

Ontological Aspects of the Safety Management of Socio-Economic Systems

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Abstract: In this study, presented the determination of economic security based on substantial new entities of theoretical construction adequate actualized threats. With the help of substantial facilities the management, expressing the idea of safety of life and human community built on social and historical ontology, allowed to go to the new restrictions theoretical constructions underlying the significant events and changes in human history and have an ideological character. With the principle of Bohrs complementarity, shows the principles of genetic disorders and the beginning of the dialectic of being. The spiritual imperatives of economic security and social and economic systems are described in the study.

Key words: The substantial objects, the human community, the economy, security management, the principle of complementarity, economic rationality, spiritual imperatives of security

INTRODUCTION

Almost everyone who writes about the process of the new century, talks about security risks and alternative scenarios, based on the alleged diversity of social alternatives through which pierces the evolution of humanity. The rapid increase for knowledge accumulated by humankind on the one hand and the combination of a complex and elusive set of causes and effects dictate conclusions about the reality of no other way of social development. Fulfilling the duty, the scientists offer a private vision of the problems of the 21st century, trying to influence to the choice of more desirable (from the position of each researcher) alternatives of social development.

Projections for the future and strategies to address the pressing challenges of our crucially depend on what historical trends observed in retrospect. All tangible need to identify and trace the main vectors of change through a long time intervals, investigate the causes and mechanisms of long sequences (vector) historical change.

RESEARCH

Historical aspects of safety and alternative scenarios of development of regional socio-economic systems:

Nazaretyan identifies five lines of successive changes that empirically are traced throughout social history. The first the growth of technological power: the ability to concentrate and to use energy purposefully transformed from a stone ax to a nuclear bomb.

The second the demographic growth: despite, periodically sharpens anthropogenic crises in the long term, the Earth's population has been multiplied. Today, the number of people exceeds the number of wild animals, comparable to the human body size and the type of food, five orders of magnitude (for a 100000 times!).

Third the intellectual growth: it is believed that the structure of the brain neurophysiological neanthropines over the last 35-40 thousand years have not changed significantly. However, with the development and changing of cultural type the amount of information of social and individual intelligence has increased a lot. For example, Neolithic farmers and herders needed much more ambitious coverage of cause-and-effect relationship, the range of forecasting events and planning actions than its ancestors hunters and gatherers (Fromm, 2013) for the practical orientation in the commodity-money relations should be more complex model of the world than to live in a subsistence economy, etc.

The fourth the increase of organizational complexity: the tribe of the Upper Paleolithic, Neolithic tribal alliance,

the city-state of antiquity and so on up the rudiments of the world community-milestones on the path that Hayek called the expanding order of human cooperation. The increasing complexity of social structures, the cumulative increase in the complexity of providing unification bearing substructures zoom group of self-determination, the number of formal and informal relationships, wealth role repertoire, variety of activities, images of the world and other individual characteristics.

Fifth the techno-humanitarian balance: the more power of the industrial and military technologies, the better the mechanisms of deterrence of aggression are necessary to preserve society.

In other words, the civilization on our planet is still alive due to the fact that people are still becoming more stronger and passing through the crucible of the dramatic crises that ultimately made also wiser. They perfected the techniques of socio-natural, inter-group and intra-group compromise, consistently adapting to the culture of self-restraint increases the instrumental power.

In the language of the synergetic model the society is the open stable non-equilibrium system with anti-entropy mechanism, constant activity that pays increasing entropy environment and carries a danger of catastrophic failure with the system itself. However, the latter can survive by producing increasingly sophisticated anti-entropic mechanisms. The preservation due to the transition to a higher level of disequilibrium... purely tactical purpose and most importantly it is secondary, derivative of the primary objectives of conservation.

These temporary successes in solving actual problems retrospectively arranged in a single line. In this regard, social evolution is seen as a consistent adaptation of society to the foreign nature of its growing needs by rearranging the internal nature of man according to his increasing possibilities and consequences of transforming activity.

From the hypothesis of techno-humanitarian balance, it implies that mainstream trend change that permeates the history and prehistory of society is a gradual transition from the natural to the less natural state. Overcoming each of the man-made crises in socio-natural relations is ensured not return to nature and on the other hand, another removal company, together with the natural environment from the natural (wild) state.

However, in the development of the organic world are manifested not only to focus. The wave nature of all natural processes is so obvious that it can be attributed to the fundamental properties of nature. Generated a wave of rhythm manifests itself in all forms of movement. Is no exception all living things including

people? Despite, the fact that the issues of cyclicity in social processes are increasing the urgency that can be attributed to a substantial unmet methodology of the social sciences it is necessary to note the presence of a number of different approaches, speaking of the complexity of the research subject.

We first encounter with the differences in the definition of the object of study. W. Arnold Toynbee a civilization (civilization 31), Spengler says about the culture and civilization (9 national cultures), Danilevsky introduces the concept of cultural-historical type (13 cultural-historical types), P. Sorokin stops on the type of culture (10 types of crops).

No less of a problem with phase classification of the history of civilizations (cycles). Toynbee and Spengler distinguished between ascending and descending line of civilization, Danilevsky in the «cultural-historical type» he identifies four slice or in his terminology the four basic forms of self-manifestation: religious, cultural (creative), political and socio-economic. In addition, the cycle has four stages of evolution: the emergence, maturing, enfeeblement and death. American professor Carol Quigley believes that civilization in its development passes seven key steps: mixing of cultures; ripening; expansion; conflicts; universal empire; decline; invasion.

Yakovets identifies seven world civilizations. The first three of them the Neolithic, early class and ancient can be combined into a historical super cycle which reflects the period of the society of his childhood and youth. The next three civilizations medieval, pre-industrial and industrial he calls the stage of maturity of society. The end of the 20th century. He describes how the transition to a new super cycle, the first step is becoming post-industrial civilization.

A careful comparison of these views and found common ground explore a time-limited period of history marked by the transformation of human nature. This general framework of different approaches marks the boundary available to them the problem field.

Loses today a sustainable global system in search of a new attractor cannot rely only on a linear increase their organizational level. Global security not the sum of regional security and is not deducible from the local stability. Her new systemic quality that determines the search for new foundations substantial entity theoretical constructs appropriate urgency of the problems and take account of the cyclical processes.

Limitations of previous theoretical constructions find themselves in a socio-historical ontology, understood as the essence of the underlying events and significant changes in human history and have an ideological character (Rozov, 2004).

Human community and management: In this study, as the substantial objects (assuming a certain level of self-sufficiency, the ability to self-generation and self-maintenance) addresses human commonality and management, expressing the idea of lifesafety relies on philosophical and scientific thinking as the essence of underlying the significant events and changes in human history.

At the heart of human activities over the centuries is the theory of the interaction of man and nature, according to which in the history of their interaction was first during the rule of nature over man (Mythological Model) then the period of man's power over nature (scientific and technological model). Based on this promise and considering the most visible retrospective as a rule it is concluded that the economic life boils down to two basic functions: consumption and ensure consumer that is material to the claim.

Qualitatively different point of view belongs to the outstanding Russian scientist S. Bulgakov which is defined as a struggle of humanity economy natural forces of nature in order to protect life. He proceeded from the fact that there is life in the birth naturally, i.e, without conscious application of labor, given freely but in the economy to maintain its already paid for labor it becomes of labor. Labor is that value which is acquired good supporting life. On this, the economy can be defined as the labor struggle for life, labor is the basis of life, considered from the economic point of view. The farm has a labor activity. This allows us to consider the decisive differences between the conditions of life in the modern and traditional societies, not from a position of dominance and in matters of employment security.

Millions of years of human communities lived in a closed system with its natural environment. This system came only from outside the energy of the sun and from there out into space, radiated heat. Everything else remains inside the system, participating and over again in an endless circuit. The source of food and water served as the local environment and after the transformation and processing of the waste in humans of their life back into the environment where they were recycled. Even after death, the human body does not leave the ecological system: it returns to the soil and helped to improve its fertility.

During this period pre-human does not distinguish himself from the nature, it does not stand out and his mind. With this merger with nature thinks and speaks as if nature itself. In the words of V.B. Jordan, archaic consciousness "recognized the existence of a deep internal relations between all elements of the universe, organizing it in a coherent, functioning according to

certain standards model" (Jordan, 1991). Consciousness and the language embodied in the natural and patrimonial body, united him with pure entity that in fact is the bearer of all the meanings of the natural and human life and in its extreme expression is a system of natural tribal ancestor. Thinks and says is not just nature, and not just a man and the natural ancestors of birth according to the order of reference rhythms of universal life.

The identity of man and nature in the tribal worldview for example, the ancient Chinese and Indians reflected in the triune spiritual and corporeal identity of human ancestor and nature. On the one hand ancestor ideologically it combines chthonic and anthropomorphic nature and at the same time he is discharged with all of nature with everything from with each thing and every human individual. This identity can be called substantially-genetic because in this world-cycles of natural patrimonial changes conceived on the principle of generation ancestor of all phenomena.

The identity of man and nature here Biosocial. Calendar System balances the dynamics of race as a system of kinship and nature as a system of natural relationships, demonstrating the ancient Chinese lunar-solar cycle. An example of biosocial unity of man and nature are also spiral trigrams and hexagrams of "I Ching". The text clearly indicates that the eight diagrams the parents and their descendants, generations of people and things.

Principles of safe natural tribal life: Bio-social identity sort defines the nature and principles of safe natural tribal life, the product of everyone and everything from a single first principle or rather the "exit" from first principles and "return" it to normal. Or in other words, the mythological model of the natural and cosmic socio anthropomorphic pulsar which emits in the circles of being ourselves from things and beings with all their natural, social, spiritual, aesthetic, etc., meanings and after a certain period draws them back, closing the link in the endless chain of becoming things of the cosmos. Therefore, life itself provides for strict adherence to time-space path of natural cycles. Myth, ritual and taboo embody the one hand the idea of a generic natural life and the other ensuring its security.

Following the ritual, labor pursuant taboo preserves the innate spirituality the correctness of the consumer due to the growth of their own skills. The subject of security management is a vital activity and its object. Technology management is to participate in the pursuit of natural cycles. The whole point, all the values, all the "I" in compliance with the natural "way" with all natural things.

Managing the “I” take control security threats, “I”. Execution irrational spiritual traditions throughout four centuries of deterministic rational practice of biological survival (Aisova, 2005). The culture of ancient and medieval China is also a clear indication of the lack of antagonism between the rational and the irrational.

In other words, at an early stage of its development, people feel not only their inseparability from nature but also his “filial” position in it. His primal spirituality as the spirituality of the baby was the “milk” when all the values are in the mother in nature, meaning not just in itself but in the Nature. Man was endowed with spiritual birth. Spirituality is a congenital condition. It is impossible to describe the relationship a child (a person) to his mother (nature) as a partnership or a state of fear of her powerful forces.

Monadic world system of relationship the child and the mother are extrapolated to the relationship of man and nature. The child, up to a certain period without thinking, all that he needs food and protection received from the mother. And if he behaves correctly he is safe, the mother take care of everything. A proper behavior in the first place lies in the love and respect for her. And there is no greater punishment for him than cooling feelings mother immediately felt the loss of the foundations of security. Not the lack of food, shelter, warmth and the absence of love. No love, nothing.

Something similar happened with pre-human. His faith in nature a mother in her self-love in its defense was organic, filial. Nature everywhere surrounded him, fed and protected. At the same time, it was the mechanism of education and the maintenance of “innate” human spirituality. Any careless action (for example, over-harvesting fruit or catch more than the allowable number of fish) led to a breach of harmony, balance of plant and animal life. The slightest imbalance in the human environment disrupted the conditions of its existence the natural regulators to “punish all primitive society”. In addition, nature, creating man provided his own mechanisms of self-regulation. Firstly, the person has a weak brake instinct to kill their own kind. Secondly, the natural population density is incomparable with the social and the concentration in humans and animals usually increases aggression (*in vivo* excess of optimum density increases intraspecific aggression in addition, mental stress blocking reproductive function all of which contribute downsizing). For this to take from nature more than necessary or more than it can give, it was dangerous. The source of the danger as indeed and well-being was the man himself and everything around him.

Thus, the consumer correctness was a result of the economy hard work on the one hand to maintain and

preserve the archaic human spirituality, the intensity of which is commensurate with the activities of providing Immediate Consumption Method appropriating the other side.

Physiological needs, squeezed into the rigid framework of spirituality, gave rise to shamanic rituals, dances, incantations, appeals to the spirits. Prehistoric human have not been and could not have been born the idea of some claims to nature. Endless faith in her maternal feelings for him, his love and respect for all its manifestations gave him hope for his own salvation. The economy, based on sensory interpenetration of man and nature was dominant in human behavior.

Appeals to the nature of the requests and thanked (sacrifices), through religious ceremonies as well as through its own limitations (including cannibalism) were the only means of managing scarce resources on life support. Not production capacity and a request to send down food or protection from the elements, in extreme cases of forced reduction in their own populations the basis of management’s own safety of prehistoric man. The presence of the institute of shamanism confirms our hypothesis of a direct connection of spirituality and life safety. All he needed to give life nature but only if it is a spiritual relationship to it. The presence of danger to life was regarded as the result of lack of spirituality. Security management has been directed to the internal transformation to adapt to the environment on the development of sensuous penetration of human nature. The main resource of person was in life. Management was reduced to improve the first of his spirituality.

Fear of death makes everything «primitive society» strictly enforce the spirituality of each of its members as consumer software interference in the environment defines the essence of the relationship to nature. Provision of spirituality was the technology of economic management which given the harsh conditions of life could exist only within the framework of the dictatorship of spirituality. And the trials that befell the man had been tougher, the dictatorship of spirituality stricter.

The complementarity of rational and irrational, biological, social, spiritual material ensures the integrity called the life. Follow basic safety condition (principle of complementarity Bohr) life as an entity is subject to two, irreducible to each other laws. These incompatibilities are not exclusive but complementary.

As has already been said, nature has been the cause of danger and well-being. It was also the reason for its development. About three and a half million years ago it began a general cooling of the climate habitat of man sharply narrowed the circumstances of life qualitatively changed, familiar, you might say, the equilibrium, a form

of existence was broken. It began a rapid transition process that would lead to the extinction of a species or to formation its completely new organization.

Our ancestor was forced to perish, to master new technologies, to ensure consumption. Forced abandonment of vegetarianism has made him stronger, more energetic and agile. The absence of trees which he tried to escape from the dangers caused him forelegs use a stick or stone as a tool for the extraction of food or protection our ancestor amazingly quickly seized the opportunity to use those primitive tools that were in his possession. At the same time improving the nervous system and especially rapidly progressing his brain (Moiseev, 1998).

Difficulties new lifestyle enabled our ancestor realize the potential of evolution that there were inherent nature. It has a negligible time in evolutionary terms only a few hundred thousand years and the most severe natural selection transformed the descendants of those who left without a timber in strong, temperamental and intelligent predators (Losev, 1999). They are already able to cope with the mighty beasts pre-glacial times.

Severe selection revolutionized human activities. Not able to provide security at the same level in the same way management has allowed a person to change their attitude towards nature. His "milk" Spirituality became dramatically lose position. The period of global climate change has increased the intensity of the mechanism of natural selection and the traditional economy could no longer provide the usual level of security. At the same time, neither man he could not accept the fact that his attitude to nature does not receive an adequate response.

Primitive man could not understand that nature does not punish him, he is not opposed to it, not fighting it. Earth, being a part of nature, she fell into the millstone of natural selection. She is changing, all the elements are severe tests. This is its tropical forests are dying, not a place of human habitation. The man saw only what he could see that he is not alone in those terrible transformations, many of the elements of nature as he is dying, reduced in size, freeze. He saw discrete things, to the holistic assessment of what is happening, he could not in its spiritual essence its economic management was not based on logical constructs.

Faith in human nature as a guarantor of security trembled and lust for life made the beginnings of the human intellect to seek other sources of security. The presence of the rudiments of intelligence separated man from nature in matters of security and the fear of death provided the explosive nature of the evolution of the human brain. The changed attitude to the nature of the person required continuous evaluation processes

occurring in it, studying them in order to use existing knowledge to strengthen their own security. There was a goal, there was logic to achieve it, even primitive but still logic. A security feature gradually with increasing complexity of the logical constructions, moving from nature to man. The speed of this process is hampered only by spiritual parameters. Reducing spirituality customized development of intelligence. Insignificant changes in brain development were given a huge effect. The man quickly learned to use not only the primitive means at hand but also began to create new things previously unknown nature, they were tools created from stone, wood and bone. Finally, he subdued the fire. Rapidly developing the rudiments of human intelligence that period did not allow him to remain in the faith in nature-born logic.

Many researchers point allocation of human nature correlate with the social organization of labor. In its evolution, communal-tribal stage passes through two phases: early (upper paleolithic, mesolithic) which runs through the life support appropriating economy through direct problematic material nature (gathering, hunting, fishing) and community development (Neolithic, Bronze) in which are formed the beginnings of a productive economy as agriculture and animal husbandry. Formation of the productive economy was the result of deliberate release of personal, biological safety as the dominant values of life.

CONCLUSION

Any development in nature or society cyclical, natural, uneven passes through a similar phase. The cycle of human history in which he tries to secure themselves apart from nature, at its expense. Further perseverance on this path leads to disaster. The salvation of mankind to return to spirituality hard, subjective attitude towards nature, reducing the need for human security as biological beings in the diversity of its life. The idea of the cycle as a closed circle has long been irrevocably rejected. The economy must be transformed into a farm, built not on "milk" and on the conscious spirituality.

In this regard, very dangerous calls for the improvement of morals. Morality is a function of the changing social needs, limited personal safety. Spiritual and moral as the ontological aspects of the security management of the human community, carry a diametrical development vectors. Morality forms a threat to the security threats to the security of social and economic systems. What makes it further away from spirituality, the greater the threat of economic security, the more terrible illusion of sustainable development.

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