

The Interaction of the Noosphere with the Atosphere and the Globalist Mentality

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Abstract—French scientists P. Teyar de Chardin and E. Le Roy introduced the concept of "noosphere" into scientific and philosophical literature. Russian scientist V.I. Vernadsky filled the concept of the noosphere with specific content. The noosphere is the sphere of a rational, meeting the needs of the whole of society, a field of activity as opposed to a spontaneous and predatory attitude towards the nature and enmity of peoples. Given the fact that there are not only intelligence, truth, goodness, and beauty on the planet, but their antipodes, the Russian philosopher F.A. Selivanov proposed to highlight the sphere of stupidity, madness, and evil — atosphere. At present, on the planet, the main contraries, which are opposite to each other, are Noosphere and Atosphere. The goal of this paper is to show the role of the new globalist mentality emerging on the planet, in strengthening and developing the noosphere and reducing the effect of the atosphere. The features of the globalist mentality and its differences from ethnic, national and regional mentalities are revealed. The main mission of the general civilization mentality is the creation of a spiritual foundation that will allow solving global problems. The globalist mentality should ensure harmonious relations, firstly, between regions, countries and peoples, and, secondly, between nature and society. When this mentality will encompass most of the world's population, it will mean the triumph of the noosphere on our planet and, accordingly, narrowing the atosphere to a minimum.

Keywords—noosphere; atosphere; ethnic, national and regional mentalities; globalist mentality; global problems; common planetary identity; common planetary control system

I. INTRODUCTION

Throughout the history of philosophy, and culture in general, the idea of the interaction in the world of two opposites, affecting its existence and development, took place. In Chinese philosophy, it was the opposite between yang and yin. In Empedocles, this opposition was expressed as a struggle of intermittently dominant Love and Enmity. In

Christian and Muslim philosophy, the world opposition is represented by the struggle of God, who embodies Good, and Satan (Shaitan), which embodies Evil. In 1927, French scientists P. Teilhard de Chardin and E. Le Roy introduced the concept of "noosphere" into scientific and philosophical literature [1]. In their understanding, the noosphere was presented as an ideal thinking envelope enclosing the Earth, which originated in the Tertiary period and then unfolds above the world of plants and animals, that is, above and above the biosphere. However, the mental sphere does not have an independent existence; its being is represented in the actions of people, their relationships and consciousness. Russian scientist V.I. Vernadsky, freed from the idealistic interpretation of the independent existence of the thinking shell, further developed this problem and filled the concept of the noosphere with concrete content. By noosphere, he understood the new, highest stage of development of the biosphere, the specificity of which is due to the emergence and functioning of the human mind. The latter learns the laws of nature, creates and improves technology, has an increasingly significant impact on planetary processes, and in the future and on near-Earth space, significantly changing it with his effect [2]. Interpretation of the views of V.I. Vernadsky suggests that the noosphere is a rational sphere that meets the needs of all society, a field of activity as opposed to a spontaneous and predatory attitude towards the nature and hostility of peoples. Noosphere activity is aimed at establishing harmony in relations between people, countries, and nations. The noosphere is reasonable, beneficial for all relationships between society and nature, between people, between their groups, countries, and regions. Many Russian scientists and philosophers share this interpretation. We also share their point of view.

However, on the planet, there are not the only reasons, truth, good, and beauty, but also their antipodes: stupidity, lies and delusions, evil (and its extreme form is villainy, ugly, and insane). According to F.A. Selivanov, highlight the

sphere of stupidity, madness, evil, that is, atasphere. The name "atasphere" is taken by F.A. Selivanov on behalf of Ata, daughter of Zeus — the Goddess of madness and delusion, which darkens the minds of mortals and Gods, brings people various misfortunes. The mother of Ata, according to Hesiod, was the goddess of contention Eris. F.A. Selivanov notes: "There is not one but two opposite spheres on the Earth — noosphere, and atasphere ... They interact, try to force each other out ... Atasphere is omnipresent, pretend to be comprehensive; it is active ... People and nature are killed because of atasphere, people go to extremes ... fall into fanaticism and dazzle" [3]. Considering the above, we can conclude that at present the main contraries, which are opposite to each other on our planet, are the Noosphere and Atasphere. One of the important tasks of society is to strengthen the Noosphere and weaken Atasphere. The purpose of this paper is to show the role of the new, emerging on the planet, mentality in strengthening and developing the noosphere and reducing the effect of the atasphere.

II. FEATURES OF THE GLOBALIST MENTALITY

We called the new type of mentality a globalist, or general civilizational, mentality since it represents one of the most important components of the spiritual response of humanity to the emergence of global problems in society that give rise to global risks [4] [5]. By mentality we understand the system formed on the basis of the genotype under the influence of the social and natural environment and in the course of the subject's own creative activity, represented by qualitative and quantitative socio-psychological characteristics of an individual or social group; this system determines the special character of the world perception, speech, thinking, emotionality, self-identification, activities, and behavior of the subject, ensures continuity of development and unity of social communities, and also stimulates progressive changes in society through the production of cultural innovations [6] [7].

The emerging globalistic mentality has important features in comparison with the previously existing and existing ones. Until the 70s of the XX century ethnic (folk), national (nationwide) and regional mentalities possessed the greatest number of carriers. From the date marked, the emergence of a fundamentally new type of group mentality began. The former collective mentalities had those socio-psychological characteristics that were common to all members of the respective group and distinguished it from other groups. In each community, these mentalities determined specific ways of perception and thinking, as well as behavior and activity. They performed the functions of protecting the interests of their groups and ensuring their self-reproduction. Socio-psychological characteristics of some groups could conflict with the characteristics of other groups, which could give rise to conflicts [8]. The mentality of a new type can provide ways of thinking, behavior, and activity that are common for members of different societies. This mentality will include a set of mental features necessary for all social communities (religious, professional, regional, national and ethnic) to solve global problems and preserve

Earth civilization. The general civilization mentality is formed on the basis of regional, national and ethnic mentalities and represents their opposite. This mentality, in our opinion, will be of great importance for the preservation of humanity.

The new mentality has an international character: its carriers include the most advanced people from different countries and ethnic groups; it will be composed of the most important components of regional, national, ethnic and religious mentality. Since the new mental type is formed in the course of the synthesis of the spiritual components of different societies, we have proposed to call it as a globalist or general civilizational one. This mentality should ensure unity, continuity of development and survival not of individual nations, countries or regions, but of all mankind. The main mission of the general civilization mentality is the creation of a spiritual foundation that will solve global problems. The globalist mentality should ensure harmonious relations, firstly, between regions, countries and peoples, and, secondly, between nature and society. When this mentality will cover a sufficient part of the population of the planet, this will allow us to avoid the clashes of civilizations assumed by S. Huntington and solve other global problems.

The idea of a globalist mentality belongs to the domestic scientist and philosopher V.I. Vernadsky: "The man for the first time really understood that he was a resident of the Planet. He can and must think not only in the aspect of an individual, family or family, state or their unions but also in the planetary aspect" [9]. The core of the globalist mentality, according to V.I. Vernadsky, represented by a sense of globality — general planetary identity — the sense of oneself as an irreplaceable particle of the population of the planet. In addition to the universal identity, the following components are included in the general civilization mentality:

- Careful and reasonable attitude to nature in the spirit of the ecological imperative of N.N. Moiseev;
- Recognition by a person of involvement in the problems of all mankind and responsibility for their solution;
- Non-acceptance of violence, law-abiding, the desire to solve social contradictions through a peaceful constructive dialogue;
- Commitment to justice in relations not only between people but also between countries and peoples;
- Moderate, reasonable consumption of material goods;
- Inclination to creative activity;
- Striving for the harmony of rational and sensory-emotional components in the spiritual world of a person [10];
- Recognition of the need to preserve the diversity of cultures and the spread of multilingualism on the planet;

- Tolerance to representatives of other cultures (but not to corruption, theft, violence, injustice, deception, and betrayal);
- Recognition of the need for a harmonious combination of educational and upbringing components in educational processes and the inadmissibility of the dominance of education over upbringing [11];
- Recognition of unconditional equality and equality of rights of all races, peoples, cultures, religions, states and other forms of social organization, except for those that cause significant harm to the biosphere, life, physical and mental health of a person, violating his rights and freedoms [12] [13];
- In order to solve global problems, civilizational integration and harmonization of the world order, recognition of the need to form a planetary institutional infrastructure — a system of supranational organizations that implement planetary management.

Thanks to these features, the general civilization mentality weakens the atmosphere and strengthens the noosphere. Because of this, it may be called a still noospheric mentality. Noospheric mentality will not be characterized by national (state) and regional egoism. The latter, unfortunately, is inherent in Western countries that participated in the wars in Afghanistan, Serbia, Iraq, Libya, and Syria and sought to establish puppet governments there that would allow Western countries to realize their illegal economic and political interests. The globalist mentality is alien to the policies that Western countries are now pursuing in the implementation of not entirely fair globalization. On the contrary, he is called upon to humanize this policy and globalization, introduce where necessary certain restrictions, improve, make it profitable for all countries. The most dangerous for humanity are such atmospheric elements of the Western mentality, such as hypertrophied consumption and uncontrollable, rationally unsubstantiated, the race in changing phones, household appliances, cars, etc. Such a meaningless race drains the planet and worsens the environmental situation. Another dangerous atmospheric component of the mentality of Western governments is the propensity for unpunished use of armed violence, in particular, the realization of the monstrous idea of "humanitarian bombings" that is incomprehensible for any reason.

III. PROSPECTS OF FORMING GLOBALIST MENTALITY

A.N. Chumakov notes that, although the world community has actually become influenced by the processes of globalization as a single integrated system, nevertheless it has not yet acquired the appropriate management mechanisms adequate to this integrity. In his opinion, the formation of a planetary control system is the most important task of our time. Otherwise, the intensifying competition for natural resources and survival will create a situation of "war of all against all." "Only now ... at the general

confrontation ... no longer involved individuals and groups, but nation-states and other subjects of international relations" [14]. The negative consequences of such a situation will be much more significant than the struggle of individuals with individuals postulated in due time by T. Hobbes. Planetary control can be effective if different civilizations and countries adopt a certain set of values. This combination will form the core of the globalist mentality.

History shows that the emergence of common problems has always generated constructive similarities between collective and individual actors. For this reason, there will be a convergence of the value systems of different societies as common goals appear. At present, common goals are presented with the urgent need to address global issues. A hypothetical scheme for resolving the conflict of mentalities of different countries and civilizations, including the elimination of acute contradictions between value orientations, can be as follows: societies identify common dangers to their existence and the presence of problems to be solved — an intense polylog of representatives of different societies and cultures on acceptable values — correction in various societies of value orientations through the education system, media activities, government, and public organizations is valuable consensus. Global problems create unprecedented threats, but at the same time stimulate convergence of mentalities, and this is one of the necessary conditions for solving problems. Here we observe the dialectic of self-negation of global problems [15].

At present, there are already a number of public organizations whose activities contribute to the formation of a globalist mentality. One of such organization is the Budapest Club, created on the initiative of the Hungarian philosopher and public figure E. Laszlo. At its first conference in 1996 were attended by E. Laszlo, Dalai Lama, Vaclav Havel, Chingiz Aitmatov, Yehudi Menuhin and other famous people. They accepted and promulgated the "Manifesto of Planetary Consciousness." It notes that the problems of energy and raw materials, demographic and environmental problems, problems of socio-economic development cannot be solved only through economic and political tools. A new way of thinking is the main tool and a necessary condition for the further development of mankind. The club sees its mission in helping to create a planetary culture that characterizes unity in diversity. The efforts of responsible people of various communities and nations will contribute to the elimination of violence and the emergence of eco-civilization, capable of ensuring the preservation of life on the planet and the welfare of society. Club members convey their ideas in the words of scientific lectures and images, sounds of music and movements on the stage, referring to the support of new media technologies. Branches of the Budapest Club operate in many countries; such a branch in 2015 began its activities in Russia [16].

Another organization that promotes the becoming of a globalist mentality is the World Public Forum "Dialogue of Civilizations". It was organized in 2002 on the initiative of public figures of Russia, India, and Greece. The forum unites in a wide network of various non-governmental organizations and scientific associations, scientists,

philosophers, representatives of various cultural and spiritual traditions — those who respect the principles of non-violence and mutual respect as the basis of intercultural dialogue. At the Forum session in October 2015 in Rhodes, in particular, the need to develop a specific innovative project of joint global development was argued. The idea was substantiated that only in the awareness of the objective community of the whole diversity of civilizations and their equality in the face of Time can the world find an alternative to destruction and catastrophe [17].

With the development of positive trends, mental changes on the planet may be such: the general civilization mentality gradually becomes dominant in planetary society; the majority of the world's population are carriers. This mentality is a condition of the spiritual unification of mankind; it brings peace, continuity in the development of society and stability. In addition to the general civilization mentality, there are regional mentalities on Earth — East Slavic, Western European, American, Latin American, African, Islamic, and others. Within the regions, there will be a variety of national, ethnic, professional, religious and other group mentalities with constructive differences. The components of ethnic, national and regional mentalities that are most needed for the progressive development will be included in the content of the globalist mentality. These components will represent many constructive similarities that are necessary to ensure the unity of the earth civilization.

Thus, at the same time, there will be a rapprochement between group mentality and the formation of a globalistic mentality. Regional, national and ethnic mentalities, as already noted, remain, but in their content, the features of the general civilization mentality will serve as important components [18]. The dialogue between representatives of various individual and group mentalities and their dialogue with the general civilization mentality will create in the society a system of constructive tensions generating political, economic, technological, scientific, legal, moral and other innovations as incentives for social progress.

IV. CONCLUSION

The formation of a globalist mentality and the achievement of the necessary values for this consensus cannot be achieved as a result of a spontaneous automatic process. In order for the masses to realize the existence of threats posed by global problems, a well-thought-out purposeful activity of state bodies, teachers, scholars, religious persons, various public organizations, artists and show business is required. Their efforts can translate fear, disagreements, mistrust and other ataspheric phenomena into noospheric ideas that are constructive for the entire population of the planet. The efforts of philosophers should be aimed at resolving one of the main issues of our time: in what direction is it necessary to change the value orientations of representatives of technogenic and traditional civilizations in order to ensure the rise of society to a new, higher level of development on which the principle "Life and good of man — higher values society" is practically implemented. This will mean the triumph of the noosphere on our planet and, accordingly, narrowing the atasphere to a minimum. This

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