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A PATH TO NOONOMY: THE MAIN DIRECTION FOR GLOBAL DEVELOPMENT¹

Abstract: The issues of global development of humanity in the conditions of civilizational transformation are considered. Against the background of political and economic transformation associated with the shift of power centers to the global South, a transformation of human takes place. It is driven by the challenges associated with growing needs with limited resources. In the context of exacerbation of global problems, the coordination of private and public interests is of particular relevance. The solution to the problem is seen in the development trajectory towards a new industrial society of the second generation and further – to noonomy, in the transition from economic human to noohuman, aimed at creating a world of values of a more humanistic culture. The kick for technological knowledge can only be given by a changed person, a creative person, that is ready to comprehend new knowledge (including in the field of scientific and technical progress) and spiritual development. The following are considered as components of the path to noonomy: technological progress, diffusion of ownership, socialization of society and solidarity. The correlation of noonomy with the Chinese concept of a community of common destiny for mankind is emphasized.

Keywords: noonomy, noohuman, global development, transformation of the economy and people, diffusion of property, socialization of society, complementarity of the material and spiritual.

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摘要: 本文探讨了在文明转型条件下人类的总体发展问题。在伴有力量中心向地球南部转移的政治经济转型形势下正在发生具有重大意义的人的转型，这是由资源有限而需求却不断增长的矛盾所带来的挑战所决定的。在全球性问题不断加剧背景下，个人利益与公共利益的协调显得尤为重要。这个问题的解决途径是迈向第二代新型工业社会并进一步迈向智慧经济社会，这是一个旨在建设一个更具人文性的价值体系的过程，也就是从“经济人”向“智慧人”过度的过程。只有发生转变并愿意掌握新知识（包括科技进步方面）和完善精神境界的人，即创造者，才能推动技术发展。技术进步、资本分

¹ The paper is based on the presentation at the Tongzhou Global Development Forum, “World at the Crossroads: Working Together for Global Development and a Common Future”, November 17-19, 2023, Beijing, China.

散、人的进一步社会化和社会成员关联性的提高是通往智慧经济之路的决定因素。文章强调了智慧经济学与中国提出的人类命运共同体概念的相关性。

关键词: 智慧经济、智慧人类、全球发展、经济和人的转型、资本分散、人的社会化、物质与精神的互补。

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In the current difficult circumstances, the problems of modern *civilizational transformation* are in the focus of attention of all those who are concerned about global development, the fate of our common civilizational future [Bodrunov, 2018]. First of all, this is a *political and economic* transformation associated with the *global “repolarization”* – the gradual shift of the centers of power and influence from the global North to the global South. These processes are very unstable, but the trend is evident. Global, tectonic shifts in the system of world relations, which lie on the surface, often miss the main thing – the profound change associated with the *transformation of human*. The driving motivation behind this transformation is the *need to resolve the challenges associated with the satisfaction of growing human needs* as and when they are *realized* and depending on the availability of objective and subjective prerequisites and opportunities. That is why the humanitarian dimension of the ongoing changes should be the focus [Buzgalin, Kolganov, 2004].

Let us emphasize two important things: 1) People understand their needs and *realize* them; 2) Realization of *true* needs. The impossibility of simultaneous satisfaction of all needs is due to the limited resources, which leads to the *structuring* of society. It forms both opposing and cooperating groups aimed at satisfying their needs and realizing their economic interests. Accordingly, *controversy* arises in the community: on the one hand, private needs of individuals, which are objectively in *conflict* with each other (from hidden resentments to total rejection); on the other hand, common, unifying interests of the community, realized by single individuals.

At present, due to critical aggravation of global challenges, coordination of private and public interests gets *particularly relevant* [Frolov, 2019]. Resources are always limited; needs (within the framework of the traditional, expansion approach adopted in neoclassical economic theory) are growing and will continue to grow.

So, is the catastrophe inevitable? Do we really have *such* a “common human destiny”?

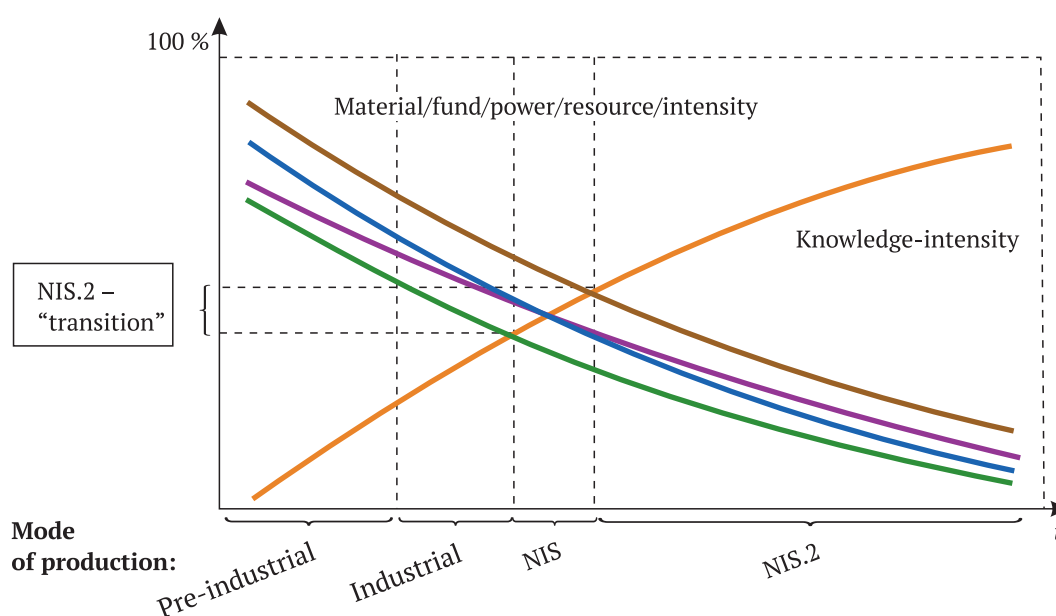
Our research shows that the pessimistic answer is determined not so much by *objectively observed trends* as by their *subjective interpretation in the mainstream* of socio-economic knowledge based on the value system of Western civilization. We in the S.Y. Witte INID proposed our own concept of development trajectory – from the modern economic society – to the new industrial society of the second generation [Bodrunov, 2016] and further – to noonomy [Bodrunov, 2018].

Today the world is at a “civilizational crossroads”: either *the collapse of the current civilizational model* or further *development*. The successful completion of this crossroad depends on the process of transition from an “*economic*” human maximizing the utilitarian needs to a noohuman – from “*zoo*” to “*noo*”, to a human thinking primarily about the development of spirituality, about creating a world where the *values* of a different, more humanistic culture prevail [Bodrunov, 2018].

Relationships *built on a collectivist criterion base* are quite possible. In the language of the theory of noonomy developed by us, this is explained in the following way: any “ego” interest is still

an interest of the “ego”, i.e. personal; but what really matters is that *what* is behind this “ego”. And this depends on the individual’s awareness and acceptance of the norms of the *noovalue criterion base of existence*. *Changing the essence of human* in a society that remains predominantly *economic* is the vector of development that can provide a successful way out of the civilization deadlock.

The theory of noonomy, which reveals the mechanism of movement to a non-economic society in which noonomy will take the place of economics, shows that from a certain moment the *knowledge, rather than material*, becomes *the main factor of production* (i.e., the creation of material objects). Hence the extremely important fundamental conclusion: *the further scientific and technological progress moves, the stronger the influence of the ideal on the material*. Production processes become more and more knowledge-intensive, and the products produced become more and more knowledge-intensive (see Figure).



The historical process of change in specific capacitive parameters of product components

The process of the *reverse influence of ideal on the material* is constantly intensifying as the knowledge becomes more and more available and its application becomes more and more diverse. The reason is the very process of cognition, its nature, as well as the nature of knowledge. Increasing and expanding, with *expanding our consciousness*, the process of cognition *generates new needs in cognition* and implementation of the results of this cognition in new technologies. However, this process can lead to both *positive* and *negative* consequences.

How do we prevent negative consequences? – Mankind should either abandon all technological achievements or put this process under *noocontrol*.

That way, we come close to more specific issues of *transformation of economic relations – and thus of human*. *Technological progress* becomes the *material basis* of these transformations.

We are facing not just the acceleration of STP, but “*acceleration of acceleration*”, a kind of second derivative of this process. Knowledge is transforming more and more intensively (also mediated by the progress of technology) into new knowledge and thus generating “*acceleration of acceleration*”. This, in turn, ensures the transition to a *new quality of technological development*, which we designate as the *seventh technological mode*.

The theory of technological modes (TM) of the Russian academician Sergey Glaziev [Glaziev, 2022] offers a gradation of technology in the form of six stages with different degrees of depth of *knowledge intensity* (in terms of the theory of noonomy). Here we are talking about a new, qualitatively different – the seventh TM. In the industrial product of *knowledge-intensive production* of this mode, the *knowledge* becomes the *basic factor of production and the main component of the product*, and the *product* itself is called *knowledge-intensive*. Knowledge is the prevailing component in the social product. This is the “border of equilibrium”: at this stage there is a *bifurcation* of civilizational development – either a progressive *transformation of human and economic relations*, in which the latter give way to a predominantly *post-economic way of meeting needs*, or *catastrophic consequences* on a global scale. Let us emphasize that we understand the globality of transformation not as a continuation (with some modernization) of the neoliberal model of TNCs’ domination of the “Core” countries over the periphery (as indicated in the world-system analysis of Wallerstein, Frank and Samir Amin). This type of globalization is in deep crisis. We are talking about a different dimension: *the unity of humanity as a whole and the objective conjugacy of all changes in time and space*. This is not a formal “sameness”, but a *profound coincidence, interconnectedness of technological, economic, social and cultural transformations. This is the formation of a community of common destiny of mankind on the basis of a new system of knowledge*.

What is the *impact of STP on economic and social transformations*, as well as on *human development*? Let us consider the changes in *economic relations* caused by the progress of technology. If the *market*, which links people in the process of exchange, *remains a relative invariant, then human and capital change fundamentally*. So, capital is *property*, and property is the basic, fundamental characteristic of the *economic system*. It is here that we can state the beginning of profound changes in the economy, which, as they develop, can revolutionize socio-economic relations in the direction of noonomy.

In recent decades, the process of property diffusion in the world not only continues, but also accelerates “in parallel” with the acceleration of STP. It takes on new forms associated with a marked departure from individual private property and the development of various types of its joint use in the processes of production and consumption [Bodrunov, 2021]. These are well-known and rapidly developing forms of co-working, co-living, sharing (the most famous example is car-sharing) and many others.

Manifestations of property diffusion along other vectors can be observed as well, in particular, the process of splitting of property rights. The collection of property rights, known since the last century and widely studied by scientists of the new institutional trend, is becoming more and more diverse: property rights are split into more and more fractional economic and legal “ingredients”. These “fractional powers” are also fragmented, distributed among various private economic actors (natural and legal persons, foundations, etc.). As a result, while mono-ownership used to be typical, today there is a process of blurring of mono-rights between persons who have different elements of ownership of the same object. Thus, the diffusion, i.e. splitting of property is taking place, and this affects not only the economic and legal, but also the value aspect, which is more important, because property relations are also a category of human values. As a result, many different interests of different actors of economic society emerge, and the process is growing.

Let us remind that property is the *basis* of modern *economic society* [Eletsky, 2012]. Its diffusion as an institution shows that *society* with an economic way of satisfying needs is becoming *a thing of the past*. *The erosion of economic society* leads to enormous *changes* in the system of

social relations. This does not change the nature of human (neither from the “zoo” nor from the “noo” point of view), *nor does it cancel the importance of satisfying needs*. But at the same time, a different, *post-economic* way of satisfying them is emerging. This process *undermines the basis of the economy – property*.

As a result of society’s objective “departure” from the economy, *human will return to true knowledge*, to the noo-essence, expanding this sphere of cognition. Thus, influencing the *socialization* of society, its *noodevelopment* and the *material basis* of its existence – the type and method of satisfaction of needs. The “economic human” will be replaced by a “*noohuman*”.

The above material allows us to draw some conclusions:

1. It is impossible to stop technological progress, but it must be put under *noocontrol*. To do so, *human must change*, because only human is able to curb STP, this flow of knowledge implemented in technology, and direct it to *true creation*. *Human must oppose the flow of technological knowledge to the flow of knowledge from the spiritual sphere*. And make them “equal partners”. Only by *changing consciousness* can human resolve this collision.

2. *Only a changed human can give further impetus to technological knowledge*. Human will not be able to endlessly drive the technological evolution of the 21st and subsequent centuries, remaining a “troglodyte” at the level of the 20th century. To further increase of the potential to fulfill the needs through *technological progress*, human must change. Human must become different, be able to self-actualize with *a higher level of knowledge*.

3. *Noohuman is a creator*. But a human being can *create* only through comprehension of *new knowledge*, including in the sphere of STP. *The knowledge, the ideal*, acts as the *beginning* of this process, which continues with the construction of mental objects and ends with the creation of *material objects*. And *therefore, a human should be more and more “knowledge-intensive”*, expanding consciousness – the receptacle of the ideal.

4. Without *alignment*, synchronization of society’s awareness of the full range of problems of the current transition, including *complementary spheres of knowledge* (material and spiritual), mankind runs the risk of following a negative scenario, overturning and sinking the ship of our civilization, turning from the path of neo-development to the deadlock of *technogenic dehumanization*.

The above arguments dictate the *requirement of socialization of society*, which is both a *condition* and a *consequence* of both STP and the development of the process of property diffusion. It is through *diffusion of property* that one of the ways of transforming the economy into noonomy, economic society into noosociety, “economic” human into a true homo sapiens (noo-homo sapiens), into noohuman, is formed.

Thus, the components of the path to noonomy are *technological progress* in its material aspect and the processes of *diffusion of property, socialization of society* and the increasing role of solidarity (instead of competition) in human relations generated by it.

The first steps on this path have already been taken – there is a realization of the *necessity* and *capacity* to walk along it. There are also *institutional prerequisites* for this. A new architecture of the world is taking shape, in which the key role is to be played by countries and peoples with not only a *developed economy*, but also a significant *spiritual potential*. In this respect, the theory of noonomy correlates with the Chinese concept of “a community of common destiny for mankind.”¹

¹ Jointly building new partnerships of cooperation and mutual benefit, building a community of common destiny. – Speech by Chinese President Xi Jinping during the debate at the 70th UN General Assembly. URL: http://russian.china.org.cn/exclusive/txt/2015-11/02/content_36956721.htm.

Today the world is faced with unprecedented *global* challenges caused by the *global transformation* of society. These processes require not only creative understanding in the framework of scientific discussions, but also coordinated practical work, which is actively carried out within the framework of BRICS, SCO, direct and productive bilateral cooperation between Russia and China, as well as scientists and intellectuals around the world.

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