

# SELF-ORGANISATION OF HOLISTIC MONOPOLAR WORLD. NOOCRACY AND THE WORLD PARLIAMENT

Alexander Pozdnyakov

Institute of Monitoring of Climatic and Ecological Systems, RAS;  
Tomsk State University, Tomsk, Russia ([synergeia@imces.ru](mailto:synergeia@imces.ru))

**Abstract.** In the conditions of industrially developing civilization, the tendency of nations to live in the multipolar world causes as much harm to the society as it can result from appropriation by one nation of the right for absolute rule over global processes on the Earth. To find practical solutions to socio-economic and ecological problems is a complex task, due the collisions between two political trends: on the one part, the objective process of the formation of a unified World, observable in science, economy, power engineering solutions, ecology, data communication, culture, language, popular traditions, social communities, etc.; and, on the other part, an open, often latent, struggle for appropriation of the right enabling one nation to decide on the future of the civilization.

**Keywords:** the World Parliament, noocracy, dissipative structures, ecologic-economic systems, political infantilism

**1. Introduction.** Recognition of the fact that Man's activity is accompanied by ever growing pollution of the environment and degradation of natural resources, doesn't change, unfortunately, basic ideas of the place and role of Man in the Word: the entire expedient existence of the World, Solar System and the Earth falls into line with Man and his needs. Major role in the development of these ideas was played by religious believes. If, at the initial stages of development, Man was much closer to Nature and believed in it as in God, with the spread of Christianity and its branches other types of believes have become popular – that the universe, at least the Solar system and the Earth, are created for the sake of Man.

These beliefs were based on huge stocks of different resources on the Earth: fertility of land, biological resources, deposits of concentrated minerals and surprising expediency of laws governing the Nature evolution. Nevertheless, scientific approach to the civilization development, practical results of Man's activity result in another conclusion: Man is not standing above the Earth and doesn't have the capabilities for global purposeful management. Human society and ecosystem together form a united environment, and the main forming factor doesn't belong to Man all. The behavior of Man also shows that he stands far from the noble King of Nature.

Man cannot go beyond the limits set by the non-additive sum of objective laws of the Earth's evolution. It is impossible to live contrary to the laws that have been "authored" by nature; there are no other laws than the laws derived from the expedient principles of nature development. The expediency of Man's actions should correspond to the expedient action of non additive set of natural laws.

With the beginning of intensive development of industrial technologies and information relations assuming multiple increase in the consumption of matter and energy in ecosystems and inter-country interactions, civilization has entered into its final stage – monopolar world, where civilization gradually becomes one unified state. The territory of this state is the entire Earth, which can be called a space ship of mankind.

**2. Global attractor of civilization.** Ideas and goals of society development are based on the laws of nature and evolution of social systems, total historical experience of people, which, taken together, directs their actions into certain channels of irreversible events. There is a certain ideal arrow of development, the main direction towards which society is moving along a wandering curve. Objectively existing general direction of civilization development, if to use the ideas (Heizenberg, 1989) put forward by Heizenberg, can be called «*the central order*» - like a centre of gravity - *the global attractor* of civilization. *The central order represents non additive set of natural, social laws and moral relations, which assume expedient and harmonious development of society and the Earth's ecosystem* [Pozdnyakov, 1989].

The central order – general idea of civilization development, apparently, for the first time has been proclaimed by the great son of mankind – Jesus Christ. In my opinion, the main idea of his teaching is that society's evolution is directed towards greater levels of morality, because, as it has been already noticed, evil, bringing more evil, untwists the spiral of mutual hatred, unconscious avidity in the destruction of nature.

Karl Marx tried to prove theoretically that the central order cannot be established on morals only, on so called Christian rules. Marxist theory has been confirmed in practice. But only in that part, that moral religious (or communistic) society at the given stage of civilization development can be created only forcibly – through dictatorship.

The history of civilization development, as well as the theory, shows that it is objectively impossible to organize absolutely just society. At prehistoric times, when mankind was divided into many independently existing parts, and each of which continued to be divided further on, with the formation of own language, traditions, life patterns and religious believes, formation of the unified outlook based on *the central idea* was impossible.

In 18-19 centuries, economic differentiation was added to language and religious ones, which was connected with the change in productive relations and means. Mankind entered the stage of industrial development, and the civilization began to quickly move away from the path of the central order.

The last grandiose attempt to "tie up" the spiral of civilization development, i.e. to direct it to the central order, there was the idea of the world socialist system. But this idea turned to be utopian, not realizable in practice. Thus, the idea to direct civilization to the central order using force has failed.

But ecological capacity of the Earth has not been filled by that period of time, and the environment had no damping impact on society at that time. Later on, another paradigm of civilization development became popular – that mankind, having passed to the industrial form of social and economic development, will become free of collisions. This paradigm has led to the globalization problem – global interdependence of different nations with even more increased remoteness of the entire society from ideas of central order.

**3. Monopolar and multipolar world – a problem approach.** Political circles in some countries, political scientists and the mass media discuss the problem of monopolar and multi-polar civilization from the point of view of practical possibility of global power, established by one hegemon country. Such tendency really exists and is clearly noticed in the US globalization strive, which is "a form of statehood", in the opinion of Eloi Laurent, professor of economy of the Paris Institute of Political Studies (Krupnov, [www.kroupnov.ru](http://www.kroupnov.ru)).

The political channel where the discussion on the problem of the world polarity flows, can be shown by several illustrative speeches of statesmen and known politologists. In the middle of the Second World War, A.Dallas (the future US Secretary of State), having agreed with the need of the world government, has signed a resolution which declared that *"being Christians, we are obliged to base ourselves on moral conclusions from actual interdependence to which today's world has come. The world has turned into a united community, and the members of this community have no moral right to hold for "sovereignty" or "independence", which are no more than legal justification for actions causing damage to other countries."* (Clark, <http://www.inosmi.ru/translation/232929.htm>). But at that time and during the next post-war decades these plans could not come true, as the alternative model of the socialist monopolar world was promoted by another country, the USSR, which did not hide its long-term policy plans – to build socialism all over the world.

Presently, right after the destruction of socialist camp and the USSR, the USA became the only global force (Bzhezinskij, <http://www.lib.ru/POLITOLOG/AMERICA/bzhezinskij.txt>) and, according to President Bush, "...the only capable model of progressive development of mankind". According to Toni Blair's opinion (interview to the Financial Times), the world has become monopolar, and to continue this situation, strong Europe should support the USA policy in every possible way. In these conditions, as Condolisa Rice said (when talking on NBC telechannel, 2004), the best thing that can be done by Russia and other countries is to put into life the western democratic values, i.e. to support "the only capable model of progressive development of mankind".

In Russia, the USA ambitions to become the only country to direct and control the development of socio-economic and political processes in the world, causes general rejection in the society. Briefly this is expressed by Russian President Vladimir Putin: "Monopolar model is unworkable by definition, as it leads to unhealthy and non-democratic concentration of power". Numerous comments on the problem of monopolarity, supporting Putin's position, offer the same solution of the problem: the world should be multipolar. Russia, possessing social and economic potential, basically sufficient to form the balancing opposition to the USA, should attain new stimulus to the process of formation and development of the multipolar world.

The idea of multipolar world, as seen by Russian politologists is in detail described in the work of Y.Krupnov (Krupnov, [www.kroupnov.ru](http://www.kroupnov.ru)), where the analysis of different opinions of politicians and politologists is given. Multipolarity assumes several poles (nations), which do not claim

domination/submission, not destroy other nations, but offer, on the example of their own experience, the best "world orders", develop international relations on the principles of mutual strengthening, synergy and cooperation of all existing nations. With the purpose to radically change situation in the world and bring it in accordance with this paradigm, Russia should take measures for the creation of bipolar order (Bzhezinskij, <http://www.lib.ru/POLITOLOG/AMERICA/bzhezinskij.txt>), i.e. to achieve the level of balancing opposition with the USA. Russia should become the world power, not impeding other nations. According to Putin's vision, the new multipolar world should be formed not for the confrontation with the USA or any other nations, but should be directed on multilateral and more just form of managing global relations.

The idea, at first sight, looks quite realistic and attractive, it finds understanding and support among some western European countries. Romano Prodi, president of the European Commission, said in the interview for the Russian Newspaper: "Globalization is not just a concept. It means ever growing imminent interdependence and complementarity of industrial systems. No power in the world, taken alone, is able to control these phenomena or to cope with the main problems of the third millenium: poverty, inequality between the North and the South, revolts, climatic changes, terrorism. We should work together and solve problems together, to provide for the future generations peace, stability and prosperity. In other words, the states that have reached the status of "world power" should and can manage global processes together.

Such paradigm would be ideal if it would take into account the main partner in global processes and international relations - Nature, with its fundamental substantive properties, possessed by no other statehood, however great it might be.

**4. Particularities of mutual relations and self-regulation in Man-Nature system.** While describing this system, I would like to pay your attention to two major facts.

The first fact. In Nature, formation of any system occurs due to the consumption of matter ( $M$ ), energy ( $E$ ) and information ( $I$ ), consumed from the environment – non-additive summation of all terrestrial systems. Spontaneously forming system is accompanied by the production of new forms of  $MEI$ . One of the main principles in Nature is that the appearance of any new consumer of resources taken from the general storage (environment) objectively assumes transformation of this consumer into resource for another system, and the entire system functions on the principles of self-regulation "predator ( $R$ ) - victim ( $C$ ), within some limit set by ecological capacity  $V$ , which adjusts the aggregate amount of  $RC$ : the increase of  $R$  causes the reduction of  $C$ , this, in turn, reduces the number of  $R$ ; but the reduction of  $R$  again causes the increase of  $C$ . There is no pyramid in Nature, topped by an independent and omnipotent consumer, who wouldn't be a resource for Nature itself. Thus, Nature is an operationally closed system, characterized by the circulation of  $MEI$ , and at some constant flows of  $MEI$ , which are the Sun and the Earth, this system functions very stably (Pozdnyakov, 2002). Negative feedback is provided by the capacity of environment and interaction of the systems themselves, which act by the predator-victim principle. Natural systems cannot slow down, postpone to the future the action of negative and positive feedback. Only Man can do that. However, despite of ever increasing range of different opportunities of Man (technical and biological), the action of negative feedback can only be delayed, postponed to the future. For this reason, development of social and economic systems occurs according to the principles of positive feedback, when total output product  $P(t)$  increases proportionally to itself:  $dP/dt=rP(t)$ . As a result, the amount of delayed negative influences on the entire human activity increases proportionally.

The second fact. Progressive development of industrial civilization is impossible without increasing entropy of the environment, as it is impossible for all members of the civilization to reach the same (or similar) level of material welfare and satisfaction of spiritual needs, without causing the degradation of ecosystems or exhausting resources. Unlike ecosystems, which are in balance with the environment and change their productivity according to the amount of  $MEI$  received from the environment, sociosystem, when it stepped onto the industrial way of development, is moving further away from the balance with environment, being accompanied by nonlinear growth of energy consumption. This is connected with the principle of decreasing utility of resources, which is known in economics as the principle of increasing implicit costs; in biology – the principle of limited growth of biosystems, formulated by Darwin.

According to these principles, energy  $E(t)$  spent on service and repairs of equipment, maintenance of infrastructure and other means of production will eventually grow, aspiring to some maximum:  $E(t) \rightarrow \max$ , while the growth of profit will be decreasing:  $q(t) \rightarrow 0$ . With approach to  $E(t) = q(t)$ , further operation of the current means of production becomes unprofitable, hence, full replacement of physically and morally outdated equipment will be needed, which will result in further deviation from the balance. Thus, total dissipation of energy will be increasing.

The same situation occurs when using renewable natural resources. Agricultural operation of land can be highly profitable only at initial stages of production, when the land contains a lot of nutrients stored in it for thousands of years. Then, within just several decades, and sometimes even more quickly, the fertile layer runs low, and in order to receive the same amount of yield, the cost of production is growing from year to year. Finally, the amount of energy received from the unit of the area (in the form of food products) becomes less than energy spent for its production. This principle is also seen at the extraction of hydrocarbons, directing this process to the “ominous equilibrium”.

One important and symptomatic conclusion follows from here: no nation moving on the way of industrial development cannot stop at some already reached level. Even the period of economic stagnation objectively assumes increasing energy consumption connected with necessity to replace the means of production and equipment, also inevitably growing energy consumption on its extraction, transportation and processing. This situation can improve neither in the conditions of monopolar world nor multipolar world, because none of them assumes process regulation by negative feedback, which purposefully slows down the process of growth. This very circumstance leads to ever growing exploitation of resources, both extensively and intensively. That is why nations with a high level of industrial development, after having used own resources, try to seek them elsewhere.

The question arises – is the direction of industrial civilization development to the apocalypse fatally predetermined?! Solution of this dramatic problem can be provided neither by the strongest hegemon nation (today, the USA), nor by separate nations, such as Russia or China, nor by a union of nations, like the European Union. Hopes that the society will soon use so-called “intellectually capacious production”, leading to less power consumptions by a unit of production, are insolvent, as at this, the energy amount spent on the infrastructure maintenance and mass production is growing. The solution must be searched together, with organization for this purpose of a special supranational body that would coordinate general industrial and informational development and coexistence.

**5. Global monopolar ecological-economic system** During the last decades, the attention of politicians and scientists has been attracted to the problem of global development of communications and information technologies, due to which the mankind began to feel as living in one general home; and this situation is defined by the term “*globalization*”. The integrated feature of globalization is an obvious accelerated development of communication systems, computerization, division of labor, usage of one language (English) as a language of international communication; ever growing exchange of flows of matter, energy and information on the Earth and in the surrounding space. The mankind has crossed the boundary beyond which a traditional concept of “state frontiers” has become eroded: different companies, financial structures, military forces, etc., of one nation are located within the borders of others. It should be noted that this global monopolar world is being constructed by all countries, including those who categorically refuse to accept it.

Globalization really makes the world uniform, however, unfortunately, at the present stage of development, it only unifies the nations into a system, where the minority, for the sake of own prosperity and power, increasingly exploits the majority of nations and their resources, in order to satisfy economic needs of *own present generation*, thus threatening the planet’s capability to satisfy the needs of *future generations of all people*.

Such globalization processes lead to growing social contradictions, most terrible of which is spontaneous, supported by existing conditions, process of degradation of human morals in all parts of the Earth. Terrorism and its possibilities are growing globally, bearing the greatest threat to countries. Criminality, as a self-developing system, becomes global too.

Hopes based on the development of global means of communications, which, ostensibly, would reduce the problems of civilization to some minimum, are unjustified. At a modern disorder in international relations, separation of their actions and goals, development of communication means is not able to solve this problem.

The great role of personality in historical processes was recognized long ago. In the conditions of globalization and formation of the monopolar world, a person vested in the power of a great nation, can play a determining role, both positive and negative. Here I would like to pay your attention on such notion as *political infantilism*, which is described by simplification of problems and suggested solutions, attaining exaggerated importance to partial questions. Democratic methods of governing cannot prevent such persons from becoming the heads of nations, but even assume this. There are many examples to that.

Other problem of globalization is that this complex process happens in one home – the united geographical and ecological space defined as *the Earth’s Ecosystem*. In relation to Man and his activity,

*ecosystem can be compared to a space ship*: its capacity, environment conditions, production activity and stocks of resources are reduced, not increased, as the flight continues. Separate countries are similar to the compartments of this space ship, each with its own capacity, size and resources. Improving conditions (reduction of entropy) in one national compartment objectively lead to objective deterioration (increase of entropy) of conditions in other national compartments. This seemingly trivial statement is, nevertheless, a fundamental principle on which nations should base their policy, when trying to solve general problems of civilization. Man cannot release himself from the duty to bear the burden of maintaining the stability and viability of our *miracle space ship*. Intellectual and practical activities of Man should correspond to the expedient construction and functioning of the ecosystem. Formation of the monopolar World, according to the author's position described herein is a natural obligate process, and in order to manage it, organization of a global power structure (Pozdnyakov, 2004; 2004 a) is required, which must be supranational.

**6. The World Parliament.** The processes of globalization should not be taken as processes that occur by someone's whim, desire, it would be wrong to accuse in them the developed countries, transnational corporations, IMF, WTO, etc. The reasons of globalization lie in the development of science and practical application of its discoveries and findings in order to satisfy the Man's needs (today this has grown to the problem of consumerism – dependence on goods, which is similar to narcotic), industrialization and informatization of society based on market principles of self-organization and self-management. Globalization is a typical, self-organizing, objectively running process. It covers all countries and gets into all corners of the world. The world becomes an integral structure – a global system, represented by the uniform monopolar state without any competitors, except for the Nature.

However, some politicians and political scientists develop quite another idea: in order to effectively manage the world development, several world powers are needed that would govern the development of all people and countries [3]. According to this idea, world powers should solve global problems via a common effort, not allowing any of the countries to dominate (act as a hegemon). I am sure that quite the opposite thing is needed: *a new paradigm of civilization development, with the creation of the World Parliament – a governing global structure, which would include the heads of all world powers*. The time is not completely lost yet, and the problem is adequately understood by more and more people. It is political infantilism to think that the civilization problems can be solved by some separate countries, or, which even worse, by the group associations of "the great", supported by the armed power, which is a malignant idea.

**6.1. The World Parliament as a new global structure.** The necessity to organize a surpranational global governing structure – the World Parliament – or the Earth Government – is felt as urgent for a long time (Pozdnyakov, 2004; 2004 a). There are some attempts to form it, such as the European Union; the Group of eight presidents that meet periodically to discuss the world problems; the world economic forums, international conferences discussing global problems of the Earth, etc.

The United Nations cannot execute the functions of the World Parliament, first, because it is incapable to realistically assess the world problems, and second, as it was justly noted by some American politicians, because it has neither material capabilities nor power to solve these problems.

The World Parliament should possess legislative and executive power, and in order to implement this power, it should have the corresponding structural divisions. Its structure should include a powerful scientific analytical research center, providing numerical modelling of global processes based on proved methods of controlling mathematical and ecological-economic systems. The World Parliament should become the world's research, analytical and operating center, capable to sum up practical and theoretical data and to develop realistic prognoses for the future events not only on the Earth, but also in the near space.

**6.2. Important tasks of the World Parliament.** Development of methods of peaceful co-existence of nations. Initiation of movement for the development of highly moral relations between people, nations, states, between society and nature. Reducing production and development of new kinds of arms, with lowering the existing amount of arms to the level barely sufficient to maintain order on the planet. Development of methods and weapon used to prevent the collision of asteroids with the Earth. Lowering of energy consumption in the process of production of goods; development of new energy sources and many other tasks required for stable and harmonious development of civilization in its interaction with ecosystems.

Functioning of the World Parliament does not mean that the role of national states will be pinched. On the contrary, their role will be growing, as each of them will be obliged to bear its own share of responsibility for the processes occurring on the Earth.

**6.3. Organization principles of the World Parliament.** In the formation of the global government, real practical possibilities of each nation's contribution in the process of management should be considered.

The major of them are: amount of population; GNP per person; amount of natural resources possessed by the nation, which has accepted responsibility before the world community for their rational use.

We think that the global power should adhere to the following basic principles:

1) All natural resources on the Earth and in the circumterrestrial space are public property, and their exploitation should be conducted based on the principles of sustainable development of the Earth's geoecosystem, and hence, well-being of all people. This does not mean that the resources will be controlled by the Parliament, instead of the nations possessing them. In the global world, it is impossible to ban the exchange of resources and production. But it is important that this exchange should be done for the good of people and the environment. Today, according to the data, provided by the United Nations, \$34 bln is needed to solve the problem of children's public health services and power supply, elementary education, pure water and sanitary around the world. At the same time, mankind spends \$40 bln on golf, \$160 bln on beer, 400 bln on cigarettes, 350 bln on advertising, 800 bln on arms. Total expenses of all countries on arms have grown up to \$2 bln daily (Annan, 2000).

2) Management of global social-economic and ecological processes should be done based on scientific analysis of the situation developing on the entire Earth and in its separate parts.

3) The principles of management considering national and religious differences of people should be excluded, as distorting the natural processes of social and economic development. The problems of national culture should be referred to exclusively national prerogative, based on national traditions and mentality. However, the development of national cultures should stay within general, historically developed moral principles of civilization.

4) Monetary measure of the cost of labor and output production should be replaced by energy, as the only objective measure, with subsequent recalculation into the monetary measure.

**6.4. Attitude to property.** The following types of property in social and economic systems should be distinguished (Pozdnyakov, 2004, b):

- general world's property - seas, oceans, atmosphere, circumterrestrial space, the planet layers below the Earth's crust. The ownership on these should belong to the World Parliament, it should charge rent for their exploitation and use it to solve the global problems of civilization.

- national property – the Earth territory and crust within national borders, with all available resources; a part of atmosphere above the Earth surface, up to height of 200 km (beginning of circumterrestrial space); industrial constructions, means of production of national scale; army; rent received by national governments for land usage, major part of national production output, etc., which will be used to solve national problems and supply the means for the World Parliament in order to solve global problems.

- property of subdivisions of nations (territorial units);

- collective, personal or individual property.

Underground resources (oil, gas and ore fields, land, etc.) should belong to the state, as a major component of the state's structure invariant. Private property can include only the results of labor of individuals, family, group and even nation.

*To move in this direction, all people should have a uniform belief – into sacred and boundless action of the laws of Nature, which knowledge and practicing are the basis of the true freedom and life.*

**7. From the epoch of spontaneous self-organization and democracy to the epoch of scientifically managed self-organization and noocracy.** Science is capable to solve very difficult tasks in different spheres – studying the secrets of structure and dynamics of matter; discovering the laws of nature, finding the ways of how to use knowledge in practice for the general good, including preservation of the environment. Science has shown its abilities not only in experimental studies and theoretical conclusions, but also in practical applications of it, which are widely used in the world. Nuclear power generation facilities, space stations and many other technical products of everyday use have been developed by scientists. *Science is art, but it is the only art that cannot follow some political or religious ideology. It cannot reflect the interests of majority, minority or an individual. It is called to reveal existing systems and build abstract models of systems that are analogs to real ones, in order to reveal the principles of their structure and dynamics*, to understand the expedient functioning of natural systems, to learn how to act expediently and to teach others.

It is possible to say that today we witness the final stage of spontaneous self-organization of social-economic relations based on the free market principles. We stand on the threshold of a new epoch in the development of mankind, where economic relations will be based on scientifically proved forecast of events, planning and management of social, economic and ecological processes. The more complex become the functions of national governments, the more urgent becomes scientific forecast and calculation of operating



parameters, which will allow governments to make scientifically proved political decisions. Nature pushes us to scientifically proved planning, and we should consciously accept it. The right planning is very important, it should consider different parts of social and economic processes and on different levels. Obviously, it should be based on a reasonable combination of decentralization with limited freedom of business and self-organization.

**7.1. Noocracy as the highest form of democracy** The epoch of democracy is coming to its end, naturally passing into its more perfect continuation – *noocracy – the power of reason and thought*.

Democracy is often said to be the most perfect form of power. However, democratic form of power also has essential drawbacks: democracies during some periods of historical development can result in dictatorships, create tendencies for the destruction of states and the entire civilization, etc.

*Noocracy* (literally, “the power of reason”, Greek) is *the power of people who define the policy and functions of the country’s government on the basis of scientific analysis of social, economic and ecological situations in the country and in the world, using prognoses for development of nations, which are inseparable parts of the uniform global social ecological-economic system*.

*Noocracy is based on the achievements of democracy and presents the highest form of its development*. A political movement can be called noocratic, if it tries to comprehend the modern tendencies in the civilization development and the ways they are reflected on ecological processes. Noocratic movements show themselves in the form of international symposiums, conferences and congresses on the problems of civilization development and interaction of nature and society; in the formation of political organizations which activity is directed on revealing natural expedient principles of the civilization existence. In these movements we can see the new paradigm of civilization development and national governments that uses fundamental principles of mutual relations of society and nature.

**8. Conclusions.** There exists a certain plan of civilization development. There exists the global attractor of civilization – an ideal arrow of development, objective general direction of civilization, *“the central order”*, representing non additive summation of natural, social and moral laws, assuming expedient and harmonious development of human society and ecosystem of the Earth. It is formed by general laws of self-organizing and development of matter. Man possesses a basic opportunity to participate in this process and even to correct the plans of the nature (for example, to prevent collision of asteroids with the Earth, etc.). It is impossible to live contradicting to the laws which have been “authored” by nature. The expediency of our actions should correspond to the expedient action of non additive sum of the laws of nature. Failing to observe these requirements is a path to apocalypse.

Formation of the monopolar World is a natural process, and organization of supranational global power structure is needed to manage it. *A new paradigm of civilization must be developed, with the creation of a governing global structure, which would include the heads of all world powers*.

There comes the new epoch in the development of mankind, where economic relations will be based on scientifically proved forecast of events, planning and management of social, economic and ecological processes. The epoch of democracy is coming to its end, naturally passing into its more perfect continuation – *noocracy – the power of reason and thought*.

Mankind has arrived at the alternative: the “*cemetery of mankind*” or the path of development which is harmonic with nature.

## References

- Annan, Kofi A. (2000) *We are peoples: role of the United Nations Organization in XXI century*. Informatsiologia, M., 132 pp.
- Bzhezinskij, Z. The great chessboard. Dominance of America and its geostrategic imperatives. <http://www.lib.ru/POLITOLOG/AMERICA/bzhezinskij.txt>
- Clark, D. The USA will have to accept the multipolar world ("The Guardian") <http://www.inosmi.ru/translation/232929.html> (in Russian)
- Heizenberg, V. (1989) *Physics and philosophy. The part and the whole*, Science, Moscow, 400 pp.
- Krupnov, Y. Hyperimperia of the USA or the world power of Russia? [www.kroupnov.ru/](http://www.kroupnov.ru/)
- Pozdnyakov, A.V. (1989) *The Strategy of Russian reforms*, Tomsk, 270 pp.
- Pozdnyakov, A.V. (2002) Self-organization of integral systems as a result of spontaneous tendency to equilibrium, *Optics of Atmosphere and Ocean, scientific journal*, vol. 15, № 1, pp. 101-109

- Pozdnyakov, A.V. (2004) Globalization, sustainable development, monopolar world, *Conference "Interaction of Russia and Kazakhstan in 21<sup>st</sup> century. The challenges of globalization.* Astana, pp. 76-89
- Pozdnyakov, A.V. (2004 a) Monopolar world and organization of global management structure *Strategies of dynamic development of Russia: the unity of self-organization and management,* Prospect, Moscow, pp. 53-58.
- Pozdnyakov A.V. (2004 b) The role of science in state government. Democracy and noocracy, *Strategies of dynamic development of Russia: the unity of self-organization and management.,* Prospect, Moscow, pp. 230 – 235.