical development of humanity demonstrates universal historical patterns, offering insights into the prospects of human development. Universology has developed a mechanism for building an effective social management system where individuals, through collective creativity, are fully integrated into society and elevated to the level of co-creators of a new world in every joyful day of their lives.

In the new era, a new way of life, relationships, and cooperation is being formed. This way of life reveals the inner world of humanity and realizes its destiny through collective cooperation and co-existence, leading to societal self-governance in the realms of production, territory, and social life. This new way of life creates a universal model of effective societal management, eliminating conflicts of one-sided interests and leading to the sustainable and crisis-free development of the global community.

UNIVERSAL DOCTRINE OF SOCIO-ECONOMIC DEVELOPMENT OF SOCIETY

The Universal Doctrine implies the achievement of a new, more sustainable, and efficient socio-economic structure of life, based on the principles of universality and optimization, completeness and complexity, integrity and balance, consistency, and multi-layered development in the fields and regions of society. This Doctrine provides the opportunity to overcome one-sidedness in society, which leads to instability, crises, conflicts, terrorism, as well as limitations and closed-mindedness in all areas of life, from interpersonal relationships to production, socio-economic, and political processes.

The mechanism for forming goal orientation is based on universal and optimization models, including models of production, territorial, and social self-government, based on the principles of hierarchical collegiality and coexistence.

National idea and state ideology

The ideology of forming goal orientation is the inclusiveness of individuals in society through a collective strategy based on integration processes in public self-governance, which includes production, territorial, and social self-governance in Civil Society.

The national idea as the purpose of the people reflects the spiritual experience and heritage of the people. This experience is expressed in the uniqueness of building a cultural and socio-economic structure of society that corresponds to a certain historical level of development in the direction from wage labor and isolation of individuals to the freedom of choice, ownership, and later co-ownership, which determines the nature of human integration with the surrounding world and nature.

The national idea is determined based on the place and role of the people in the world culture of the 12 major civilizations and their contribution to their development, as well as the degree of the people's involvement in international integration and economic cooperation. The national idea is characterized by symbolic representations of the people's recognized sanctuaries: coat of arms, flag, great heritage, national heroes, legends, epic poetry, myths – the people's bible.

Key System Principles of the Universal Doctrine

1. Historical development follows universal laws and models. The space of the nation's surrounding world and its internal state reflects the state of the people, its level of development, and the degree of perfection of its governance.

2. Each stage of historical development of society and humanity repeats all previous stages, but at a qualitatively new level.

3. In society, various socio-economic structures develop simultaneously, manifesting at different levels of sophistication. Diversity guarantees the overcoming of one-sidedness and the achievement of stability.

4. Diversity leads to the order of hierarchical relationships in society and an increase in efficiency, which stimulates the maturation of a new socio-economic structure – a new level of social partnership and equality, a mode of production – self-governance, and a type of ownership – hierarchical collegial co-ownership.

5. The repetition of universal development laws in micro and macro processes, in socio-economic structures, allows for the prediction of the strategy and tactics of the most effective direction of state development.

1. Principles of State Development Strategy and Ideology

1. **The goal** of multi-level state development is to contribute to the evolution of humanity and the planet's ecology, facilitate the exchange of achievements in all areas of human life, and establish the completeness of multi-level relationships in society based on the priorities of world culture, civilization values of morality and ethics to overcome crises arising from one-sidedness and isolation.

2. **The state's tasks** include meeting the multi-level needs of the population, taking into account: 1) the degree of individual involvement in the production of means of well-being; 2) the level of responsibility one bears in the process of production and realization. As responsibility increases, the attitude towards ownership forms changes: wage worker, manager; independent producer – owner, co-owner); 3) the level of investment of individual past savings and experience into future achievements.

3. **Coordination** of the hierarchy of goals and the conditions for their implementation for the development of individuals, collectives, organizations, society, and international communities in connection with the planet's evolution.

4. **Diversity** is a factor in the social, economic, and cultural development of society. It is expressed through respect for the national uniqueness of peoples as the heritage of all humanity. Diversity is also manifested as the ecology of consciousness, which is part of the genetic heritage of planetary resources, and ecosophy is the immunity of humanity.

5. Any socio-political decision should be developed not only taking into account **social development trends** but primarily based on the national idea and the principle of complexity. The implementation of such decisions requires the introduction of universal models that ensure the universalization, optimization, and harmonization of the development processes of various production sectors and spheres of society.

6. **Popularization of the historical doctrine of civilization development** from the perspective of assessing the place and role of each nation in the process of the formation of humanity. Highlighting the common and individual functions of each state in international mutually beneficial integration and interdependence of functioning, eliminating those intra-state activities that contradict the society's development strategy.

7. Formation of a comprehensive and multi-level **system of nature-oriented healthy lifestyle** for the nation as an ideology of social partnership, concord, and economic self-governance and prosperity. This is possible in an atmosphere of unity, reconciliation, forgiveness of past conflicts in society and the world.

8. **Social protection** for the non-working part of the population in adapting this category of people to participate in society to the best of their abilities. People are capable of miraculous manifestations of their individuality, but to motivate them to do so, conditions for unlocking their initiatives and abilities are necessary.

9. **Pluralism and diversity of philosophical concepts** while strengthening the role of the universal doctrine of development, forming the ideology of societal consolidation based on the national idea.

2. Priorities in managing socio-economic relations:

1. Formation of diversity in types of economic activities and forms of ownership that correspond to multi-level socio-economic relations.

2. Refinement of the existing management model based on universal principles. The optimal system of government comprises 12 types of administrative-territorial complexes, 12 types of ministries within the structure of management by 12 types of industries in the state, 12 types of departments within ministries, 12 types of enterprises within industries, and 12 types of units within enterprises.

3. The pace of democratization in society and production relations should match the pace of cultural growth among the population. Otherwise, uncultured individuals who come into leadership roles will establish corresponding uncivilized relations, and laws will not be of help in such cases. Similarly, the process of shaping socio-economic structures and corresponding types of economic activities (private, cooperative, corporate, etc.) should be coordinated with the forms of social cultural relationships – the level of relationships within families and individuals' involvement in collective and public (production, territorial, and social) self-management at all levels of the state.

4. Reorganization of enterprises based on universal models, reducing dependence on the subjective factor of management officials and increasing the role of collective strategy.

5. Improvement of the mechanism for managing enterprises by strengthening the collective strategies of departments and creating conditions for their financial independence, including for their employees, while maintaining the primacy of the main production plan. Transition to share ownership or joint ownership by the employees of the main and circulating assets without splitting production, maintaining the unity of the enterprise with people involved in the management process based on a hierarchical principle: subsystem-system-supersystem.

6. Restructuring monopolistic enterprises to differentiate them while jointly managing them by representatives of the state, society, and regions (shareholders-co-owners). The creation of a tripartite anti-monopoly commission: on one side, the leaders of effectively functioning productions related to the monopolist through the production cycle; on the other side, government representatives; on the third side, representatives of the workforce of that enterprise. Based on this, the demonopolization of the monopolistic enterprise.

7. Assistance to small and medium-sized businesses and their coordination through the self-management centers. Decentralization of local production and coordination of its formation and functioning through public self-governance (SPSG) with government regulation of major strategic productions.

8. Elimination of duplicate and inefficient connections between buyers and sellers, enterprises and society, with an increase in the share of wholesale trade and barter transactions while reducing the circulation of cash.

9. Transition from a subsidy policy to a stimulating one; creating a mechanism of financial assistance to enterprises that excludes usury (following the example of Islamic banking), as well as rewarding for achieved and sustainable growth in production and services.

10. Enhancement of the prestige of efficiently operating productions, preferential transfer of unprofitable businesses to them; introducing auctions for preferential loans based on performance indicators for both enterprises and regions.

11. Changing the privatization and shareholding system – transitioning to the principle of "ownership belongs to the producer."

12. State guarantees for the rights of foreign citizens and their capital on the territory of the state, with adequate responsibility under existing legislation.

13. Attracting capital and its targeted investment. Mandatory personal responsibility for creating a credit line and receiving credit for the return of funds, regardless of the positions held by officials on both sides.

14. Repayment of foreign economic debt as the realization of the national idea of reconciliation among peoples in the face of common responsibility and international obligations.

3. Legislation

The implementation of a universal legislative mechanism and an administrative-criminal code based on the theory of universal principles (which investigates and describes the objective algorithm of system development and deviations from it in the form of code articles that eliminate the possibility of deviations).

4. Social Individualization of the Individual

The development of forms of co-ownership and population initiative, support for small collectives and firms that are responsive to societal interests and market needs through public self-governance.

5. Adaptability of Large Enterprises to Changing Market Needs

Support for small businesses within the framework of large-scale production, which, within the boundaries of existing enterprise units (shops, sections, job positions), could independently expand their customer contacts while performing their core work. This ensures the independence, initiative of worker co-owners and organizers of small firms in job positions, as well as flexibility in the response of production to market needs.

6. Technology of Integration Processes

A gradual transition to integration technologies for the gradual overcoming of crises:

1) **In politics:** the state's goal is the common good of all peoples (priority of universal human values as a condition for achieving a high level of governance culture within one's own people).

2) **In economics:** self-management and co-ownership: worker-department-enterprise; corporate strategy, associations of interdependent productions.

3) **In the social sphere:** creating a healthy psychological climate in relationships between people, tolerance, and beauty in collective (primarily family) relationships. Changing the role of retirees in society – applying their rich experience in mentoring educational institutions, the infirm, convicts, and in the professional training of young people in all areas of society.

4) **In culture:** synthesizing world culture and systematizing it according to the stages of humanity's development and the contributions of each nation at each historical stage to overall progress.

5) **In medicine:** causal-systemic prevention, a healthy nature-oriented lifestyle, and early disease diagnosis.

7. System of Continuous Education (SCE)

Establishing a lifelong continuous learning system, instilling the highest evolutionary and moral values of nations and world culture. Introducing programs for the gradual development of creative abilities (based on universal laws) and comprehensive study of world culture, which will foster well-rounded individuals and collaborative skills.

Teaching causal-systemic worldviews, systematic-logical thinking, and sensory-logical world perception; preparing broad-profile systemologists to universalize production and establish a comprehensive system of external and internal state policies.

Introducing a quality criterion for education – the ability to practically apply knowledge. Connecting education with real-life practice; fostering higher creative aspirations that encourage independent information search, self-education, and professional development.

8. System of Public Self-Governance (SPSG)

Implementing public self-governance, including three branches: 1) production; 2) territorial; 3) social – as systems for increasing public activity, initiative, innovation implementation, and encouraging state enterprises to renew their technology and, above all, production organization, reducing tension in society, diminishing polarization of diverse interests, and increasing political stability.

9. Optimization of population needs, resource conservation through redirecting society's interests toward an intensive development path.

10. Enhancing the role of mass media in shaping an active life position and initiative in individuals, developing personalities through examples of the highest cultural, philosophical, and ethical standards.

11. Reducing the role of the negative influence of subjective factors in state management, social and economic life of society. Prioritizing the law over patronage relationships. This is possible based on three factors:

1) Implementation of universal models that specify the space of job responsibilities for workers and coordinate their actions.

2) Development of collective strategy in production: granting financial autonomy to all units and workers in industries and enterprises, as well as responsibility for the end result (linking every state employee to the end product).

3) Creation of a public self-management system as the involvement of individuals in society's activities and the establishment of public control.

12. Teaching Justice in society and in the world as a nature-oriented life in accordance with the universal laws of existence, especially in accordance with the third law of the conservation of energy (karma – in.), or causality: 'As you sow, so shall you reap'.

As a CONCLUSION – an allegory of the meaning of life:

REMEMBER your HOMELAND and the SPIRIT OF THE MOTHERLAND – it is the ONLY SUPPORT on the PATH to the FUTURE.

Remember your Homeland – it is your life continuum and the energy channel of higher possibilities.

A person's Homeland is precisely their birthplace, even if their parents are foreigners. This is because the Gods of the nation endow each representative of the natural kingdoms in their spatial-temporal continuum with the most precious gift – the energy of life! So, when a person betrays their Homeland by becoming a citizen of another country, they lose the energy of life from the Gods of their former Homeland, and they are unable to fully gain new energy because their

DNA is tuned to the cultural resonance of the spatial-temporal continuum of their birthplace. Such people become outcasts everywhere, and eventually, they become restless spirits, unable to find a niche in the energy-information field of the nation they betrayed, including the people they tried to join. They face an eternity of suffering until they find a path to forgiveness from those they betrayed. That's why traitors have never been loved in the world, although they are despised and used to their advantage...

And only a woman can have two Homelands – her husband and her parents, but at the same time, she must unite and create conditions for the fusion of the cultures of both her countries in herself and in the surrounding world, without diminishing either of the cultures. And this should be a condition for creating a new equal advancing union!

There is another large group of people who destroy their Homeland but are afraid or unwilling to embrace foreign lands as their life's place. These are like the gray cardinals of their states – faceless and soulless, with no place anywhere, and no one welcomes them. They drain the life energy from those around them because they are devoid of the highest grace and the recognition of others. They are thieves and plunderers, soul killers and heartless tormentors of the innocent. They always need energy, resources, and power, because by clinging to a certain mirage, they create an illusion of life stability for themselves. And it is important for a person to remember the words of Christ in this regard: Render unto Caesar the things that are Caesar's, and unto God the things that are God's!

The important conclusion for everyone is to realize the place and role of their birthplace to understand who and how they should serve, realizing the Purpose of their birth and Mission on this planet for the betterment of the world through the embodiment of the Spirit of the time in which they were born.

This theme is also a field of research of the Universal Quality of Life System as a unique scheme for correcting the path of development, based on the universal algorithm of the action of the universal laws of existence! And the precise definition of a person's Homeland becomes the starting point of their life's Path, even if their genetics say that their past belongs to another nation. After all, it is the Present that determines the Meaning of Life and the Path to the Future! And the past is given for extracting the experience of trials and errors, invaluable experience with which a person creates the present, never stopping at what has been achieved (as in the third temptation of Christ in the wilderness for 40 days and without looking back like Lot's wife, who turned into a salt pillar).