

L.M. SEMASHKO

# SPHERAL APPROACH



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## Introduction to English Publication

The main thrust of the book "*Spherical Approach*" is not speculative but pragmatic. Almost 75% of its content is the examples of practical application of this approach. A minimal attention is paid to the philosophical justification, since the initial beginnings of the spherical/sphere approach are the long-known beginnings of the four world monisms, i.e. Matter as the beginning of materialism; Information / spirit as the beginning of idealism; Organization / order or structure as the beginning of organicism or structuralism; Existence / integrity as the beginning of existentialism, holism and the philosophy of life.

The difference of spherical approach from monistic paradigms is that it recognizes not one but four of these beginnings as equivalent. Therefore, it is pluralism, not monism. Therefore it refuses, unlike monism, from primordially of any of these beginnings recognizing their equivalence for being. Any being (world, society or human) in the spherical approach is recognized as a mutually exclusive unity, dynamic proportion / harmony and constantly changing balance of the four beginnings.

The English edition of the book "*Spherical Approach*", published in 1992 in Russian in St. Petersburg, differs little from Russian. Several out-of-date materials were excluded from it and several new 1992-1993 years were added, which are appropriately marked as "Addition".

Author

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L.M.Semashko

THE SPHERAL APPROACH

Philosophy

Democracy

Market

Man

Methodology, conceptions, projections

St-Petersburg

1992

## P R E F A C E

to the book's English edition

The XXth century, being a joint between the second and the third milleniums, has been marked not only with two most bloody world wars, with collapse of the two most bloody totalitarian regimes (the fascist and the communist ones), with the end of the four world monisms (i.ei., materialism, idealism, structuralism, and existentialism) but also with change of civilization type. The XXth century has been both death for the old obsolete sectoral civilization based on individual sectoral technologies and <sup>also</sup> birth of seeds of an essentially <sup>the</sup> new, SPHERAL (integrative and integrated) civilization, birth of first sprouts of a new, SPHERAL, philosophical paradigm adequate to the new civilization, the early formation of which will fall onto the XXIst century. This newly-coming out civilization needs a humanity-wide, essentially non-violent approach which would be harmonic and ~~essent~~ inherently balanced and integrated and which could not have been provided by any of the four world monisms or any of the world monotheistic religions.

Just to comprehension of this global historic process of civilization change, to the formation of and creation of the SPHERAL, pluralistic approach that would be adequate to the process, this book has been devoted. Of course, the scope of it has been limited to Russia's realities but, at the same time, it has been engendered by the spirit and energy of Russia, for which the XXth century has turned out to be crucial twice and in which the global civilization shift coincides with a transition from totalitarian system to democratic one. The energy of this shift and turning-point change in Russia (and in the the former USSR's countries) as well), which China will experience soon, too, might be either positively constructive or negatively destructive for mankind. The choice of global history will depend on the preference and implantation in peoples' consciousness of the new integrity paradigm and on mastering integrative, synergetic technologies based upon this paradigm.

The spheral approach is one of this kind of paradigm's versions. However, the spheral approach ( spheral paradigm of integrity) is not mere philosophy but also pragmatics, first

of all, it is a system of highly-efficient, conceptually new integrative (synergetic) technologies having no analogy in the world, ~~and~~ which mark revolution in modelling, administration, informatics, pedagogics. Spherical technologies, and the informational one, first of all, represent a distinct synergetic technology of informational atomic energy, of informational nuclear synthesis, informational chain reaction. Only the first section of the book has been devoted to philosophy, while the remaining three deal with the spherical technologies which ensure huge economic (and commercial, too), social, political, and spiritual effect.

The spherical approach, common to mankind as a whole, might and should become common property, the object and product of international co-operation of a wide range of specialists and scientists- philosophers, sociologists, economists, politilogists, historians, psychologists, culturologists, managers, etc. It will be hopeful to think that the book will be perceived by the foreign reader as an opportunity for just such constructive co-operation and as an appeal for it.

Based on spherical methodology, the Institute for strategic spherical research has been set up in St-Petersburgh which might become mechanism for collaboration of scientists from different countries. It ~~will~~ <sup>is</sup> be just this joint, international use of informational atomic energy rather than its sectoral, monopolic use, that would secure its application in favour of mankind and not to its disadvantage, as the case has been with the atomic bomb.

The author will be grateful to any scientists, politicians, managers, educators ready for co-operation within the context of the spherical approach and is sure that that these efforts will bring tremendous results which will greatly surpass those those achieved by the Rome Club and by V.Leontjev.

Tel.( Institute's secretary): /8I2/592-50-06

Fax: /8I2/3I4-33-64

The author considers the pragmatic orientation of ~~his~~ book to be the the essence of both this book and any further studies based on the spherical approach

With my deep respect,

L.Semashko

August 17, 1993

To my sons,  
ALEXANDER and ANDREJ

I dedicate  
this book

Vast knowledge does not  
teach the mind

Heraclitus

Method and system do teach.  
Which method? Which system?  
The answer is in the book  
Author

## INTRODUCTION

Practice of the late 73 years proved the Marxist-Leninist theory insolvency evidently enough despite some grains of truth (about a quarter of its principles might be considered sound, at the most) it possesses. Now it has become necessary to comprehend and explain the reasons of its bankruptcy. The monopolic and totalitarian dominance of the Marxist-Leninist ideology hindered other ideological theories from development. Therefore, when perestrojka (restructuring) was initiated and practical helplessness of Marxism-Leninism was revealed to the full, it became clear that the society, the party, and everyone in this country found themselves in ideological ruins, in the outlook disarray. Spiritual, theoretical scarcity became then the major factor of our life. Vain efforts to reanimate Marxism by introducing, for instance, the concept of private property into it, as it was done by A.A. Denisov in his "Communist Manifesto-90", or non-Marxist concepts of classes (S.U. Andreev), though correct in themselves, or the idea of intellectual surplus value (A. Pavlov), and the like are unable to be guides out of the ideological deadlock and are ineffective and insufficient to help new democratic parties and new Soviets define a system of constructive actions.

These new parties and Soviets, with all their slogan and rally enthusiasm, having no new constructive philosophical systems, have rolled into the old antidemocratic, anti-national sectoral<sup>x)</sup> structures which have for long been rotten, impotent in problem solving and which pushed democracy into dictatorship (the events in Baku, Tbilisi, Vilnius, Riga, etc.). Sectoral commissions of the new Soviets, their sectoral presidiums are unable to renew the structure and staff of their executive bodies drastically or make them face citizens' problems. Sectoral structures of legislative and executive authorities <sup>discredit</sup> ~~compromise~~ new Soviets, condemn them

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x) The term "sectoral" an equivalent of "branch," is used here and further on in line with "departmental"

to an endless session agony (and Lensoviet among these, as I, being its deputy, can see ~~well~~/from the inside), hug <sup>democracy</sup> ~~it~~ in their deadly embrace, and make ~~it~~ sectoral, transforming ~~it~~ into ~~its~~ opposite- presidential totalitarism. Structural and ideological impotence of new Soviets and paralysis of their power resulting from this, keep the situation in the country and in every town on the brink of communist counter-revolution, counter-Perestrojka, i.e. of a restoration of the unlimited autocracy of the KPSS (CPSU) and absolutism of partocracy ~~of~~ the Chilean type.<sup>x)</sup>

New Soviets are not ready for the new non-sectoral structures of government neither psychologically or theoretically and ideologically. This will kill them if they do not find a substitute for the suicidal sectoral totalitarian structures, if they do not arm themselves with a new, constructive, human ideology. The newly-come democracy hasn't got any adequate structures, and without them it is dead. It's just where its tragedy lies. When V.S.Pavlov, the prime-minister, said that the vice was not in the system but in people, that was plain- he was defending sectoral system. But when democrates repeat the same, then a conclusion has to be made that they have no alternative of the sectoral system.

Hence is the aim of the book: to offer a man, democratic parties, and Soviets an alternative constructive outlook, a positive philosophical system that will give them an essentially new approach to solving the many ~~problems~~ of Perestrojka. The book suggests a certain way and means of finding way out of the ideological ruins of Marxism, of the economical, political, moral, and social crisis into which it <sup>has</sup> brought the society. This positive orientation of the book defines its chiefly positive rather than critical character. An instrument of positive constructive creation is required today that could be set off ~~against~~ both against the weapon of critics ~~and~~ criticism with weapons. And this instrument is <sup>xx)</sup> the spheral approach which is a pluralistic system that

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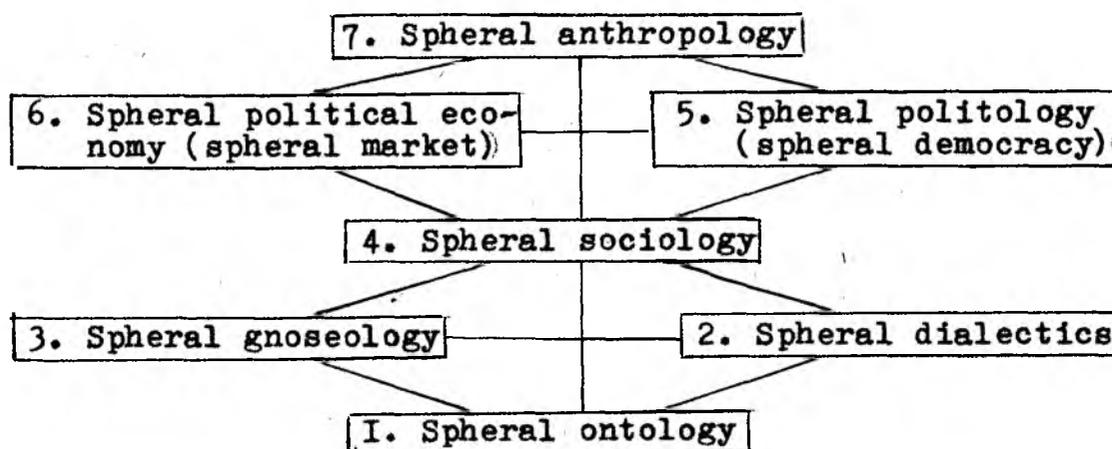
x) The author asks his reader to take into consideration that the book was written far ahead of the state upheaval in August 1992, nevertheless, he decided not to make any changes in the text so that a reader could have a chance to compare his appraisals and suggestions with the reality that developed as a result of the August events

xx) The term "sphaerae" has been chosen to denote the new notion, and it is then used through the ~~text~~ <sup>book</sup> along with its synonym - "four-sphere"

is based on distinguishing four spheres of being and of society.

The contents of the book corresponds to the structure of spherical approach which includes spherical philosophy comprising spherical ontology, spherical dialectics, spherical gnoseology and spherical sociology. The latter, having a subject of research of its own, embraces spherical politology, (spherical democracy), spherical political economy (spherical market), and anthropology. The spherical approach structure is schematically shown as a dialectical model<sup>x1</sup> of the following type:

Model I. The structure of spherical approach



It is clear from the above model that spherical approach has two basic parts: theoretical (philosophical, methodological) and applied (pragmatic). The theoretical part embraces the lower four blocks comprised by spherical philosophy. The applied (pragmatic) part consists of the upper three blocks of the model.

There are four sections in the book, the first being devoted to the theoretical part of spherical approach, to spherical philosophy, and the remaining <sup>three</sup> ones - to the pragmatic part, i.e. spherical democracy, spherical market, and spherical anthropology. The contents gave the title to the book and also defined its mainly applied character, as well as the order of material exposition. The book sections correspond to the spheres of society: the first section corresponds to <sup>spiritual</sup> moral sphere, the second - to organizational sphere, the third to material sphere, and the fourth

<sup>x1</sup> Dialectical models are described further on

one - to social (humanitarian) sphere.

The section about man - spheral anthropology- is the final one in the book but this does not mean that the problem of man is the least <sup>significant</sup> in spheral approach. Quite the contrary. Man is the highest and therefore the ultimate aim of spheral approach. As related to spheral anthropology, the remaining sections, i.e. spheral philosophy, political economy, politology are but steps that help to comprehend it. Here lies the most important difference with Marxism in which the priority is given over to matter, production, working class, working class dictatorship, proletarian revolution, communist party, i.e. to everything but man for whom there is no an adequate part or place <sup>in Marxism</sup>. In this respect, spheral approach stands in opposition to Marxism the way humanism opposes antihumanism.

In philosophical aspect, spheral approach countervails Marxism as dialectical and historical pluralism does with respect to dialectical and historical materialistic monism. In structural aspect, the former countervails the latter as an integrated, comprehensive approach does with respect to a specific sectoral approach. The latter constitutes only one of the four elements of spheral approach. Under the pressure of Marxism, sociology became sectoral and sectoral (branch) sociologies "lost" society as an integrity, sectoral economies "lost" economies as an integrity, sectoral sciences "lost" the world as an integrity, sectoral medicine and pedagogics "lost" man as an integrity. Monism turned out a sectoral isolation.

As to the logic of the accounting, it corresponds to the logic of spheral approach, to the logic of the order and mutual enclosure of spheres. Perhaps, it would be right to say that the material is presented based on the principle from the abstract to the specific but following the spheral logic and form, i.e. from the most abstract sphere (spiritual) to the most concrete one (humanitarian or social). The contents of the book is embraced by the unified method of spheral dialectics and the unified system of spheral pluralism within the framework of spheral approach that unites all these. Under this approach, system does not overwhelm method as in Hegelian philosophy or in Marxism but they create an unlimited space for free development of both. The first practical reali-

zation of spheral approach took place in 1977 in a spheral structure of "DEmiurg" workers' and students' club at the hostel of Kirovskij plant.

The book is in itself a collection of 35 selected articles, designs and projections chosen from the many hundreds written during 15 years and mostly unpublished previously. The material is arranged in logical (spheral) rather than in chronological order but every article bears the date when it was written. The articles were prepared at a different time within the period of 1980-1990, for different purposes and various types of audience, therefore, when taken together they present a kind of mosaic picture of spheral approach made with dabs. of different value. The book does not in the least claim on academism though a significant share of it does exist in it, especially in the first section. It is rather publicistic and pragmatic, with orientation primarily to an ordinary reader - a teacher, a doctor, a worker, an engineer, a deputy, a student or a manager. But at the same time it is not an entirely applied work, although it obviously has such a tend by its contents and form. As a pun, it can be said that the book is academic publicistics or pragmatic (publicistic) academism with an application bias.

Such form has both its merits and deficiencies. The latter is in the absence of academic definition of every sphere of being and society, of critical review of extensive literature, and of describing the history of each sphere. Such kind of work is necessary, of course, and I performed it to a certain extent. But it still demands many years of research and writing of at least four ~~similar~~ books similar to this in size. It is a matter of the future. What is needed now is a comprehensive survey of the framework of spheral approach with application examples. It would allow to use the method right now in all spheres of life of society and man so that it became a life-buoy, a constructive system in the ocean of ideological disorder in which people and government have found themselves. That is the kind of book I strove to write, and its merits and effectiveness are defined by the degree I managed to succeed in this.

To be self-critical, <sup>I</sup>one must confess that there are numerous flaws in the book. While solving certain problems, it puts for-

ward hundreds of new ones, which is quite natural for any new scientific approach and its first shy and modest applications.

It would be no effort to slate this book as well as any other in its place. But its value (just as any other's) is not in what is not present in it but rather in what it has: the positive contents of spheral approach as a unity of spheral dialectical method and a system of spheral pluralism. And, of course, the book does not claim on possessing truth in its last instance, or on complete and final character of its conclusions. Any philosophical methods or systems are always problematic and problem-bearing, this one included. There do not exist absolute ones. Man chooses from them those ones that are pragmatic and constructive in a higher degree. And in this respect, spheral approach can compete with any other, Marxist first of all, just this is done in each article of the book. Minerva's owl that was kept in the cage of Marxism is flying out with the approach of its twilight and crash.

January, 25, 1991

## SECTION I

### SPHERAL PHILOSOPHY: SPHERAL DIALECTICAL AND SPHERAL HISTORICAL PLURALISM

#### Chapter I. MICHAEL GORBACHEV AND THE END OF CLASSICAL MARXIST-LENINIST PHILOSOPHY From Marxism to spheral approach

For 25 years I have been working out new conceptions of dialectics and philosophy, of which about 15 years have been devoted to formulation of spheral approach. Spheral approach includes spheral philosophy comprising ontology, dialectics, gno-seology, and sociology, the latter embracing political economy, politology, and anthropology. At first, the research was carried out within the frames of Marxism-Leninism which was, at the time, the base of my philosophical outlook and certain modification of which seemed quite natural to me. But the deeper and wider my spheral investigations and their application became, the more rejections it found on the part of official philosophy and Party bodies, the stronger my conviction grew of incompatibility of Marxism and spheral approach, in spite of some similarities in them, and the more persistent my desire was to analyze the reason of this incompatibility.

In the last two years I came to comprehension (and the influence of Perestrojka and its ideas cannot be ignored here) of the major aspects and reasons of the incompatibility of spheral approach and Marxism and the impossibility of considering the former as continuation, although an essentially new one, of the latter. This awareness was one of the reasons of my leaving the CPSU (KPSS) after 26 years of Party membership and after I wrote this book. The book has become, to use the classics' expression, settling scores with one's own former philosophical consciousness. Here, I want to show how spheral philosophy grew out of Marxism and how it broke off with it, no matter how painful it was to tear the ideological umbilical cord off.

An attentive reader will grasp certain analogy in the title of the chapter with the famous work of Engels of a hundred years' standing. This is not accidental, just history repeats: what happened to classical German philosophy happened to clas-

sical Marxist-Leninist philosophy: the end of it as absolute system, as truth in its last instance. And the criterion for this is practice. First, the inner practice of recent decades shows that not a single communist promise or program has been fulfilled: take, for example, their promise to build Communism by 1980, or provide foodstuffs in abundance, or the proclamation to do away with exploitation and unemployment, or their pretension of having built the "most progressive social system" or dozens of the like. In practice, all of them turned out their opposite : poverty of people, unprecedented exploitation of working masses, extreme social injustice and inequality, unheard of inhumanity, most cruel totalitarianism, suppression of anything different, shameful backwardness in all aspects of life- in economies, politics, culture. All this revealed poverty of positive Marxism with all its negative wealth. It is a crash of Marxist system and evidence of its impotence in solving social problems. It inspired masses to revolution, violence, extermination of tens of million people but it found itself helpless in peaceful creative work, in Perestrojka that will die in ignominy.

Second, the world is now witnessing the process of rapid destruction of the Communist regimes and ideologies in the countries of Eastern Europe. Positive results in the history of XX were reached ~~due~~ in spite of Marxism rather than due to it. So, with respect to practice ~~the~~ crash of Marxism is undoubtless, it does not require any speculative proofs but needs its philosophical comprehension, understanding the intrinsic causes of the theoretical construction of Marxism, and separating its viable elements from the dead ones. Such an attempt has been made here.

The term "classical Marxist-Leninist philosophy" or simply "Marxism" is used in the chapter. What is meant? It includes the works of Marx and Engels beginning with the "Communist party Manifesto", as well as the orthodox works of Plekhanov, Lenin, Stalin, Brezhnev and other adepts of Marxism and its interpretations <sup>in text-books</sup> and official publications. It is its history from its birth, triumphal victories in "socialist" revolutions till its degeneracy and social atrophy. (I must note, however, that there were numerous philosophical systems in history and all of them suffered defeat in their claim for the ~~the~~ ultimate truth but this does not ~~preclude~~ mean that there was nothing worthy or

true in the m. The same refers to Marxism. Its positive human aspects which still retain their value will be mentioned in due course.).

Some early works of Marx and Engels do not quite blend, by their contents, with classical Marxism, these being "German ideology" with its concepts of spheres of production, Marx's manuscripts of 1844 and of 1857-1859 and all those non-orthodox investigations of the few Soviet and foreign Marxists in which the ideas of early Marx on spheres of social life and production were being developed, among them there are ~~such~~ works of V.S.Barulin (1969, 1982), M.V.Borshevskij (1975), A.I.Yatsenko (1977), M.V.Mezhnev (1977), A.S.Aizikovitch (1979), V.I.Tolstib (1981), and some other. These ideas remained unclaimed in classical Marxism but out of them a spheral outlook grows<sup>up</sup> that breaks off with Marxism.

#### Pluralism as the end of Marxism - a spiritual achievement of Gorbachev

While in France of XVIII and in Germany of XIX "philosophical revolution was an introduction to political crash" [III], in "socialist" countries of the end of XX political crash reveals philosophical crash of Marxism. Here, philosophical revolution does not precede political one but rather follows it, which turns both conservative government and democrates short-sighted and condemns our Perestrojka to a slow and hesitant movement by way of spontaneous trials and errors.

The first, though feeble as it was but significant, chord of the philosophical revolution which was taken by Perestrojka was Gorbachev's "new thinking", the main contents of which was glasnost<sup>(openness)</sup> and pluralism. Thanks to these concepts, Perestrojka became "the center of spiritual life of our society" [3,p.4]. Pluralism is the spiritual core of Perestrojka. It begins with negation of a unique or absolute truth. Marxism of the late 70 years claimed just for the indisputable truth. Gorbachev denied to "consider his own approach the only true one" and thus admitted the necessity of a dialogue "with representatives of another outlook" [3,p.8]. Giving his thinking the name of "new<sup>rather than Marx-</sup> thinking" breaks off with Marxist claim for absolute truth obviously enough.

Though ~~limited in scope~~ and contradictory, the "new thinking" has the main merit of rejecting (although tacit) absolutization of Marxist ~~ideas~~ truths and acknowledging another, non-Marxist ones, i.e. the merit of admitting pluralism.

Gorbachev demolished the customary and Marxist notion of monism, the uniqueness of truth. Truth is unique only in the final score that will be set after the death of mankind. But while living, truths are numerous, "truth is a process", as Hegel put it. Gorbachev's pluralism reveals a contradiction between class and human truth in Marxism. Assertions like practice is the criterion of truth, a society is a production system or dialectics is the most comprehensive method of thinking, ~~and~~ etc. are of an all-human character. There are others, the opposite ones, like: proletarian (i.e. Marxist) ideology is the only true one, social production is just material production, nothing more; the only progressive form of property is social property; the most effective labour is the material one; the only revolutionary class is proletariat, and a lot of similar assertions which are exclusively class ones. It is well known to what side the practice of classical Marxism bent: "class" became the object of unconcealed, importunate, and indecent pride, which led to snubbing all-human things, to moral downfall and degradation.

Gorbachev's spiritual achievement lies in ~~turning~~ reversing moral evaluation of the class and the human, of their value alignment, in stating the priority of all-human things rather than the class ones and therefore the priority of pluralism rather than monism of truth. He understands the difficulty of this spiritual turn saying: "The biggest problem on the road taken by Perestrojka lies in our <sup>(mode of)</sup> thinking that was formed in previous years. All of us, beginning with the General secretary and down to a worker should change his thinking" [3, p.62]. Admitting that classical Marxist thinking is "the biggest problem" and calling it conservative, Gorbachev contrasts it with the new thinking: "The core of new thinking is the acknowledgement of the priority of all-human values". [3, p.149], and ~~and~~ pluralism rather than monism being among them. Within the frames of this new thinking "nobody has the right for the truth in its final instance" [3, p.76], and "pluralism of opinions we

is considered natural and useful" [3,p.58]. Glasnost is the form of pluralism existence: "We consider ~~glasnost~~ the development of glasnost a way of accumulating quite different opinions and views that reflect the interests of various strata of society" [3,p.75]. "There is no and can't be democracy without glasnost" [3,p,77].

Such is a rather simple concept of new thinking, the core of which is the all-human spiritual pluralism opposed to the dominant monism and dogmatism. "Thinking... the level of social consciousness... are becoming <sup>things</sup> of major importance" [3,p.73]. However, this contraposition of new thinking to the old one is entailed with Gorbachev with contradictions, palliatives, and concessions to the old that still holds him tightly. Thus, after all the panegyrics to the all-human things he would repeat in a ritual way: "Class approach... is the ABC of Marxism. This approach answers the realities of class society in full even nowadays" [3,p.149], as he himself didn't oppose the "new", all-human approach to it. And further on, the all-human is proclaimed "the function and ultimate result of the fight of the working class"(and of nobody else?- L.S.) [3,p.150], which sounds as an obvious stretching the point.

Speaking about glasnost, Gorbachev sets restrictions for the opinions "that are from the alien shoulder" [3,p.76] implying, apparently, Marxism by "one's own shoulder". Pluralism is allowed only as "socialist" one [3,p.74]. These limitations and caution do not change his firm assurance that it is impossible to go on living with the old thinking but at the same time they show the lack of a reliable conceptual frame of the new thinking, which induces to adopt the old one and condemns the development of conceptions of Perestrojka, economic reform, socialism, and national development which <sup>have been</sup> ~~were~~ absent till now, to theoretical helplessness.

New thinking did not put an end to the agony of the old one but intensified and accelerated it opening the way for searching the basis for the new one, and became a turning point in spiritual development of the country, and set the light of new philosophical revolution in social consciousness.

Gorbachev not only proclaims pluralism but also names some of its elements, although not quite comprehending them. He

attaches special importance to the intelligentsia saying that it is "our great and, perhaps, unique achievement, our invaluable spiritual capital" [3,p.78]. It is wonderful that not only material capital is in price with new thinking, as it was with the old one, but spiritual capital as well! In Marxism, the intelligentsia was treated as a second-grade unproductive section and a hanger-on on workers and peasants. Uniqueness is associated with proletariat rather than intelligentsia. Pluralism comes into opposition with the assertion of the hegemony of proletariat, attaching not less importance to the intelligentsia.

Another very important but rather an intuitive reason for Gorbachev's pluralism is spheres. The expression "all spheres of life of the society" became almost a cliché with him, [3, p.4; 18, 21, etc.]. The term "sphere" in combination with other ones can be found in his works and speeches dozens of times, like "different spheres of our society; all spheres of social life; the material sphere of life; social sphere; spiritual sphere; moral sphere; spheres of production; service sphere; sphere of agricultural policy; nature-protection sphere; sphere of culture, science, and education; sphere of national policy", and so on. The lack of any definitions of the notion "sphere of society" and the way it is used show customary comprehension and use of the word. Thus, speaking about "all spheres of life", he ascribes the term to "economics, culture, democracy, foreign policy" [3,21]. In another case, "production, science and engineering, culture and art" fall under "all spheres of social life". [3,p.27]. Still in another instance "all spheres of life of society" comprise "political, economical, social, and spiritual spheres" [3,p.56,63].

All this does not stand criticism and characterizes the imperfection of the "new thinking", no doubt, but at the same time it is an intuitive attempt to put pluralism into some specific, real form. But this does not blend with Marxism, negates it, puts an end to it, whether one likes it or not. If the crash of communist regimes is the historical end of Marxism, then ~~the~~ pluralism of spheres is its theoretical end, the prologue of its self-negation, of philosophical revolution.

"Humane, democratic socialism" as an outcome of theoretical senility of Marxism

The concept of "humane, democratic socialism" is the last moral stronghold of modern Marxists and communists. The way to it was long and painful. Finally, the mount of Marxism gave birth to a mouse of the "conception". It began with Gorbachev's bitter confession (five years ago) that "we don't know our society" - and this in line with "the most progressive and revolutionary theory of Marxism", which is equivalent to the acknowledgement of the non-existence of scientific socialism and communism.

Understanding that "there cannot be revolutionary movement without revolutionary theory" and finding no answers to the problems of the time and Perestrojka in classical Marxism, Gorbachev tried to make social scientists responsible for that, for "not giving anything integrated system" [3,p.46]. But he, evidently, does not want to know that those social scientists who did propose some integrated and new concepts were either killed or not published or listened to and those who turned into obedient and paid apologists (I'd rather call them lackeys) of Marxism were not even expected to offer something integrated or new. Theoretical stagnation and degradation is a guilt of the same totalitarian party & bureaucratic system rather than of social scientists.

Gorbachev had to set to work to develop "something integrated" by himself. But he tries to combine something that is incompatible, separated by history: classical Marxism crowned with criminal Stalin socialism and a socially attractive, unknown, new socialism which is seen as a result of Perestrojka. It is along this road that "a concept of accelerated social-economical development" [3,p.59] was first suggested. It was introduced within the frames of barrack, stagnated socialism and died unnoticed. The concept of "humane, democratic socialism" was born in the last year of (1990), its birth was accompanied with torments and contradictions, especially with Lenin ideas.

Thus, in the beginning, Gorbachev wrote that "... Lenin is the ideological foundation (source) of Perestrojka", insisted on the existence of "... Lenin's ideal of socialism" and "... Lenin's conception of socialist building" [3, p,21, 31]. Then

he declared something quite the opposite way: "There formed a conviction that Lenin had a comprehensive program of building socialism in our country. In reality, he hadn't got such a comprehensive program" [4]. And, again, some days later he said just the contrary, returns<sup>ing</sup> to his initial opinion about the existence of "Lenin's conception of socialism" [5]. Finally, he gives the the problem of comprehension of socialism over to practice [6], which is an evidence of absolute impotence of the theory of Marxism and which shows that its ideologists got mixed up and steeped in insoluble problems of contradictory aspirations for retaining Lenin and updating (modifying) ~~of~~ the theory of socialism.

Scientific character of the conception of socialism is defined by its twofold fundamental base, i.e. production and classes (social structure). In what way are they represented in the concept of "humane, democratic socialism"? Gorbachev emphasized the following in his preliminary work: "We believe that during past years social idea<sup>thought</sup> (which was either suppressed or snubbed) L.S.) neither refuted, in its main contents (and what about crash of communist regimes) L.S.) nor excelled Marx's idea of building "a realm of liberty" based on mastering material production and people's own social relations" [4]. Our practice, however, refuted the idea completely and showed rather convincingly that not "a realm of liberty" but a realm of poverty, violent exploitation, illegality and inhumanity could be built on the base of even most powerful production, material and most socialized relations. Practice of the West showed that the realm of liberty could not be built on the single base of material production, that it needs a base of spirituality (of science, art, and culture) as well as a base of democratism (including economic democratism, i.e. market, economic independence of an individual) and a base of humanity, the priority of social sphere. These achievements of Western practice remained overboard of Marxism, which, being a kind of an "ivory tower", continues even today to look for the way out of the crisis within the frames of material production and thus degenerates completely into metaphysical economism.

Gorbachev considers Lenin's transition from the concept of a unified factory, a "specific monopoly under the control

of workers' state" to the "idea that a system of civilized co-operators constitutes a socialist system" [4], an important stage in the development of scientific socialism. ( Nothing<sup>has</sup> came out of a civilized co-operation under Perestrojka, as well). That is, the definition of the "true" socialism is being searched for within the framework of some or other forms of material production solely, but usually nothing promising can spring from it. Life proved- both with our negative practice and Western positive one- that a socialism that comes<sup>down</sup> to mere material production cannot be called scientific. Though in this case, too, Gorbachev is not free from inconsistency and revolutionary appeals that bring Marxism to its starting point. Thus, while acknowledging the priority of social sphere, of the humane factor (in word only), admitting it the "major resource" [3, p.102], rejecting (again in word only) production and the "gross" as an end in itself [3, p.13], Gorbachev is in contradiction with himself and crosses all the above when he further states that "economics has certainly been and remains our major care" [3, p.23]. Calling, in a revolutionary manner, for the "elimination of sectoral (branch) Ministries" [6], he does not know what to substitute them for. The resources of Marxism were of no use here once more, for sectoral Ministries are well and thriving.

Similar hesitations refer to the problem of classes. On one side, there is a prevailing traditional (and not corresponding to reality by this reason) view of "humane, democratic socialism" of the social structure of our society, i.e., consisting of the two classes: workers and peasants with a specific stratum - the intelligentsia. The authors of this socialism are not confused by the fact that this dead class scheme neither can explain anything in any society nor help to approach the solution of any problems and can only confuse social orientation.

On the other side, Gorbachev was forced to speak twice about a special role of our bureaucracy as of a specific social "stratum" which it is not quite clear<sup>what</sup> <sup>whether it is</sup> a class or a stratum. He wrote in 1988 that there was an "extended reproduction, at all levels, of a bureaucratic stratum which acquired an excessive influence in the state, government, and even social life" [3, p.44].

In 1990, a similar idea of him sounds still clearer when he speaks about its reactionary role, about the "opposition to changes on the part of bureaucratic stratum (now it is stratum, not a layer! - L.S.) in administrative structures... who keeps (and continues to do it) -L.S.) the real power and who is in charge of national wealth on behalf of the people"[6]. Certainly, the rise of a new dominant conservative "bureaucratic" stratum" under socialism was neither expected nor foreseen by "scientific" communism, Marxism. This "stratum" that dominates both in economics and politics, that owns all national wealth, that exploits the working people 3-5-fold (according to different sources) as compared with capitalist exploitation, that counts 18 mln of its members, the figure increasing to 30mln when the bodies of oppression and defence ~~are~~ (the Army, Ministry for Internal Affairs, KGB) are taken into account, this "stratum" does not blend with the Lenin definition of classes. The class science of Marxism is unable to understand this new reality or see the most significant forces that dominate in the society. This class approach follows the principle that if life does not correspond to our science, ~~the worse~~ so much the worse for the life. This reality is denied the right for being, it is looked upon as if it does not exist, for it breaks Marxism. At the best, it would be mentioned in passing, by chance, as a layer or a stratum but by no means as a class- new, exploitation, dominating, reactionary, like all other parasitic classes- for it does not blend with their Marxist calendar. Life <sup>has</sup> put an end to this, it does not take this way. Liberation of the working class promised by the Marxist class theory in reality turned out still harder exploitation of working people on the part of "bureaucratic strata" rather than liberation. Lenin's definition of classes proved useless, effectless, distorting the picture of classes to-day.

Theoretical poverty of the ideological basis of "humane, democratic socialism" limits its conception to a poor list of "features" of socialism. Lists of features of now dialectics and now socialism, etc. squeezed dialectics out of Marxism and became its "new" method since Stalin's time, especially beginning with his "Concise Course of the VKP(b)". Lists of features of socialism, although different with various leaders,

have lived to its "humane, democratic" version. Thus, B.V.Gidaspov enumerates eleven features of the "modified" socialism, these being: priority of all-humane things, effective economies, combination of plan and market, ecological culture, social justice, suppression of criminals, equality and friendship among nations, democratism, humanism, high cultural and moral levels, peace-loving[2]. In the program statement of the XXVIII Congress of the CPSU the number was limited by<sup>the</sup> four: the aim is man, transformation of the working people into masters, the source of power is the will of the people, equal rights and co-operation of nations[9].

First, one may ask- if nothing of the kind existed for 73 years, then what was in reality, and if the aims named above were put in the previous years, then what new things<sup>does</sup> the "humane, democratic" socialism" contain~~s~~ as compared with "Stalin model of socialism"? Second, if conceptual features of socialism can be changed so quickly and at will, if each communist leader has his own set of these features, if the CPSU at its last Congress rejects its<sup>own</sup> program adopted at the previous Congress, then what is the scientific value of these "conceptions" and "programs"? All this resembles movements of a man lost in a wood. What other weighty arguments of theoretic impotence of Marxism in front of to-day's problems are needed? It is a rhetorical question. It can offer nothing that would be inspiring and promising but its ordinary pompous slogans. All that it could find imagination and effort to do was to add the propaganda epithets "humane, democratic" to the word "socialism" instead of the former "scientific" one, as if this will make it such and draw people to it, as if socialism does not have these qualities by the mere name. There's no more gunpowder in marxist powder-flask. Marxism ceased to be a guide to anybody, the CPSU included, it became a dead dogma. So, those who speak about theoretical defencelessness of the Party are right. Which is a death for it.

Why did it so happen that Marxism degenerated into dogma? After all, the classics saw their theory tightly coupled with dialectics, considered dialectics a "live soul of Marxism" that should not have allowed it to turn into stone and into a dead

dogma, helpless in front of new realities and demonstrating its theoretical senility with its "concepts" of human, democratic socialism and <sup>the</sup> tricks with its "features".

### Incompatibility of monism and dialectics as the cause of a crash of Marxism

Classics of Marxism had a complete command of dialectics, especially that of Hegel, and knew how to use it when being either idealists (both Marx and Engels began as idealists) or becoming materialists later on. But when used in the practice of the so-called socialist building, in communist programs, in decisions of Party Congresses, in resolutions of the Central Committee and other bodies of a party-bureaucracy hierarchy, dialectics evaporated somehow, it began to disappear, just as water vanishes in sand. For Decades<sup>of</sup>, this practice proved the incompatibility of dialectics with Marxism as materialistic philosophical monism.

In his time, Engels gave a brilliant analysis of the incompatibility of Hegel's idealistic system with his dialectical method [II] and the post-October history confirmed the incompatibility between dialectics and <sup>the</sup> materialistic system of Marxism. The latter became a metaphysical suppressor of Marxist dialectics, ~~its~~ the cause of its restriction and distortion just like Hegel's idealistic system became with respect to his dialectics. Similarly, no historical (i.e. during the whole history) joining between idealism and dialectics or between materialism and dialectics took place. Monism (in any form) and dialectics tear away from each other. Naturally, dialectics got a certain modification even under monism in its inadequate forms just as monism developed the corresponding aspects of the theory of being under the influence of dialectics, i.e. idealistic, materialistic, organismic, personalistic (existential) aspects that constitute building bricks for an essentially new pluralistic system. Crash of Marxism as a system of dialectical and historical materialism (just as the crash of Hegel's theory) does not imply negation of positive knowledge that Marxism accumulated about the matter in general, of some achievements in the development of dialectics, of a certain (speci-

fic and negative, first of all) contribution to the theory of socialism and communism, of the crash of the all-humane ~~idea~~ concept of socialism and communism that appeared long before Marxism, in the early Christianity, and exists in other outlook systems. Some all-human concepts inherent in Marxism do not justify it as its spiritual basis is monism equivalent to metaphysics and dogmatics that sprouted, in the practice of social life, as diehard "socialist" monopolism, i.e. political (uni-party system), economical (state property), ideological (Marxism), humane (view of man as manpower only).

Monopolism and its specific representatives- party and government departments-are to blame for the well-known abominable crimes, they should bear <sup>direct</sup> responsibility for that, while Marxist monism bears indirect responsibility. Similarly, it is not idealistic monism that is to blame directly for the crimes of Hitler or Pinochet but the practical monopolism of the corresponding parties, departments, and corporations that absolutized it. <sup>is</sup> The history of the XX century as a history of clash of opposing (but sectoral in all cases) monisms revealed both equal bankruptcy of any monism- idealistic (theistic included), materialistic, organizational, personalistic (nationalistic included) and the criminal, inhumane character of empires and monopolies based on it. Therefore, appeals for building ~~socialism~~ / ~~or~~ monopolistic (materialistic, proletarian) socialism or for returning to monopolistic (idealistic, bourgeois) capitalism are absurd: both of these are equally inhuman, both <sup>have been</sup> were discredited by history, though in different ways and with temporary superiority of one or the other. Monism always develops into monopolism, imperialism, imperialism which become a grave for both social and philosophical systems. Monism is a philosophical source but not the cause of monopolism (imperialism), and the latter is bringing the former to practical absolutization.

The base of monism's lifelessness lies in immersing, dissolving, and exterminating contradiction, which is the root of dialectics, and in the identity of either spirit or matter, or of something ~~else~~ integrated else, which is equally metaphysical. In idealistic tradition, beginning with Plotin, Procles and to Shelling, Hegel, A.F.Losev and modern

there's nothing more left for it to do in the name of the confirmation of being of either Hegel's Absolute spirit, or Engels's Absolute matter. Isn't it where ultrarevolutionism or revolutionary nihilism of Marxism-Leninism comes from?

When it is a question of Being (existence) of social systems, this dialectics disappears somewhere, it is "forgotten", as it may be seen with Hegel, Marx, or Gorbachev. The latter writes as follows: "Life itself made us remember (!) about ... the fundamental laws of Marxist dialectics [6]. What kind of dialectics is it that is now forgotten and now remembered? It is a kind of "half-dialectics". In general, Marxists often exhibit a strange dialectical forgetfulness: Stalin "forgot" the law of negation and some "inconvenient" categories, his adepts forgot about contradictions and self-development of socialism, and Gorbachev "forgot" dialectics as a whole, but life makes it necessary "to remember" it, as he had to admit. What is the value of such a "scientific and revolutionary" theory which now forgets and now remembers its soul or reshapes it for the benefit of a system. Then, there isn't, perhaps- any tight link between dialectics and materialism, it is just a myth and an ordinary self-deception of Marxists, mere mistaking the wish for the reality? Life ascertained it, otherwise crash of the system (both state and philosophical) would not <sup>have</sup> been so unexpected.

Monism together with its dialectics plays the role of a philosophical basis and outlook justification of irreconcilability, exploitation, hegemony (domination) of one class over another which (class) is idolized as the sole adequate bearer of monistic system and the imperial idea. There cannot be many various classes having equal rights in such system, classes that do not fight for imperial dominance, that do not exterminate each other "as a class" in the name of it, but that co-operate as equivalent forces, equally essential and non-existing ~~without~~ without the others. Monism is a justification of inequality, non-liberty, oppression, intolerance, violence, nationalism, all sorts of cult, of fanaticism.

Monism and its dialectics are closely tied with spherical approach, with the division of the initial "integer", be it spirit, matter, or something else, into multiple sectoral parts, departments. These parts-sectors, being carriers of the "integer"

and its system, are also idolized, as the system itself, but they are denied equality and equivalence, one of them being proclaimed most adequate with respect to <sup>the</sup> system, and considered its carrier, the sacred thing. With us, the CPSU became such "sacred department", and it could not be managed by any dialectics, though Engels maintained that there was "nothing sacred" for it. But there is. It was not dialectics of monism that dominated the CPSU but, reversly, the CPSU dominated the dialectics and did everything it wished with it, justifying everything it did with ~~its~~ its adherence to dialectics, and when the latter stood in the way, it was merely "forgotten". The sacred family of idealists of the period of early Marx turned into a sacred department of the mighty materialists of the CPSU, the sole "guiding and leading power of society, guilty in such crimes that all sinners in Dante's "Hades" did not commit. Here, history drew monism to its self-annihilation, to the logical conclusion that "Monism is death".

Negativism and self-destruction come out of the spheral character of monism and the corresponding sectoral dialectics. In a system of monism and monopolism, sectors transform into an instrument of self-destruction and destruction of the integer (whole).

Dialectics lives in Hegel's monism by splitting spirit into sectoral ideas of logic, nature, politics, law, morals, art, religion, etc. Dialectics under Marx's monism also lives by splitting the matter of nature into sectoral matter of physics, chemistry, biology and social matter- into sectors of material production, into sectoral classes and strata. These sectors are uni-qualitative in the sense of belonging to their "integer", they differ only quantitatively, any quality is derived from quantity, which makes them unequal from the start, more "sacred" or less "sacred", more "pure" or less so, more "progressive" or less, etc. They are equal only in their non-existence, annihilation, dissolving in their common base. A positive result of negative sectoral dialectics lies in that the increase of the number of sectoral parts leads to self-negation of both sectors and sectoral integer, i.e. their common source monism.

Monistic dialectics turns out sectoral and sectoral dia-

lectics turns out monistic, but both of these are equally negative, destructive, quantitative. Hence the purely quantitative character of Gorbachev's methodology, which he expresses in such words: "more socialism", "intensify<sup>your</sup> work", the latter, he adds, " is not a mere motto for me but an everyday state, my attitude to the world" [3,p.25].

Why did warnings of Marx, Engels, Lenin not to repeat Hegel's error of dogmatization, idolizing a philosophical system as the truth in its final instance turned out warnings in vain, why, in spite of all efforts to develop it the history realized just this version? Why among millions of Marxism adepts there grew no branch <sup>sprout</sup> of it that would provide for its development (to improve its health) and regeneration? Why did it also turn out a metaphysical, dead dogma? There is the only answer: such is the objective logic of monism- the resource of all possibilities of development within the framework of monism was exhausted, the intrinsic, not readily discernable incompatibility of it with dialectics revealed itself. The river-bed of monistic dialectics or dialectic monism dried, reached its limits of its resources, it suffered crash in all spheres of life of society. If Marxism-Leninism could be called a peak, it would be of the kind from which there weren't a way to go further ( a "gaping peak", to use the expression of A.A.Zinovjev), a peak that necessitates moving some other way not to find oneself on a similar peak again.

The incompatibility of dialectics with Marxist monism is at the same time the incompatibility of Marxism and socialism, paradoxical as it were. The inconsistency was proved by the 70-year practice and that is quite enough. Theoretically, it can be explained by the fact that socialism ( and communism) cannot be tied up just with one sphere of production, the material one, and with just one part of the working people, i.e. the working class. The socialist concept is incompatible with monism, with the uni-dimensionality that follows from it in social life: uni-dimensional character of economies (the monopoly of social property), uni-dimensional character of politics (single-party system), the uni-dimensional character of ideology (monopoly of Marxism), the uni-dimension character of man who is reduced to the single function of the

labour power, a screw in a totalitarian system. Socialism and communism should not be of a uni-dimensional character. That is why they are inherently alien to Marxism as monism, whatever it promised or said the opposite way. How can one speak about compatibility when the CPSU, in its "humane, democratic socialism" does not reject labour classification into effective and ineffective, i.e. distinguishes the effective classes of workers and peasants and the ineffective layer of intelligentsia (scientists, school-teachers, physicians, workers in culture, etc.). If this inequality of labour remains, then a base of social and economical inequality by the labour category remains too (the pittance of intellectual labour is a proof of it). Therefore, "the elimination of dictatorship of any class, party, group, or management bureaucracy" proclaimed in the program resolution of the last Party Congress, is rather doubtful.[9]. The base of a possible dictatorship remains not only due to the above mentioned labour inequality but also because the CPSU considers itself a party of "the most progressive" class- the working class in the first place. Socialist idea assumes initial labour equality and elimination of a hegemony of any class. Marxism, on the contrary, proceeds from hegemonism and therefore it is inherently incompatible with the all-humane concept of socialism. As practice showed, monistic (Marxist) socialism and communism are abnormality and mediocrity in all their aspects. They should not be monistic if they want to survive, they have different roads with monism.

The only, and forced, ~~effort~~ attempt "to acknowledge the fundamental change of our view of socialism" was made by Lenin in 1923 but it <sup>remained</sup> was forgotten for 70 years until Gorbachev revived it in [6]. Lenin began to understand the inconsistency of the classical Marxist concept of socialism at the end of his life. However, he had no time left to formulate a new concept of socialism opposed to the previous one and his followers drowned the attempt in a loud chorus glorifying Marxism as the indisputable truth in its ultimate instance. It is since this time that stagnation of Marxism ~~begins~~ that was disastrous, its discrepancy with life began; this was the beginning of its end. But another 70 years were needed as well as Gorbachev's appearance on the scene with his "new thinking" that it became the fact.

Engels maintained that socialism, thanks to materialistic view of history and the discovery of the law of surplus value, transformed from Utopia into science, in which <sup>only</sup> some details needed further working out, as the indispensable and sufficient basic components it inherited from Marx [12]. Life proved that this dogmatic statement of Engels was completely erroneous. He hastened to proclaim Marxism science of socialism. Practice showed that socialism remained Utopia, although a step to science was made. Materialistic view of history, i.e. the acknowledgement of the leading role of material production as well as of hegemonism and dictatorship of proletariat by means of which it was supposed to eliminate exploitation as the appropriation of surplus value, all this turned out Utopia. First, it is not only material production that plays the leading role but its other spheres in their aspects as well. Second, hegemonism and dictatorship of proletariat failed to be the means that liberated the working people <sup>from exploitation</sup>, as it was promised. Third, exploitation of the working people by bourgeois developed into the more violent exploitation by the new dominant class, i.e. party and state bureaucracy under a cloak of dictatorship of proletariat.

Therefore, not a single principle of socialism could ~~not~~ be realized within the framework of Marxist "scientific" socialism and none of its scientific underlying ideas about which Engels spoke found confirmation in practice. It stresses the incompatibility of Marxism and socialism once more. Just as materialistic view of history never became science about society, so Marxist socialism never became science about socialism.

Engels maintained that "the contradiction between social production and capitalist appropriation revealed itself as an opposition between proletariat and bourgeois" [12]. Wrong! Social production can't be reduced to material production and proletariat. It has other spheres, which aren't less important and other classes that aren't less significant. Similarly, capitalist appropriation <sup>does</sup> refer to bourgeois only, as in modern capitalist or, to be more precise, in postindustrial society - it became accessible for all its classes. One-sided materialistic and monistic definition of only one contradiction of previous capitalism out of many others, i.e. the contradiction

between bourgeois and proletariat does not constitute science of either capitalism or socialism and society in general, though it does make a step toward it, the latter consisting in the efforts made to put socialism (just as any other society) on the ground of production and labour. These two elements were reduced to a single material sphere by Marxism, which was erroneous and did not allow it to become science.

The incompatibility of Marxism and socialism can be also seen in the resolution of the XXVIII Congress of the CPSU when one compares it with classical dogmas of Marxism. It is acknowledged in the resolution that dictatorship of "party-and-state top officials" was established rather than dictatorship of proletariat that was supposed the embodiment of the highly humane idea of socialism; "new forms of alienation of property and power from man" were generated rather than the elimination of alienation and exploitation; "rapacious exploitation of nature" was achieved rather than a harmony of man with nature; and "an autocratic and bureaucratic system", "party and state power... that isolated itself from the people" rather than a state of the working people was set [9].<sup>9</sup> Elquent confession, isn't it? But having confessed A, one must confess B, i.e. the theoretical crash of Marxism, its incompatibility with socialism. However, this conclusion does not correspond to the interests of the new exploiter class- party and bureaucratic top officials and its party, the CPSU. Gorbachev admitted at the Congress that "for many decades the CPSU was adapted for servicing the autocratic and bureaucratic system." [6]. What is it but the disguised acknowledgement of the transformation of the CPSU from the vanguard of working class into a party of the new exploiter class, of its degeneration? And it is not a mere chance that the principal question about "whose party is the CPSU?" remained without answer at the Party Congress where the overwhelming majority constituted representatives of the autocratic and bureaucratic system, of the new exploiter class. Nobody believes the lie of the CPSU being a party of the working class, working people any more but to say the truth would mean unmasking oneself, signing <sup>one's own</sup> death sentence, and losing power together with all the privileges and sources of one's material might. Such CPSU cannot acknowledge the

truth, cannot say B, it is induced to make concessions, disguise the truth, which its leader does too.

Why all of this- degeneration, transformation into the opposite, immersion into a total lie, a tremendous discrepancy of words and deeds- could take place? The answer can be only that Marxist socialism turned out antidialectical, unable to develop in accordance with life, metaphysical, non-scientific, because the all-humane idea of socialism is incompatible with class Marxist socialism. The latter rather than the former is to blame for our troubles. Life drifts them apart just as it does with their parties. Materialist monism of Marxism expels humanism, equality, justice, harmony, democracy, spiritual and material wealth from the idea of socialism. Nor the incompatibility of Marxism and socialism can be saved by the idea of "multivariance of socialism" [4], which opposes monism, unidimensional character of Marxist socialism and brings this socialism beyond its <sup>own</sup> limits.

Marxist revolutionists, having come to power, moved to luxurious offices, transformed into the opposite position- from servants into masters- lost (just like the intelligentsia of Germany after 1945) any interest and desire to develop their revolutionary theory, not taking into account several attempts (Lenin's included) that were suppressed. The spirit of brave revolutionary negation of certain dogmas of Marxism that could ultimately lead to its self-negation by dialectical pluralism vanished altogether with the appearance of Stalin. And here Engels's words are quite to the point, they are: "Its place (i.e. the place of revolutionary spirit of theoretical investigations.- L.S.) was taken by feeble-minded eclecticism, timid care about career and profit, down to the most disgusting careerism. Official representatives of this (Marxist in our case) science became undisguised ideologists" [12], of the party and government top officials as the new dominating class and its <sup>departmental</sup> ~~sectoral~~ state. It is only among other contemporary classes, in the circles of democratic public, intelligentsia first of all, that theoretical interests still exist. This multiple-class public becomes the grave-digger of barrack socialism and Marxism, its ideology; it is this public that became the initiator and motive power of Perestrojka,

the successor of the development of philosophy along the fundamentally new, spherical and pluralistic way.

### Spherical philosophy as a pluralistic alternative for Marxism

The axes of philosophical culture development in general and the coordinates of any philosophy <sup>correlate</sup> as method (dialectics-metaphysics) and system (pluralism-monism rather than materialism and idealism which are but varieties of the latter (monism)). Let us consider spherical philosophy on these axes and in these coordinates.

The negation of a philosophical system is not a mere destruction of it but creation of another system, more comprehensive, fundamental, and more adequate to life. Spherical philosophical system opposes the Marxist one as pluralism does with regard to monism, retaining all its viable elements.

The source base of spherical philosophy is its pluralistic ontology that can be schematically shown in the form of a spherical ontological square of the objective reality, that represents the system of spherical pluralism (see the table below).

Spherical philosophical pluralism, of which, out of necessity, a concise exposition is given here, admits the existence of four spheres of being, <sup>(substances)</sup> which are independent, non-generating each other but inseparably <sup>inter</sup>linked and four spheres of their motion (processors). Motion is a manner, and space and time are forms of existence of spheres of being. Being and motion are indissoluble, they cannot exist one without the other.

Spheres of being <sup>are</sup> matter (substance and field), organization (connection, order), information (spirit), being (integer) are mutually independent in the sense that they do not generate one another, there does not exist the relation of primary-secondary between them. But they are dependent, do not ~~live~~ exist separately in the sense that they interact, change one another, penetrate <sup>one</sup> into ~~one~~ another, and enter one into another. Spheres of being constitute a kind of matrjeshka (each one in its aspect) that enclose one another and form an indissoluble system of <sup>mutual</sup> ~~inter~~inclusions (nesting).

### Spherical ontological square

Spherical being Spherical motion	Matter (substance, field)	Organization (connection)	Information (spirit)	Existence (integer)
Physical	Physical matter, its motion	Physical organization, its motion	Physical information, its motion	Physical existence, its motion
Chemical	Chemical matter, its motion	Chemical organization, its motion	Chemical information, its motion	Chemical existence, its motion
Biological	Biological matter, its motion	Biological organization, its motion	Biological information, its motion	Biological existence, its motion
Social	Social matter, its motion	Social organization, its motion	Social information, its motion	Social existence, its motion

Matter includes (but does not generate) organization, information, existence and is included into these.

Organization includes (but does not generate) matter, information, existence and is included in them.

Information includes (but does not generate) matter, organization, existence and is included into them.

Existence includes (but does not generate) matter, organization, information and is included into them.

Evidently, each includes others in its respect, ~~only~~ of its kind only, for otherwise there would be a complete merging of them. It is the very border that separates a "full complete and indistinguishable identity" from universal infinite interconnection, the former being equivalent to monism which is incompatible with dialectics in any version (either idealistic or materialistic, or any other) and the latter being equivalent to pluralism which is inherently connected with dialectics and which includes (rather than excludes) the grounds for dialectics.

Physical, chemical, biological, and social are the four spheres of (and levels) of the motion of being. Spheres of being<sup>ing</sup>

"cross" with spheres of motion, overlay each other, do not exist one without others, which is being depicted with the ontological square of spherical philosophy.

Of the spheres of motion, only physical motion is perpetual and eternal, it forms the base on which and with which relations of generation (origination, primary-secondary relations) of other spheres of motion exist. Spheres of being together with spheres of motion, being tightly linked and integrated, constitute the objective reality and part of it is social consciousness as well as individual man consciousness, which is a subjective reality for him but for others being the same objective reality ~~that~~ as is everything that lies beyond consciousness of any individual.

Singling out ~~of~~ such a sphere of being as existence which covers all the diversity of integers of being is due to the fact that the whole is always bigger than the sum of its parts, does not reduce to them but constitutes a separate substance. Integrity (wholeness) as separate substance finds its foundation in such philosophical schools as emergent philosophy, existentialism, personalism, wholism. All spheres of being are spheres of substance but existence differs from others as phenomenon does from essence, as substance of phenomenon differs from substance of essence.

Singling out ~~of~~ the sphere of matter (substance-field) with corresponding forms of energy does not have a need in special proofs and arguments in our tradition.

Distinguishing the sphere of organization as a sphere of elementary connections, elementary order, elementary correlation in a separate substance is attributed to many philosophers and schools but first of all, to my mind, to A.A. Bogdanov (<sup>he did it</sup> in his "Tektology") as well as to organismic theories and synergetics.

Distinguishing ~~of~~ the sphere of information (spirit) as a separate substance also belongs to many philosophers and schools but in scientific aspect- to N. Wiener, first of all. It was he who offered this clear and well-founded fundamental definition: "Information is information, not matter or energy. Any materialism (Marxist materialism included -L.S.)

that does not acknowledge it cannot be viable at present" [I]. That was what happened to dialectical and historical materialism. Life showed that there is nothing in it that would be<sup>2</sup> universal absolute source, that there exist several separate, different spheres of being which could not be reduced ~~one~~ to another but which are indissoluble and mutually inclusive.

Spheres of being are eternal, infinite in space and time, therefore, any scientific or philosophical knowledge (the <sup>in its ultimate</sup> given one including) cannot claim to be the absolute truth <sup>ins-</sup> <sup>tance</sup> about these spheres, which, however, does not preclude relatively true knowledge about them though always leaving space for faith as the claim for some absolute truth. Spherical philosophy is, just like any other philosophy, both knowledge and faith.

Spherical pluralistic ontology, the initial interrelation and mutual inclusion of spheres of being in processes (spheres) of motion forms source grounds of dialectics, is adequate to dialectics, which cannot be said about monistic ontology of any kind. Monism is inherently metaphysical, it precludes the principle of universal connection by mere definition. Spherical pluralism is inherently dialectical as it is penetrated with the principle of universal interconnection, mutual inclusion of spheres of being. Dialectics is pluralistic in nature, it is compatible with pluralistic rather than monistic system. Monism makes dialectics a servant of a system (Marxism is not an exception in this respect but rather a vivid illustration of it), whereas pluralism makes system an instrument of dialectics, of <sup>the</sup> dialectical method.

Historically, dialectics has till now developed mainly <sup>with-</sup> in systems of monism inadequate to it, which is the initial stage of its development. In systems of spherical pluralism, it becomes spherical, pluralistic dialectics that essentially differs from the previous one and enters a new stage of its development.

First, the structure of the contradiction, "the core of dialectics" is differently understood under spherical dialectics approach. With monists ~~of~~ Hegel and Marx, opposites in

the structure of contradiction have a unique solid base, be it spirit or matter, from which opposites originate and to which they then "immerse" after their settlement or "fight", whereas in spherical pluralism, contradiction of two separate but interconnected and mutually included opposites (opposite spheres of being) has its base, two other separate but mutually inclusive opposites (spheres). This conception of contradiction in spherical dialectics precludes anything absolute in it, anything "set for ever" but the development itself or change of one spherical contradiction by another. In spherical, four-dimensional dialectics unity of opposites is no longer their dissolution to a "complete identity", to "the same relation". With this, another fundamental distinction of spherical dialectics is associated, i.e. the conception of the relation between opposites as "different though interdependent relations" (the contribution of comprehending them was made by I.S.Narskij [10], the interdependence being understood as mutual inclusion rather than generation, whereas with Plotin, Shelling, Hegel, Losev, Iljenkov the relations between opposites are considered "the same relations", as is required by monism. Spherical four-dimensional dialectics is the dialectics of "different but interdependent relations" of the four spheres of being, it is a new stage in the history of dialectics. Just as classical dialectics of triads (three-dimensional dialectics) replaced the dialectics of dyads (two-dimensional dialectics), so is the former being replaced, removed by the dialectics of tetrads (four-dimensional dialectics of spheres). Dialectical thinking and dialectical method as an all-human method of achieving truth also pass similar stages of development.

Second, the laws of dialectics, those of contradiction, transition from quantity to quality, negating the negation begin to lose their classical abstract quality generated by monism (as with Hegel, Marx et al.) and get "a tie" with spheres of being. While contradictions and negating the negation take place both inside and between spheres of being, transition from quantity to quality takes place only inside the spheres. It means that no quantity of, say, matter can convert (generate) into organization, information, existence (the reverse being right, too) all by itself, without involving other spheres in it. New quantities in each sphere are generated

by new quantities of substance of the same sphere, the others being involved, too, and not otherwise. To assume something different would mean reducing all spheres to one, and admitting monism, in which case either spirit (information) or matter or integrity or organization generates all the rest, and a certain quantity of one sphere can transform into<sup>the</sup> quality of some other sphere. In generation, rise of the new, the principle of identical by identical, in the presence of non-identical, of course, is in force.

Third, in the system of spheral philosophy, dialectics is enriched with a new, the fourth law which we can call, in first approximation, the law of spheral integrity. The essence of it consists in that it demands to consider any substance or any phenomenon as being submitted to all the laws of dialectics of mutual inclusion of the four spheres of being, in which the ontological completeness of integrity of each of them consists. It is also called the law of spheral tetrads, the law of tetrad (V.S.Ivanov).

Fourth, spheral dialectics acquires, in the form of dialectical models, of clear dialectical modelling based on the laws of dialectics of the four-spheral structures, an adequate instrument of its application in any sphere of knowledge, in any research that is intelligible enough for any thinking being (and not only for the elite genius). Dialectical modelling as a means of expression and cognition of spheral dialectics constitutes the core of spheral gnoseology, that is, the theory of cognition of spheres and their dialectics. Spheral philosophy allows to comprehend, in a new and constructive way, the identity of dialectics, logic, and gnoseology, each of which is understood from the spheral point of view. Dialectical modelling as a clear modelling of dialectical interrelations is a concept that was first introduced by V.P.Branskij (if I am not mistaken) in 1972. But it is a special theme of discussion which is out of the scope of this work. One thing is important here: the fundamental and universal relation of spheral dialectics is the relation of mutual inclusion, which embraces all dialectical interconnections, constituting their essence and adequately expressed by the categories of whole-part, on which dialectical models are built. The idea of dia-

lectical models, the idea of different but interdependent relations together with some other new ideas were rejected by classical Marxism and suppressed in every way. It proved utterly non-receptive of ~~the new~~ innovation.

Fifth, the positive meaning of spheral dialectics consists in revealing an integrated system of spheral components as a source of self-development of all that exists from atom and vacuum to society and man. The negative meaning of this dialectics consists in destructing any monism and dogmatism, as (the way of) absolutization of this or that sphere of being, that precludes self-development and suppresses dialectics. Spheral dialectics is both positive and negative within the framework of the same system of spheres but in different interdependent relations.

Summarizing the characteristics of spheral dialectics in its distinction from the previous one (Hegelian and Marxist) and paraphrasing Hegel's "All real things are reasonable and all reasonable things are real" it could be maintained, from the point of view of spheral philosophy, that "All spheral things are real and all real things are spheral". Reality (real life, being) can be reduced to the criterion of spheres, to the multi-dimensional criterion in which intellect (information), matter, organizations, and being (existence) all find their equal place, rather than to the criterion of the Absolute intellect (idealistic monism of Hegel) or the criterion of the Absolute matter (materialistic monism of Marx). Reality finds, under spheral philosophy, multi-criterion, multi-purpose, and multi-dimensional interpretation rather than a uni-dimensional one. All non-spheral becomes impossible, unreal, that is, any non-spheral existence ~~is~~ deserves destruction, self-negation.

Spheral philosophy as a unity of spheral ontology and dialectics ~~within~~ the scope of spheral gnoseology allows to state that "the great fundamental problem of all philosophy" is not "the relation of thinking to being", as Engels maintained [II], but the relations between spheres of being, a system of these relations, and not a single one of them. Each philosophical system reduces them either to one sphere (monism) or to several spheres (pluralism). There may be four types of

monism, these are: materialist, organizational, idealistic, existentialist and many types of pluralism beginning with dualism, when the number of spheres is reduced to two and ending with the acknowledgement of any number of independent sources as a result of sphere division and absolutisation of their parts. The relation of thinking, i.e. of social information in the form of both social and individual consciousness to being and other spheres (see the spherical ontological square) is but one out of a large number of possible spherical relations; absolutisation of some or other of these generates all the diversity of philosophical schools, systems, and trends. Generalization of them can be brought logically to opposition of monism and pluralism rather than to opposition of materialism and idealism.

The Formulation of the fundamental philosophical problem given by Engels as well as Lenin's one that reduces the wealth of the history of philosophy to just the struggle of monistic lines of Democritus's materialism and Plato's idealism (both of them can be reduced to monism by stretching a point) suffers narrowness, from historical perspectives. The long process of philosophical development both after and before these "lines" appeared took place in the course of quite another dilemma, i.e., single-many. Thus, Phales, Anaximenes, Anaximander, Heraclitus, Parmenides were monists who admitted that many things went out of the single but there was never a question before them whether this 'single' was material or ideal. Most important for them was to explain what the many came from. Along this, there existed the opposite, pluralistic course of philosophy: Pythagoras and Pythagoreans (the idea of the universe as a harmony of different spheres subjected to the influence of numbers, and hence their "spheristics" as celestial mechanics), Empedocles (and his four arche-sources of everything that existed, the interaction and joining-disjoining of which generated all changes of "spheres", spheres of the universe, i.e. earth, water, air, and fire), Anaxagoras (with his infinite seeds, "homeomeries"), sophist Antifon (the four arche of Empedocles), Aristotle (and his five elements: earth, water, air, fire, and ether). As well as Democritus (the idea of multitude of atoms) and Plato (formless matter and multitude of ideas-forms),

who were not alien to pluralism, either. Therefore, philosophy begins and ~~goes~~ proceeds primarily as the opposition of monism and pluralism, while the opposition of idealism and materialism is but its specific aspect which comes out to the foreground at the time of a struggle of historically limited classes for domination over material property and in this way over political power. But this is just a prehistory.

The history of spheral dialectical pluralism as a philosophical trend began, as it seems, from the four elements and spheres of the universe of Empedocles, which, though material, were <sup>mutually</sup> independent. Another source, rudiments of dualism are found in Plato's system who spoke of the existence of two different independent substances, or spheres: formless matter and multiple ideas-forms. Plato, in his turn, proceeded from a dualism of spirit and body, from the dualism of Ormuzda and Ariman, gods of ancient Egypt. Later on it was the dualism of Descartes and Kant. World religions are also dualistic, especially it is true about (the) Christianity with its duality of spirit and body, God and church (as the body of God), on one side, and pluralism of God as the unity of Father, Son, and Holy Ghost, on the other side. It was pluralism, versatility of Christianity that became the inner spirit source of <sup>the</sup> so long and beneficial human existence of the Christianity with all its historical limitations and deficiencies.

Spheral pluralism as ontology finds its highest development in the works of such outstanding philosophers of the first half of the XXth century as George Santayana and Nikolaj Hartman, as well as in the works of early Marx on sociology. Hartman distinguishes the following four spheres of being in his philosophy of critical ontology: real being, ideal being, logical sphere, sphere of cognition. Justly criticizing the traditional error of the previous philosophy, i.e. mixing up and identifying spheres of being, and trying to fill philosophy and the life of an individual with all the fullness of these spheres, Hartman came to their classification speculatively, without appropriate valid foundation in natural and social sciences and, which is most important, he ignored human dialectical method replacing dialectics with his own, rather arbitrary laws. Of a similar character is

Santayana's philosophy of critical realism in which he defined philosophy as "the discipline of mind and heart, as non-church intellectual religion". He distinguished four spheres or realms of being: essence, matter, truth, and spirit. Certain forms of existentialism and some other trends ajoin spheral pluralism; they negate both materialism and idealism but do not give a clear classification of spheres of being ~~and~~ or analysis of their dialectics.

The concept of spheres found <sup>its</sup> development in Russian cosmism too. Thus, in 1848 N.F.Fjodorov offered the concept of intellectual sphere, sphere of reason (mind). D.N.Anuchin, a geographer, introduced the notion of "anthroposphere" in 1902. V.I.Vernadskij developed the concept of "noosphere" which integrated the intellectual sphere of Fjodorov with the biosphere of the Earth. The notion of "pneumatosphere", circulation of spirit was introduced by P.A.Florenskij, and A.L.Chizhevskij offered the notion of "psychosphere".<sup>xj</sup> In Marx's early works, in "German ideology" and "Economic manuscripts" of 1857-1859, first of all, there is, besides fundamental interpretation of society as a production system, a classification comprising four spheres of production and life of society, these being material (economic), political (communication forms), spiritual, and social (production of man himself). Spheral pluralism is limited here with Marx by the frames of social ontology. Still, the importance of these ideas and the discovery of Marx ~~cannot be overrated~~ for the formation of spheral pluralism cannot be overrated. The base of spheral sociology also includes Marx's theory of extended reproduction with four stages distinguished in it (production, distribution, exchange, and consumption) and his brilliant dialectics of production and consumption which gives the key to understanding the dialectics of society spheres, and mechanism of their mutual inclosure. These ideas, however, came into insoluble contradiction with ~~the~~ monism of his dialectical and historical materialism, so they were discarded and forgotten. It was 120 years later that they were restored in the works of the Soviet philosophers mentioned above, and this was done

xj

The information about spheres in Russian cosmism was taken from A.I.Subetto's manuscript

very timidly, irregularly, without any conclusions of political, economic or ideological character, which is quite explicable under conditions of spiritual totalitarism

Thus, spheral philosophy has grown out of the previous philosophical theories, tradition, on the one hand, out of pluralism beginning with Empedocles, Plato, Leibnitz, Descartes, Kant and ending with early Marx, Santayana, Hartman, "the attributive model of matter" of V.P.Branskij, V.V.Iljin et al. and from dialectics beginning with Heraclitus and ending with Hegel, Marx, Adorno, existentialists, on the other hand. Now, a few words about spheral sociology.

Spheral sociology is the top (highest) level of spheral philosophy, spheral ontology (see the spheral ontological square in which ~~spheral sociology~~ social ontology takes the low level). Spheral sociology reveals contradictions in the interaction of the following four spheres of social production:

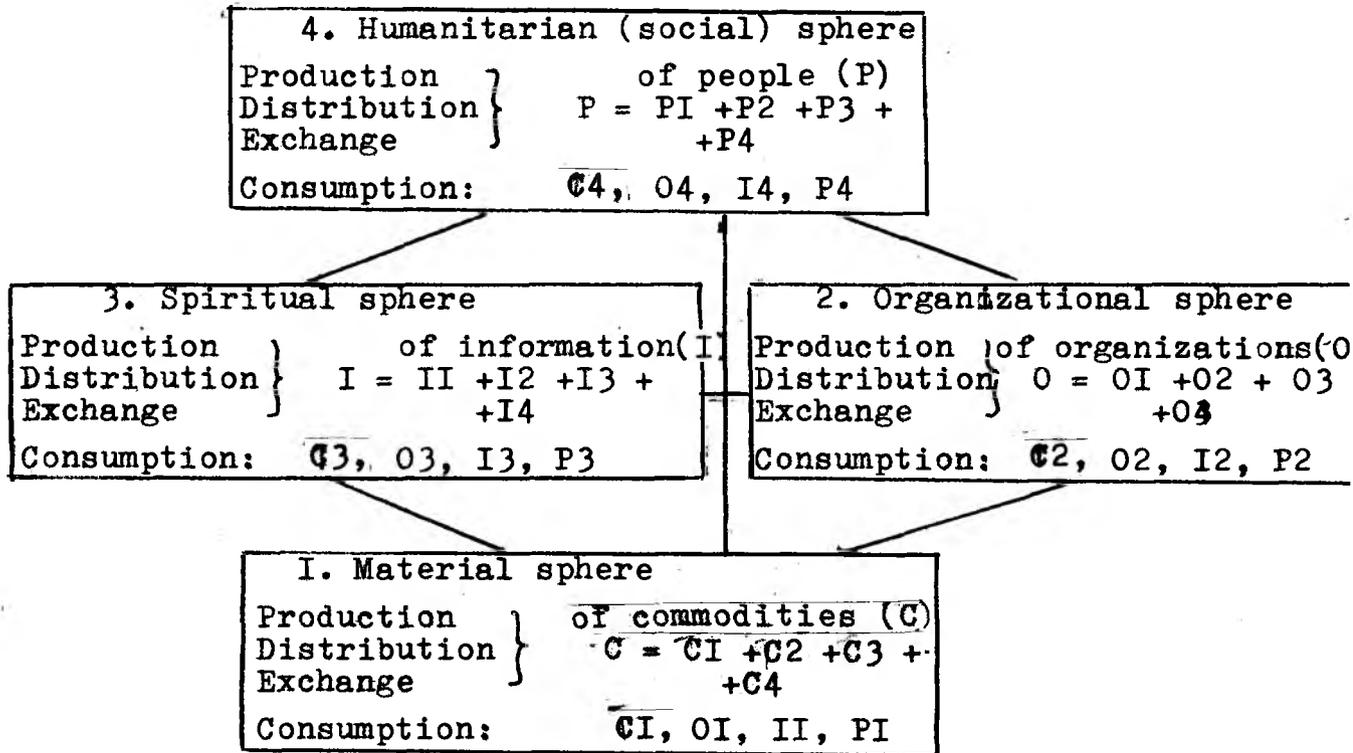
- 1) ~~material~~ <sup>material</sup> production, the outcome of which is products, things (T), wealth;
- 2) organizational production, the product of which is organizations;
- 3) spiritual ~~production~~ (informational) production, the product of which is information (I);
- 4) humanitarian (social) production, the product of which is man, people (P).

The structure of any society as an indissoluble entity of the four spheres of production can be illustrated by the following dialectical model: (see p. 43)

I. Connections between blocks (& spheres) of the model show dialectical relations of contradictions: cause-result, negations, whole-part, form-content, etc. between spheres, which gives the model a dialectical character;

2) The arrow pointing upwards shows objective goal orientation of the integrity of society to <sup>with</sup> social (humanitarian) sphere of society, to man, which constitutes the main sociological law of spheral sociology with a priority given to it with respect to the remaining (three) laws of this range;

Model 2. The spheral structure of society



3. No society can exist if ~~only~~ ~~or~~ a single sphere of social production lacks. Therefore, each sphere plays the leading role in its aspect, which finds expression in the four corresponding ~~human~~ sociological laws of spheral sociology;

4. The following processes of reproduction take place in each sphere: production, distribution, exchange of its (spheral) product and consumption of the corresponding parts of all sphere resources, which is shown by their numeric-digital indication;

5. Exchange in goods production has the form of market. On mature stages of goods exchange there can be <sup>clearly</sup> distinguished four spheral markets that form there: market of material goods (G), market of capitals (O), market of information (I), and market of labour (P);

6. Each sphere produces its product for all spheres and cannot exist without consumption of even a single spheral resource. That is why each sphere is effective, labour in each sphere is effective, each spheral group (class) of working people ~~inmanufacture~~ (P1, P2, P3, P4) is effective. This model illustrates the integrity and base of spheral sociology.

The fundamental principle of spheral structure (and spheral sociology) of society consists in the acknowledgement of the indispensability and sufficiency of the indicated four spheres of social production, the lack of any of which makes the existence of society impossible, therefore, each plays a corresponding leading role in society.

The spheres described above perform many functions simultaneously: as spheres of social production, as spheres of society reproduction, as spheres of social relations, and as spheres of social life, mode of life. As spheres of production, they have their spheral way of production, their spheral productive forces and spheral productional relations, their spheral facilities and products of work, their spheral labour (material, administrative, informational, humanitarian), their spheral productive classes of working people, etc. As spheres of reproduction, they (each) have their stages of production, distribution, exchange and consumption with their spheral proportions-disproportions, balances-disbalances that define extensive-intensive or extended-restricted type of society reproduction. As spheres of social relations, - economic, organizational, spirifual, humanitarian, each of these has its spheral basis and spheral superstructure, basis and superstructure spheral relations, spheral being and spheral consciousness. As spheres of life, they reveal themselves in the form of economic, political (organizational), spiritual and social life, as corresponding (material, organizational, spiritual, and humanitarian) needs and abilities of man, as their certain proportion, connection, and integrity that generate the diversity of spheral modes of man's life.

The system of dialectical contradictions of spheres plays the role of the eternal source of self-development, self-movement of any society, any social system, from man, family, enterprise to town, branch of industry, country and mankind as a whole. Relations between spheres and their interaction ~~are subordinated~~ obey a system of objective spheral laws, laws of spheral structuring, functioning, and development. This is an essay of spheral sociology. Let us compare it with historical materialism.

Historical materialism as Marxist sociology from the point

of view of spheral sociology, is a pre-science or, to be exact, a partial science about society, one quarter of it, as Marxism confines itself to the investigation of the material sphere of society only and reduces all other spheres, due to its monism, to the economical one thus transforming into metaphysical economism or economical (material) metaphysics in sociology. This defect and narrowness of Marxism ~~were~~ noted long ago, more than a hundred years ago, but they ~~revealed~~ were revealed in full and ~~ascertained~~ were ascertained by practice in recent decades only. In Marxism, the role and importance of material sphere of society and of corresponding relations and classes of society are wrongly absolutized. Therefore, Marxism lacks <sup>comprehensive</sup> science about society and has ~~gained~~ some scientific ideas about a single out of the four spheres, although beyond the frames of classic Marxism and historical materialism there exists a trend, feeble as it were, of developing early Marx's idea about four spheres of society.

While opposing historical materialism, spheral sociology, does not reject its historical approach to society, the distinguishing of the known social and economic formations, though with ~~a~~ certain corrections, and fundamentally new comprehension of the highest formation, whatever name it is given: socialism, communism, post-industrial society, etc. But But the base of the formation classification constitutes the level of development of the four spheres of society rather than of the only, material one; each of these four spheres is the leading one ~~of~~ of its type but each develops, being relatively independent and not reducible to others, unevenly not only according to the general laws but also to the specific laws of reproduction of its spheral product.

History in spheral sociology appears as the history of interaction, formation and development of spheres, their mutual suppression as a result of their uneven development, as negation of inadequate social forms and formation of the adequate ones that remove this or that unevenness of social forms, and as change of formations as a result of spheral social revolutions (not obligatorily using force) which overcomes the domination of one sphere (and its appropriate historical classes) over the remaining ones. Social revolutions

and new formations brought with them eliminate <sup>all kinds of spheres</sup> inequality, ~~unevenness~~, disproportion that could not be solved within the former formations and that paralyse the spheral mechanism of social self-development. The preceding history, in this respect, is but a pre-history, the history of inequality, domination, violence, disproportion, chaos of disharmony of spheres that can't be controlled by man and society and that suppresses him in ~~them~~ some way or other. This pre-history displays mainly within the frames of material sphere and around it as the most obvious ~~one~~ social one, though its own intensive development begins with man, with converting him into slave, into "a talking instrument", the major means of material production. The true history is a history of harmonious, proportional and balanced, equal development of all four spheres of society, when society develops each to a level at which it becomes possible to deliberately control and regulate spheral proportion and balance. Transition to this true history is a transition from one-sided, un~~e~~-dimensional, mainly material development of society and man to harmonious, multi-dimensional, four-sphere development of society and man. The true history requires for its base not a single, material, as Marx supposed, sphere but the four spheres equally indispensable and defining society. But up to a certain moment these spheres are the "mole of history", as Shakespeare put it, that is not to be discerned with an ordinary eye.

From the point of view of property, change of formations in spheral sociology is change of correlation of private and social property in spheres (rather than suppression of private property by social property), it is also the destruction of those proportions in them that cause disbalance of spheral mechanism of social self-development and the establishment of those (proportions) that ~~restore~~ the balance of the latter. Marxism, being monistic, wrongly opposes private and social property seeing the first <sup>as</sup> a source of exploitation, of all social evil, and <sup>endowing</sup> the second one with the opposite properties of universal wealth. Life showed it was a delusion. Dominance of social property proved it could be devil incarnate, a source of most violent exploitation, cause

of extreme disbalance of <sup>the</sup>spherical mechanism of self-development. This property, too, can bring any country to crisis and crash. Both social and private property might be source of either wealth or evil.

The complete spectrum of property forms lies <sup>with</sup> in the range of private-social, with the former, in its extreme, exhibiting extreme pluralism and the latter as common state property - extreme monism of property. Striving of Marxism's <sup>best</sup> for social property as <sup>an</sup> absolute weal proved metaphysical and wrong. Similarly, metaphysical is the reverse striving for <sup>ultimate</sup> maximum individualization of labour and private property as a source of exploitation abolishment and <sup>as</sup> the base of communism, as it was proclaimed by Denisov in his "Communist Manifesto-90" [8]. The acknowledgement of a single form of property - either private or social - is a manifestation of metaphysical and lifeless monism.

From the point of view of spherical sociology, pluralism of property forms rather than monism is viable just as <sup>the</sup> optimum correlation of private and social property as equal ones is, rather than dominance of one of these. There cannot exist a formation or society with absolute dominance of one and absolute lack of the other. Of course, the bounds of correlation of private and social forms of property are defined, in each sphere of society, by the level of spherical productive forces development, of their generalization (socialization). However, the latter should not be understood as alienation of working people from production facilities, from ownership of them, which is stated by Marxism and which was embodied in the practice of Stalin socialism.

It is known that only those deprived of property can get under exploitation. Therefore, every working ~~man~~ individual should be owner of some property (and here Denisov is right) but for the private property to keep and increase, it should ~~be~~ socialized in some or other form of collective, joint-stock, associated (<sup>public</sup> social) property, the optimum form of which is spherical (i.e. within spheres) property rather than <sup>departmental</sup> sectoral state or corporate and monopolistic property, which equally discredited themselves.

Socialization should not become the process of alienation of private property of working people but ~~into~~ of transforming it into joint-stock and associated property forms and that within the appropriate spheres of society rather than within society as a "common factory". This excludes domination of one sphere (and the corresponding classes) over other spheres, restricts expansionism of one spheral property into others, and forms the base for achieving balance of spheral property (and spheres themselves through it), which must provide for their equal and stable cooperation. Socialization of private and social property within the frame of spheral property helps harmonize all social relations, provides for free and all-sphere (comprehensive) development of each individual, and minimizes exploitation and social inequality, manifests a real pluralism of property forms. Every individual should have private property for only then he can become a social owner but he will never become it if he is not owner of some private property. 70 years of our history showed that clear enough.

Socialization of private property within the frame of spheral one together with the corresponding forms of organization of production and labour spheres, with change of spheral labour - all this defines, in spheral sociology, the highest-level formation which could be called socialism, communism, or, more exactly, spheral society, spheral formation. Such interpretation repudiates Marxist notion of communist formation cast away by life. Spheral society, spheral formation are a common denominator, the inner essence of convergence of modern socialism (whatever it is) and modern capitalism as post-industrial society. Each of them takes its own way to spheral society: socialism goes from social property to restoration of private property and its integration into spheral one (creation of four spheral markets contributes to this), while capitalism takes its way from private and collective forms of property to social property within the frames of spheral property. Both of them converge objectively into spheral property as the optimum corellation of private and social property.

Spherical formation cannot be built either in a separate country or in a group of countries. It can be built only on a scale of mankind as a whole for such is the requirement of objective laws of spherical development and the formation of spherical society. The contemporary history shows that progress of some countries demands catching up on the side of those who fell back, for otherwise the latter becomes a source of threat for the life of mankind and civilization in general. Spherical laws and spherical society are common to all humanity, therefore, the latter cannot be formed otherwise than within the frames of the world community as a whole.

Marxist theory of classes undergoes the same significant revision as it obviously grew obsolete. With Marx, Engels, and Lenin, the base criterion for distinguishing classes is property, the attitude (relation) to production facilities rather than production itself or labour. And although Marx in his letter <sup>of 1852</sup> to Weidemeyer acknowledged the primary (generating) role of production with respect to classes, which in itself is absolutely right, still, as far as he means material production only, classes, in his opinion (and in Lenin's class definition, too) can exist only within the frames of this sphere and in relation to material facilities of production. All classes acknowledged by Marxists, i.e.: landowners from aristocracy to petty peasantry and industrial bourgeois from monopolistic to petty one, the working class (both agricultural and industrial) - all these are classes of material production and of nothing more, these are classes of large-scale branches of the sphere, those of industry and agriculture. So, these are sectoral classes of a single material sphere that differ in their relation ~~with~~ to production facilities (ownership-utilization, exploitation-labour), in the size of property and income, and in the role they play in the organization of material labour (management-(control)-submission). Such is the outline of Lenin's definition of classes that is built on <sup>the</sup> monistic logic of reducing diversity to the single material source.

This logic could explain certain things 100 or 60 years ago but it cannot explain anything today, under conditions

when property is diversified and distributed between all social groups and citizens, which takes place both in developed West countries and just begins in this country; when social progress demonstrates<sup>the</sup> existence of the three other non-material production spheres of society and corresponding groups of working people- then the base criterion of class classification is overthrown and the bankruptcy of the Marxist theory of classes and class struggle becomes evident.

But all this does not mean falsity of class approach in general as there are, in any society, large groups of people busy in production spheres. In spheral sociology<sup>the</sup> class approach is interpreted quite differently, with its base being pluralism rather than monism. Spheral sociology admitting spheral structure of any society acknowledges the existence of four spheral, common to humanity, classes of working people that are busy in corresponding spheres of production. First, it is the material class that embraces all working in the material sphere, these are workers and peasants (nowadays). Second, it is the organizational class that includes all working in the organizational sphere, nowadays these being managers and military men. Third, it is the information class that includes all working in the spiritual sphere, nowadays these being technical, scientific, and artistic intelligentsia. Fourth, it is the humanitarian class that includes all working in the humanitarian sphere, nowadays these being workers of education, health services, culture, social security, physical culture. The non-working population, such as youth, pensioners, invalids, housewives i.e. all who is busy in self-reproduction as the primary function of life of everybody from birth to death, adjoins the latter class.

Spheral classes differ by their relation to production and labour, which are primary, rather than to property as property and exploitation are secondary. Spheral classes exist in pre-history in an inadequate form of historically transient and limited classes which substituted one another in their struggle for property, for political and economic domination of one class over another one. Domination, exploitation are indications of<sup>the</sup> inequality of working people.

When one of the groups usurps the power and property of others, then it becomes the ruling, the exploiter class. Spherical classes that preclude any dominance appear in the process of formation of spherical society, of setting equality of spheres and spherical labour, as a result of overcoming the dominance of certain classes, such as party and state bureaucracy, a new exploiter class in this country. Our century, and its second half in particular, showed that classes of intelligentsia are as productive and as indispensable for social progress as material classes of workers, peasants, owners of material wealth are. Therefore, they are similarly equal in all respects, i.e., economic, political, spiritual, and social, which objectively precludes any preference of any class, eliminates dictatorship, violence, domination of one over others. Equality of rights of these classes just as their appearance itself was impossible in previous formations but it becomes indispensable under the conditions when an essentially new formation, the spherical one, and essentially new society, the spherical one, appear in the scene. Being a mystery in pre-history, spherical classes are real creators and bearers of all that is common to humanity and that is materialized through them within its frame. In spherical society they become its evident creators and bearers and throw off all historically limited and inadequate class forms of all that is common to humanity in all spheres. Spherical classes are the development of classes up to their self-negation, they are such classes that eliminated all class distinctions deliberately (rather than by physical extermination of one another in the process of "aggravation of class struggle", as Marxism in its Stalin version stated), and established equality of rights in all spherical relations and in all spheres. And this is a real, humane "extermination" of classes, and spherical formation becomes the highest form of civil society, the highest form of commodity (goods) production and exchange, which minimizes or excludes <sup>mutual</sup> exploitation of spherical classes.

As spherical society is not a struggle but rather <sup>realized</sup> cooperation of spherical classes (economic cooperation is through the corresponding four spherical markets), so the state in

such society is not an instrument of economic dominance of the ruling class but that of cooperation and harmonization of economically and politically equal spheral classes. Such state (a spheral one) is a self-negation and withering away of state as such. In legislative and executive bodies of spheral state, all spheral classes, having equal rights, should be equally represented through any of their parties. Power, democracy, multi-party system in a spheral state should also be spheral for it is only through them that monopolistic and totalitarian strives of sectoral classes, sectoral democracy, sectoral power, and sectoral multi-party system can be precluded. Spheral state withdraws a sectoral state as a state of a single ruling and exploiter class. Spheral society cannot retain and use the state machine of the previous formation, it must break it (not by force) and replace it with a new one, with spheral state machine. Four spheral authorities at all levels of control from enterprises and regions to the country should be set instead of hundreds of sectoral departments. Only this kind of authorities can enrich the people rather than rob it, as is the case with sectoral system of management.

Law should also be of a similar ~~organizational~~ spheral organizational structure, it must comprise the following spheral divisions: 1) economic law; 2) administrative-financial law; 3) copyright (informational law), and 4) civil (humanitarian) law. Criminal law, in relation to these, constitutes a subdivision under each spheral law division in its part that fixes punishable crimes in each sphere of activity. Law sectors are parts of law spheres.

In former formations, such forms of social consciousness as politics, law, philosophy, religion, science, art, morals were primarily reflections of narrow class interests of historically transient classes, reflection of their struggle, in the very complicated process of which grains of truths and values common to mankind were crystallized. In spheral society, social consciousness becomes reflection of cooperation of spheral classes common to humanity, a way of their joint development of new truths and values in the form of spheral pluralism which will become the leading element.

Spherical sociology is corresponded with spherical anthropology, i.e., <sup>with</sup> the spherical philosophical theory of man. Under this theory, man is regarded as an entity of the four spheres of being and his individuality, i.e. the social aspect of man is regarded as a set of the four equal social spherical relations: economic, organizational, spiritual, and social. These relations begin and end with the corresponding - material, organizational, spiritual, and social- spherical needs and abilities of man. Man as microcosm is similar to the universe and to socium as to macrocosm. Just as man is a spherical identity and product of society, so society is a spherical identity and product of man; society, man, and their common spherical nature, common mechanism of <sup>their</sup> self-development are being expensively and progressively reproduced in their practical interaction. Out of the priority of either needs, or abilities in the structure of an individual, out of the priority of <sup>either</sup> needs or abilities of some or other spherical type a spherical classification of the types of individuals and modes of life may be drawn, which includes eight spherical types of individuals and eight spherical types of mode and quality of man's life. In most preceding formations spherical diversity turned, as a rule, into singleness and uni-dimensional character of man, which was vividly manifested under our "socialism". The spherical uni-dimensional nature of the latter, i.e., submission of all spheres to the material one engendered spiritual poverty and moral deformation of man who was reduced to a single function of a work force, which precludes harmonious development of individual and sparkle of spherical power, spherical needs and abilities of man. Spherical society puts harmoniously developed man, that is, man developed in all four spheres- four-sphere man in place of uni-dimensional man.

The driving force of a historical process is not a contradiction between productive forces and production relations, between basis and superstructure, as Marxism maintains, but rather a contradiction of the four spheres of society, spherical needs and spherical abilities of man among them. The former (Marxist) contradiction is but a special case of the latter (spherical). Spherical sociology puts pluralism of simultaneous ~~spheres~~ incentive spherical forces (spherical needs and abi-

lities) of man which stand in different relations, with priority of material as well as of spiritual or organizational or humanitarian forces, in place of monism of material or ideal incentive forces in history. Of course, in pre-history the priority belongs ultimately to material incentive forces, whereas in spheral society their correlation is balanced.

Engels saw the efficacy of philosophy only in propagation of class struggle, not in Feyerbachian love. History disposed of it its own way. Class struggle in its Marxist version, in Stalin socialist version in particular, turned out ~~inhuman~~ and criminal; <sup>while</sup> just love of one person to another being proclaimed the highest value common to humanity. Marxism due to its uni-dimensional nature, its materialistic and economic one-sidedness is unable to admit humane values, dialectics of <sup>the</sup> class and <sup>the</sup> humane, of "destruction" of traditional classes with new, humane, spheral, multi-dimensional classes, for which multi-dimensional cooperation and love would be natural rather than uni-dimensional struggle for dominance.

Thus, philosophy of spheral pluralism is a constructive alternative to Marxism as materialistic monism.

The main conclusions of the chapter are as follows:

Marxism, being monism incompatible with dialectics, is a deadlock in the development of philosophy and Marxist socialism is a deadlock of socialism, of the socialist concept and practice.

M.S.Gorbachev marks the end of classic Marxist-Leninist philosophy and the first step, though still half-intuitive and contradictory, to spheral philosophy.

The CPSU, due to the crash of Marxism, lost its ideology and thereby it is doomed. To preserve as a party of socialist orientation, it must adopt some new ideology. If it could adopt the ideology of spheral approach, of spheral society (of socialism)- which is highly doubtful- it should have taken, as the base of its organization, the concept of spheral democracy (rather than that of democratic centralism), spheral structuring that would transform it from the dead "monolith" into a unity of independent spheral parties of

corresponding spheral classes. Only this will allow it to regenerate from the party of the dominant exploiter class, that of party-and-state bureaucracy into the party of working classes which it falsely considers itself to be.

It would be wrong to say about classic Marxist philosophy, as about Hegelian philosophy, that it is "the greatest result of the whole previous development of philosophy" [II], for during the last 70 years it, having transformed into an absolute dogma, persistently pushed aside all new conclusions received in the development process of both other philosophic systems and its own development, which it did in the ~~name~~ name of dogmatic "purity" of its principles. It buried itself in this way. Marxism remained "true" just with the opposite result. What it said about socialism, was realized in capitalism and what it said about capitalism was realized in socialism. The incompatibility of monism with dialectics played Marxism this trick. Monism and its antidialectics engendered total social lie, total false consciousness, enormous discrepancy of words and deeds, slogans and practice, which became the ideblogical means of establishing the dominance of the party and bureaucracy class.

The experience of historical development of worldwide systems and ideologies of the past millenniums is primarily the monistic experience that lead to their self-negation and degradation. Closing up this way of spiritual and social development of mankind, as a deadlock, history puts forward an alternative one, the pluralistic spheral way of mankind's progress as the priority for the third millennium. The initial turning point in this respect in the countries of "socialism" has been Perestrojka. This decisive step has been taken by M.S.Gorbachev who said: "We cannot go on living like this". Apparently, there will be a long succession of actions and persons in the transition to a new, spheral road of mankind development, but it was Gorbachev who initiated it and who, despite his inconsistency, put an end to classic Marxist dogmas still remaining in many respects under their influence.

Paraphrasing the eleventh thesis of Marx, ~~we can say~~ ~~that~~ spheral philosophy maintains: philosophers explained

the world in this or that way, but the thing is that it should be both explained and changed in a spherical way, as the world is spherical. Here lies the essence of the relation of spherical philosophy to Marxism: here is a certain succession and here is an essential distinction. In a spherical way - means in a pluralistic rather than monistic way, dialectically rather than metaphysically, multi-dimensionally, in accordance with the spherical essence of man, i.e., in a human, humane way, not inhumanly, rather than uni-dimensionally and in alienation from the multilateral nature of man. Monism is a philosophy of inequality of the preceding millenniums and spherical pluralism is a philosophy of equality for oncoming millenniums, a philosophy which they need.

We are living in the ocean of ideological disruption, among outlook ruins. There's a hope that spherical approach and spherical view of the world will become an island of spiritual aspirations and philosophical refuge in this ocean for many, especially for the youth.

August II, 1990

## Chapter 2. THE FOUR-SPHERE NATURE OF DIALECTICS AND SOCIOLOGY

Dialectical modelling as a method for  
spherical dialectics implementation

Dialectical modelling is a means of depicting and a way of using spherical dialectics, a specific kind of mental experiment, the result of which is a visual (graphic) dialectical model (or  $\delta$ -model). The relation of mutual inclusion, the basic and universal relation in spherical dialectics, that embraces all dialectical interconnections is adequately expressed by the categories of whole-part on which  $\delta$ -models are built. The base law of dialectical modelling states that it (modelling) is a specific operation of joining science with dialectical method, means of dialectical organiza-

tion of object thinking on the base of such categories as whole-part by which universal dialectical connections of an object are expressed in its visual  $\delta$ -model. Dialectical models are an instrument for using dialectics, a means of including dialectics into object thinking and of raising the latter up to the level of dialectical thinking. They join the two opposite directions of thought movement- from an object and facts to philosophical generalizations and from philosophical generalizations to facts, with theories being created at the intersection of these directions. Being an instrument of using dialectics,  $\delta$ -models yield to it, while being an instrument of object cognition, they are filled with object contents and perform the following <sup>kinds of</sup> functions in the process of its cognition: 1) ontological; 2) gnosological; 3) logical, and 4) contents-organizing function.

To build a  $\delta$ -model of some object, the <sup>awareness of</sup> following prerequisites is needed: 1) the goals of object study; 2) the contents of the object; 3) spherical dialectics; 4) the rules of  $\delta$ -model building; this model ties the knowledge of an object with the knowledge of dialectics, with the latter organizing the former. Giving a generalized framework of an object, the  $\delta$ -model serves an organizing moment and a means of arranging the knowledge available about the object and of developing a concept of it, its further investigations, and of systematizing all other instruments of studying it, its mathematical models included.  $\delta$ -models are qualitative, content-bearing models of an object as a whole.

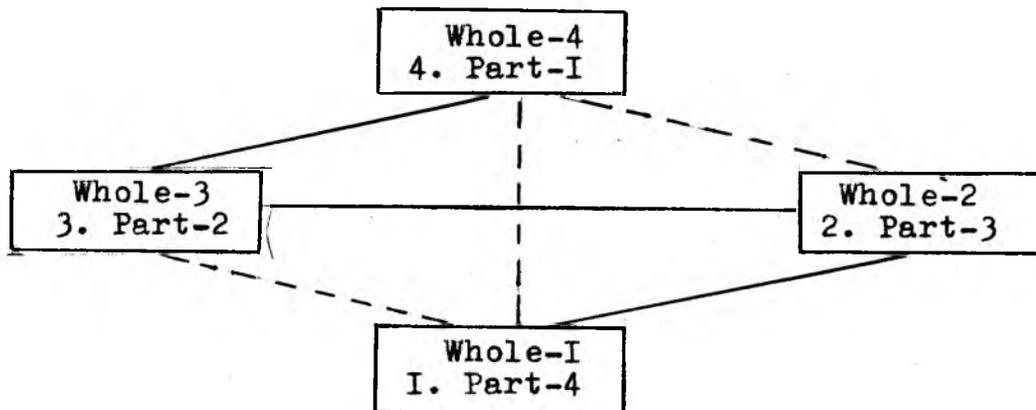
The rules (and steps) of building  $\delta$ -models are as follows: 1) break an object as an entity into levels (spheres) in such a way that each succeeding one is part of the previous (the rule of "matryoshka"); 2) define succession of parts-levels (spheres) of a whole (entity) by a chain of corresponding notions; 3) display the chain of notions in a visual form, as a graphic  $\delta$ -model.

Special features of  $\delta$ -models are as follows:

$\delta$ -model as a graphic construction is composed of two elements: blocks and ~~links~~ <sup>connections</sup>. Each block defines a whole

in relation to the subsequent parts-levels and a part-level in relation to the preceding whole. The basic cell of a  $\delta$ -model is of the following generalized form:

Model 3. Generalized form of the dialectical model



Note. The designation of whole, part" of each block of the model is its designation in different systems, different relations but the latter should be interconnected

In one relation, whole-I includes whole-2, which includes whole-3, which includes whole-4 (forward "matryoshka").

In another relation, part-I includes part-2, which includes part-3, which includes part-4 ("backward "matryoshka"). The whole in one relation finds itself part in another, the reverse being valid, too. When applied to spheres of being, it means that each of them in one relation is the whole for the remaining three spheres and in the rest three relations it is part of these spheres.

The number of blocks in a  $\delta$ -model may be different but not less than four, which is the minimum for defining dialectical connections of an object and corresponds to the number of spheres of being. Blocks have qualitative <sup>object</sup> contents, and connections between them are abstract and are filled with specific contents in further investigations of the object against the model. Specification of blocks opens the way for specifying connections. The basic cell of a  $\delta$ -model comprises 10 elements: 4 blocks and 6 ~~connections~~ <sup>connections</sup> between them. Out of

these cells, "networks" of  $\delta$ -models can be built. Dialectical content-bearing <sup>quality</sup> of  $\delta$ -models is defined by the values of blocks and links, is expressed through their specific values.

2. Each block of the model defines part-level (sphere or spherical component) of an object, therefore, the sequence of blocks determines the hierarchical (four-sphere) structure of an object as a whole. The hierarchy of a  $\delta$ -model is mainly spherical. Each object may have (but not necessarily) four intraspherical hierarchies and corresponding  $\delta$ -models. Each subsequent block of a model, beginning with the second, makes part of a preceding one, thus the hierarchy of the whole constitutes a "matryoshka". Blocks of a model are numbered in descending order, from the biggest "matryoshka" to the smallest one. The values of blocks on this or that spherical base descend down-up (they are numbered in this order) and ascend up(top)-down. Although each subsequent block is part of the preceding one, in order to define links between levels of an object, blocks of a model are placed separately. To define the hierarchy of an object blocks of a  $\delta$ -model are placed vertically one over another in space, while intermediate blocks are put aside (such arrangement has the additional merit of easier links designation). Inner connections (links) of an object with its parts-levels and outer links of parts-levels with an object as a whole are defined on the model through the external relations of its blocks.

3. Each interblock link defining the connection of the whole with its part has the meaning of a dual relation of mutual inclusion and interaction that combines: a) effect of the whole on its part, inclusion of part into the whole; b) effect of part on the whole, inclusion of the whole into part, the former operation (inclusion of part into the whole) being main and the reverse one-subordinate. The unity of these mutual inclusions that constitutes the contents of each link forms a dialectical contradiction, transition of some quality into another, the negating the negation, mutual determination, etc., all of

which takes place in each object, in relations between any of its wholes and any of its parts. It is just this meaning of links in a model that makes the latter dialectical, as relationships defined by these links present dialectical laws. The basic cell of a  $\partial$ -model includes six dialectical contradictions of an object, six qualitative transitions, six mutual determinations, etc. Direct and indirect connections of an object are distinguished on a model, the former being shown in solid lines of links of the I-2-3-4 order and the latter - in broken lines, by links of blocks of I-3, I-4- 2-4.

4. An important feature of  $\partial$ -models is their reversibility which defines the double <sup>mutual</sup> inclusion of parts-levels of an object. It means that a  $\partial$ -model allows both the inclusion of each subsequent level of an object into the previous one (I-2-3-4) and the reverse inclusion of each previous into each subsequent (4-3-2-I) on some other spheral base, in some other relation. In this way the reversion of a  $\partial$ -model defines mutual inclusion of parts-levels in the hierarchy of spheres of an object as a whole. Mutual inclusion is the most complete, meaningful, and versatile dialectical relationship that combines all dialectical connections defined by a  $\partial$ -model.

5. As for  $\partial$ -models classification, we propose to distinguish the following four classes of them: 1)  $\partial$ -models of an object as a whole; 2)  $\partial$ -models of an object development; 3)  $\partial$ -models of object's functioning; 4)  $\partial$ -models of an object structure. The last three classes are parts of the first one.

Examples of  $\partial$ -models in ontology may be the ontological square (in its matrix form), correlation of the four spheres of being and the four spheres of motion, and those in sociology are correlation of the four spheres of social production and social being (see above). Dialectical models may have, besides graphic form, some other ones - a table (matrix) or a chain (succession) of notions. In this book, different forms of  $\partial$ -models are used as an instrument of spheral dialectics application and a means of <sup>revealing</sup> describing it in objects of different nature.

October 10, 1980

## Spherical sociology

Spherical sociology is the antipodes of the still ideologically dominant dogmatized sociology of historical materialism, which found its most vivid embodiment in Stalin's "Concise course..." and which still keeps alive in today's text-books of social science. Dialectics has been almost completely deluted out of sociology of historical materialism in the "Concise course" version, as a result of which it (historical materialism) has been transformed into vulgar and metaphysical economism. The latter has been a complete methodological failure both in the practice of building socialism and in creating a concept of scientific socialism, political economy of socialism and in developing a concept of Perestrojka. As is known, the concepts named above are not available as yet, they cannot be and would never be based on the methodological foundation of metaphysical economism, Stalin historical materialism.

The "Concise course" reduces social production to the only - material, economic- sphere, transforming in this way historical materialism into metaphysical economism, for any other spheres that are opposite to material one and dialectically interacting with it are unknown to this historical materialism.

Historical materialism firmly established as "the only true"<sup>the</sup> ideology of the administrative and bureaucratic bodies that succeeded in getting dominance and for which this dogmatized historical materialism became a spiritual banner. The 70 years of this state apparatus dominance and its ideology have brought the country and socialism on the brink of crash and led to the deepest crisis in all spheres of society. To get out of it, not only dismantling of the bureaucratic state apparatus by its fundamental transformation into an apparatus of business managers subordinated to the people,<sup>is needed</sup> but innovated sociology as well. This might be spherical sociology the main features of which are outlined below.

Spherical sociology is based on the four- (not uni-) sphere structure of social production, on dialectical unity of the four its mutually included spheres: material, organi-

zational (administrative), spiritual (informational), humanitarian (social), which in no way could be reduced to any one of them.

The fundamental sociologic law of the leading role of material production, if ~~only~~ <sup>the</sup> material sphere <sup>as the only one</sup> is admitted, is cut the ground under it and becomes void of sense, is deluted and gives way for the most criminal and antiscientific constructs with which the Stalin-Brezhnev epoch abounded. Absolutization of material production led to the situation when all other spheres- politics, spirit, man, social sphere - were sacrificed to it. In this way our government outdid any other in subordinating anything it could in society to material production, in immense inflating "production for the sake of production" which has now been collapsing under its own burden. This has led to self-negation and destruction of material production itself. The wretched state of this impotent colossus is being felt today manifesting itself in our miserable life conditions. We are all slaughter-lambs ~~to~~ its callous altar in a temple where bureaucracy is ruling.

In spheral sociology, which acknowledges four spheres (not one) in social production, four major sociological laws are formulated, each of which proclaims the leading role of each sphere in relation to the others in its corresponding aspect. These spheres are mutually equal, with no "primary-secondary" relation between them, and each enters ~~each~~ other in a certain aspect. Of all these spheres, an objectively goal-setting one is ~~the~~ social (humanitarian) sphere as a sphere of real life of man, ~~his~~ existence. Spheral sociology, as opposed to dogmatized historical materialism, asserts goal subordination of all spheres of viable social production to ~~the~~ social (humanitarian), rather than ~~the~~ material, sphere, their orientation to the latter, not the former one. The reverse orientation leads social system to its self-degeneration, self-abolishing, and death.

In all other issues spheral sociology opposes dogmatic historical materialism as multi-dimensional, four-sphere dialectical entity to uni-dimensional, uni-spheral metaphysical entity. Instead of a single (material) method of production

there are four spheral production methods. Instead of productive forces and production relations of a single sphere, there are four types of productive forces and four types of production relations in four spheres. Instead of a single productive sphere and single productive (material) labour, there are four equally productive spheres and four equally productive types of labour: material, organizational, spiritual (informational), humanitarian. Instead of a single working class- a hegemonic one - there are four classes of working people: material class (workers and peasants), organizational class, spiritual (informational) class, humanitarian (social) class, which enjoy equal rights but differ in spheres of production and employment; none of these has any objective basis for pretensions for the leading position or political dictatorship in relation to other working classes. Instead of aggravated class struggle and mass extermination by one class against all the rest classes, there is rejection of all forms of violence, antagonism, exploitation, domination of one working class over others. Instead of political monopolism, uni-party system, and totalitarism, there are spheral multi-party system and spheral democracy as a democracy of the four spheral (humanity-wide) classes. From spheral sociology there follow categories of spheral bases and spheral superstructures, of spheral (class) social property, spheral division and socialization of labour, spheral needs and abilities of man, spheral structure of individual etc., they eliminate the primary-secondary notions of social being and social consciousness as the latter is one of the four equal spheres of the former. Spheral sociology is common to all humanity as it defines objective social laws and processes which take place in any formations including capitalism and socialism (though in different historical form) and which lead ultimately to the convergence of the two social systems within the frames of a new spheral formation, spheral society.

Based on spheral sociology, fundamentals of scientific concepts of spheral socialism, of each sphere reorganization, political economy of socialism, of spheral democracy, spheral multi-party systems, spheral structure of government, have been developed, that will be presented here further on.

Traditional Marxist sociology still dominates in ideology, in all ideological institutions, chairs and institutes, in publishing and mass media, and, which is of most importance, in democratic parties, not to mention the CPSU, which just idolizes it. It goes on suppressing all that is differently minded, spherical sociology not an exception, just as it did it before. As long as the dominance of this ideology remains, there will be no way out of the theoretical deadline and out of any other, as well, without the latter.

November 3, 1989

Hypothesis of a four-sphere character (the tetrad law) of being ~~an~~ applied to global ecology of man

The boundary period between the end of the second millennium and the threshold of the third millennium revealed frailty of man's existence in nature and showed antagonism and incompatibility of sectoral civilization created by man with his environment. The artificial sectoral anthropological technical sphere (anthropotechnosphere) does not fit the natural spheres of the Earth - lithosphere, hydrosphere, atmosphere, ionosphere, biosphere, and cosmosphere that embraces all the previous ones. Sectoral anthropotechnosphere is destructing, destabilizing all the natural spheres of the Earth, which constitutes the heart of the ecological crisis of our days, leads to self-negation and self-destruction of such kind of civilization.

Uncontrolled use of chemical substances (like fertilizers, pesticides, Freons, etc.), underground nuclear tests, radioactive contamination as a result of accidents at nuclear stations, or with nuclear weapons, or at uranium-processing plants, technological wastes and gush-outs into soil, water, atmosphere, and cosmos, depredatory and consumption-oriented usage of the wealth of the Earth, of its flora and fauna - these are major trends of the destructing effect of sectoral anthroposphere on the natural spheres. As a result

of these trends the lithosphere is being degraded and destructed both in deep basalt bases and in the surface soil layers; the hydrosphere and atmosphere <sup>have been polluted and</sup> are losing their viable properties; the ozone layer of the ionosphere is being destroyed; the cosmosphere is being polluted; the biosphere is degrading, increasingly degenerating and going from extensive to restricted self-reproduction. These are well-known phenomena.

The contemporary type of civilization and anthroposphere is doomed to perish as it is hostile to nature, not-natural and therefore antihumane, antisocial; it leads to the perish of the Earth and along with it- to the perish of society and man. But why has it so happened that the anthroposphere created has not become the noosphere blended into nature in a harmonious way? Why not reasonably blended with all natural spheres? It is because civilization, anthroposphere resemble nature in their spheres rather than sectors. The adequacy of socium and the universe lies on the axis of spheres and not of sectors or sectoral dissociation of society, production, management, science, arts, medicine, pedagogics, etc. Therefore, in order to blend into natural spheres in a reasonable way, it is necessary to organize and think in a spherical way, by the notion of spheres rather than of sectors. Civilization is unable to treat natural spheres in a reasonable and careful way if it does not build itself on the basis of spheres- both its own and natural, on the base of their harmony that removes antagonism between artificial sectors and natural spheres.

The sectoral civilization that has been built for the last two centuries is characterized with extreme, both inner and outer (with respect to nature), antagonism. It is just this period of time that saw most bloody wars, internal repression, genocides, as well as most intensive destruction of the environment and all its spheres. The basis of this civilization constitutes sector, sectoral structure of material production, scientific knowledge, of arts, professional education of man, of state administration, law, etc. The sector under any form of property- be it private property in the form of monopolies or social property in the form of

sectoral ministries or departments- reveals its antisocial, antinatural selfish character which generates inner and outer antagonism with respect to nature. It is the sector, sectoral structure and organization of the existing civilization that is the abyssal source of its global internal and external disharmony. No harmonization of the anthroposphere with natural spheres, no global ecology of man that would be really humane is possible based on this sectoral approach. And this holds irrespective of the type of social and economic system. The sector in any of these is, <sup>ultimately</sup> destructive, inadequate to nature as a whole, which is spherical, or to the nature of man or society, which is spherical too.

The antipodes of sector in society is sphere, just as the antipodes of generic or specific (sectoral) structures in nature is sphere too. The relation of sector and sphere is the relation of a part and a whole. The existing civilization is characterized by absolutization of sector (a part) at the expense of a whole, sphere, which predetermines its death, and self-negation as a specific, limited but indispensable stage in the development of man. As for the new (essentially new) civilization that is taking over from the existing one, it is characterized by bringing back the priority of a whole ( sphere) over sector (a part) both in society and with respect to nature.

The sphere differs from the sector in the indispensable and sufficient completeness, integrity, and fundamental character of its quality. Spheres in nature and society are invariable, inseparable from their being, whereas sectors (just as generic and specific structures) are variable, historically diverse and serve as sphere occurrences, come to being and die within the frame of the development and life of spheres without undermining their existence until they submit to them.

Real acknowledgement of spheres of nature and their study begins with the acknowledgement and study of spheres of society. Until man understands himself or <sup>comprehends</sup> that harmonization of himself and society begins with the harmonization of humanwide spheres rather than <sup>that of sectors,</sup> specific by time and quality, until then he would not understand and, consequently, would not reach the

global ecological harmony, which can be nothing more than the harmony of <sup>the</sup>spheres of society and nature.

Yet, once a problem of spheres and their harmony has been raised, there arises a problem of their quality and quantity, for their number cannot be, due to the complete and fundamental character of spheres, their indispensability and sufficiency, either infinite or indefinitely large like the number of sectors or generic and specific structures. As spheres in society and nature are fundamental and invariable, then their number may be nothing but minimal. But which? The question about the number of arches <sup>or primordial matter</sup> has been asked since philosophy has been in existence. Still in ancient times there formed a Pythagorean tradition that absolutized the quantitative side (aspect) of the world and stated that it is being governed by number. I am not an advocate of the Pythagorism but I can see a rational kernel in it, so, paraphrasing it, I will maintain that the universe is governed by a definite number of spheres (but not just a number), as the universe, being, is a harmonized, arranged in a certain way, regular system of qualitatively different spheres and their attributes.

Based on this, a hypothesis of the four-sphere character of being, or a hypothesis of the tetrad law is proposed. Other synonymous names for the law are: the law of the four-dimensional character of being, the law of tetrad self-organization, self-movement and integrity of being. This law, due to its fundamental character, is considered the fourth law of dialectics, which supplements the list of the three well-known laws, and the first fundamental law of global (social and natural) ecology of man, of noosphere and its harmonization. The essence of the law consists in that being as a whole and each of its occurrences are considered a dialectical <sup>unity</sup> entity of four spheres, four spherical fundamental properties, components, structures, systems. The four spheres are viewed as four specific measures of being as a whole and in each of its occurrences.

What are the arguments which allow us to put forward the hypothesis about the tetrad law, the law of the four-dimensional (four-sphere) character of being? Let us begin

with the arguments that though not general, are most important, i.e. with social ones. Let us remember that the anatomy of man is a key to the anatomy of ape.

The concept of four-sphere society in its rudimentary form was introduced by Marx. In his early works as well as in his preparatory ones of 1857-1859 he stated the existence, within the frames of society, of the following three spheres of production and social life besides the material one: "production of social relations" sphere (i.e., organizational, political sphere), "spiritual production" sphere, and "production of man himself" sphere (sphere of social life). The major sociological law, with all its monistic limitation, defines the leading role of material sphere with respect to other spheres, i. e. intersphere relation, though but one of many. It was also Marx who revealed the dialectics of the four stages of reproduction (production, distribution, exchange, and consumption) in different spheres, in material first of all. These ideas found further development in works of V.S.Barulin (1969, 1977, 1982), A.I.Yatsenko (1977), V.M.Mezhnev, A.S.Aizikovitch, V.I.Tolstikh, M.V.Borshevskij, etc. A comprehensive dialectical and system analysis of these spheres in combination with the stages of their reproduction within the frames of spherical sociology is presented in my book "Dialectics of complex systems comprehension" (M., 1988, pp.232-262).

Another argument for the tetrad law is of a scientific character. It consists in the acknowledgement of the following four forms (spheres) of the motion of being: physical (it has been manifested that mechanical motion is part of physical), chemical, biological, and social. Of these, each subsequent form represents the most advanced part of the previous one and is an inclusion (and <sup>reflections</sup> ~~maps~~, too) of all the previous ones. This means that they are mutually inclusive, with substance/energy inclusion taking place upwards, in an ascending way (from physical to social) and reflection-informational inclusion- downwards, in a descending way. The four spheres of motion of being overlay, pierce the four spheres of the being itself, which is defined by the spherical ontological square (see above).

Let us now have a closer look at natural scientific arguments for the tetrad law. Not only being as a whole is four-dimensional, four-spherical, but each of its spheres reveals a great number of basic facts of their four-dimensional character, which prove their four-dimensional identity and order. Let's begin with the physical sphere. Minkovskij and Einstein ascertained the four-dimensional nature of physical space/time that envelope our micro-, macro-, and megacosm. The Physical sphere is being pierced with four interrelated physical interactions, i.e.: strong (pions), electromagnetic (photons), weak (weak photons), and gravitational (gravitons). In this physical sphere, they distinguish: four leptons, four quantum numbers, the four states of matter: solid, liquid, gaseous, and plasma, which are represented by lithosphere, hydrosphere, atmosphere, and ionosphere of the Earth.

It would be logically justified to suppose that vacuum, vacuumcosm, is the fourth sphere of the physical universe, along with its micro-, mega-, and macrocosm. Similarly, it can be supposed that vacuumcosm is also four-dimensional, four-spherical, and possesses its own four-dimensional space-time and its vacuum interactions. But this is something taken from heuristics!

The biological sphere lies on the following four-dimensional bases: the four-dimensional valency of carbon as the foundation (source) of life, the four-dimensional character of the chemical base of life (hydrogen, oxygen, nitrogen, and carbon), the four-dimensional character of nucleotides that are used to write the biological code in DNA-RNA, the four types of live tissue (epithelial, connective, muscular, and nervous), the four blood groups of man, the four sections of the cardio-vascular system (left ventricle, the major blood circulation loop-, rightventricle, the minor blood circulation loop), the four types of the higher nervous activities, the four types of man's spirit, etc. Note that any n-dimension in nature and society could be viewed as some or other specific (or historical) occurrence of the fundamental and invariable, universal four-dimensional nature of being, of nature. (Let us remind that sphere combines in itself objects and processes, carriers and their motion).

Dialectical arguments for the tetrad law are as follows:

First, ~~the~~ four-dimensional quality has this sense, from the point of view of dialectics, that the base of one contradiction (one pair of the opposites) is not an absolute and mystical identity of the opposites, such that they become indistinguishable, as is the case with Hegel and Hegelean tradition (from which the dominant dogmatic tradition in Marxist philosophy is not free) but another contradiction, another pair of interconnected but clearly distinguishable opposites, which ensures mutual inclusion and transition of all opposites and contradictions of the world in all spheres of being. This is the essence of spherical dialectics, its spherical meaning. Second, there's spherical subjective dialectics that is adequate to four-dimensional spherical objective dialectics. The former implies the ability to think in two simultaneous pairs of opposite categories, in two dialectical contradictions. Such four-dimensional dialectical thinking (constituting the subject of spherical gnoseology) is, evidently, a higher stage of its historical development. It is void of any lop-sidedness, it is complete, sufficient and indispensable, quite systematic to be adequate to any objects of cognition, to any level of complexity of these objects. In short, historical stages of such thinking are as follows:

The first one is primitive thinking, which is syncretic, solid and therefore uni-dimensional, although its later forms are characterized by certain ambivalence. Thinking of the epoch of primitive society decay, the epochs of slave-ownership and feudalism when people are opposed to gods, soul to body, masters to slaves, etc., is two-dimensional and implies manipulating with two opposites. Thinking of bourgeois society and early (barrack) socialism is three-dimensional and implies manipulating with two opposites and their base in which they dissolve to indistinguishability (either in Hegel's "spirit" or in Marx's "mattaer") or join into monolithic <sup>entity</sup>, etc. Exclusion of distinctions and opposites from the base makes ~~the~~ *the latter* ~~it~~ dead, non-viable and the corresponding thinking becomes dogmatic, apologetic and protective. It meets the interests of the ruling sectoral bureaucracy. The most vivid illustration

of such thinking is Hegel's triad, and nowadays it is, for one part, an apologetic bourgeois thinking and, for another part, an apologetic sectoral (bureaucratic and dogmatic) thinking of Stalin socialism. Both of these types of thinking are characterized by absolutization of sector (in the form of either monopolies or sectors), negation of spheral society and nature, negation of the four-dimensional character of the latter, which ultimately condemns such civilizations to death and leads to self-negation of anthroposphere of the kind. Self-negation of such capitalism and such socialism is converged into creation of a universal, mankind-wide but organized in four spheres and harmonized anthroposphere, or noosphere of civilization. It is spheral civilization, spheral formation, spheral society.

Thinking of a future spheral society is four-dimensional and implies the ability of thinking in two (not one) pairs of opposites (spheres), each of which is, in some respect, the base of another, and that other is the base of the first one but in some other aspect. Such thinking is engendered in the womb of the old, within the frames of sectoral social systems. The four-dimensional spheral thinking removes, i.e. includes, in their subordinate form, all merits of uni-, two-, and three-dimensional thinking and uses them in special cases of sound mind while holding the priority of the really complete and universal dialectical mind. Two pairs <sup>of opposites</sup> ~~both~~ in objective and subjective dialectics are a universal and sufficient-in-itself cell of self-development and self-movement of being as a whole and of each of its spheres. This new four-dimensional paradigm of dialectics (spheral dialectics) is getting mature along with new four-dimensional paradigms in natural sciences, which fortell a new scientific, sociological and outlook revolution and create a fundamentally new outlook and thinking of the third millennium, forming in this way its basis.

In conclusion, a few words about <sup>methodological</sup> ideological importance of the tetrad law, about the four-dimensional characteristics. First, its philosophical value: The tetrad law, the law of the four-dimensional character of being and dialectics,

the four-dimensional character of the source of self-motion and self-development is the fourth law of the new, spherical, pluralistic dialectics, integrating into it the remaining three laws. Philosophy and dialectics together with the four-dimensional quality, with the fourth law of dialectics acquire an essentially new (spherical) form, raising to an essentially new (spherical) level of outlook and methodology.

Second, its value for science classification: some three thousand branches of science are joined in four spheres of scientific knowledge corresponding to the four spheres of motion of being: physics, chemistry, biology, and sociology. Each of scientific spheres has four sections; sociology, for one, embraces branches of knowledge oriented toward the four spheres of society.

Third, its value for man and his ability to acquire new knowledge, and his life: the tetrad law allows to reveal the four-dimensional nature and social essence of man, the four-dimensional character of his needs and abilities, mode and level of his life, all of which permits developing of a new concept of man (spherical anthropology) as the fourth target part of spherical outlook, which adds to its completeness and excludes estrangement of this outlook from man.

Fourth, its value for society: this law allows comprehension of self-negation of both monopolistic capitalism and sectoral barrack socialism, their indispensable convergence into a mankindwide four-sphere organization of social production and market in spherical society.

Fifth, its value for noosphere: and global ecology of man: today's noosphere is three-dimensional, rational rather than reasonable, it is based on sectors, not spheres, which has led it to self-degeneracy, self-negation, agony, crash. Global ecology of man harmonized both inwardly (socially) and outwardly (cosmically) in its relations with spheres of nature may be formed only based on the methodological foundation of the tetrad law, of the four-dimensional mind and spherical mode of thinking. The latter, as a matter of fact, can be established only in spherally organized society and in four-sphere integrated science. It is only based on the

law of tetrad embodied in society, science, and man that global ecological crisis can be solved and inner and outer antagonism overcome. Three-dimensional antagonistic civilization and noosphere are being ousted by a four-spherical harmony of civilization and noosphere.

It goes without saying that for the proposed hypothesis to become a valid law, long-time development of social prerequisites is demanded along with tremendous investigations in all sciences. Putting forward the hypothesis of the law of tetrad, of the four-dimensional nature is of a strategic importance for the development of science, society, and democracy. Society which will make quick and intensive use of this hypothesis will be able to reveal its historical advantages and its viability as compared with others and will be the first to come out of the ecological crisis. To date, I can see no other alternative hypothesis of the like scale which would be competitive and could offer a similar constructive and universal approach to building the harmonized global ecology for man.

January 12, 1989

#### Spherical approach to spiritual revival of Russia

There are many ways that may lead to spiritual revival and <sup>salvation.</sup> When one of them shadows others, covers these with asphalt of uniformity, then the towering temple of spirituality is devastated, destroyed, and razed to the ground. This has always been the case in history when some or other form of monism, fanaticism, and spiritual totalitarianism- religious, nationalistic, scientific (technocratic), or bolshevik-communist- took power. Each of them is equally misanthropic, for each man's life is not worth a scrap, so millions of innocent people have been so easily sacrificed. Any state and political systems based on fanaticism are intrinsically dead and soon break down.

There can't be but one way to spirituality just as spirituality itself which makes man and society humane cannot be embodied in a single truth in its ultimate instance, in some kind of monism. Spirituality as well as humanity ends with fanaticism, with totalitarianism of a single idea, with monism. Spirituality as well as humanity begins with diversity of ideas and truths, with spiritual pluralism, with admission, tolerance and respect for any humanistic different trend of thought, which was alien to all despotic societies. Marxism with its monism, idolization of matter, proletariat, its dictatorship and Marxism's own truth is killing, rather than developing, the early Christian mankindwide concept of communism which in Marxism transforms into its opposite, into inhumanity.

As in social life of contemporary countries of Europe and America there prevail tendencies of economic and cultural integration, so in spiritual life of the multinational pre-revolutionary Russia the leading idea was that of ecumenic consolidation, in spite of the extremist views of slavophilism and occidentophilism. Vladimir Solovjev wrote that just as Russia geographically unites the East and the West, so Russian spirituality is a unity of western intellectuality and eastern wisdom and emotionality. The universal character of Russian culture, the ecumenic (pluralistic, to put it in modern terms) character of Russian spirituality were revealed and confirmed by F.M.Dostoevskij, G.P.Fedotov, N.K.Rerikh, A.I.Solzhenitsin. They understood the ecumenity as moral unity and equality of different spiritual values.

The tragedy of Russian spiritual ecumenity consists in that it has been crushed by fanaticism of materialist monism that lies in the base of the dictatorship of proletariat, of class hegemony and violence. Its revival begins with the acknowledgement of pluralism. Having proclaimed it as the new mode of thinking, M.S.Gorbachev put an end, independent of his wish or his contradictions, to classic Marxist-Leninist philosophy, to its ideological monopoly, its ideological terrorism.

While the XIX century showed the incompatibility of di-

alectics ~~with~~ humanism, with idealistic monism, so the XX century showed their incompatibility with materialist (as well as nationalistic) monism. The XXth <sup>Century</sup> refuted the main concept of Marx and proved the reverse: for the people to be sated and prosperous in any other way, it must go in for philosophy, be engaged in politics, be concerned with arts, science; otherwise, being busy exclusively in material production, it will remain in poverty, both material and spiritual. History proves non-viability of fanaticism and monism which condemn man and system to uni-dimensionality, and demands pluralism, multi-dimensionality, and ecumenity both in man's deeds and souls.

Thus, the general way of spiritual revival of the country is the revival of all its ways- orthodoxy, catholicism, Moslemism, Slavophilism, occidentophilism, Buddhism, etc. within the frames of their moral humanistic unity, their ecumenity. A constructive and integrating way among them is (or may be called so) a spheral one that is traced back to the ancient Greeks, to "spheristics" of the Pythagoreans, which mission was to reveal harmony of spheres (a combination of different elements) of macrocosm and later on- of micro-cosm <sup>of man</sup>, too, and their likeness. Spiritual ecumenity is not just isolated co-existence of different ideological trends but some kind of their harmonization, mutual inclusion, and mutual enrichment through some common spheres of being.

This trend has found its expression, since the middle of the previous century, in Russian cosmism, in its spheral nature, in the formation of the categories of new spheres of cosmic character that embrace all, man including, and penetrate him; it is through them that he becomes involved in the universe, the world spirit, world harmony, world order.

In its modern version, the spheral way of spiritual revival (the way of spheral philosophy) is a way of admitting balance, equality and harmony of the four spheres of being: matter, organization (A.A.Bogdanov), information (N.Wiener), integrated existence (existentialism). Any ~~priority~~ <sup>majority</sup> of one of these <sup>A</sup> and subordination of others to it are excluded.

They are piercing the universe and, being embodied in spheral abilities and needs of man, they get the opportunity for ~~achi-~~ieving the highest level of harmony and perfection in it. In society, their harmony and balance are embodied in harmony and balance of the four spheres of society, of social life and production (material, organizational, spiritual, and humanita,rian), and of the four spheral markets (of goods, capitals, information, and labour).

The harmony of spheres of being has been forseen and embodied in the Trinity of the Christian God, which protected Christianity, though not every time and ~~every~~where, from fanaticism and monism and provided a long life for it. God-the Son, Christ, may be interpreted as the sphere of matter, that of suffering. God-the Holy Ghost may be understood as the sphere of information permeating the universe, that of spiritual enlightenment and purification. ~~God~~ the Father might be imagined as the sphere of universal organization, its order, subordination, of mutual resignation of spheres. The one and indivisible God, the entity of God- the Father, God - the Son, and God- the Hol~~y~~ Ghost- might be interpreted as the sphere of existence, being, of integrity, which in every individual being combines suffering (matter), enlightenment (information), and resignation (organization). As applied to man, these triune <sup>spheral</sup> forms of the integer -God appear in their isolation, which puts to everyone the problem of their unification in one's individual life and fate as the highest and permanent sense of life. In this way, Christianity maintains its highest spirituality and eternal humanistic value, the invisible internal basis of which is its spheral nature. That is why Christianity lies ~~an~~ spheral way on which its sacral (religious) and secular branches are quite compatible.

The spheral way of spiritual revival is simulataneously the way (the spheral one) of social revival, the way of overcoming not only fanaticism and totalitarism but the sectoral disunity of knowledge and social organization that lies at the base of them. Spheral social structures and trends ~~are~~ humanitywide and constitute the ~~base~~ internal base of the convergence of different social systems. The spheral way

saves man from uni-dimensionality, society from the violence and dominance of certain classes, spirituality- from monism and fanaticism, from their claims for the truth in the ultimate instance. The spherical way is the way of pluralism, harmony, constructive integration, and one of today's forms of ecumenity. But it also possesses an individual value. The four spheres are God for me and God, in my comprehension, is the four spheres of being, their non-violence, equality, their mutual inclosure, and love.

November 10, 1990

#### Informatization of society

The problem of informatization of society is rather urgent today, The "NTR" newspaper announced competition (1989, N6) for the best concept of its realization. Three different concepts have been submitted, each having its merits and deficiencies. To my mind, the third concept (VNII PVTI headed by V.G.Zakharov) is most comprehensive, possesses all the merits of the other two but differs from them positively in that it is better structured and more constructive. But even in this project the theoretical and sociological basis for structuring both the goals and problems of informatization and its scope and resource support has not been stated clearly enough. Hence its weaknesses and poor foundation for the corresponding structures.

The authors, <sup>of all concepts</sup> justly note that informatization of society embraces all of its spheres. However, none of them gives a clear and comprehensive classification of essentially different spheres of society. As a result, they are ultimately oriented toward available sectors, filled with sectoral contents, proceed from sectoral approach which has long exhausted itself and which can offer nothing but social, economic, political, and spiritual (informational) crisis. It has been illustrated by the history of our slipping down in the recent decades. An informatization con-

cept is required that would have demonstrated rejection of sectoral mode of thinking that has long become obsolete and showed a transition to the new, spheral thinking which is adequate to modern times. Only such kind of concept might be viable, not still-born.

Here, I recommend a spheral approach (an alternative to sectoral one), or, to be more precise, a system/spheral approach -SSA and spheral concept of informatization of society based on<sup>th</sup>SSA. This concept, however, does not reject the VNII PVTI concept but rather implies its inclusion, reconstruction of its contents, and improvement of its quality level.

From the point of view of SSA, society represents a dialectical ~~entity~~<sup>un'</sup> entity of the four mutually including spheres of social production and life: 1)material; 2)organizational/administrative; 3)spiritual (informational), and 4)humanitarian (social). Therefore, society informatization is the informatization of<sup>th</sup>material, organizational (political), spiritual (informational), and humanitarian (social) spheres of social production and life, of society spheres. The goals, problems, ways, and resources of the informatization process (according to the concept of VNII PVTI) are set, defined, and structured by these spheres, their interrelations, balances and proportions. The interests of the spheres and spheral classes of working people are adequate to the interests of society and mankind (they are common to all humanity)as opposed to the interests of sectoral departments and classes which are inevitably characterized by egoism of limited groups. That is, informatization of spheres is adequate to the interests of society, whereas informatization of sectors is inadequate to them. The sectoral principle has become obsolete and is dialectically negated by the spheral principle of production organizing method and society life. Such is the philosophical and sociological as well as theoretical and methodological feasibility study of the spheral concept of informatization of society, from which there follows a series of non-trivial conceptual consequences. I shall note here, that the concept

offered by VNII PVTI is the one most closely approaching, though intuitively, the spherical approach. It distinguishes five sections (spheres?) of society: production, administration (management), science, education, services. If we put the fourth and fifth in one group, as essential parts of<sup>the</sup> social (humanitarian) sphere, then we receive the four spheres of society listed above. But, unfortunately, this approach, being intuitive for the most part, has found but limited, irregular realization in the project.

Informatization of each individual sphere has both common and specific features, qualities, which demand special investigation. Informatization of spheres is both simultaneous and successive, in accordance with the priority of spheres in society. If a social sphere is of primary importance for us, then its informatization, both by dates and resource support must stand in the first place, not the last but one. This sphere includes not only educational processes and sphere of services (it demands 23% of funds, by this concept) but also health services, sports, culture, education and training in all its forms. It's this sphere that should be given the priority (and not the material one-30%), if we do not wish to receive a discrepancy between informatization of society and humanitarian goals, with the priority of<sup>the</sup> social sphere. Only in this way the social (humanitarian) rather than technocratic or some other orientation of the informatization process might be achieved. Informatization of<sup>the</sup> social sphere should be both the main and goal-setting one for the informatization of the remaining spheres. Informatization of the latter is a means of informatization of the former, not the reverse. This helps overcome the poor social and sociological foundation of the concept of society informatization.

The SSA and the four social spheres mentioned above allow<sup>permits</sup> clear definition of the succession and the number of stages of their informatization that correspond to the number and priorities of these spheres.

The SSA allows<sup>permits</sup> clear structuring of the target and support modules of the process (and program) of informatization of society and in this way arranging it in such a way that

it is subordinate to its four spheral goals and put to the base of the four indispensable and sufficient classes of spheral resources: 1) material/technical; 2) organizational/finance; 3) informational, and 4) personnel. There are no other groups of goals and resources in society except those enumerated above, any other might be included in these spheral classes.

In those concepts that have been published, the problem of intellectual (informational) property has not been touched upon, namely, the problem of its subject and object. Without this, no informatization program cannot be prepared and properly designed, and no democratization of the process carried out, the latter being the crucial moment in its application and success. Democratization of society informatization means an active and independent participation of the informational class of working people (scientific, technical, artistic intelligentsia) as the class that produces information (class engaged in information labour) in the process of production, distribution, exchange (sale, forming spheral informational market), and consumption (in other spheres- and together with other spheral classes of the working community) of information in society. It's only when this class (rather than department) in the person of its members, its teams and associations has become the owner of all facilities of informational production and of all its products (i.e. products of its labour), when it will exchange (and sell) its products with other spheral classes, only then society informatization will acquire a reliable base of economic and political democracy, which will assure it social success and save it from paralysing <sup>departmental</sup> strangle.

Each sphere has its own labour, production, goods, its spheral class of working people, each of which is owner and consumer of its spheral information, and each of which (not department) must become owner of informatization of its sphere.

Spheral approach is a base for both organization of the national system of data bases (NSDB) and creation of spheral knowledge bases and their systems.

Such is, briefly, the outline of the spheral concept of society informatization, an essentially new methodological and social approach to it.

April 30, 1989

## SUPPLEMENT

### Subjects of<sup>a</sup> special lecture course "Spherical Philosophy. Introduction"

#### Lecture subjects

1. Modern times and the requirement for new philosophical paradigms.
2. Pre-history of spherical philosophy.
3. Spherical ontology.
4. Spherical dialectics.
5. Spherical gnoseology and dialectical modelling.
6. Spherical sociology.
7. Spherical anthropology.
8. Spherical methodology in politics, political economy, concepts of socialism.

#### Summary of the philosophical section of the course

Spherical philosophy includes in its structure spherical ontology, spherical dialectics, spherical gnoseology, and spherical sociology. The latter embraces spherical anthropology, spherical political economy, and spherical politology.

Spherical ontology proceeds from the acknowledgement of the following four spheres of being (substances): matter, organization, information, and existence, which are independent, non-generating one another, but closely interconnected and mutually included, and of the four spheres of their motion: physical, chemical, biological, and social. Absolutization of one of the spheres of being produces, accordingly: materialism, organismism, idealism, existentialism.

Spheres of being and spheres of motion overlap, intersect in their indissoluble connection, which is defined with the ontological spherical square. In contrast with monism, the relation of "primary-secondary" is precluded ~~from~~ between the spheres of being. Therefore, the fundamental problem of philosophy here is not that of matter and consciousness but rather a system of relations between spheres of being, the relation between matter (one of the spheres of being) and consciousness as social part of information (another sphere of

being) constituting just a special case (aspect) of this system. Spheres of being are equal, they are equally infinite in time and space.

The history of spheral ontology has its roots in the "spheristics" of the Pythagoreans, the four arche of Empedocles and proceeds, in some or other way, through further stages of the history of philosophy, finding its development, for one, in Russian cosmism and beginning to develop in the first half of the XX century in a systematic way with George Santayana and Nickolaĵ Hartman.

Spheral dialectics deals with <sup>in</sup> dissolubility and mutual inclusion of spheres of being, the impossibility of their separate existence. It gives a fundamentally new interpretation of the structure of contradiction as "the core of dialectics". While in Hegel's idealism and Marx's materialism the opposites are immersed in a universal base, dissolving to indistinguishability in it, which paralyzes dialectics transforming it to metaphysics in monistic systems, in spheral dialectics a contradiction of any ~~two~~ pair of spheres of being has as its base, a contradiction of any other pair. Here, contradiction and dialectics do not dissolve in a universal base but receive basis for their infinity. Monism restricts dialectics, therefore, dialectics is incompatible with it, whereas spheral pluralism takes off all restrictions, completely releasing dialectics, so that it is naturally compatible with it. Monism is metaphysical, while dialectics is pluralistic.

Besides <sup>three</sup> the known laws of dialectics, spheral philosophy provide-s for the additional, fourth law of spheral integrity that defines dialectical four-dimensional (four-sphere) nature of the source of self-development of all existing from being in general to atom, society, thinking and man. Thus, ~~just as~~ spheral ontology takes off monistic ontology of Hegel-Marx, ~~so~~ spheral dialectics takes off Hegelean-Marxist dialectics giving it a fundamentally different pluralistic base.

Spheral gnoseology has its integrated definition in the form of dialectical models which are visual images of dialectical interconnections of the spheres of being and spheres of motion. Visual dialectical models are a means of

applying dialectics to perceiving any objects, an instrument for defining dialectical interconnections and spheral components. Spheral gnoseology opposes<sup>4</sup> Marxist one that rejects pluralism of being (and cognition as well) and the possibility of visual definition of dialectical interrelations. Marxist gnoseology denies pluralism as well as multi-dimensional and multi-criterion nature of cognition (and pluralism of truths, too) while spheral gnoseology acknowledges them.

Spheral sociology views any society and the source of its self-development as a dialectical unity (entity) of the four equal spheres of social production (material, organizational, spiritual, social) which are simultaneously spheres of society reproduction, spheres of social relations, spheres of social life and mode of life. In goods-producing societies these are correlated with the four spheral markets: market of goods, of capitals, of information, and of labour. Each of these spheres plays the leading role with respect to the others in its aspect, therefore precluding "primary" and "secondary" ones among them, all of them are objectively equal, equally indispensable and sufficient for the life of society. Therefore, productive forces, production facilities, working classes in each of these are equally indispensable, though this equality historically has still been expressed in the form of inequality of historically transient types of labour and classes.

Spheral sociology puts cooperation of abyssal humanity-wide spheral classes in place of struggle of these classes. History is looked upon as a history of uneven development of society spheres and formation of the corresponding classes. The transition from pre-history to true history is considered a transition from the struggle of transient classes that distorts social equality, to the cooperation of humanity-wide spheral classes that grow up out of them. The highest form in the development of society is neither capitalism nor communism (socialism) in the Marxist interpretation and practice but rather a new spheral society growing out of them, which might be called postindustrial or communist-

(the term is of no importance here). The thing is that it excludes dominance, hegemony, violence of one class over the rest, that humanwide spheral classes growing out of them become both objectively and socially equal in their rights, and struggle is being substituted for cooperation.

As concerns property, spheral society is not a dominance of one form of property (private or social) over another but unification of working individual owners of property in various forms of collective, associated, i.e. social property. Dominance of any type of property is always an evil, the good being just their balance, equality, and harmony. The development of spheres rather than that of sectors or monopolies is the base of converging capitalism and socialism in which a single form of property prevails. Only in spheral society, <sup>social</sup> spheral, life of every individual (rather than that of ruling classes), harmonious development of man's spheral needs and abilities become the priority goal. Man as spheral microcosm, which is the subject of spheral anthropology, is similar to spheral macrocosm of society and the universe. Thus, spheral sociology as historical pluralism replaces Marxist sociology as historical monism of materialist character.

Marxism draws a monistic outlook line of: matter-material production- priority of production facilities rather than of consumer goods- hegemony and dictatorship of proletariat as producer of production facilities- the leadership role of this class party- absolutization of the truth of Marxism. In the sequence of these "materialistic" uni-dimensional things violence becomes a necessary and essential "mid-wife of history" to help gain their dominant position, the same being indispensable for "idealistic" uni-dimensionality, too.

Spheral philosophy puts spheral pluralistic multi-dimensionality in place of any (materialistic, idealistic, etc.)

social uni-dimensionality, serving a constructive alternative for Marxism as a certain form of monism, of uni-dimensionality. Therefore, M.S.Gorbachev's words saying that "there is nothing to oppose Marxism" are, to put it mildly, far from the truth. Marxism has proved a deadlock of philosophical development, while pluralism pro-

claimed by Gorbachev, has become a turning point away from it, and the beginning of its end. It's spheral philosophy of dialectical and historical pluralism that opposes Marxism-Leninism, the philosophy of dialectical and historical materialism.

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SECTION II  
SPHERAL DEMOCRACY AND SPHERAL  
POLITOLOGY

Chapter I. The CONCEPT<sup>ION</sup> OF SPHERAL SOCIALISM

Social revolutions were usually preceded in history with philosophical revolutions. No philosophical revolution preceded our "top" perestroika. Philosophical revolution must find its embodiment in new, anti-Stalin philosophy, sociology, political economy, and a conception of socialism. The essence of stalinism still preserved in theory consists in the absolutization of the material, economic sphere, its sectoral and departmental structure, and, along with this, in complete disregard of the social sphere, of man, and human<sup>ity</sup> wide society structure. The so-called scientific socialism displayed its non-scientific, inhumane character. Right are those scientists who maintain that what we really need is not the revival of some old non-stalin concept of socialism but rather ~~its~~ the development of a new, modern one without which there cannot exist any new mode of thinking (A. Butenko. "Pravda", August 8, 1989).

What kind of socialism have we built?

In historian's opinion, our socialism is a product of many contradicting trends, a result of activities of both large people communities scoring millions, and various types of leaders, in which the ideas of Marx and Engels, achievements of the October revolution, Lenin's outlines of socialism, Stalin's crimes, and stagnation of Brezhnev's period all have contributed to forming an intricate combination. Our socialism is being defined as historically the first real socialism with Russian specific features, these consisting, first, in enormous natural and human resources which allowed it to withstand the experiments of collectivization and the horrors of mass repressions; second, in luxuriant communist bureaucratism engendered by the uni-party administrative system, "decorated" by the inherent personality cult; third, in "infi-

nite loneliness and forced Messiahnity" in the world. This socialism has its achievements in the material sphere, first of all: in creation of powerful industry as well as in formal elimination of unemployment, in a higher level of education of people, despite the extermination and discrimination of the intelligentsia, in the crushing defeat of fascism, in certain successes in science and technique. It had a great influence on capitalism itself which began to change in the direction of socialism and humanism; on restructuring relations between labour and capital, between metropolies and colonies. The Russian socialism realized in practice a version of social society, an alternative one to that under capitalism, "though today this version is hardly attractive, plain, and somewhat mediocre" (V. Fortunatov, "Leningradskaja pravda", September 7, 1989).

This view of our socialism is justified from the standpoint of history and some specific features of Russia, but not sufficient as it does not reveal its social essence from the point of view of sociology, and gives no characteristics of property and power. Who has concentrated property and power, the economic and political dominance in our socialism? Let us refer to the evidences of scientists.

"The state property is under the authority of the administrative bureaucratic system which is not interested in the end products of labour" (R. Simonjan. "Izvestija", March, 9, 1989).

"The fact that departments command the state property has no constitutional or legal justification" (S. Alekseev, "Izvestija", August 3, 1989). The same author notes "the fusing of the state property with the entire administrative system".

Departments "today are in a position of the uncontrolled owner and master over all its economic subjects" (N. Travkin. "Izvestija", May 14, 1989).

"In the USSR, there has formed the dominance of a widely spread bureaucratic system ... the dominance of departmental bureaucracy" (D. Galbreight. "Izvestija", February 1, 1989).

The economic basis of dominance of the bureaucratic system departments consists in " alienation of the real producer, the working class from the property... And if the owner is ~~not~~ <sup>team</sup> the work collective, not the working class, then who is? Evidently, those who have the real power to control the property- the power is with the extremely expanded bureaucratic machine". (L.Abalkin. "Izvestija", February 1,1989).

Based on the conclusions of experts, it may be stated with full right that the real owner and master of the country that has concentrated the complete economic and political power is the bureaucratic system, the uni-party administrative system, which, in accordance with N.I.Travkin's fair opinion, includes not only departments and economic bodies but the party and government bodies, as well. (Remember that the size of the government machine amounts to about 18 million ~~of~~ persons, not taking into account those who ajoin and serve them, i.e., state security organs (KGB), Ministry for home affairs (MVD), employees of Soviet, party, and public bodies, the number of whom is no less than 10 to 15 million ~~of~~ persons). So, it is sociologically right to define our socialism as bureaucratic, departmental, sectoral, administrative, and barrack.

Such socialism built upon the economic and political dominance of a single social group- the bureaucratic officials-which constitutes about a tenth part of the entire population in the country, engenderes specific forms of exploitation which differ from those under capitalism. Here are but some evidences and facts.

"The armada of employees that don't produce anything but who are included in the bureaucratic staff" of governmental bodies, the hangers-on (N.Travkin. "Izvestija", May 14,1989.).

"Mass parasitazing ... of the government staff" (S.Alekseev. "Izvestija",August 3,1989).

"Exploitation of man by man inevitably accompanies the monopoly ~~of~~ of any kind of property," "exploitation of the working people by infinite alienation of the produced surplus products for the so-called public funds, the distributor and manager of which has become... the administrative

staff... in its own favour". Special supply system, private preventive and cure establishments, caste and personal privileges-"all this is the exploitation which... is but a natural consequence of the monopoly of a single form of property," public one in this case" (A.Denisov. "Izvestija", October 12,1989).

"Exploitation originates from the production process but also from the exchange process, on the basis of the goods shortage, first of all." (Y.Pevzner. "Communist", 1987, NII,p.56).

"The bureaucratic staff... in fact as well (as the bourgeois- L.S.) is exploiting both the working class and peasantry" (R.Mutagirov. "Leningradskaja panorama", 1989, NI,p.4).

"As for exploitation, the state in this respect has surpassed private businessmen: thus, in the USA a worker receives, as his wages, 50-80% per each dollar ~~value~~ value of the end product produced, whereas our worker gets 30% or less per rouble. There's nothing to do but confess that exploitation is an objective reality of both capitalism and socialism in case a state becomes the monopolist owner of property" (G.Batalov, "Leningradskaja pravda", October 24, 1989).

"Socialism has never reached elimination of exploitation of man by man, it has put other forms of exploitation in place of the previous ones" (G.Lisichkin. "Novij mir", 1988, NII,p.186).

"New forms of exploitation that are flourishing under socialism"-that is what A.Butenko is writing about in "Pravda", 1989, August 8.

Hence, an obvious conclusion is that sectoral, bureaucratic socialism does not, and cannot liberate the working people from exploitation, that it is per se ~~is~~ of an exploiting nature, too. But can it be stated, based on this conclusion, that socialism in general is the same (or in a greater degree) exploiting system as capitalism is? Our socialism proved unable to do away with exploitation (replacing one of its forms with another) not because

it is socialism in general but just because it is "our", "Russian", "early", "bolshevik", "Stalin", and, above all, it is departmental, sectoral, bureaucratic and as historically transient and temporary as the early capitalism. And the crash of this early and exploiting socialism is not as yet the crash of socialism altogether. Certainly, if not to be persistent in upholding their identity.

The economic backbone of our socialism is sectors, its departmental character consisting in that these sectoral departments as the highest governmental organs are real masters of the national property. Having played a certain positive role in the early years of the Soviets, they have revealed their antisocialist and antinational, exploiting essence in the recent decades. The interests of departments have come into contradiction with national ones. Sectoral departments, as our practice shows, are unable to perform their major functions, such as: 1) to meet public needs; 2) to promote progress in science and technology; 3) to set priority to social development; 4) to make the state property serve the needs of the people. The number of central government departments has increased by a factor of 10 since 1922, and with republican departments included- by a factor of 60! Departmental administration has proved unable to organize either socialist market, socialist planning, or the economy in general, having led it to complete disorder. The five years of perestrojka have shown that the revival of economy and live economic creativity of masses is possible to the extent that liberation of the working people, collectives, and regions from the dictatorship of central and local departments becomes possible and to what extent dismantling of the latter can be realized.

The departmental socialism is uni-dimensional, uni-spherical (material, to be precise). All other spheres in it are suppressed by the material one, are subordinate to it and, in fact, have been sacrificed to it. The entire system of social production has been reduced to the material sphere, is oriented toward it, to production for the sake

of production rather than of man. Hence are some very significant material achievements - industrial giants, building projects of epoch-making scale - and their poor social efficiency and quite a miserable effect on people's welfare. In all spheres, this socialism has proved uni-dimensional, dead. The economic uni-dimensional quality of our socialism has found its expression in the dominance of state (departmental) property, in its monopoly, in reducing all the diversity of forms of property to this one, in depriving man of his private property. The political uni-dimensionality of socialism has been embodied in the uni-party system, in the monopoly of the political power of the party staff. In the spiritual sphere, the uni-dimensionality of socialism has been expressed in the dominance, up to nowadays, of the Marxist ideology in the form of vulgar, metaphysical economism of Stalin's "Concise course". In the humanitarian sphere, the uni-dimensionality has developed, on the one hand, into uni-dimensional man limited chiefly with<sup>in</sup> the production sphere and material needs and, on the other hand, into state-wide violation of rights of individual, into depreciation of personality, which became quite vivid in the period of mass repressions. Our socialism has turned out to be inhuman, having nothing to do with the ideals of socialism. Its historical importance is defined only by the fact that it has created material prerequisites for fundamentally new, mankindwide, multi-dimensional, and multi-spherical socialism.

Having been created by departments and a uni-party system, socialism is of a specific, temporary, transient nature. It is not socialism per se but departments and the uni-party system that have engendered exploiting and bureaucratic deformation of our socialism, being their carriers and adherents and forming the framework for the inhibition mechanism due to which our perestrojka-almost for five years-has made practically no progress. This departmental, uni-dimensional socialism has become obsolete, proved incompatible with the socialist idea in its humanitywide interpretation. Therefore, dialectics of history has doomed it to perish, to

self-negation and ousting with a humanitywide form of socialism - spheral socialism, the concept of which is outlined below.

### Spheres of socialist production and labour

The fundamental idea for scientific comprehension of society is the idea of its production character and the view of it as of a production-and-labour system, this being the feature that distinguishes it qualitatively from other biological systems. Yet, reducing this system to a single material sphere <sup>in historical materialism</sup> has impoverished it in its substance and deformed the picture of society in its essence. This distortion remains unshakeable in today's text-books on historical materialism and in sociological investigations, methodologically blocking the development of scientific sociology and forcing it into stagnation for many decades to come. Reducing <sup>public</sup> social production to the only sphere has led to a number of false and unsound conclusions- about the leading position of <sup>the</sup> production of facilities of production rather than means of consumption, about hegemony of the working class as producer of the facilities of production, about productive character of material labour only, about class existence only in <sup>the</sup> material sphere (with "layers" in other spheres), about "secondary" role and "dependent" position of the intelligentsia with the corresponding conclusions about its parasitic and accessory nature, its reduction in number (physical extermination included); about aggravation of class struggle between workers and peasants ("extermination of kulaks as a class") and between these two classes and intelligentsia- and to many other conclusions which have cost a lot to our people and brought dishonour upon socialism.

Marx and Engels in their "German ideology", 1845, [3] dwelling upon <sup>public</sup> social production, distinguished, besides material production, "spiritual production", "production of communication forms", and "production of man himself", as well. This idea of the four (not of a single) spheres of social

production ~~Marx~~ was further developed by Marx in "Economic manuscripts" of 1857-1859 [4] that preceded his "The capital". These ideas of historical pluralism, however, were suppressed by the subsequent tradition of historical materialism of Marx, Engels, Lenin and Stalin in particular, turning out, with the latter, into a rigid and lean, refined scheme of metaphysical economism. Marxism in the form of metaphysical economism proved an acceptable and advantageous ideology for departmental-and-sectoral socialism, for the uni-party administrative and bureaucratic staff as a new exploiting class dominating in it. As is known, the ideology of the ruling class becomes the dominant ideology, which fact explains the vitality of historical materialism and "scientific socialism" based upon it, which reject and suppress any new ideas, especially those of system spheral approach, the essence of which is the acknowledgement of four spheres of social production instead of the only one.

The scientific concept of spheral socialism proceeds from the idea that socialist society, like any other, is a dialectically developing entity of the four humanitywide spheres of <sup>public</sup> social production. Within the framework of any socio-economic formation, humanitywide spheres of production have been developed out of historically concrete, specific forms of production activities as a certain amalgamation, generalization, and negation. Thus, spheres of capitalist production have been built from monopolies, firms, small private enterprises which in some of their functions correspond to the humanitywide character of spheres but in others contradict with it. Similarly, though in another form, spheres of socialist production manifest themselves; they have been built from sectors administered by ministries and departments, as well as from concerns, associations, and organizations of another subordination system. The more developed the sectoral (monopolistic) division of production and labour is, the more distinctly the contradiction between the private character of sectors (and monopolies) and the humanitywide nature of spheres is revealed, and the more vivid and obvious the objective neces-

sity for their organizational unification, the transition from the sectoral (monopolistic) division and socialization of labour and production to spheral one becomes. This transition, both under capitalism and socialism, is a general transition from the special (in capitalist or socialist form) to spheral, integrated division and socialization, which have the unique humanitywide contents. The difference is that under capitalism, this humanitywide process takes place within the frames of the private property dominance, whereas under socialism - the state property dominance. Now, let us dwell on socialism. Its dialectical self-development depends on the unity and interaction, mutual inclusion of the following four spheres:

1) <sup>The</sup> Material production sphere that includes sectors (branches) and enterprises producing material <sup>products</sup> goods and services, i.e., goods.

2) <sup>The</sup> Organizational production sphere that includes sectors of control and management and the result of which is organizational products and services, organizational goods, capital, i.e. organization.

3) <sup>The</sup> Spiritual (informational) ~~sphere~~ production sphere that includes branches of science, arts, design, the result of which is informational products and services, informational goods, i.e. information.

4) <sup>The</sup> Humanitarian production sphere (or social sphere) that includes branches of education, health services, culture, sports, social securities, the result of which is humanitarian products and services, work resources, work force as goods, i.e. people.

The specific characteristics of each and their interaction may be defined by a dialectical model (see earlier, model 2).

No society, including socialist society, cannot exist without these production spheres, without their products, that is why they are mankind-wide, indispensable and sufficient for any society but they <sup>always</sup> exist in concrete historical form of some or other socio-economic formation. The historic mission of socialism is to maximally reveal and express the humanitywide nature of the spheres organizationally.

They differ in subject, production facilities, productive forces, production relations, and products. At the same time, they are tightly coupled, mutually included, and cannot exist being separated. Their contradictory interaction constitutes the inner dialectical source and motive power for self-development of society as a whole. In a sphere, as opposed to a sector or monopoly, a complete cycle of reproduction is performed: production, distribution, exchange of its spheral product, and consumption of products of the four spheres. This gives a sphere the quality of social integrity, of assignment, which no sector or monopoly possesses and which makes the latter specific and transient, whereas spheres- infinite and common to humanity as a whole.

According to the spheres of socialism, spheral labour division, kinds of spheral humanitywide labour may be formed, such as:

1. Material labour the product of which is things (goods), material goods.

2. Organizational labour, the product of which is organizations.

3. Spiritual (informational) labour, the product of which is information.

4. Humanitarian labour, the product of which is people, humanitarian goods.

Each of these kinds of labour is equally indispensable for society which cannot exist if one of these misses. Yet all of them, except the material one, for a long time, up to capitalism, have existed indiscriminately, their division was so inconspicuous, represented with so limited groups of persons that was in fact ignored, it was of no significance.

All kinds of spheral labour, just as spheres of production, are mutually inclusive, they enter one another: each includes all others as its subordinated and instrumental components. Such dialectical mutual inclusion, in the same way as spheral labour itself is, is performed at the level of individual, of man as the carrier of labour.

## Spherical theory of the individual

With retaining the Marxist thesis of the production nature of society, there remains the idea of man as of product and carrier of labour and of individual as of the aggregate of social relations, which, however, are being filled with new, spherical contents. As far as the general nature of society is defined by four spheres of production and labour, so far the general nature of man is defined by the unity of his spherical needs and abilities, and his individual essence is defined by the unity of spherical social relations. Spherical labour is included into the frames of spherical abilities and needs of man (the reverse is valid, too), which are in dialectical interaction with labour, being both its result and its sources. Spherical needs and abilities of man are as follows:

1) material needs- needs of man in material goods; material abilities are abilities of man for material labour and production;

2) organizational needs are needs of man in organizations, organizational goods; organizational abilities are abilities of man for organizational labour and production;

3) informational needs are needs of man in information, in spiritual goods; informational abilities are abilities of man for informational (spiritual) labour and production;

4) humanitarian needs are needs of man in man, in people, humanitarian goods; humanitarian abilities are abilities of man for humanitarian labour and production.

These needs and abilities are characteristic of all persons but, first, in different ways under specific historical conditions and, second, in different proportions and correlations and different levels of development: from being close to zero (but not zero) and to approaching the infinite perfection. If some spherical need or ability is completely atrophied with some person, he loses the quality of his social being. Spherical needs and abilities of man are permeating both his social nature and his psycho-

physical and biological nature, reflecting, realizing, and intertwining in his physiological organs and systems and finding their biological carriers and instruments in them.

The essence of the individual is defined by the extent, proportion, and - mutual subordination of spheral social relations, i.e., material, organizational, informational, and humanitarian relations of a person with other persons, into which (relations) he is immersed owing to those spheres of labour and production in which he takes part. Certain spheral relations might be almost entirely atrophied, some might be hypertrophied and suppress all others, which gives in result corresponding types of the individual. Harmonious and thorough development of the individual is possible only under the conditions of harmonious changing of spheral labour and if he could be uniformly included into all spheres of labour and social relations.

The early, departmental socialism has been built by the yardstick of economic, material production rather than man, which found expression in the goal priority of material production and residual position of man and the humanitarian (social) sphere. This corresponds in a greater degree to the nature of the early capitalism rather than the mature one, not to speak about real socialism. Here, estrangement and inhumanity of sectoral socialism have been vividly revealed.

Spheral socialism as that adequate to man, multi-dimensional, humane socialism opposed to sectoral socialism in all its characteristics, is being built by the yardstick of man rather than of material production. The measure of man is the measure of harmonious development of his spheral needs and abilities, the measure of development of all spheres of society in accordance with needs and abilities of man, deviation of which from standard (measure), and diversity of their mutual subordination and contents create the wealth of unique individuals (personalities). Spheral socialism, in contrast with departmental (sectoral) <sup>socialism</sup>, has the objective goal priority in developing the humanitarian (social) sphere, the remaining spheres being residual for to it, i.e. they are being developed just to the extent they

are demanded by ~~the~~ humanitarian sphere and development of man, not more.

Spherical socialism <sup>is</sup> engenders ~~d~~ and grows up within sectoral socialism as its dialectical <sup>self-</sup>negation. Departmental (sectoral) division and socialization have reached a stage where they became impossible, ~~are~~ obsolete, lead to crises and degradation of all spheres of socialism, and are being replaced with spherical division and socialization of labour. Social force that has undertaken the process and that is forming in this process and along with it is spherical classes of working people.

#### Socialist spherical classes

With retaining <sup>the</sup> the thesis of <sup>the</sup> production nature of society there remains the concept about social classes being engendered by production system. But both these elements are being significantly modified and filled with new, spherical contents. As far as spheres of production and labour are common to humanity, so far those groups, classes of working people are humanitywide that are busy in these spheres. <sup>At</sup> At first sight, this statement seems contradictory with respect not only to logic (classes have always been understood as something specific, temporary, and historically transient) but also to history, as primitive community as well as communism (spherical society) know no traditional classes and other formations have quite different and not in the least humanitywide classes. Spherical classes are a hidden essence of all other historical (traditional) classes. Spherical classes show themselves when spherical division and socialization of labour become evident, i.e., all historically transient classes are just distorted, inadequate manifestations of spherical classes in specific historical conditions, with specific forms of division and socialization of labour. Absence of classes in end formations is defined not by the absence of spherical classes but by their existence in a transient form, in the form of chang-

ing of spheral labour, which (the form) is spontaneous in primitive community and deliberately organized under communism (in spheral society, to be precise).

Socialist spheral classes represent large groups of people that embrace entire population, differ in spheres in a historically specific system of socialist production, that are owners of their spheral production facilities, that take equal part in social labour organization but differ in mode and standard of life due to differences in their spheral labour. Spheral classes are such groups of people among which no one can take possession of another group's labour, no one can become hegemonic force or dictator with respect to others, they can just exchange the results of their labour in an equivalent way. (Spheral classes of capitalism and other formations are defined similarly).

As is known, V.I.Lenin gave his own definition (~~see~~<sup>given</sup> above as a paraphrased version) of capitalist society's classes. This Lenin's definition, as applied to spheral classes, acquires quite the opposite meaning in all characteristics but the first one, which points to the opposite character of spheral and traditional classes, to their correlation as of essence-phenomenon, to certain limitation of Lenin's definition. Thus, classes of the early, departmental socialism do not conform with this definition, and the traditional view of classes under socialism as "the two classes and a layer", i.e., the working class, peasantry, and intelligentsia has become obsolete. The obsolete character of the definition as well as the faulty theory of Stalin of "the aggravation of class struggle" under socialism, the arbitrary elevation of a <sup>small</sup> narrow group of the so-called kulaks into a separate class which was liquidated or rather exterminated, this leading, ~~to~~ along with collectivization to the loss of peasantry for the country, to complete disorder in agriculture- all of this discredited the traditional class theory, revealing its unfitness for socialism.

Yet, it would be wrong to consider any class approach one-sided (and useless) based on the above reasoning, as A.S.Tsipko does ("Science and life", 1988, NII, I2; 1989, NI, 2).

Without class theory, there cannot be scientific comprehension of society, or scientific socialism. But <sup>if</sup> this theory to be scientific, it should be conceptually different, i.e. spherical. The traditional Marxist theory of classes was to a certain degree explicable for the period of revolution but it is of no use today as it can only disorient us. It would be equally wrong to say that under socialism, classes disappear, there isn't any social structure, and that socialism has become classless. This is not so. Both classes and social structure of socialism are an objective reality which exists irrespective of whether <sup>we</sup> we have a class definition or not, whether it is right or wrong, whether we accept or reject ~~them~~ <sup>it</sup>. Once there exists a definite structure of socialist production, there inevitably exist corresponding classes as well. Therefore, crash of the traditional class theory does not at all mean crash of class theory as such. A new, adequate theory of classes must come to replace the obsolete one; it must appear out of its womb, keeping all its viable elements, and it should be nothing else but spherical theory, that is my deep belief. Without modern, spherical class theory, there can be no scientific understanding of either contemporary socialism or modern capitalism, <sup>the</sup> subjects and creators of both.

In accordance with socialist spheres of production and labour, the level of their spherical division and socialization, there are gradually forming four essentially new, spherical classes on the base of traditional (sectoral, in fact) classes, these are:

1. The material class that includes the working class and peasantry that are drawing closer by the labour character. The size of that class approached 95 million persons in the USSR in 1987.

2. The organizational (administrative and management) class which includes managers (administrative officials), military men, employees of MVD, KGB, of party, Soviet, and public bodies; these are 25 to 30 million ~~of~~ persons.

The acknowledgement of this class may be found, though differently termed, with many authors. Thus, V.Kostikov

defines this class as "nomenclature", "bureaucracy", "political class". He notes justly that our "country, having the most numerous bureaucracy in the world... has lost the ability to effectively manage itself" ("Ogonjok", 1989, NI). S.J. Andreev writes: "Production and administrative system... has finally formed as a new social- and political class" ("Neva", 1989, NI, pp. 151-152). According to Nikolaev: "It was only due to the army of Soviet and party functioners that transformed into ... administrative and bureaucratic government staff" and formed a "new coming powerful class" that Stalin could have come to power ("Leningradskaja panorama", 1989, NI, p.2). And A.D. Sakharov: "In Stalin's time, there came into being the third class, that of party and state bureaucracy", which violently opposes perestrojka" ("The XX century and ~~the~~ the world", 1989, NI, p.20). With all the difference in the opinions given above they have some common and true element, and ~~it~~ <sup>it</sup> is the acknowledgement of a new class rising under socialism, which I call "organizational". The defect of the opinions consists in that they lack a comprehensive objective foundation for distinguishing and defining spheral classes in general, and ~~the~~ organizational class in particular. Note that as early as the 60-s M. Jilas, a Yugoslav politologist and philosopher, put forward an idea of a bureaucratic administrative class under socialism.

3. The informational (spiritual) class which includes scientific, art, and technical intelligentsia, it's about 13 million ~~of~~ persons. It was N.A. Berdyaev who considered intelligentsia a class in his "Christianity and class struggle" [1].

4. The humanitarian class which includes humanitarian intelligentsia, i.e. ~~whose~~ <sup>those</sup> working in health services, education, culture, sports, and social securities, these are about 19 million persons in total. Non-working population ajoins it, this being the youth - future workers, and pensioners- the former workers.

What are the specific features of spheral classes?

First, all of them are classes of working people, the <sup>whose</sup> ~~work of whom~~ <sup>labour</sup> is equally productive, socially indispensable for

society, without exception.

Second, just due to these classes being the working ones indispensable in any society, they are humanitywide by this very reason, forming the humanitywide class essence and structure. Certainly, their labour functions are meant here, not their specific historical occurrences and bearers. These classes are as everlasting as production <sup>and labour</sup> spheres are. But they have different existence in different formations. In exploiting formations they have the form of constant specific classes, in others- of variable functional groups. The humanitywide interest existed and still exists not as some ephemeral spirit or immaterial idea but as the interest of humanitywide spherical classes that have still remained amorphous, organizationally shapeless, not <sup>is</sup> presented politically and unknown to any sociology but spherical one. These classes, being humanitywide in nature, essentially differ from traditional, partial (sector) and selfish classes in that it is only they while working for themselves sake, work for all other's sake, the reverse being valid, too. It is only with them, that the class (partial) and the humanitywide (general) coincide, only with them these qualities serve and assist each other. I propose here to use a new, coined term "sphers"- spherical class- to denote spherical classes as opposed to traditional.

Third, these classes, being the working ones, are objectively of equal significance (but not equal owing to the inequality of spherical labour), which leads to preclusion of any antagonism, dictatorship, exploitation, and hegemony.

Fourth, these classes, due to their humanitywide nature, embrace all non-working population (some of these will do their work in future -we mean the youth, others have done their work- the pensioners) who reproduce themselves as former or future social workers and, therefore, have by the right of birth the right of <sup>for</sup> the <sup>some</sup> necessary property, <sup>for</sup> of the living-wage, at any rate. It joins the humanitarian class for which it is both object and product, from which comes out and to which everyone returns, in which he constantly finds himself, from the point of view of self-reproduction.

Fifth, spheral classes significantly differ (are not equal) in contents, processes, facilities, and products of their spheral labour, i.e. in<sup>the</sup> production sphere, which entails their further differences in quality, mode, and standard of life. Overcoming spheral and class differences is being performed in the process of deliberately organized change of spheral labour, i.e. as a result of transforming spheral classes from constant to variable functional groups, with which only "the elimination" of any classes as constant formations is associated.

Sixth, spheral humanitywide classes exist in the form of temporary- historically transient- sectoral classes of both working people and exploiters. Sectoral (classes) means surface, an occurrence, whereas spheral means inner essence. Occurrence becomes adequate to essence only at a stage of spheral capitalism and socialism when laws of spheral (rather than sectoral) socialization and division of labour take on the leading role.

Seventh, traditional class struggle gives way to class co-operation of spheral classes, co-ordination of their class interests, to partnership, work competition, production and political competition, to peaceful and democratic settling of all class contradictions in all spheres. Their co-operation might also be considered "struggle" but that would be qualitatively <sup>different</sup> struggle, a struggle "for" rather than "contra", not with each other but against common problems, for common goals and interests. Constructive political co-operation (and struggle in the sense mentioned above) of spheral classes constitutes the contents of spheral democracy which opposes today's sectoral democracy.

Eighth, spheral classes are not those traditional classes that subordinate and suppress the individual, about which N.A. Berdyaev gave a good exposition, but those that, on the contrary, give opportunity for its highest development and freedom within a sphere and prepare the individual to changing his spheral labour, to overcoming class limitations,

Nineth, the main thing in the process of spheral class formation from traditional<sup>ones</sup> at present is the achievement of

their economic and political equality, uniform distribution of economic and political power between them based on drawing all working people into private property. The dominant classes have to do it at their own free will not to perish altogether. As for capitalism, this process is associated with passing over a certain part of economic and political power from exploiter classes to the working people, with possible transition, in future, of the former into the working class of businessmen-managers. For our socialism, it is connected with overcoming the economic and political dominance of the organizational class and <sup>its</sup> transition of ~~it~~ from the dominant and exploiting class into similar working class of socialist businessmen-managers. Out of sectoral classes of departmental (sectoral) socialism there are rising spheral classes, based on the development of spheral productive forces, and, along with these, spheral socialism, spheral society. The formation process (of spheral classes) under capitalism and socialism, political and economic power distribution between them, spheral organization of political parties and government bodies - all this constitutes the subject of spheral politology.

Tenth, the traditional class theory and class struggle turns out but a specific case of the theory of spheral classes, they correlate as Newton's mechanics with the relativity theory. Classics had many conjectures about spheral classes. Thus, Lenin foresaw the spheral unity of the working class with peasantry in their class convergence and union, which was distorted by Stalin's policy of suppression and exploitation of peasantry as if justified by collectivization and aggravation of class struggle. This distortion also concerned intelligentsia that was viewed as uniform and auxiliary mass that was denied the status of equal producing class (although Marx spoke about science and scientists as of productive force) and that was assigned the role of a layer - a server of the ruling class, a dependent on it. The intelligentsia was looked upon indifferently, though it presents a unity of three different spheral classes, namely, the class of humanitarian intelligentsia, the class of spiri-

tual (informational) intelligentsia, and the class of organizational (administrative) intelligentsia. Of these, the latter usurped complete economic and political power, having in fact become a new exploiter, dominating over other working classes, which serves the source of social injustice and tension in our society. However, this does not mean that it is necessary to "annihilate", to break up this class, as S.Y. Andreev thinks; the latter was intuitively right to mark out this spheral class but he found no objective basis either for this or other spheral classes which led him to misinterpreting this class. The latter should just share its power with other spheral classes, under their pressing, and become <sup>an</sup> equal working class.

#### Spheral laws of socialism

Spheral sociology and the concept of spheral socialism admit four (not one) spheres of social production and formulate four (not one) major sociological laws about the leadership role of each sphere with respect to others in its special aspect. This means that ~~the~~ social (humanitarian) sphere plays its dominant role in its social (humanitarian) aspect, ~~the~~ spiritual sphere ~~in~~ ~~the~~ informational aspect, ~~the~~ administrative sphere - in ~~the~~ organizational aspect, and ~~the~~ material sphere - in ~~the~~ material aspect, ~~accordingly~~. All these laws are objectively equal.

Let us name some other spheral laws of socialism without their detailed consideration.

The law of (wealth) distribution according to spheral labour, which implies the existence of public property on the base of private property, guarantees the right for private property to every member of society, a definite living-wage, and precludes unearned income. The law of distribution by sectoral labour under departmental socialism does not guarantee either of these and does not protect working people against exploitation in some or other form.

The ~~spheral~~ law of spheral balance and spheral regularity

of socialism development that overcomes chaos of destructive intersectoral disbalances and disproportions and opposes them;

The law of supreme economic and political power of spheral classes that, in their unity, form the people. Economically, it means that each class is the supreme owner of its (spheral) means of production which it puts, under its control, into the disposal of rented, co-operative, associated, regional- and other working teams, and, ultimately, into private ownership of its individual members. Pluralism of spheral property as a unity of private and <sup>public</sup> social forms of property will ensure the economic foundation for liberation of citizens and restore civil society within the frames of spheral socialism. Natural resources and other values of public use might be in common (national) ownership of spheral classes, be the national wealth. Thus, spheral socialism is a multi-mode system that implies various forms of property within the frames of spheral one, the latter being an indissoluble unity of private and public property.

Politically, this law means that in the Soviets of people's deputies at all levels, each spheral class has an equal representation, deputy fractions enjoying equal rights that are formed by these classes' parties. Soviets of spheral structure set up spheral (in structure) executive administrative bodies at all levels. It would be natural for the government to have 16 (or 4) spheral ministries (rather than 100 sectoral ones, as it is now), four per each sphere, the chairman being the head of social ministries. Ministers will head the corresponding target ministries that perform servicing and regulating functions with respect to their enterprises and branches using economic methods. Executive bodies of the lower subordinate levels should be of a similar structure. In this case, the legislative and executive branches of the state will be spread regularly between spheral classes, the state really becoming<sup>the</sup> people's state. Instead of a system of class violence, economic and political domination of a single- organizational- class, its government system will turn into an instrument of democratic agreement and coordination of working spheral classes' inte-

rests. Such is ~~the~~ mechanism of spheral democracy and spheral state.

The law of equivalent intersphere commodity (market) exchange. by spheral value that implies the availability of interconnected spheral markets, such as: commodity market (of material goods), market of capital, market of information, market of labour.

The law of spheral political organization which implies setting up of political parties by each spheral class that would make the base for<sup>a</sup> spheral multi-party system. Parties might unite in spheral unions thus forming a spheral multi-party system. In a similar way, spheral trade unions might be formed instead of a plurality of sectoral ones, as well as spheral youth, women and other <sup>mass</sup> social organizations as elements of ~~the~~ political organization of spheral socialism. These parties, trade unions, and other organizations of spheral classes would carry ideological and political struggle for the interests of their classes and groups, for setting up deputy ~~fr~~actions in Soviets, providing, in this way, for ~~the~~ achievement of social goals of their appropriate classes, first of all, and for their mutual coordination. Election to the Soviets should be carried by territorial four-mandate (a mandate per each spheral class) electoral districts at all levels. Such political structure will allow spheral socialism<sup>b</sup> to become a live mass <sup>force</sup> creativity rather than its suppressor as is the case with departmental socialism and sectoral democracy.

These are most significant laws of spheral socialism- of its self-development, which make it really democratic, humane, and multi-dimensional social society where any class exploitation, hegemony, dictatorship, or unidimensionality will be excluded. Within the frames of socialism, the whole and integer will not suppress its parts, spheres, on the development of which the life of the whole depends. Spheral laws are further development and self-negation of sectoral laws. Spheral socialism, due to pluralism and dialectics of the four spheres secures democracy and humanism, overcoming in this way its incompatibility with Marxist socialism.

Capitalism and socialism:  
antagonism or convergence?

Departmental socialism and Stalin's concept of it imply antagonism, incompatibility, and mortal opposition of capitalism and socialism as an unshakeable dogma.

The concept of spherul socialism is based on quite different principles.

After the War, as a result of a scientific-technical revolution deployment, there appeared and became popular, in the West, a theory of convergence of capitalism and socialism, of which departmental socialism is as afraid as the devil is of incense. Yet, "the error of the early prophets of convergence (Bell, Rostow et al.) consisted in that they saw mainly the technical and technological underlying reasons for the oncoming identity... But this exclusively technical conception of convergence is <sup>absolutely</sup> ~~absolutely~~ insufficient". The major point of perestrojka is convergence, which is being defined as "<sup>the development</sup> growing of identical political and economic structures" (L.Karpinskij, "The XXth century and the world", 1989, NI, p.16).

In 1968 A.D. Sakharov commenced discussion of convergence ideas in the USSR. He wrote: "It is only convergence that might become <sup>in the future</sup> a cardinal and ultimate means of eliminating the threat of universal death, as it helps bring different political and economic systems closer. This convergence implies rejection of capitalist and socialist ideologies' dogmatism". Convergence is pluralism, new mode of thinking, an open society (ibid, p.14).

G.Gusejnov considers cosmopolitanism "the real means for solving the convergence problem", as, to his mind, it is an alternative for the opposition of "nationalism - internationalism" (ibid, p.21).

Convergence has become a tangible process. It shows itself in pluralism, glasnost, new mode of thinking, openness, disarmament, and in <sup>some</sup> phenomena of a more profound character, such as the development of commodity production in this country, of market economy, political democracy, multiparty

system, and, under capitalism, - in conversion of private property into <sup>public</sup> social through various forms of rented and co-operated property, in social orientation of economy, in securing social justice, particularly within the frames of the so-called "Swedish model" which is socialistic to a greater extent than capitalist and which combines dynamic market, co-operation with achieving social goals (see "Izvestija", 1989, October 12). This model surpasses the model of departmental socialism in most significant social aspects and is by far more socialistic. The "Swedish model" is a most vivid illustration of spheral laws' effect in our time. They are less restrained and much more free in their action under this model.

At the basis of the indicated phenomena of the objective process of convergence there lie universal, mankind-wide spheral laws that constitute the essence of both capitalism and socialism at sufficiently high level of their development. Both are approaching these laws but from different sides. Socialism is doing it by way of privatisation, via spheral <sup>public</sup> social property and, <sup>in the direction of</sup> (towards) cooperative, rented, and private property, While capitalism is doing it through private, co-operative, rented forms of property in the direction of spheral (social, associated) property. Both social systems have the four spheres of social production as their bases, both evidence the process of spheral labour division and production socialization, both are characterized by spontaneous though incessant regular formation of spheral working classes, multi-million groups busy in spheres, with the size of the material class (workers and peasants) decreasing both relatively and absolutely, whereas the size of other spheral classes, informational and humanitarian intelligentsia in particular, <sup>is</sup> rapidly increasing. It is the most important general historical process of today, as new subjects of historical creative power are coming into being, these subjects were previously unknown to either capitalism or socialism, they are void of class limitations, hostility, and egoism of traditional (sectoral) classes of both capitalism and socialism. It's just the formation of mankindwide

spherical working classes and convergence connected with them that constitute the major contents of modern times rather than a struggle of capitalism and socialism (or a transition from the former to the latter), which is merely a transient and inadequate, ~~from~~ distorted form of the setting up process in which new classes, new history creators are formed. Convergence finds its embodiment in spherical society, spherical formation that might be equally called communist or post-industrial, the term being of no importance here, the contents is.

Convergence and international ~~drawing~~ <sup>drawing</sup> closer and union are opposed by monopolistic sectoral structures which eventually inspire wars, revolutions, international conflicts today. The root of all this, both in our country (the ~~present~~ <sup>recent</sup> events in Lithuania, Moldova, Georgia, Armenia, Azerbaidjan, etc.) and abroad (the war in the Persian Gulf) is the collision of various sectoral (national or supernational) ministries, departments, monopolies, co-operations. Our central monopolists in the form of all-union sectoral ministries and departments are opposed by republican sectoral structures, and these latter- by local sectoral government, all of which inspire war of all against all. As a contrast to this, spherical ~~society~~ structures of society and government, being mankindwide and international, are a source of peace and agreement both inside nations and peoples and between them, this being the common denominator of their life-significant interests, a base of different systems convergence.

This convergence is possible and feasible only on the base of mankindwide laws, mankindwide social groups (classes) which spherical laws, spherical classes are. Such is the general sociological and mankindwide platform ~~of~~ convergence, and it is only from this position it is possible to comprehend its historical indispensability and specific ways of its realization in each system, each country, for each nation.

Transition from departmental socialism to spherical socialism is a transition to a new mankindwide quality of socialism that is being revealed in the concept of spherical socialism. This transition <sup>should</sup> constitutes ~~the~~ <sup>in-depth</sup> deep contents and fundamental essence (which still remains something secret) of

the process of perestrojka, which otherwise is void of any sense, doomed to death.

The contemporary scientific concept of perestrojka the lack of which is felt by all reasonable people, can be developed only within the frames of the concept of spheral socialism, only on its base as its essential part. Perestrojka should be understood and realized as a specific, spheral, social revolution, i.e. as interconnected, coordinated (and non-violent, peaceful) revolution that takes place simultaneously in all spheres of society. It is only on the basis of the concept of spheral socialism that the development of considered and balanced reforms - social, spiritual, political, economic-may become possible, these combined reforms constituting perestrojka itself, the qualitative modification of socialist spheres as a whole.

The comparative table of the two models (concepts) of socialism (sectoral and spheral) given below is offered as a summary for the above exposition. (see p.IIO).

A precise and adequate artistic image of the first model of socialism, i.e., Stalin, bureaucratic, sectoral socialism has been found and embodied by Tchingiz Aitmatov as an executioner's block in his novel by the same name. Sectoral socialism is this executioner's block for the people, for the individual, for nature, love, and creative work. Such socialism is inhuman, non-spiritual; under it, man is worse than a wolf and he becomes as ruthless as the most cruel animal. Such is ~~the~~ relentless sentence it deserved from history and art.

November 15, 1989

Comparative table of the two models of socialism

Base of comparison	Sectoral socialism (bureaucratic, Stalin, inhuman, uni-dimensional, transient, exploiting )	Spheral socialism (democratic, humane, multi-dimensional, mankind-wide, non-exploiting )
	<i>1</i>	<i>2</i>
1. <sup>Public</sup> Social production	is reduced to the only sphere, that of material production	four spheres of production are distinguished, i.e. material, organizational, informational, humanitarian
2. Branch (sector)	the major structural element of production which breaks it down into hundreds of sectoral partitions	is a <sup>subordinate</sup> <del>spheral</del> <sup>sphere</sup> element; sectors are transient, and spheres are everlasting
3. Productive labour	concerns <sup>in</sup> the material sphere exclusively	concerns <sup>in</sup> all four spheres
4. Social and class structure	two classes in the material sphere- the working class and peasantry, intelligentsia being a non-productive layer, the working dependants	four mankindwide productive classes of working people- material, organizational, informational, humanitarian
5. Means of production ownership	state, <del>sectoral</del> <sup>departmental</sup> , belongs to the organizational exploiter-class	spherical, belongs to the working people, multi-mode, associates private property into different forms of <sup>public</sup> social property, excludes exploitation
6. Economic and political equality of classes	does not exist, there is economic and political domination of one, organizational class, a hegemonic class is admitted, dictatorship of one class over others	complete economic and political equality of working classes, preclusion of hegemony, antagonism, violation, dictatorship of one class over others

I	2	3
7. Political system	uni-party, <sup>the CPSU</sup> <del>KPSU</del> controls the Soviets, antidemocratic dictatorship of the party-and-state organizational class	multiparty spheral democracy, spheral structure of the authorities; alternative parties: communist, socialist, mixed, spheral
8. Participation in the Soviets of working classes	unequal, the majority being representatives of the dominant class and its party, absence of factions, adoption of decisions by majority vote with no consideration taken of the interests of individual classes of working people	equal for all spheral classes, existence of spheral <sup>factions</sup> <del>classes</del> , adoption of decisions by consensus with support of the majority in each <del>fraction</del> , with consideration <del>made</del> of the interests of each spheral class taken
9. Commodity-market <sup>-based</sup> <del>economic</del> systems	is excluded, suppressed by the bureaucratic system	economy is based on spheral commodity-market relations
10. Attitude to capitalism	antagonistic, irreconcilable	convergence on the base of spheral laws and structures

The trouble is in structures<sup>x)</sup>

In two publications of "Smena" dealing with "Factions in Lensoviet" (Lensoviet is the City Council of Leningrad - <sup>Soviet</sup> ), those of the deputies V. Barsukov (May 25, 1990) and S. Jegorov (June 6, 1990), opposite though equally strange from the point of view of common sense opinions on the state of things in Lensoviet and its structures have been stated.

In the first article, a doubt is expressed of the "~~efficiency~~<sup>usefulness</sup>" of factions, they are blamed for ineffective work of the Lensoviet and its opposition to sectoral (branch) commissions. Factions are accused of Lensoviet's "skidding". That is why the article ends with the now usual pious appeal for self-dissolution of factions. But what the hell! - ~~the~~ know-all reader will exclaim. There are factions in all world parliaments, they are considered good and useful there, there's no parliamentary democracy without them. Then why are they a disadvantage for the Lensoviet? Where does the reason lie - in factions or in something else in the Lensoviet itself, in its structures?

In the other article the stress is rightly put on who might be uninterested in Lensoviet's factions and a sufficiently precise answer is given - ~~to~~ the partocracy<sup>'s</sup>. But, again, there is absurdity behind this statement. The author is somehow doubtful about what is evident for anyone - about the democratic character of the Lensoviet majority. Has the author any reasons whatsoever for such doubts? Yes, he has, unfortunately. But they cannot be reduced only to partocracy's intrigues, to which conclusion the author is inclined. Then what paralyzes the democracy of the Lensoviet, what opposes its youthful factions, for whom are they a disadvantage and with whom have they clashed?

Both of the authors, though by quite different reasons, do not see the main opponent of factions, which is the sectoral structure of ~~the~~ Lensoviet, and ~~the~~ <sup>its</sup> twenty six ~~its~~ set sectoral commissions. The former (author) worships them and refuses even to admit <sup>the thought of</sup> their sins and therefore shows such aggressiveness toward factions that "stand in the way". The latter is under the hypnosis of the previous infinite power of the partocracy, is inclined (and not without reason) to see its underhand activity but does not seem to notice that the source of its power and vitality ~~were~~ ~~and~~ has been and remains the all-mighty sectoral structures, and those in ~~the~~ Lensoviet included. The greater the number of these structures, the greater <sup>is</sup> the necessity for the existence of the "consolidating" stick of partocracy that drives everything into a

x) Published in "Smena", June 30, 1990

dead unity<sup>is</sup> and the more it is lashing. The helplessness that youthful factions demonstrate before the powerful traditionally conservative sectoral structures, in fact, significantly limits and undermines Lensoviet's democracy. It is symptomatic that partocrats in<sup>the</sup> Lensoviet dissolved their factions and do not make efforts to revive them. Why? Because they understand that the sectoral Lensoviet structure is their organ (tool) that would objectively go on working for them whatever democrats enter it: the sectoral millstones of partocracy ground democrats sixty years ago just as well as fifty or thirty years back.

Sectoral structures and bodies have been ground at the whetstone of antidemocracy for 70 years. They are organs of partocracy, not democracy. They are incompatible with democracy, otherwise we should have had it for long. Incidentally, they are equally incompatible with market, scientific and technical progress, with social equity, humanism, and people's welfare which we also lack. Why<sup>do</sup> all this exist in Western countries? Because there is no sectoral structures' dominance there.

The young democratic Lensoviet, under the conditions of sharp contradiction between the time factor and the quality of decisions it makes, and in the heat of noble impatience to rapidly get rid of the distortions of the infamous partocratic system, jumped, without any prolonged meditation, into the rotten-wood boat of sectoral commissions left by this system and set sail over the boundless ocean of socio-economic problems it inherited from the system. (Another simile comes to one's mind here: the Lensoviet as a rabbit crawling into the constrictor's jaws of sectoral structures). And what has he got? Deputies spread over sectoral commissions and as a result of it, none of the city-wide problems are being<sup>not</sup> decided. The limited character of sectoral commissions' possibilities draws them into apparatus trickery, post distribution intrigues in commissions and<sup>the</sup> Presidium of the Lensoviet, in the newly formed executive committee, etc.

Such is the nature, as demonstrated for decades, of any sectoral organs: they work for themselves rather than solving public problems, for their own welfare and extended reproduction rather than for citizens' living improvement.

If it were otherwise, we would have long be living among the abundance having the abundance of sectoral bodies. The objective logic of sectoral structuring of ~~the~~Lensoviet threw social problems and corresponding commissions down to the place of the least significant ones. The democratism of ~~the~~Lensoviet is already choked with sectoral commissions. Interests of the social sphere have remained, as usual, residual ones. Sectoral structures are not fit for ~~the~~new social, democratic, and market functions. If ~~the~~Lensoviet keeps its major body- the executive committee- as it was, i.e., sectoral, then it will be drowned in an ocean of city problems and will drown its electors' confidence in it, too.

What could oppose this sectoral evil? Evidently, only the constructive analytical and conceptual work of factions, their competition in finding new approaches and alternative structures. It would be more reasonable to announce competition for the best project of a structure for both ~~the~~Lensoviet and its executive committee before announcing competitions for filling the office of the Soviet's Chairman and that of the executive committee. It is because structures are the main thing, they define functions and <sup>also the attitude</sup> whether they will be oriented toward people's needs or ignore them, *as before.*

Democrats, even having found themselves under the conditions of ideological crash, of <sup>(the dominated)</sup>social sciences, cannot ~~at~~ yet quite comprehend the inherent incompatibility of sectoral structures with democracy, humanism, market, economic independence of regions and enterprises, with scientific and technological progress, etc. Sectoral structures were good for the previous times when the Soviets and democracy <sup>were</sup> "pocket" ones but they are unfit for the new ones when the Soviets strive for full power. Lensoviet's improvement depends not on sectoral commissions but rather on its factions. But for the latter to accomplish their tasks and not <sup>become</sup> servants of the queen ~~-the~~ sectoral structure-, to overcome this strangler of democracy and market, ~~it~~ should be armed with ideology and concepts. And things are out of order here. Most radical democrats are un-eager to give up a most reactionary -sectoral- principle, a most reactionary- sectoral- structure. All democratic factions so far are, unfortunately, spiritually colourless and dull,

faceless, and almost indistinguishable ideologically, they lack serious analytical foundation. Such factions are in fact "useless", helpless.

As long as there exist sectoral structures, there will exist and prosper the partocracy and administrative command system, they will be in no danger. The struggle of democracy with the partocracy takes, in the Lensoviet, the form of struggle between factions and the sectoral structure. It strangles factions as they need qualitatively new wide-scale structures. Factions will be "beaten" until they oppose essentially new structures to sectoral structures; such new structures should be adequate for democracy, humanism, market, progress. Such structures should be spherical structures which put four spherical organs in place of many dozens of sectoral organs (twenty six Lensoviet's commissions and sixty sectoral departments of the Executive committee). Without such structural restructuring, there can be no other change. The trouble is not in the new persons, the democrats, but rather in the old sectoral structures which they kept unchanged. That is why the new coming democracy is a sectoral democracy, semi-democracy, that constantly balances on the brink of dictatorship. It is just the first and rather a timid step toward real democracy.

Despite having the risk of gaining a lamentable reputation of the Roman senator of the Punic war period, Katon, who concluded all his speeches in Senate with the famous phrase: "Carthage must be destroyed", I'll end with the following words: "The Carthage of sectors must be destroyed, and in its place, a temple of mankindwide spherical structures must be set up". The Lensoviet must find both mind and courage in order to accomplish this, otherwise it will perish.

June 7, 1990

The spherical structure of Lensoviet and Leningrad Executive committee (Lengorispolkom) - the concept of transition from sectoral to spherical structure transition

The role of governmental authorities' structuring

The structure of the new governmental bodies, such as the

Lensoviet (LS) and Leningrad Executive Committee, Leningrad Executive Committee, - LEC - is of key importance for handling numerous socio-economic city problems, for passing the authority from the party bodies to ~~the~~ Lensoviet, for dividing legislative, executive, and judicial branches of the government, and for ensuring the sovereign and supreme power of ~~the~~ Lensoviet in the city.

There is no problem dealing with the city administration that would have been so significant and fundamental as that of LS and LEC structuring. This is the central and most meaningful problem of their self-organization on settling of which the efficiency of their work depends in the first place. Defining the structure of both LS and LEC and appointing their standing <sup>regular</sup> bodies (such as commissions, or boards) means organizational assignment of some or other priorities for both legislative and executive government, and also allocation of the city budget and funds as well as ways of management of city economies and gaining sums. The essence of government structuring is in whom it will serve - either itself, as it has been before, or citizens.

#### The sectoral structure critique

The structure of LS and LEC, the number and list of their standing commissions, boards, and departments ~~have been~~ <sup>were</sup> defined, during all the years of the Soviet power period, according to and similarly with the sectoral structure of the city economy. As sectors (branches) tend to spring up and disappear, merge and separate, and their number and types are quite different at different levels (of a district, region, city, republic, and the Union), so, as practice shows, the sectoral principle leads, with the time, to disorganization and disarray of public production of a city (and the country), of its administration and management system at an increasing pace.

The practice of the late decades as well as the works of many scientists of the country, such as G.H. Popov, V.I. Seljunin, B.P. Kurashvili, J.V. Subbotskij, V.P. Rassokhin and many

others showed that sectoral structures, sectoral ministries and departments were unable to perform their major functions of:

1) meeting public needs, ~~and~~ contributing in this way to defficiency increase;

2) assigning and ensuring highest priorities for social development, social problems, thus contributing to their constant aggravation and degradation of living standard of the majority of the city population;

3) ensuring scientific and technical progress, thus contributing to continuing scientific and technical backlog and ineradicable suppression of <sup>the</sup> initiative and innovation everywhere and in any sectoral body;

4) making state property serve the people, thus contributing to its use in their own <sup>sectoral</sup> interests, which gave rise to the highest (two to five times that in Western countries) level of exploitation of the working people and was the source of the sectoral parasitic policy of taking the more-giving the less.

All this serves <sup>to</sup> prove the conclusion about the exploitor, anti-national and criminal character of the departmental and sectoral structure of <sup>public</sup> social production and its administration and control system organization. To adopt this structure for the new government bodies would mean to retain its essence.

It is just sectoral structures that form the economic basis for a uni-party system, for the totalitarian, anti-democratic regime, for merging branches of government, subordinating them to the party authority, for depriving the Soviets of their authority. Retaining sectoral structures will inevitably lead to the ultimate disarray and crash of the economy, to unpredictable social cataclysm; to complete discredit of the Soviets and through that - to the renewed regeneration of totalitarianism on its inherent sectoral base. Ultimately, it is just this that constitutes the real political interests of the still economically dominating sectoral administration-and-party apparatus. The dismantling of the uni-party system must be followed by dismantling of the sectoral departmental system to eliminate the economic

and structural causes for the return of totalitarianism.

As is known, an organ serves a function. What functions have been served by sectoral organs, which functions have they been formed for? It might be stated with full reason that they have been created not for the sake of the population, or man, or family but for the sake of their own selfish interests. These sectoral organs do not fit and will never fit any other function. Otherwise, we would not be living in poverty. So, could the Lensoviet use them in the interests of the citizens? The question is evidently of a rhetorical type. Just one fact ~~for the~~ <sup>by way of</sup> illustration. According to the General plan of Leningrad development confirmed by the Soviet of Ministries and the Central Committee of the CPSU on December 5, 1987, social problems were put off, based on the sectoral approach, to as far as the 16th position and further on, following machine building, power industry, scientific and technical progress, etc., and that after all their solemn oaths about the highest priority of these problems.

If we have come to the understanding of where the sectoral approach might have led, if we are now aware of its social essence, if the Lensoviet does not want to repeat its errors and vices, if it is ready to get out of its wheel-worn track, then it should not pour the new wine of democracy into the old wineskins which are sectoral, rotten. For this, it needs a fundamentally new, anti-sectoral structure that removes the sectoral one and subordinates it to itself, as well as anti-sectoral ideology, the conception of the city development. Such conception is the spherical approach on the base of which a spherical structure of <sup>both</sup> LS and LEC is proposed. This approach I used when preparing the spherical conception of Leningrad development, the spherical structure of city economies and of LS and LEC in 1981-1987 when I worked at the "Lensystemotechnika" scientific and technical production association, where I had a chance to concretely investigate the vices of the departmental-and-sectoral structures of the LS and the LEC.

Spherical structure as a  
constructive alternative for the sectoral one

Spherical structure is built on the base of spheres rather than sectors. What is a sphere of life and of social production? A sphere is an integrated complex of reproduction of resources, products, and components that are indispensable and sufficient for the life of any social subject, <sup>ranging</sup> from man to the world community. Such resources are goods (material wealth), organizations (organizational wealth), information (spiritual wealth), and people (humanitarian wealth).

A sector covers a certain small part of production of the above mentioned kinds of wealth, whereas a sphere embraces a complete class of its wealth and all stages of its reproduction, including production, ~~the~~ distribution, exchange, and consumption. Therefore, sectors are inclosed into spheres and obey their spherical laws, spherical balances and proportions. The established priority of a sector is an unnatural and inhuman priority of a part rather than the whole, of a means rather than the goal, of economy rather than man. The priority of a sphere recovers their natural reverse correlation and eliminates the established one. Therefore, the transition from a ~~the~~ sectoral to a spherical structure is a transition to a system of administration and management of a country, a city, or a district opposite to sectoral goals.

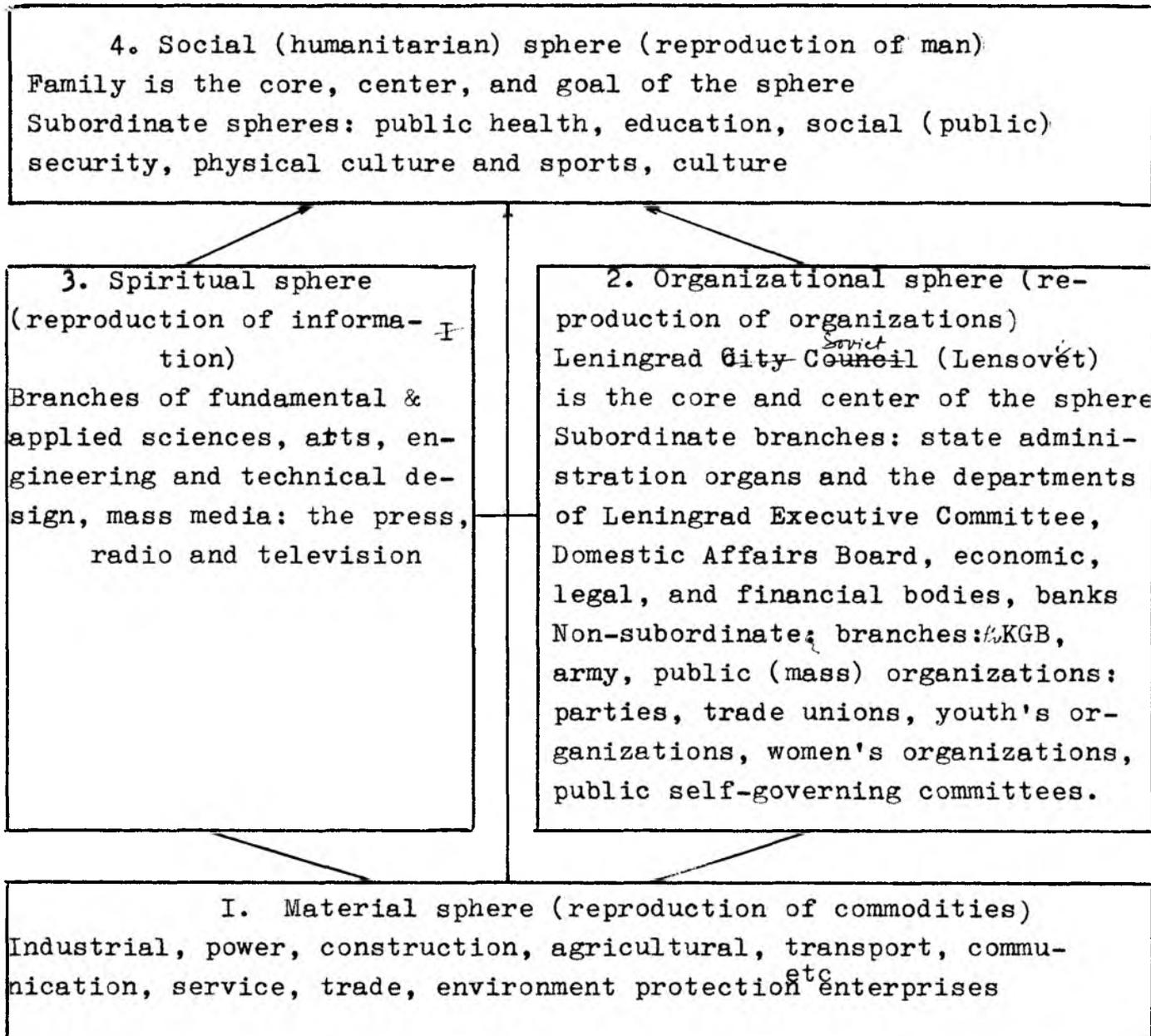
Opposing a sector and a sphere as a part and a whole does not mean excluding sectors from a sphere. It is not so: a sphere removes them, i.e., includes in itself, negates their priority and subordinates them to itself, to its priority, as a whole subordinates a part. The subordination of a whole to a part (a sphere to sectors) leads to self-destruction of a system, as we can see from the example of our Union and the East-European countries. It is only subordination of parts to their whole (sectors to a sphere) that leads to self-development, self-organization of a system, to its balanced state, to its harmony, prosperity, <sup>for</sup> which we have been in lack <sup>of</sup> for so long. A sector is always the priority of departmental interests over social ones, whereas a sphere is always balancing, a reasonable

combination of individual and public interests, and assistance to such individual interests that lie in the line with public ones, without suppression and exploitation of the former. A sphere, in contrast to a sector, can exist and satisfy its needs without parasitising on other spheres' interests but just serving them. Such is the objective nature of a sphere, which is fundamentally different from the objective nature of a sector. Based on these features and correlations between spheres and sectors, let us build a model of the spheral structure of Leningrad (see page I27).

The social (humanitarian) sphere is a goal-setting and <sup>sense forming</sup> meaningful sphere among other spheres, ~~and for them~~. And the core of it is family, the interests of the development of which must govern all other spheres of the city economies, all <sup>sectors</sup> ~~spheres~~ of the social sphere. Man's welfare, his (her) living standard are realized within family and through it, in the first place. " Family is a natural and major cell of society" that is what is written in the Man's Rights Declaration. The sectoral principle rejects its priority, ~~sacrifices~~ family to production, working teams, parties. The spheral concept not only resets it (the family's priority) but ensures it with the entire organization of both <sup>public</sup> ~~social~~ production and its governmental bodies. " Man's happiness is his good family", - the people's wisdom states. If <sup>the</sup> Leningrad sets citizens' <sup>its electors'</sup> happiness as its top goal, then there can't be a more appropriate structure than the spheral one. The sectoral structure is alienated from man, while the spheral structure is subordinate to him. The sectoral structure is inhuman, while the spheral one is humane.

According to the spheral city structure, budget planning and allocation should begin with the fourth sphere and end with the first one, whereas execution, realization of Leningrad's ~~adopted~~ decisions should begin with the first sphere and end with the last (the fourth). Only in this case a real goal-reaching administration could be achieved instead of the sectoral planning from the reached level, from the funds available, which leaves the social sphere, family, <sup>man</sup> ~~and~~ residual, i.e. in poverty. While the spheral

Model 4. The spheral structure of Leningrad



structure is target, the sectoral structure is non-target, but spending and residual.

The structure of LS and LEC as subjects of administration must correspond to the most fundamental structure of the city as a subject of administration. Such structure is evidently spheral rather than sectoral. The spheral structure of the city should have as its counterpart the spheral structure of LS, and the latter- the spheral structure of LEC.

This spheral identity of the object with the subject of administration, their adequacy by the complexity level and organization level will ensure both better characteristics of the object from the point of view of its control and the efficiency of its administration and management on the part of LS and LEC. The sectoral structure does not provide for either the former or the latter.

The city spheres have their counterparts in <sup>the</sup>Lensoviet in the form of spheral committees and in the Executive Committee- as corresponding spheral boards. Spheral committees and spheral boards form the spheral structure of LS and LEC, accordingly. Just as spheres include sectors and subdue them, so the LS spheral committees must include and subdue the sectoral commissions of deputies. The term "committee" refers <sup>here</sup> to spheral structures, while the term "commission"- to sectoral structures. Based on the formulated spheral identity, a list of Lensoviet's committees and commissions, taking into consideration the proposals of the fourth working group of the organizational committee of the first session, can be represented in the following form:

I. The social (humanitarian) committee

1. Family and childhood (problems) commission
2. Health services, physical culture, sports, recreation, sound mode of life.
3. Education (higher education included), and training commission
4. Culture and protection of historical wealth commission
5. Public security commission
6. War veterans' and blockadniks' (defenders of the sieged city) affairs commission

The  
II. Information (spiritual) committee

7. Academic, branch, higher school science commission
8. Arts, artistic unions (of writers, artists, etc.) <sup>commission</sup>
9. Publicity, people's initiatives support, mass media, information and communications means for the population commission
10. Architecture, general planning and urban development commission

III. <sup>The</sup> Organizational (administrative) committee

II. Legislation, law and order, legitimacy, and law protection bodies supervision commission

I2. Rights of man and child, the constitutional rights of citizens and nationalities protection, religious communities affairs commission

I3. Self-administration, mass organizations, and foreign contacts problems commission

I4. The economic reform commission

I5. The mandate commission

I6. The emergency commission

IV. The material (property) committee

I7. Housing policy, urban ~~building~~ development, city improvement, land utilization commission

I8. Food-stuffs and consumer goods commission

I9. Trade, public catering, public services, private cottages, individual subsidiary holdings commission

I20. Industry, transportation, communications and military-and-industrial complexes conversion commission

I21. Ecology and rational use of natural resources commission.

The ~~number~~ and names of sectoral commissions within the spheral committees may be changed at the latter's discretion. (At the moment, the number of sectoral commissions and committees of <sup>the</sup> Lensoviet has reached 30).

The committees are fully responsible for the state of affairs in the corresponding city spheres before the citizens of Leningrad <sup>and the L.S.</sup> The reasonable number of commissions within the committees should be in the range of five to eight, whereas the number of subcommissions under commissions is not limited (commissions and their chairmen are approved by the committee). The committees are managed by their chairmen, <sup>deputy-</sup>vice-chairmen and the <sup>collegiums</sup>boards that are headed by the latter and include the heads of commissions. The chaimen ~~and~~ <sup>deputy</sup>vice-chairmen of the committees are approved by a Lensoviet session and enter the Lensoviet's Presidium. The LS's chaiman is concurrently the

chairman of the social committee (see "The Lensoviet spheral committees regulations" further on).

Based on the structure of the Lensoviet, the LEC's structure is formed. The LS spheral committees have LEC's spheral boards as their counterparts, and LS's commissions and subcommissions correspond to sections and subsections of LEC. The LEC has no right to form boards, sections or subsections if there are no corresponding structures in the LS. In accordance with this, the following list of the LEC boards and departments is recommended:

I. Social board (and its departments):

- I. Family and childhood problems department
2. Health services, physical culture, sports, recreation, sound mode of life department
3. Education and training department
4. Culture and protection of historical wealth
5. Public security
6. War veterans' and blockadnicks' affairs

In order to secure the humanitarian sphere priority in the city government system, it should be headed by the ~~man~~ LEC's chairman and his two deputy-chairmen.

II. The informational (spiritual) board (and its departments)

7. Academic (fundamental), branch, higher school science
8. Arts, artistic unions
9. Publicity, people's initiative support, mass media, public information and communications means
10. Architecture, general urban planning, urban design

The board is headed by the first deputy-chairman of the LEC.

III. Organizational board (and its departments)

II. Legislation, law and order, legitimacy, and law protection bodies supervision

12. Rights of man and child, the constitutional rights of citizens and nationalities protection, religious communities affairs

I3. Self-administration, of citizens, mass organizations, and foreign contacts problems

I4. The economic reform

I5. The LEC's personnel department

I6. Emergency situations

The board is headed by the first deputy-chairman of the LEC.

IV. The material (property) board

I7. Housing, urban development, city improvement, land utilization

I8. Food-stuffs and consumer goods

I9. Trade, public catering, public services, private country cottages, and individual subsidiary holdings

20. Industry, transportation, communications, and military-and-industrial enterprises conversion

21. Ecology and rational use of natural resources

The board is headed by the first deputy-chairman of the LEC.

This new spheral city government's structure (that of the LS and LEC) requires that new regulations concerning LS's committees and commissions and the LEC's boards and departments be developed (see further on). The recommended spheral identity of the LS and LEC will help overcome sectoral muddle and confusion, the chaos that prevails in them and bring LEC's activity under complete control of the LS and in this way reverse their former relations when the LS was a mere pawn in the LEC's hands and both of them were completely subdued by the party apparatus. The spheral structure of the LS and LEC will give full power to the Soviet and will liberate the initiative of the Executive Committee making it face the needs of the citizens.

The spheral structures listed above fit not only <sup>the</sup> city level but a micro-district as well (committees of public self-administration, for example), and also a district, region, republic, and the country. The number and character of the Soviets' spheral committees- from district to the Supreme Soviets

of the USSR and republics- as well as of spheral boards (ministries) -from district executive committees to the Soviet of Ministers of the USSR and its republics-remain constant while the number of sectoral commissions (departments) and their character may vary, as needed. Such structures ensure both generalization and specific character of each level without suppressing either of these and giving them a reliable instrument of their co-ordination and co-operation, of their harmony.

The proposition aims at filling the conceptual gap and organizational paralysis of power that may affect the new Lensoviet if it rolls the customary sectoral rails, which will bring all its democracy to nothing. The goal of the projection is to help the new Lensoviet escape the vicious and fatal ways that the previous sectoral history, the history of sectoral departments and uni-party structures totality has prepared for it.

#### The social spheral structure of the Lensoviet

During the election campaign of March 4 and 18, 1990, 363 deputies were elected for the Lensoviet, the names of whom along with their work places and posts were published in the "Vechernij Leningrad" newspaper of March 12 and March 23, 1990. The spheral analysis of the social structure of the Lensoviet has given the following results (see the table on page 133).

This spheral analysis shows the administrative and technical personnel predominance in the Lensoviet. The same sign can be noted in the relative size of the deputy groups in the 2nd and 3rd spheres and the largest number of deputies oriented toward the 1st, material sphere (201 deputies in total). It suggests that it will be objectively difficult for the Lensoviet, because of its social structure, to give the highest priority to the humanitarian (social) and spiritual goals, to restore the priority of man's interests, the needs of family in the socio-economic development of the city. Will such things as the democratic spirit and the democratic majority of the Lensoviet help it to

The spheral social structure of the Lensoviet<sup>x)</sup>

Spherical groups of working people (number of deputies by the groups)	Material sphere	Organizational sphere	Informational sphere	Humanitarian sphere	Total (number of deputies)
Organizational sphere's working people. Administrative personnel	36	56	28	30	150
Spiritual sphere's working people. Technical and artistic intelligentsia	94	4	4	10	112
Social sphere's working people. Humanitarian intelligentsia	31	4	3	23	61
Material sphere's working people. Workers	40				40
<b>Total:</b>	<b>201</b>	<b>64</b>	<b>35</b>	<b>63</b>	<b>363</b>

<sup>x)</sup> The figures might be not quite accurate due to the insufficiency of the newspaper information about deputies

eliminate the defect? Which will outweigh? The social position or democratism? The spheral Lensoviet's structure would contribute to democratism, to its re-orientation toward the social aims priority. Its sectoral structure will promote the reverse trend of ousting social aims into their residual position. The LS should take this fault of its social structure into consideration to be able to make it up duely in its activities, and the transition from the sectoral Lensoviet structure to its spheral structure would contribute to it, in the first place.

April 5, 1990

## Lensoviet's spheral committees: regulations (draft)

### I. General

#### I.1, Description

A spheral committee is a major <sup>regular</sup> standing Lensoviet's body responsible for the state of the corresponding production sphere and city life in general, for the complete cycle of extended reproduction of its class of resources. The structure of city integrity, the nature of its self-development process, of its extended reproduction is spheral rather than sectoral. Therefore, the city government body structure- both of the Lensoviet and Leningrad Executive Committee should be spheral, not sectoral.

#### I.2. Spheral committees justification

The need in spheral committees is dictated by the objective spheral structure of the city integrity and self-development, which cannot be said about Lensoviet's sectoral commissions that are not only unable to embrace the city as a whole but split it up into arbitrary sectoral parts (Sectoral commissions, in contrast with spheral committees are formed without any underlying scientific base, out of subjectivism and voluntar(y)ism; hence their different number and names not only in different towns of the country ~~in~~ and city districts but also in the Lensoviet itself <sup>in</sup> its different convocations.)

Spheral committees, as distinguished from sectoral commissions, are set once and for all for all Soviet's levels just as the objective spheral structure of any settlement, district, town/city, republic, and the country is set once and for all. The spheral content of the spheral structure at these levels varies significantly, might be specific but this does not alter the structure.

#### I.3. The list of Lensoviet's spheral committees

The list and number of Lensoviet's spheral committees correspond to the city spheres. A city (just as a district, or republic, or the country) has four spheres: material, organizational, informational (spiritual), social (humanitarian).

The Lensoviet, being the supreme authority body in the city, should have the corresponding four spheral committees: material, organizational, informational, and social. Taken together, they should form the spheral structure of the Lensoviet.

I.4. The goal of the Lensoviet's spheral committees:

Spheral committees are formed for:

- ensuring, both through structures and organizations, the highest priority of the social sphere of the city, the social interests of its citizens, which have never been provided for by the sectoral structure of the Lensoviet;
- subordinating the interests and goals of the material, organizational, and informational spheres to the goals of the social sphere, for the structural restructuring of the city economy;
- forming the following four <sup>spheral</sup>markets in the city: the market of goods (products of the material sphere), the market of capital (products of the organizational sphere), the market of information (products of the informational sphere), and the market of labour force (the products of the social sphere), without any of which there can't be the full-scope modern market;
- dismantling the departmental-sectoral structures that preclude market, are incompatible with it;
- creating spheral economic regulators in each of the spheral markets; such as spheral taxes, prices, economic sanctions and incentives for each sphere;
- ~~for~~ eliminating departmental and sectoral barriers ~~on~~ the way of the scientific and technical or any other progress;
- eliminating the departmental and sectoral exploitation of both the working people and nature;
- stopping the criminal wasting of about half the gross national product by sectoral departments and for abolishing the background economy engendered by them;
- privatization the property and giving it over to working teams and individuals, on the one hand, and to the spheral bodies of the LS and LEC, on the other hand.

### I.5. The priority of the Lensoviet social committee

The social sphere should be given the priority in the city life. In the spheral structure of the Lensoviet, the priority should belong to the social committee which should be supported ~~by~~ the appropriate Lensoviet's order. The priority of the social committee means that its problems should be put and considered in the first place, it should be the first to receive finance quotas, investments, capital construction bids, etc. The social sphere expenditures should constitute the first item in the city budget, it being the issue with which any considerations and approval of the budget should begin at Lensoviet's sessions. All other Lensoviet's committees and commissions should be evaluated, <sup>appraised</sup> in their activity, based on their evaluation by the social committee.

I.6§ The transition from the sectoral (approved) structure of the Lensoviet to its spheral structure should be defined at a LS's session. This transition period should be ~~rather~~ prolonged enough (one or two years) and be duely prepared so that during this time it would be possible to consider in details the spheral structure of the Lensoviet and approve it, as well as the regulations on the spheral structure of the Lensoviet and Leningrad Executive Committee, and make alterations to other regulating documents and prepare the new ones. It is also necessary to develop and pass the "Conception of Leningrad spheral development" during this period.

## 2. The structure of spheral committees, their formation procedure

### 2.I. The structure of committees

During the transition period ~~the~~ spheral committees of the Lensoviet are formed at a session on the base of the approved sectoral commissions. Due to a certain confusion with the names and functions of these commissions, they are included into some or other committee, by agreement. Based on the list of the approved commissions, the structure of spheral committees may be presented in the following form:

I. The social (humanitarian) committee includes the following commissions:

- family, child, and sound mode of life;
- social policy
- medical services
- culture and cultural heritage
- upbringing and education
- blockadnicks, War and labour veterans

Note. In Lensoviet's sectoral structure the Family, child, and sound mode of life commission took the last position by its weight, value, and time of formation, whereas in the spherical structure it takes the leading position, which manifests the reverse orientation of these structures.

2. The spiritual (informational) committee includes the following commissions:

- science and higher school
- communications and informatics
- publicity and mass media

Note. I. The spiritual sphere is most scantily presented <sup>which, not o</sup> due corresponds to its disastrous state, just like the state of the social sphere but is fixed by the given sectoral structure of the Lensoviet.

2. Higher school should be placed <sup>included</sup> into the <sup>social</sup> committee.  
3. Communications should be placed <sup>included</sup> into the material sphere, <sup>into</sup> the material committee.

3. The organizational (administrative and management) committee includes the following commissions:

- mandate
- legislation problems
- legitimacy problems
- self-administration problems
- mass organizations problems
- man's rights
- international contacts
- planning and finance-and-budget
- the economic reform

4. The material (property) committee includes the following commissions:

- industrial
- military-and-industrial enterprises
- ecology
- the city center integrated development
- urban development policy and land utilization
- housing policy
- transport complex
- food-staffs
- trade and services sphere

Note. The objective logic of the sectoral structure of the Lensoviet has caused the exaggeration of the latter two committees at the expense of the former two and led to the distortion of proportions and balance of both the city spheres and their representative bodies in the Lensoviet, which has kept the residual state of the social and spiritual spheres. 18 out of the 27 Lensoviet commissions, i.e. two thirds of them fall on the latter two spheral committees, whereas only 9, or one third of them, fall on the former two. This <sup>are</sup> means that the weight, size, and value of the former two is precisely half those of the other two under the sectoral structure. It is then clear in whose favour (in favour of which commissions) the Lensoviet will, due to the logic of its structuring, will take its decisions.

#### 2.2. Size of spheral committees

The size (number of deputies) of spheral committees, for the transition period, is set based on the size of commissions that constitute them, on the number of deputies for whom the given commissions are primary, i.e., deputy's membership in another commission should not be the base for his entering a committee. A deputy may be member of a single committee (and a single commission, later on) but he may participate in the work of all other committees (and commissions) as a deliberative voice (or there may be set another rotational scheme for the committees, or passing from one to the second, third, etc.). In the future, after the tran-

sition period is over, the size of spheral committees will be set within the following range: the social committee size- in the range of 25% and more and 30% or less of the set Lensoviet size. The latter being 400 deputies, the social committee size is in the range of 100-120 deputies, accordingly. Originally, there should be 120 deputies in the committee in view of some possible leaves later on. Then, other committees' size is being set which may vary within the range of 23% to 25% of the set size, i.e., 92 to 100 deputies. Such size ratio of the committees should help ensure the steady priority of the social committee, on the one hand, and an approximate balance of the three remaining ones, <sup>on the other</sup> Committees are formed on the base of free registration of deputies within the range of their number and further approval of the lists at a session of the LS. (Let us note here that the best size of the spheral structure Lensoviet is 160 deputies- ~~by~~ 40 deputies per each city sphere, in each spheral committee. The minimum figure is 80 deputies.)

2.3. Spheral committees are approved at a Lensoviet session for a term of the given convocation plenary powers (after the transition period) and comprise: committee members, its collegium, its chairman and his three deputy-chairmen, a committee secretary. The committee size is set by the session in accordance with 2.2. Committees are ~~are~~ subordinate to a session of the Lensoviet and report to it.

2.4. Spheral committees, being <sup>regular</sup> standing Lensoviet bodies, carry on their own parallel sessions where they settle problems within their competence and jurisdiction.

When considering general city problems (but not sectoral or spheral ones) spheral committees play the role of intermediate bodies between sectoral commissions and Lensoviet's sessions, its Presidium. None of the general city problem resolutions of a session or the presidium might be approved without its preliminary consideration by a sphere committee. The order and procedure of approving general resolutions (acts) by the spheral structure of the Lensoviet are as follows: a sectoral commission-a spheral committee- a session or ~~Presidium~~ Presidium of the Lensoviet.

Final resolutions concerning sectoral and spheral problems are approved by a spheral committee. A session and presidium of the Lensoviet are transformed, under the spheral structures, from the sectoral representative bodies, <sup>those of discord</sup> into spheral representative bodies, the bodies of spheral integration and consensus.

2.5. The spheral committee collegium is elected at its session and includes the chairman of a committee (he becomes the chairman of the collegium, too), three of his deputy-chairmen, a secretary, and chairmen of the sectoral commissions of the committee. A collegium is a <sup>regular</sup> standing spheral committee's managing body and is approved at Lensoviet's session. The chairman of a committee and his deputy-chairmen, as well as a secretary cannot be chairmen or deputy-chairmen <sup>in of</sup> sectoral commissions. During the transition period the number of <sup>regular</sup> standing sectoral commissions in each committee should not exceed eight; the number of provisional sectoral commissions is not limited while the size of sectoral commissions may not be less than three deputies. Thus, the size of a committee's collegium may not exceed 13. The aim of spheral committees is not to bring to maximum but rather to minimize the number of sectoral (<sup>regular</sup> standing) commissions as well as sectoral bodies in general.

2.6. The Lensoviet's Presidium under the spheral structure of the Lensoviet will be formed, ~~as~~ in a post-transition period from the chairman, his deputy-chairman, a secretary of the Lensoviet, chairmen of spheral committees and their deputy-chairmen. In order to secure the priority of the social sphere, the chairman of the Lensoviet should be concurrently the chairman of the social committee. Lensoviet's deputy-chairman and secretary cannot hold any posts in committees and commissions, their candidates are named by the chairman and approved, together with the presidium as a whole, at a session of the Lensoviet. Chairmen of the remaining three spheral committees are approved by the first deputy-chairmen of the chairman of the Lensoviet. These first deputy-chairmen provide for the support of Lensoviet's

chairman and the social committee headed by him in their activity on the part of the rest three committees. The chairman's deputy-chairman and a secretary of the Lensoviet provide for the support of the chairman and presidium of the Lensoviet in their work both organizationally and technically. In this way, the size of the Presidium of the Lensoviet under its spheral structure is 18 persons: 4 per each committee (the chairman and three deputy-chairmen) plus Lensoviet's deputy-chairman and a secretary. During the transition period the Presidium includes all its approved members but they are grouped in it into four spheral collegiums and provide, plying in this case the role of an organizational committee, for the formation of spheral committees, development of the necessary documentation and for defining their size, structure, the number of sectoral commissions, etc.

2.7. In a post-transition period, a spheral committee creates new sectoral commissions and disbands the former ones, approves their chairmen and deputy-chairmen. Sectoral commissions are bodies of spheral committees, and the latter are ~~organs~~ bodies of the Lensoviet. A sectoral commission prepares spheral committee's resolution drafts and the latter approves them on the base of spheral criteria, puts them into practice, with the assistance of commissions, and supervises over their fulfilment. The work of the Lensoviet should be organized in the following order: the first day- the work of commissions and factions, the second day- the work of spheral committees' sessions and collegiums, the third day- the work of Lensoviet and its Presidium session.

Note. If spheral committee's resolutions are supposed to be mandatory for executive organizations, then the work of a Lensoviet session may be reduced to a small number of <sup>city</sup> general city, interspheral problems and these problems can be settled, given they ~~are~~ have previously been considered ~~in~~ by commissions and committees, during one or two days of the session work, which will bring the number of Lensoviet sessions to two or three ~~in~~ a year. It will allow to get rid of tiresome and inefficient sessions that are going on for months and

dwell upon minor sectoral subjects, this being the result of sectoral structuring of the LS. Because of the latter, most important complex general city problems are being ousted with minor sectoral ones or fall out of a session's scope at all, being nobody's matter for sectoral commissions. The sectoral Lensoviet can simply lose sight of some major city problems.

2.8. A spheral committee is authorized with a juridical person status and possesses its own non-budget funds which are passed at Lensoviet sessions.

### 3. ~~Spheral committees~~' competence (terms of reference)

3.1. The scope of each spheral committee's activities is production, distribution, exchange (trade) of its corresponding sphere product for all spheres, and consumption of all resources that are necessary for the functioning of its sphere. Each spheral committee <sup>conference</sup> is defined by a session of the Lensoviet within the frames of the legislation in action through a special regulation document called "Maintaining ~~Spheral committees~~' competence".

#### 3.2. ~~Spheral committees~~' competence, general problems:

- ensuring the priority of the city social sphere development, of goods and services production for the sphere;

- preparation, forming, development, and regulation of the corresponding spheral market for the benefit of the city population, ownership of the city spheral property;

- developing and encouraging the initiative in every sphere, bringing property out of the state ownership, giving it over from departments to individuals, work teams or Lensoviet's spheral executive bodies;

- disbanding and abolishing departmental and sectoral executive bodies of the LS and passing their functions over to work teams or its spheral executive bodies;

- forming spheral executive bodies instead of sectoral ones, which will constitute the sense of the structural reorganization of both the Lensoviet and the Leningrad Executive Committee;

- supervising the corresponding spheral offices (boards) and sectoral executive bodies of the LEC where they have been kept;

- developing conceptions, programmes and strategies of the corresponding city spheres development that form, <sup>in combination,</sup> an integrated conception of the city spheral development;
- developing and submitting for session approval a city budget scheme of the corresponding sphere;
- considering propositions and complaints received from citizens, work(ing) teams, mass organizations, the executive committee, lower level Soviets, other spheral committees concerning the appropriate city sphere functioning;
- preparing and submitting for a session resolution drafts of the LS;
- preparing and submitting projects of the Lensoviet Presidium for its session consideration;
- searching for new, additional resources and reserves, cutting down unproductive expenditure and waste in the corresponding city sphere;
- preparing projects coordinated with other committees to be submitted for a Lensoviet session on problems concerning two or more committees;
- participating in other committees' work <sup>at</sup> by their request, carrying on joint <sup>sit</sup> meetings of two or three committees by the majority consent in each of them;
- carrying on expert appraisals, public discussions and sociology investigations in <sup>enjoy</sup> its <sup>each</sup> sphere.

#### 4. Rights and responsibilities of spheral committees

4.1. Spheral committees enjoy equal rights and share responsibility, with the only exception - the social committee - the rights and duties of which are defined by the priority set for it by I.5 of the given Regulations.

4.2. Spheral committees <sup>enjoy</sup> possess, within the bounds of their competence, the following rights:

- to make decisions of <sup>each</sup> its corresponding sphere development and interaction with other city spheres autonomously and definitively;
- to participate in settling all city-wide problems at all levels of administration;
- to make reports and supporting reports at Lensoviet sessions;
- to ~~hear~~ hear reports presented by heads of the boards,

heads of the Executive committee departments, managers of enterprises and institutions belonging to their appropriate sphere, take up decisions concerning conformity of <sup>cial</sup> certain officials to their posts, to make discharges if necessary;

- to carry on open competitions for filling vacancies - the posts of heads of the Executive committee boards and departments within the corresponding spheres, and approve them;
- to request all the materials and documentation needed from the subordinate, lower level authorities;
- to direct inquiries to any state governmental bodies;
- to cancel illegal resolutions of the authorities of their corresponding spheres, of the officials and charge them accordingly.

4.3. The rights and responsibilities of a member of a spheral committee and its bodies are defined by each spheral committee's special regulation.

4.4. The Lensoviet spheral committees' responsibilities are as follows:

- spherally committees are fully responsible before their electors ~~from~~ and a session of the Lensoviet for providing the social sphere and citizens with resources of the due type, for the creation and state of the corresponding market and its regulation in the interests of the population, for disbanding sectoral structures and creation of spheral ones, for the spheral restructuring in their corresponding spheres;
- committees accomplish all functions and duties of the Lensoviet within its scope except those that the Lensoviet leaves for itself within its competence.

4.5. Regulations and orders of spheral committees are mandatory for the authorities and organizations of a corresponding sphere, for its officials. The committee is responsible for negative effects of its decisions implementation.

4.6. The committees' work order is similar in the main with that of <sup>regular</sup> standing commissions (see the corresponding "Regulations" passed on March 3, 1983) with the exception of the item 42 from which any "coordinating" with respect to spheral committee LEC's activity should

be excluded.

4.7. Sectoral commissions' <sup>instructions</sup> orders are mandatory for lower level authorities, organizations, and officials, after their approval by a spheral committee and its collegium.

4.8. Lensoviet's session orders are considered approved only in case of spheral committees consensus and only when they were voted for by at least ~~the~~ half of the membership of each committee.

Note. This requirement for a consensus is rather strict and it would be reasonable to put it off to a later period, beyond the frames of the current LS convocation.

The spheral structure of ~~the~~ micro-district <sup>public</sup> self-administration Committee

To organize the work of a Committee of public self-administration (CPS), <sup>regular</sup> standing commissions by its major spheres (directions) of activities are set. The following structure of the CPS commissions is proposed based on its tasks generalization:

1. The social commission, the main problems considered being: family, children, veterans, invalids; health services, education, culture, social securities, recreation, physical culture, mode and level of life in a micro-district;

2. The informational commission, the main problems considered being: informational service of the district population (wall and local press, visual media propaganda, cable TV, amateur artistic work, invention and rationalization activity, public opinion studies, sociologic investigations, local referendums, public <sup>appraisal</sup> expertise of designs and order of the micro-district <sup>house-</sup>building.

3. The organizational commission, the main problems considered being: self-administration, formation and activities of house-administration committees, comrades' court, veterans' unions, interaction with deputies, Soviets, and executive committees of all levels, preservation of law and order, fi,

nancing, supervizing institutions and co-operatives' activities in the micro-district, supervizing fulfilment of the district and city Soviets' orders, preliminary consideration of the district Soviet's draft orders.

4. The production commission, the main problems considered being: housing and <sup>roads</sup> highways improvement, and repair, trade, population servicing, municipal services, transport, communications, ecology (environment protection), creation of cooperative stores, of self-supporting workshops, teams, school factories, various crafts in the micro-district.

The social commission problems are considered to be of the highest priority, all others being subordinate, supporting with respect to them. A CPS's chairman should be chairman of the social commission, chairmen of other commissions being deputy-chairmen of CPS's chairman. Chairmen of the commissions may be, by a micro-district conference agreement, partially or completely free from any other occupations and are paid out of the profits obtained as a result of the commercial and production activities of CPS's commissions, enterprises, and cooperative stores.

April 22, 1990

What is the Executive committee structure to be? -  
Spherical, of course! x)

Opinions of various kinds, like those of "a diarchy, paralysis of authority, anarchy" in the city, about bewilderment and helplessness of the local government have become rather common with the press, radio, and TV. As is rightly noted, the reason of this gloomy situation that manifests itself now ~~in~~ with wine queues, now with spontaneous strikes, now with tobacco cataclysms or bread-supply irregularities, with the background of total deficiency ~~to it~~, lies in the fact that the new democratic Lensoviet has kept its Executive committee and its structure unchanged. It consists of sixty sectoral units

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x) published in "Vechernij Leningrad", September 25, 1990

boards, committees, associations, etc. Each of the 21 district executive committees of the city has, in its turn, some 10-20 sectoral departments and services. All these make up a colossal state machine of the city with tens of <sup>thousand</sup> officials and tens of million of budget financing, its sectoral governmental structure which the new Lensoviet has inherited.

That this machine has gone wrong completely, has been corrupted and become impotent in settling city problems is not a secret for the citizens. Though excellent persons and knowledgeable specialists may work there, the machine retains its nature, it obeys its own inexorable laws. Sectoral executive structures are not just disadvantageous but they are <sup>useless</sup> criminal as well, which has been manifested through both TV reportings about coffee, sausage, tobacco, etc. destruction in dust-heaps but also the statistics of total epidemic of embezzlement, sabotage, of background economy, etc. There have accumulated stocks of 12 billion roubles in value in excess of norms which equals to six (!!) annual budgets of the city, these having been buried or left to decay in ware-houses. At the same time, there is over one million poverty-stricken people living beyond the official living standard. Is it not the result of the sectoral structures criminal character? And what about strikes inspired by them, by means of which they try to put their own blame to the new Lensoviet and overthrow it in this way replacing it with their "own" obidient one, the former one's alike, or set their own dictator? This structure rallied by partocracy, resorts to every means to retain the real power (which has still been in their hands not the Soviets). It is somehow possible to make up with the Lensoviet sectoral structure, but it would be absolutely impossible to take the sectoral structure of the executive committee for it is fraught with a crash of the Lensoviet and catastrophe for the city.

The executive committee's structure is a central and key problem among other economic, social, and spiritual city problems. To hush it up or ignore it, to postpone settling it down as is being done by the Lensoviet's Presidium, or to wait for orders from the top authorities, to share the competence scope between the obsolete executive committee and the new

Lensoviet (when the latter is making convulsive efforts to make up for the numerous faults of the former) and not to "spoil" the existing executive committee's structure, as the re-  
verend mayor recommends, - all this would mean the end. There, references to market transition are no excuse whatever, as the fate of this transition also depends on the executive committee's structure. The sectoral structure will bury it forever as it is incompatible with market.

The inefficiency of the existing structures became clear even for M.S.Gorbachev and his government when they went so far as to state the necessity of "sectoral ministries abolishment(!)". But they do not see (and do not even want to see!) what they should be replaced with, with what new structure. Such steps as reduction by nearly half the number of ministries and putting a new label to it - that of "functional" (as if sectoral were not functional) which have been taken by the government of Russia does not change anything and will not <sup>help to</sup> match their structure with market.

The base for these organizational structures change should not be orders or pseudo-conceptions that help retain sectoral bodies but the economic needs and social reality. Whatever administrative body is preserved during this market transition period - either the executive committee or the economic territory administration committee- its structure should comply with the market structure. The world market structure today is not sectoral but spheral. It comprises four spheral markets, those of commodities as products of the material sphere, of capitals as products of the organizational and financial sphere, of information as products of the spiritual sphere, and of labour as products of the social sphere. The lack of any of these will bring market back to its primitive status, augment economic disproportion and disbalance, and ruin the economy completely. In accordance with these markets, there must be formed the following four stock exchange types: commodity exchange, stock exchange, information exchange, and labour exchange.

To form these exchanges and market and make them function, to involve all city enterprises into them, to free them from the departmental bonds, the executive committee's struc-

ture should be spheral, matching that of the market. Such is the immutable economic request ~~of~~ any market type and for any autonomous economic territory.

The spheral structure of the executive committee implies joining all of its sixty sectoral units into four spheral boards (material, organizational, and financial, informational, social) and subordinating the former ones to the latter.

It is the spheral executive committee structures (boards) that acquire essentially new functions demanded by the market, the main of which being:

a) abolishment of departmental and sectoral structures as the main impediment for the market economy, but the process should be continuous, step-by-step, and specific for each of them;

b) creation of conditions and mechanisms in every sphere necessary for the economic independence of citizens, enterprises, working teams, for privatization of property and <sup>for</sup> taking it out of the state ownership, for putting the laws for property, rent, land, cooperation, etc. into practice;

c) running the municipal property on behalf of the Leno Soviet;

d) ensuring social guarantees secured by law to citizens during the transition-to-market period and forming an autonomous economic territory.

The executive committee's spheral structure will evidently entail not only drastic changes in its functions but also a significant, by an order of magnitude, cutting of its size and finance, which will <sup>enable</sup> allow it to face the needs of the population and the city and free it from bureaucratic and parasitic functions, will make it more reactive and efficient. The Leno Soviet should take care about the employment provision for those who would be laid off as a result of the executive committee restructuring.

The urgent global problems to be settled <sup>i.e.</sup> under the spheral structure of the executive committee : food-stuff supplies, housing, ecology, transport, medical services, education, culture - would not be held up for decades and

aggravated, stuck in the interdepartmental maze of the sixty structure units as is now the case, but would find their systematic solution and adequate implementors. Spherical structures must come to enterprises, as well, to replace the Bermuda bureaucratic triangles of "administration- party committee- trade-union committee" there that are oriented not toward market but to its alienation and suppression.

Perhaps, social necessity, social problems- both of today and the future- are the major arguments in favour of the spherical structure. There ~~are~~<sup>is</sup> over a million poverty-stricken pensioners, children, husbandless mothers, invalids, persons having no home or job, sick, unemployed, etc. in the city. who are scattered between dozens of executive departments. These social problems are being constantly aggravated, they are unsolvable by sectoral structures, remaining residual in them. The priority of these problems settlement may be ensured only by the spherical structure of the executive committee which, by its mere nature, and inherent logic, puts the social sphere, man, and family onto the first place.

While the Lensoviet and its Presidium "are sleeping", the former executive committee is preparing its sectoral structure (and its functionaries) for a long life behind a slightly repaired front. Will the Lensoviet manage to find common sense and political courage enough for the transition to the new, spherical executive committee's structure? If not, the old structure will discredit and strangle it, regenerating the former party totalitarianism.

Leningrad Executive Committee's spherical boards <sup>x)</sup>  
(regulations draft)

These Regulations are based on the principle of identity of the executive branch of government structure <sup>with</sup> to the legislative branch structure, i.e., the identity of the executive committee structure to that of the Lensoviet. These structures should have an unequivocal correlation. Only in this way subordination of the executive power to the legislative power,

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x) This regulations draft is equally suitable for organizing the work of the mayor's office

efficient fulfilment of Lensoviet's decisions, efficient control of their putting into life, efficient communications between the two branches can be achieved. Disparity between these structures that has been propagated for decades manifests itself in the weakness of the Soviets and their miserable state when they were under the command of the executive committee and when the Soviets were just a cover and pawns in the hands of executive committees and partocracy. This disparity of the branches of power has been engendered by the departmental, administrative-sectoral system that pursued their selfish and exploiter interests rather than those of the people. The identity of the structures might be ensured not at the sectoral but at the spheral level, when the spheral approach is used for structuring the Lensoviet and Leningrad Executive Committee. That is why the given Regulations correspond to the "Regulations on Lensoviet's spheral committees".

## I. The requirement and aims for forming spheral boards

### I.1. Description

A spheral board is the main executive and administrative body of the Leningrad Executive Committee in charge of fulfilment of decisions taken by a spheral committee or Lensoviet's sessions concerning the appropriate city sphere.

### I.2. The requirement for spheral boards of the LEC

The requirement for LEC's spheral boards consists in the necessity to overcome the incurable vices of sectoral structures, to ensure the social sphere's priority and the transition to the market city economy, to put essentially new, spheral structures in place of departmental-sectoral LEC's structures which are absolutely incompatible with the market.

### I.3. The list of LEC's spheral boards

The names and number of LEC's spheral boards correspond to city spheres and Lensoviet's spheral committees. The LEC, being an executive and administrative body of the LS, must have the four corresponding spheral boards: material, organizational, informational, and social.

### I.4. The aims for forming LEC's spheral boards

The aims are similar to those for forming LS's spheral committees (see "Regulations on committees") but within the frames of LEX's executive and administrative functions.

#### I.5. The priority of LEC's social board

Just as in the Lensoviet, where the priority is set for the social committee, so in the LEC the priority should be set for the social board (see "Regulations on committees").

#### I.6. The transition period

The transition from sectoral structures to spheral structures should take place simultaneously, within the frames of the common transition period both for the Lensoviet and the LEC. The transition to LS's spheral committees should be accompanied by the transition to LEC's spheral boards. This transition will require a great deal of time and serious preparatory work.

### 2. The structure of spheral boards, their formation procedure

#### 2.I. Boards' structure

During the transition period LEC's spheral boards are formed at Lensoviet's sessions on the base of the established sectoral boards, associations, departments of the LEC.<sup>x)</sup>

##### I. The social board of the LEX comprises:

- People's<sup>Public</sup> education committee
- Labour and social problems board
- Health protection General board
- Social securities board
- Educational institutes<sup>ion</sup> board ( <sup>from</sup> personnel department and educational institutes<sup>ion</sup>)
- Culture General board
- Physical culture and sports committee

Seven in total

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x) The revelry of their departmental confusion, muddle, re-shuffling, renaming significantly impedes grouping LEC's units into spheral boards. Nevertheless, this has been done with the hope that in the future spheral boards will set all the names and functions of their sectoral units into order. There were fifty nine of boards, committees, associations, departments and organizations of the LEC registered in the telephone book of 1989. Here we proceed from the list given there

2. The organizational board of the LEC comprises:

- Home affairs General board
- Justice board
- Registry office
- The second board
- Foreign relations board
- Foreign delegations servicing board
- Foreign economic relations board
- General finance board
- Price department
- Public control municipal board committee
- Planning commission
- Procurement production board
- State secrecy protection in press
- State arbitration

Fourteen in total

3. The informational board of the LEC comprises:

- the Leningrad scientific and production association "Vimpel"
- the "Lensystemotekhnika" scientific and technical production association
- the Architecture and City development General board
- TV and radio committee
- Archives board
- Publishing houses, printing and book trade board
- Monuments protection General board
- State expertize board

Eight in total

4. The material board of the LEC comprises:

- The Main fuel and energy board
- "Lenvodokanal"
- "Lenmorzatschita" board
- the "Spetstrans" technical and production association
- the "Lenzelenstroj" technical and production Association
- Capital construction General board

- Glavleningradremstroj
- Technical board
- Technical inventory board
- Lenstrojkomitet
- Dormost
- Construction work co-ordinating department
- Radiation and chemical security department
- Lengoragroprom
- the "Lenchlebprom" technical and production association
- Veterinary board
- Glavlennplodovotschprom
- Transport board
- Tram-and-trolleybus board
- LEC's provision General board
- "Farmacija" production association
- Trade General board
- Public catering General board
- Public services technical and production association
- "Leningradodezhda" technical and production association
- Housing technical and production association
- Local industry technical and production association
- Country cottages service board
- Collective horticultural plots of land service board
- Hotel Board
- "Leningrad-Impex" foreign trade association
- Municipal services (enterprises) <sup>control</sup> board

Thirty two in total

Note. This shift of the sectoral structure in favour of the material and organizational spheres speaks for itself. The "weight" of the social board, counting the number of its current sectoral units, is by a factor of four lower than that of the material board.

## 2.2. The size (staff) of spheral boards

It is defined by a spheral board and approved by the corresponding spheral committee of the LS. All spheral boards' officers are hired managers working on <sup>an</sup> contract base, who are selected by competitive examination. The size of

staff of spheral boards should be roughly equal <sup>en</sup> taking into consideration <sup>with</sup> the priority of the social board <sup>en</sup>

2.3. Spheral boards and all their bodies, their structure, the staff, regulations, and other major documentation are approved by a spheral committee.

2.4. Spheral boards are intermediate (administrative) bodies between sectoral units and the executive committee. No executive committee's decision can be taken without its preliminary consideration by a spheral board.

Spheral boards, when being created in the form of their organizational committees, submit the following to an appropriate LS's spheral committee for approval: <sup>their</sup> its size, the collegium, the chairman, deputy-chairmen, a board secretary, the staff.

2.5. The collegium of LS's spheral board includes the board chairman (he is also the chairman of the collegium), three of his deputy-chairmen, a secretary, heads of sectoral units of a board. During the transition period, the number of sectoral units should not exceed eight.

2.6. The executive committee in its spheral structure version consists, in the transition period, of the chairman, deputy-chairman, an EC's secretary, chairmen of EC's spheral boards and their deputy-chairmen. In order to ensure the priority for the social sphere, the EC's chairman should be the chairman of the social board. Chairmen of the remaining three boards are <sup>approved</sup> approved by LEC's chairman deputy-chairmen, <sup>and they provide</sup> and they provide for support <sup>of</sup> their work on the part of their boards. LEC's deputy-chairman and its secretary support the work of the chairman and the LEC both organizationally and technically. They guide the work of the following LEC's departments: organizational and instructive, juridical, general, personnel (without educational institutes). Thus, the size of the LEC having the spheral structure is eighteen persons: four per each board (the board's chairman and his three deputy-chairmen) plus EC's deputy-chairman and ~~the~~ secretary. During the transition period EC's size and staff are defined by LEC's session.

2.7. The spheral board collegium in a post-transitional period <sup>8/</sup> creates new and disbands former ~~sectors~~ sectoral units, <sup>in terms of the appointment of</sup> approves their heads and deputies. Sectoral units' orders acquire juridical power after their approval by the collegium of a <sup>note</sup> corresponding spheral board.

2.8. A spheral board acquires the juridical person status.

### 3. Spheral boards terms of reference

These are similar to those of LS's spheral committees but within ~~the competence of~~ their executive and administrative competence.

### 4. Spheral boards rights and responsibilities

They are similar to those of LS's spheral committees but within their executive and administrative competence (see *ibid.*)

Thus, what is better: confusion and muddle of tens of LS's sectoral units which make the LS a "non-executive" body or precise logic and social sphere orientation of the four spheral boards of the Executive committee? Shall we prove capable of ~~breaking away~~ <sup>from</sup> the vicious sectoral traditions?

June 5, 1990

The spheral version of the Leningrad Popular Front  
Election Platform

1. The Popular Front (PF) aims at economic and political equality of all working classes of society, at the abolishment of dictatorship of any kind, of exploitation, antagonism and violence of any working class over the rest. The time for class dictatorships and hegemony has gone. The main PF's mottoes are: "Equality and equal rights for working classes", "No" to any dictatorship or hegemony!"

2. The PF considers it necessary to end with concentration and usurpation of the economic and political power in the hands of a single, organizational class which is personified and embodied in the administrative-command system, in the existing sectoral administrative bodies and which is an exploiting class.

3. The economic and political power in the Soviet society should be uniformly spread between all working classes that make up the society, its social structure. From the economic point of view, it means that each class must become, on the base of the individual's private property, a sovereign public owner of its production facilities which it will use in the interests of all working classes, not just the one. Politically, it means that each working class having equal rights with all other working classes has an equal (in its rights) party (or parties) as well as an equal representation, through its ~~its~~ party (parties), in the Soviets of People's Deputies at all levels. It is only such economic and political equality that will ensure real economic and political democracy.

4. The PF proceeds from the conviction that a social structure cannot be reduced to the traditional division into two classes and a layer. The PF maintains that there are being formed <sup>in this country</sup> and manifest themselves more and more four essentially new, mankind-wide by their nature, classes different from traditional ones in a principal way, ~~in this country~~, these being the following working classes: a) the material class

that comprises workers and peasants; b) the organizational class that includes administrative officers and military men; c) the informational class comprising scientific, technical, and artistic intelligentsia; d) the humanitarian class that includes humanitarian intelligentsia; i.e., those working in health protection, education, culture, sports, social securities. To this class there adjoins disabled population: youth as future working people and pensioners as working people <sup>of</sup> in the past.

These spherical classes' labour is equally indispensable for society, that is why they should be equal both economically and politically. Spherical classes are the only social groups that are void of any group egoism as it is only those classes <sup>which</sup> while working for themselves work in favour of others at the same time. Such is their humanity-wide nature.

5. The PF is of the opinion that under the departmental-sectoral, administrative-command socialism, with the economic and political dominance of the one, organizational class and its party- the CPSU- it is impossible to lead the country out of the economic and political crisis that brings it close to a crash. To get out of it, economic and political equality of all working classes is needed as well as a multi-party system in which all working classes would be equally represented by their equal political parties. There is, indeed, forming a multi-party system in the country. The following political forces are being polarized on a social base of spherical classes: the United working people front as a party of the material class (the working class, first of all, if the situation really stands so); the CPSU as a party of the organizational class, of the administrative and bureaucratic system; the Popular Front as a party of the informational and humanitarian classes, first of all. (The Popular Front will evidently endure division into two separate parties in the future).

6. The PF, in contrast with the CPSU, does not claim for the leadership position in society, neither does it strive for the dictatorship or hegemony of any of classes. It aims only <sup>at these classes</sup> to their and their parties' equality. The program of the

PF is the only really democratic, pluralistic, and humane one, an alternative for which ~~has~~ neither the CPSU ~~ø~~ nor the UWPF ~~have~~. Yet, the PF calls for co-operation with these parties, on an equal base, rather than for confrontation with them. The PF stands for the declaration of an economic and political equality of all spheral working classes of the USSR.

7. The PF is convinced that the priority of the people's social interests, i.e., settling such urgent problems as food-stuff supply, housing, transport, medical service, education, ecology, culture, family planning, people's life quality and standard improvement - people's as a whole rather than certain of its groups- could be achieved only under the condition of spheral classes' and their parties' equality. The Popular Front is calling for a peaceful redistribution of political power, for the political achievement of the equality of working classes and their parties, for settling all problems around the table. To get out of the crysis and avoid the crash - this can be achieved only with <sup>by</sup> political means, not in any other way.

8. The PF is convinced that the implementation of the economic market methods that demand ~~a~~ real equality and democracy would be impossible <sup>in principle</sup> with the dominance of the administrative-command sectoral system, of the organizational class. "A withered tree would never bear fruit!" The PF maintains that market, the principle of self-supporting operation, and other economic methods will function efficiently only on the basis of private property of citizens, which is incompatible with the administrative system.

9. To PF's opinion, there cannot be formed any really reliable and humane social policy if the interests of children and youth under eighteen, which, though the most destitute, rightless, helpless and voiceless but making up almost a quarter of the population and being the most significant social group strategically - if their interests are not made the corner-stone of the policy. Children are the future of the nation, the future of our economy, policy, science, culture, therefore, they are the strategic social resource of society that demands prevalent attention. Child upbringing in family should be declared socially useful labour by the law,

it should be paid for as any other labour; ~~and~~ it also demands that the working hours for mothers at their main jobs be reduced. There should be special law items stating children's rights, assistance for children and family on the part of the state at a level not lower than the <sup>subsistence level, amount</sup> living standard ~~minimum~~ of which many of them are now deprived. A strong social policy in which the priority is given over to children and family is impossible with the dominance of the administrative-sectoral system, of the organizational class. It will be possible only under the economic and political equality of all working classes. The PF is the only party whose program includes such strong <sup>social</sup> policy and who ~~na~~ possesses the key for it.

10. The PF is sure that perestrojka would be irreversible and the state - really legal and democratic only in the case of political and economic equality of working classes, of multi-party power equality. Only this could become the unshakeable guarantee for precluding any totalitarianism, any stalinism, any suppression of classes or individuals in any form. It would be not an administrative-departmental, sectoral socialism with the dominance of the only class and the only party but an essentially new socialism, spherical by its social basis, multi-dimensional both politically and economically, that would be based on the economic and political equality of spherical working classes.

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S E C T I O N III  
SPHERAL MARKET AND SPHERAL POLITICAL  
ECONOMY

Chap\_ter I. The spheral version of the market economy  
transition

Conceptual prerequisites for the spheral market

A spheral version of the market transition proposed <sup>here</sup> has <sup>conceptual</sup> as its base the systematic spheral approach.

The spheral approach is an alternative for the sectoral approach.

To-day's market is a multi-sphere market, an inseparable unity of four spheral markets, the lack of only one of which will make the market economy of to-day inefficient, antisocial, exploiting. These spheral markets are:

1) the market of goods (material products and services), which are products of the material sphere of public production,

2) the market of capitals, securities (organizational goods and services), which are products of the organizational sphere of production,

3) the market of information (information products and services), which are products of the informational (spiritual) sphere of production,

4) the market of labour (humanitarian products and services), which are products of the humanitarian (social) sphere of production.

Spheral market as an indissoluble unity of the markets listed above is a balanced, social market that reduces exploitation to a minimum and which is directly opposed, in all its qualities mentioned, to the sectoral market. The sectoral (or monopolistic) market is a threshold, an intermediate stage on the road to the spheral market. The spheral market is engendered within the sectoral one as its self-negation <sup>and</sup> as a result of its self-development. An effective and the only version of market transition acceptable for the people in our country consists in the transition from the sectoral market

with its extreme departmental disunity and limitations to the spherical market for which there are the necessary objective prerequisites and which will allow our economy not only to reach the level of the western civilization but also take the leading position.

From the point of view of the nerve of the market economy-property- the spherical market is the best combination and interaction of the two opposite kinds of property, i.e., the private and public property. Public property in the form of state-departmental one is incompatible with private property, it suppresses it and any privatization, as both the period of perestrojka and the before-perestrojka time have clearly shown. From this incompatibility, the following two opposite conclusions are drawn, both of them being faulty: 1) the necessity for rejecting state property or reducing it to lower limits, which brings the market ~~back~~ (as well as society) to the primary capitalism; 2) the admission of privatization and private property <sup>united at</sup> exclusively within the frames of the state-departmental property, under its ~~control~~ while retaining sectoral departments as state property owners, which will dilute the privatization process and bring it to nothing. Our perestrojka, the economic reform have been making no progress for years just because they have taken (or are trying to take) that course. But the former one is faulty, too.

An alternative for them is a third way- the spherical version which proceeds from the conformity and compatibility of privatization ( private property) with the public property in the form of spherical <sup>one</sup>. Privatization is possible within the frames of the spherical form of public property rather than the sectoral one as the spherical form is the most broad (open)

public form of private property, free of numerous limitations induced by hundreds of departments, the place of which is being taken by mere four spherical administrative bodies. The spherical property is formed from below (rather than the top) by joining, on a voluntary but incentive-driven basis, private owners, cooperatives, associations of businessmen into spherical territory <sup>ical</sup> unions (associations) at all regional levels, their economic boundaries, sanctions and incentives being set by the corresponding spherical structures, of the

Soviets and their executive bodies. Policy and governmental structures should correspond to the spheral market and help its forming in the form of ~~assistancom~~ privatization and the spheral property promotion with concurrent dismantling of sectoral departments and their corresponding property. Such is the economic and political essence of the market economy transition spheral ~~versien~~. variant.

Every spheral market comprises and offers its own class of goods (products) and services for all four spheres of public production. It is only the spheral market that ensures balanced (<sup>mt</sup>that excludes shortages) extended reproduction of production spheres. (Extended reproduction should be understood not only in terms of "more" of something but also as "less but better"). The law of the spheral market that makes it stable, social, minimizing exploitation, balanced and proportional is the law of spheral costs and prices equality, i.e., the equality of the costs and prices of the four named classes of products and services. The equality is ensured through the economic state regulation of spheral markets that is directed at overcoming the inequalities of spheral costs and prices that constantly arise. The spheral market law induces each sphere to produce more but at a lower cost or less but better in quality and at a higher cost. This objective law requires reduction of all expenditures (all spheral resources) per unit of product output ensuring in this way the efficiency of all and each separate sphere of production. In market's spheral structure there lies <sup>an</sup> objective base for its economic state regulation which is impossible under the sectoral structure of both market and production.<sup>x)</sup> To-day's market is incompatible with the sectoral-departmental structures of reproduction at all its stages.

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<sup>x)</sup> The system of the four-sphere market infrastructure, ~~its~~ the economic incentives and sanctions of the spheral market are contained in the most full form, to my mind, in the works by J.D.Derevjanko and K.V.Smirnov [I] to which the reader should refer

Structural reorganization as the first step  
towards the spherical market

The antinational, reactionary nature of sectoral structures - ministries, departments, executive bodies of all levels - consists in the following:

1. These structures are a source and nutrient medium for extended reproduction of the criminal background economy the volume of which reaches, according to some estimates, one third of the gross national product.

2. They function on a perverse principle: the worse a work is done the higher the wages and hence - higher prices, increase of goods shortages, and greater the diktat of producers over consumers.

3. They are a cause of non-productive yearly wastes and expenditures that amount to about 40% of the gross national product, which means that almost half of the people's work products is being destructed, plundered, ruined. How can it be called but a crime with respect to people?

4. They engender people's exploitation exceeding its level in developed capitalist countries by a factor of three to five, the highest level of indirect (hidden) exploitation being exerted over families and children - about 70 billion roubles a year. ("Pravda", August 4, 1989), which amounts to 800 roubles a year per each child. Instead of paying out additional sums to children and parents as a complement up to a minimum standard, the sectoral state strips them to their belongings.

5. They are unable to promote scientific and technical progress, production efficiency or labour productivity improvement, they suppress them instead.

6. They are unable to ensure the priority of social interests, to serve man, meet his social needs but can only oppress and exploit man. If this conclusion were false, if this were otherwise, then the people would have long had the market economy and would not have lived in poverty.

7. They are incompatible with market relations, they were born and have been thriving under almost <sup>in fact</sup> marketless, shortage-based economy, just reproducing it.

Structural reorganization, i.e., the transition from sectoral to spheral structures in <sup>the</sup> organization <sup>and control over</sup> of production, distribution, exchange and their administration - ~~it~~ is just the link that pulls behind it the full chain of market activities, gets the whole market out, defines its social subordination. Inasmuch as to-day's market has a spheral, human-wide structure, insomuch it is incompatible with the sectoral structures of reproduction, insomuch the latter should be abolished and replaced with spheral structures both in pe-economy and policy (power). This constitutes the core of the structure reorganization, bringing of national economy's structure in accordance with to-day's market structure that obeys consumption requirements and social interests.

What does the transition to the spheral structure of reproduction, of national economy mean? It implies joining all sectoral ministries, departments, governmental bodies at all levels ranging from the Union's and republican down to municipal and district and even an enterprise level, into four spheral boards, these being:

1) the material board that comprises all sectoral structures of the material sphere of a corresponding level;

2) The organizational board that comprises all sectoral structures of the organizational sphere of a corresponding level;

3) the informational board that comprises all sectoral structures of the informational sphere at a corresponding level;

4) the social (humanitarian) board that comprises all sectoral structures of the social sphere at a corresponding level.

Sectoral ministries (with a few exceptions) and administrative bodies acquire the status of informational-and-analytical (forecasting) as well as preparatory investigations sectors of spheral boards, they lose all their legislative and administrative functions, which functions in their majority are passed over to work(ing) teams of enterprises, lower <sup>(local)</sup> level organizations while the remaining are concentrated at spheral boards. The Soviets of ministers of the USSR and republics as well as the executive bodies of lower levels will include

16 heads of spheral boards (4 per each spheral board, one of these being the chairman of the board, and the remaining - his three deputy-chairmen). Besides, the Chairman of the Soviet of ministers or any other executive body should be concurrently a chairman of the Social spheral board, and the problems and tasks as well as ~~the~~ budget<sup>etc</sup> of this sphere should receive attention first of all, according to the law. This will allow to ensure the priority of social guarantees both structurally and functionally.

The main functions of spheral structural boards are:

I. Abolishing departmental and sectoral structures as the main barrier on the way to the market economy, economic independence of citizens, work(ing) teams and regions. In this process, they should sacrifice departments rather than the people, as the current government proposes,

2. Carrying out privatization and implementing market relations in a corresponding sphere with its specific features and limitations; Fulfilling (in its appropriate sphere) the adopted property, rent, cooperation, joint-stock enterprises, etc. <sup>Law's requirements;</sup> Creating all other conditions necessary for the deployment of all economic subjects;

3. Running the public (spheral) property within the set limitations;

4. Reducing (during this year) the non-productive expenditures and losses by half (from 630 billion roubles to 315 billion roubles) and directing the half for covering the needs of the social sphere in the first place. (Here lies the source of significant replenishment of budgets instead of plundering one's own poverty-stricken people through raising consumer goods prices);

5. Removing all departmental barriers blocking the way for progress in science, technology, etc., people's initiative in all spheres;

6. Replenishing the budget not only through the reduction of waste and losses but through selling out land, apartments, production facilities, through auction sells, etc;

7. Developing a system of market regulators that would be general for all spheres and specific for each one: finances,

taxes, stock exchanges, banks, prices, etc.;

8. Developing norms and standards' acts for a corresponding sphere, submitting the appropriate drafts for approval <sup>to</sup> ~~by~~ the corresponding Soviet of People's Deputies.

Each spheral board develops (beginning from below, <sup>with</sup> a work team) a package of measures coordinated with other spheral boards for ensuring spheral market and its regulators at its special level with the unconditional priority of social guarantees. The all-Union <sup>governmental</sup> programme for the market transition and ensuring it should be the generalization of local programmes, an assistance for these programmes, the answer to <sup>the</sup> questions raised in them, and help <sup>in</sup> their independence establishment. All this must be ensured through adequate, lined up spheral boards.

Stages of the spheral market transition would be stages of structural (spheral) reorganization. Their approximate sequence could be like this:

1st stage: preliminary- development of law projects drafts and other normative acts, social guarantees, methodological recommendations on structural reorganization procedures, <sup>at all levels</sup> from enterprises to republics - 4 months;

2nd stage- carrying out structural reorganization at enterprises - 6 months;

3rd stage- carrying out structural reorganization at the district and municipal levels - 4 months;

4th stage- carrying out structural reorganization at the regional and the territory <sup>and</sup> levels - 3 months;

5th stage- carrying out structural reorganization at the republican level - 3 months;

6th stage- carrying out structural reorganization and its completion at the Union's level - 3 months.

By this time, the formation of the all-Union spheral social market will have been completed. Thus, the market transition will take a year and a half, <sup>without</sup> taking ~~no~~ consideration of the preliminary stage. <sup>into consideration</sup>

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## The undoubted social guarantees' priority

The inculcation of market that will worsen the existing destitute level of people's living and simply raise prices as it has been proposed by the Soviet of ministers of the USSR may have the only result- an absolute rejection of market on the part of the population and its complete discreditation. Such "market", beneficial only for sectoral departments might lead either to civil war and total social chaos or, which is more probable, to new totalitarianism, new dictatorship of autocratic power. All sectoral variants of the market transition that are proposed aim at preserving the parasitic and criminal sectoral structures which, along with partocracy, make up the backbone of the administrative and command system and cannot have any other aim because of their objective nature. A market version that might be acceptable for the people is that which will improve people's current living standard, ~~tha~~ and which will adhere to the undoubted priority of people's social guarantees inspite of any market relations fluctuations.

Such market variant might be the spheral (rather than sectoral) market. Sectors, as the seventy years have shown, are anti-market and antisocial by their nature. The monopolized distribution, provision and supply that lie beyond outside economic relations rather than an equivalent exchange are more to its nature. Social interests are of the least value for them, being considered residual, whereas for the current market these can be nothing else but the highest priority matter as it simply does not and cannot exist without the priority of social interests. It is only the spheral market transition variant (rather than the sectoral one) that can set this priority and undoubted prevailing significance for social guarantees. The economic, financial count and the political count, as well, begins, under the spheral variant, with the social sphere, <sup>with</sup> ~~in~~ respect to which all other spheres are considered secondary, residual.

What social guarantees should the spheral market ensure as the undoubted priority? These are:

I. The ~~minim~~ subsistence wage for each citizen of the country that must be adjusted in accordance with the inflation rate.

2. The unemployment allowance for a year's period the size of which shouldn't be less<sup>than</sup> the subsistence wage for each family member (taking into account the total income figure of all family members).

3. Further training of staff and provision of employment for it, the target professional retraining of the unemployed within<sup>one</sup> a year's period and creation of a special state-supported service for the purpose.

4. A significant, by several times, increase in working people's wages, with the highest payment rates in the social sphere and other spheres' sectors that serve the social one, i.e. in the B-sectors rather than A-sectors.

5. Lowering the level of people's exploitation on the part of<sup>state</sup> sectoral departments, raising wage levels from 10-20% up to 50% and then to 70-80% of the sums earned by working people.

6. Excluding children-having families' indirect exploitation by paying out allowances for every child, which will improve and secure the economic conditions of both children and husbandless mothers (children and mothers constitute about 50% of the country's population). At first, the allowance should be brought up to the subsistence wage level and later- in excess of it.

7. Introducing temporary (for the period of market formation and stabilization) legislative limitations for the upper level (maximum) of private (family) property (for production facilities included) by the figure of, say, 500 thousand roubles and the annual income of 100 thousand roubles. These figures seem sufficient to ensure economic independence and sovereignty of the individual, family, and a rather high level of business activities and private property. At the same time, they will put an end to the infinite money-grubbing, grasping habits and exploitation of man by man in the confusion of the transition period that corrupt both man, his individuality, and society. At a later stage, the upper limit of work income (and we speak about it only) and of property size might be raised and then cancelled altogether. Those whose work earnings will exceed the limit should be given the opportunity to direct super<sup>excessive</sup> sums for social needs at their discretion (for public health needs, education, culture, house building, etc.), setting special public accounts for such persons. It would be immoral to promote

increasing the number of millionaires in the poverty-stricken country in which some 50 or even 150 million people (according to different sources) live under subsistence, without limiting the number of them. The economic rights and freedom of some people should not be attained at the expense of <sup>lack of</sup> economic ~~lack~~ rights and suppression of other people. This measure will promote rising of the most productive middle class.

8. In agriculture, <sup>state</sup> subsidies should be allocated to the social and informational spheres to ensure their accelerated development rather than to the material sphere which possesses means sufficient for the efficient extended reproduction.

9. Any price rising should be carried out <sup>on</sup> concurrently with compensation pay-outs for all socially unprotected layers of society.

~~There should~~ The Supreme Soviets of the USSR and <sup>of</sup> republics should develop and adopt corresponding laws regulating each of these social guarantees. These should be the following laws:

- 1) the guaranteed living subsistence level law;
- 2) the unemployment allowance law;
- 3) the unemployed professional retraining and provision for employment for them <sup>law</sup>;
- 4) the wages rate rising law;
- 5) the child allowance law;
- 6) the temporary limitations for individual property size and income value law;
- 7) the social subsistence level for rural population and workers law.

Only this package of legislative guarantees could make people ~~to~~ be favourably-disposed ~~in their relation~~ towards the market (and this is the spheral market!), for only in this case the market becomes socially oriented. The market will have to function based on these legislative requests. All market activities will have to be built based on them, not on anything else, and this will constitute the first most important market regulator- its subordination to the social sphere.

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## The people's living standard spheral structure

A living standard that underlies the mode of life is the degree to which people's needs are satisfied, it is a complex, ~~maned~~, integrated socio-economic phenomenon of the people's reproduction sphere (of the social, humanitarian sphere), which (the phenomenon) cannot be reduced to the material component only. The people's living standard problem still remains unsolved in political economy. Here, a new, spheral approach is to the problem is offered.

We should distinguish two major interrelated aspects of the living standard structure, these being the process (functional, reproducing) one and the substrate (resource) one. The living standard is a dialectical unity of processes and resources, of their structures, therefore, it is not reducible separately to either processes for ~~their~~ needs satisfaction or resources for meeting them.

From the point of view of extended reproduction, needs meeting takes place at a stage of such a reproduction finishing process as individual consumption. The latter depends on all the preceding stages (processes) of reproduction, i.e., exchange, distribution, and production of living standard resources. Therefore, from the functional point of view, it is reasonable to distinguish, in <sup>the</sup> living standard structure, the processes of production, distribution, exchange, and consumption, the latter being directly connected with the living standard, coincides with it, in fact, whereas other processes are connected with it indirectly though they cannot be excluded from the living standard structure. Let us consider the structure of these living standard processes in short.

Individual consumption comprises:

- 1) individual needs which it is to satisfy;
- 2) usage, i.e., consumption (itself) of the living standard resources available;
- 3) provision<sup>of</sup> these needs with a variety of living standard resources;
- 4) forms of individual consumption organization which contribute to satisfying needs or impede it.

The outcome of consumption is the degree of satisfying people's needs, i.e. the living standard.

Individual consumption is preceded by the living standard resources exchange which comprises demand, supply, and commodity circulation of these resources as well as non-commodity forms of <sup>their</sup> exchange- that part of these resources is meant which circulates via consumption <sup>in mind</sup> public funds and natural (bar-ter) exchange channels.

The living standard resources distribution implies their distribution both by labour contribution, according to individual work, and at the expense of society, through public consumption funds.

The living standard resources production includes all branches of the four spheres of public production the products of which are material and social wealth and services aimed at individual consumption.

Living standard resources which are supposed to comprise material and social wealth and services aimed at individual consumption are structured according to the principle of sufficiency and indispensability for the population reproduction. ~~From~~ With this in mind, it is possible to distinguish four classes in the living standard resource structure which are sufficient and indispensable and which satisfy the corresponding classes of individual needs. Let us have a look at the living standard resource structure.

The material resources of living standard comprise all material <sup>goods</sup> wealth and services aimed at individual consumption and necessary for satisfying material needs of the population, such as: housing, transport and communications means, <sup>good</sup> manufactured and food-stuff, etc. (C4).

Organizational resources of the living standard (the name is conventional) comprise all goods and services that satisfy organizational needs of the population, such as: citizens' safety and public order, citizens' constitutional rights and law and order security, juridical services, savings banks and insurance companies services, etc. (O4).

Spiritual (informational) resources of the living standard comprise all goods and services that satisfy spiritual needs of the population in the form of activity of institutions of science, culture, arts, communications media, folk art, etc. (I4).

Humanitarian resources of the living standard (the term is conventional) comprise all goods and services that satisfy humanitarian needs of the population and take the form of activity of institutions of education, culture, health protection, social security, physical culture, sports, leisure, etc. (P4),

Of these four classes of living standard resources, the material ones are product of the so-called production sphere while the rest are products of the so-called non-production spheres, to use the common terminology. The ultimate target resource is humanitarian resources, i.e., health of the people (increasing length of human life and lowering sick rate) and their cultural and educational level which, taken together, constitute the quality of the population. The rest resources are a means and a foundation for humanitarian ones.

The living standard structure presents itself as a unity, overlay, and intersection of its processes' and resources' structures, which can be depicted in the following way:

#### Individual consumption of living standard resources

- 1) individual needs
- 2) individual usage of resources
- 3) provision of resources
- 4) form of individual consumption organization

#### Exchange of living standard resources

- 1) demand
- 2) supply
- 3) commodity exchange
- 4) non-commodity exchange

#### Distribution of living standard resources

- 1) according to labour contribution (according to individual work)
- 2) according to needs (at the expense of society, via public funds).

#### Production of living standard resources

- 1) the living standard material resources produced in spheres of material production (commodities 4-C4),
- 2) the living standard organizational resources produced in branches of organizational production (organizations 4-O4),
- 3) the living standard spiritual resources produced by branches of spiritual (informational) production (information 4-I4)
- 4) the living standard humanitarian resources produced by branches of humanitarian production (people 4-P4).

People's living standard differentiates by spheres of employment, by social, occupational, sex and age, national groups, by family type and size.

The described methodological approach used for revealing the living standard structure presented here is the spheral approach which implies <sup>superposing</sup> overlaying and intersection of a system of reproducing and resource spheres. Therefore, the living standard structure here is spheral. It allows to define the composition and volume of the components of any living standard, subsistence level included.

The living standard structure described here is presented in the form of a scheme (see below) which shows not only its functional and resource components but also their interconnection, interdependence <sup>along</sup> both vertical and horizontal <sup>lines</sup>. The scheme can be read upwards from below- from production of the living standard resources to their consumption, and also in the top-down direction.

The living standard spheral structure

Phases of living standard (LS) resources reproduction	People's living standard: the grade to which material and social needs of the population and families are satisfied
Individual consumption	Individual consumption in G4 (in material goods and services)
	Usage (the consumption process) G4
	Provision <sup>level</sup> (consumption fund, income) G4
	Consumption organization forms G4
Exchange	Demand for G4, non-commodity demand included
	Commodity circulation and non-commodity exchange C4, people's expenditures for G4
	Supply (commodity and non-commodity) G4, prices

(to be continued)

(continued)

Distribution	C4 according to labour (in accordance with individual work contribution)
	C4 through public consumption funds (at the expense of society)
Production of LS resources: branches and spheres, end products and capacities (municipal economy, city-service sphere, social infrastructure)	C4 products- material goods and services, living standard material resources (in terms of products and money)
	Household and individual subsidiary holding
	Public service
	House building (construction)
	House maintenance and municipal services
	Trade and public catering
	Municipal transport
	Communications (for people's needs)
	Manufactured consumer goods production
	Food industry
Light industry	
Environmental protection	
Other branches of the material production sphere (agriculture, forestry, etc.) for the population	
	Production capacities (the material and technical base) of C4 branches. SPHERE-I
	Financial resources of the LS: I. Capital investment (CI) and C4 branches financial support. People's expenditures for C4
Individual (personal) consumption	Individual consumption of C4 (of organizational goods and services)
	Usage of C4
	Provisions for C4
	C4 consumption organization forms
Exchange	Demand for C4
	Commodity circulation (expenditures) and non-commodity exchange of C4
	Supply of C4

(to be continued)

continued

Distribution	04 according to labour contribution
	04 through PCF (public consumer funds)
Production of LS resources: branches and spheres end products and capacities (municipal economy, city-service sphere, social infrastructure	04 products - LS organizational resources (in terms of goods and money)
	Organization of public relations in the individual consumption sphere (and partially in other spheres of resource reproduction)
	Organizational initiative of population in the individual consumption sphere
	Organization and preservation of law and order
	Organizational public service: legal advice bureaus and notary's offices, court, registry offices, etc.
	Legislation regulating living standard resource reproduction, civil law
	04 branches capacities. SPHERE-2
	LS financial resources: I.CI and 04 financial support. 2. People's expenditures for 04
	Summary of LS financial resources
Individual consumption	Individual needs in I4 (in spiritual goods and services)
	Usage of I4
	Provisions for I4
	I4 consumption organization forms
Exchange	Demand for I4
	Commodity circulation (expenditures) and non-commodity exchange of I4
	Supply of I4
Distribution	I4 according to labour contribution
	I4 through PCF

(to be continued)

(continued)

Production of LS resources: branches and spheres, end products and capacities (municipal economy, city-service sphere, social infrastructure)	I4 products- LS informational resources (in terms of goods and money) Scientific (medical, pedagogical, etc.) public information
	Arts, folk art
	Mass communications means
	Editorial offices, publishing-houses, printing printing industry
	I4 branches capacities. SPHERE-3
	LS financial resources: 1. CI and I4 branches financial support. 2. People's expenditures for I4
Individual consumption	Individual needs in P4 (in humanitarian goods and services)
	Usage of P4
	Provisions for P4
	P4 consumption organization forms
Exchange	Demand for P4
	Commodity circulation (expenditures) and non-commodity exchange of P4
	Supply of P4
Distribution	P4 according to individual labour contribution
	P4 through PCF
Production of LS resources: branches and spheres, end products and capacities (municipal economy, city-serving sphere, social infrastructure)	P4 products- humanitarian resources (in terms of goods and money)

(to be continued)

(continued)

P4 branches capacities. SPHERE-4

LS financial resources: 1. CI and P4 branches financial support. 2. People's expenditures for P4

April 17, 1984

### The surplus value spheral theory

A.Pavlov in his article "The intellectual theory of surplus value" rightly notices certain limitation of Marx's surplus value theory, of his political economy ("Smena", February 8, 1990). However, he himself has lapsed ~~to~~ extremes ~~but~~ though of the opposite character. He replaces Marx's partial material-labour theory of value with another partial theory of value- the intellectual one. Based on this theory, A.Pavlov comes to the logical conclusion about the material class (both workers and peasants) vanish <sup>and</sup> its transformation into the class of intelligentsia. While Marx adhered to one extreme- hegemony and dictatorship of the working class ( materialistic monism), the author proclaims, in fact, though indirectly, hegemony and dictatorship of intelligentsia. (idealistic monism). None of these extremes is better than the other. The fallacy and insufficiency of one of them has been proved by the 70-year practice of the so-called communist construction. The other extreme is equally faulty. Both are equally far from integrity. But both of them are faulty <sup>taken</sup> separately, whereas together they are steps toward the truth which consists in some third theory (dialectical pluralism), which unifies these extremes in some ~~new~~ entity unknown to any of them.

Any surplus value theory is a result of <sup>some</sup> conceptual notions on the structure of public production and labour, ~~of~~ productive forces as source of value. In some of his works, especially in the early ones, Marx distinguishes, besides material production, spiritual (informational) production, production of "communication forms" (organizational production), and pro-

duction of man <sup>as such</sup> per se" (humanitarian production). It was a guess of genius. But in "The Capital" he reduced public production ~~with~~ to the only-material one, there having been certain historical and logical reasons for that. This stipulated limitations in labour comprehension, its reduction to mainly the material one, to proclaiming it the only efficient one and hence a conclusion was drawn about hegemony of the working class and the inevitability of the proletariat dictatorship.

It also accounts for certain limitations in productive forces understanding. Though at times Marx spoke about science (a kind of information) and cooperation (a form of ~~cooperation~~ organization) as of productive forces, but they were reduced ultimately in his "The Capital" to the following two ones: material and human (<sup>labour</sup> work force). It is based on the latter that his classical formula of capital was built, it being considered a sum of fixed (the cost of material productive forces), variable capital (the cost of work force), and of surplus value as a result of their joining. Marx considered work(ing) force the key source of surplus value and so he saw self-growth of capital in increasing exploitation of proletariat, which, to his mind, lead to the latter's impoverishment in this or that form and to the inevitable socialist revolution.

Ironically enough, limitation of Marx's political economy brought up to its absurd extreme by Stalin's socialism, by transforming Marxism into metaphysical economism, has resulted in unprecedented state exploitation of the working class unknown under capitalism, accompanied by almost complete stagnation of science, of economic and political organization. Classical capitalism, on the other hand, took the way of intensive exploitation but not of the work force or natural resources which characterized it at its early stages (and with us- up to date) but other productive forces- informational (scientific and technical, first of all) and organizational that have become major resources for surplus value. This allowed capitalism to lower the level of exploitation of working classes and ensure high living standard ~~from them~~ and social security for them, to exclude <sup>force-based</sup> revolutionary forcible ca-

taclysms, and to create an economically and politically stable community that surpasses a "socialist" one in all spheres and relations by an order of magnitude. The latter, of course, is not void of its own inherent vices but they are not to be compared with our vices. Such is the cost we are paying for theory deficiency. We must try to overcome it.

We should also share A.Pavlov's opinion that fixed capital not only transfers its value onto a newly-created commodity but serves ~~to~~ a source for getting surplus value as well. Specifically, raw material <sup>and fuel</sup> usage, natural resources exploitation (especially depredating use of oil, gas, wood, etc., as is the case with us) can yield enormous superprofits for prolonged time. But relying on this source of surplus value exclusively will bring mankind ~~to~~ the verge of irreversible ecologic catastrophe. In a similar way, boundless exploitation of the working people will inevitably lead to revolutionary crashing of a socio-economic system (be it capitalist or socialist one) which builds its welfare based on just this source of surplus value. It means that not only work force but material productive forces, as well, take part in creating surplus value. The sources of its creation cannot be reduced to the only one- work force, but they also are not reduced to two.

Productive forces include not only material resources and work force but also information and organization. Therefore, exploitation affects four, rather than two, productive forces and is distributed, in this or that proportion, between four (rather than two) sources of surplus value creation, the informational and organizational resources being more effective and profitable than work force or even natural resources. Capitalism, due to its switching to the development and exploitation of informational and organizational technologies as productive forces in the first place, could decrease work force exploitation and ensure a high level of the working people living at the expense of the former resources and in this way has won, at the given historical stage, its competition with socialism covering its current economic and political forms with shame. The reason is that the latter still keeps to exploitation of work force and natural resources as the only

source of its development, the level of <sup>ut</sup> (exploitation) being much higher in our country than in capitalist countries, and <sup>at the</sup> ~~while~~ <sup>same time</sup> it has suppressed informational and organizational forces in this way having limited the freedom of people's creative work and economic initiative and stiffened in fixed ideological, political, and economic forms; in monopolism and monism of these forms, in still uni-party and departmental qualities of these.

To set ~~free~~ informational and organizational forces, <sup>free</sup> informational, and ideological, as well as organizational (including the diversity of property, management, and multi-party forms) pluralism and freedom are needed. But this is just what we lack. Apparently, the historical role of perestrojka consists in ~~it~~ freeing ~~of~~ informational and organizational productive forces, first of all. From the spheral standpoint, not only material work but also organizational, informational, and humanitarian forms of work (labour) are efficient and, similarly, not only material work force but organizational, informational (intellectual), and humanitarian work force types are efficient, as well. Therefore, productive classes are not only workers and peasants (that form the material class) but also organizational, informational, and humanitarian classes of the working people, These are spheral classes common to humanity as a whole, they are <sup>labour</sup> work forces. Barrack socialism has ignored non-material productive forces, non-material classes and work forces, and lost its competition with capitalism as a result.

Strengthening of capitalism has its base in intensive development and exploitation of new sources of surplus value, such as information and organization. It is capitalism that has promoted the rapid progress of the two ~~rev~~ kinds of revolution- the scientific/~~and~~ technical ~~one~~ and the organizational <sup>ones</sup>. The former has led to the creation of such informational products (goods), designs, technologies that <sup>enabled</sup> ~~allowed~~ multiple increase of both labour productivity and products quality as the level of their useful properties, in all spheres of production, in the material sphere, first of all.

The organizational revolution implies implementation of an essentially new organization of spheres of production at its different levels beginning with the microlevel- with organization

of labour process at each workstation and up to the macrolevel- to organization of regional and world integration (economic, political, informational, humanitarian) one). The major factor in this revolution is rejection of the sectoral principle, of the priority of the sectoral division and socialization of labour, of the sectoral organization of production in the form of numerous ministries and departments (as is the case with us) and transition to the priority of the territorial division and socialization of labour, production, and exchange. The latter manifests itself in creating powerful regional political and economic units of the "Common market" type which is based on regulated universal market that unifies markets of not only material goods (commodities) but also of financial capital (organizational product), informational commodities and manpower as a commodity. (However, we are still keeping to regulation and planning of production rather than market and exchange, and to maintaining the priority of the sectoral (rather than the regional) organization of production, the result being not only the economic crisis but also the aggravation of strained social and especially inter-national relations).

Both informational and organizational products can not only produce (add) new value, just as any other <sup>labour force</sup> ~~manpower~~, but produce it in an infinite way <sup>by</sup> ~~while~~ joining with any other <sup>labour force</sup> ~~manpower~~ ~~pr-~~ ready for use. Therefore, not only live manpower and natural resources can be regarded a source of surplus value but the "dead" informational and organizational products, as well. In fact, hundreds of thousand scientific and technical discoveries, having separated from their creators and transformed into informational commodities and capital, are being reproduced in billions copies as mass products, as new, much more efficient production facilities and consumer goods, becoming a source of additional enormous surplus value volumes. The same thing is happening with organizational innovations which, having been once created in the form of new labour process organization, new organization forms of production, distribution, exchange, new organizational techniques and means, and having been separated from their creators and concentrated in the form of financial capital, are then being <sup>extendedly</sup> reproduced <sup>and</sup> spreading all over the world, decreasing the cost of production conditions and manifesting themselves in †

savings of all resources (and time first of all), in the improvement of products quality and labour productivity rise.

Thus, surplus value has as its sources four, rather than a single, as Marx stated, sources which are relatively independent though non-existing separately, but still different (and opposite). That is why, not only material labour is productive but informational, organizational, and humanitarian (the latter produces manpower itself as a commodity) labour as well; each of these producing its own product and its own surplus value. All these sources are objectively equal, are equally indispensable and sufficient in general for extended reproduction of each of them. Hence any opposition of material and intellectual (informational) labour is impossible, and especially referring the statements about the priority of the former (Marx) or the latter (Pavlov).

Therefore, both labour and intellectual theories of value do not exclude but complement each other expanding to the indispensable and sufficient integrity in the spheral theory of value. According to the theory, value is considered a humanity-wide category, and surplus value - an indispensable attribute of not only capitalist but any public production. Productive (and surplus) labour is characteristic of all four spheral classes of working people, each of which is of humanity-wide nature and produces its corresponding self-increasing capital. Exploitation- either capitalist or socialist- refers not to classes producing their capital but to <sup>the</sup> alienation and appropriation of surplus value, i.e., ~~to~~ its self-increasing part, by some other class. Surplus value as an exploitation instrument vanishes not the moment it ceases to exist or its carrier <sup>a surplus product-</sup> disappears but when it is being distributed between all working classes in proportion to their labour contribution. It is not abolished as such but as a way of exploitation, of appropriating other person's labour, its fruits.

Exploitation abolishing, achieving (wealth) distribution in accordance with labour contribution are possible only in the process of equivalent, regulated market exchange of commodities produced by spheral classes.

Market exchange can be monetary or non-monetary (in commodities), regulated or unregulated, planned or unplanned (sporadic), <sup>in kind</sup>

but in any case it is common to humanity by its nature just as production, distribution, and consumption are. There cannot be any other exchange but the market one, so market is a concept common to humanity.

Stalin's political economy of socialism <sup>which is</sup> still alive to-day is unfamiliar with any of such conclusions or categories, therefore, it is unable to offer a constructive and viable conception of the economic reform. That is why all its recommendations prove ~~are~~ insufficient, false and leading not to the results it is expected to give but quite the opposite ones, thus aggravating the economic crisis ~~in~~ the country is in. A decisive rejection of the traditional political economy which has become obsolete is necessary, just as a transition to spherical political economy the core of which is the spherical theory of surplus value. According to the latter, the <sup>value</sup> cost of any spherical product will be composed of the <sup>values</sup> cost of the four spherical components plus surplus value comprising similar components. <sup>value</sup> Cost, just as surplus value, is of a spherical character, it has spherical sources and spherical structure. The spherical <sup>value</sup> cost formula, in its most general form, ~~the~~ (self-increasing capital)

is like this:

$$V^e = C + I + O + P \left( \frac{C, O, I, P}{+ S} \right),$$

where  $V^e$  is spherical <sup>value</sup> cost, self-increasing spherical capital

C is material capital (fixed capital) ~~cost~~ <sup>value</sup>

I is informational capital ~~cost~~ <sup>value</sup>

O is organizational (generally- financial) capital ~~cost~~ <sup>value</sup>

P is manpower, labour capital (variable capital) ~~cost~~ <sup>value</sup>

S is surplus value splitted by spherical sources: C, O, I, P.

Each of these <sup>values</sup> costs (capitals) consists of four spherical components, and these, in their turn, of sectoral components, the analysis of which is a special subject for discussion.

The spherical theory of surplus value as a core of the spherical political economy makes the economic basis <sup>for both the</sup> ~~and~~ conceptions of spherical socialism and <sup>the</sup> conception of convergence of socialism and capitalism into some other (third) society which could be called Spherical.

February 24, 1990

## Chapter 2. THE CONCEPTION OF SMALL-TOWN~~S~~ DEVELOPMENT x)

### Conception development aims

The main sources of town development, small towns included, have been outer rather than inner reasons under the dominating departmental bureaucratic system. Town has practically no opportunity for self-development. It is void of ~~either~~ <sup>both</sup> its own resources ~~and~~ sufficient autonomy. Small towns' budgets are so scarce that they are insufficient even for ~~their~~ reproduction. Town development is being generally accomplished not by towns's' efforts but by the central sectoral departments, the latter strictly limiting sums for the development of towns' social structure. Such "development" of towns, small ones in particular, is more like their degradation and regress.

As is well known, departments are selfish by their nature, their selfish interests being dearer to them than people's interests, including those of territory <sup>(town)</sup> development where they deploy their production sites. This is how this system is depicted in different publications: "The command-bureaucratic style of administration hasn't missed a single ministry or department, any lower- or higher- level institution... Departments existed for their own's sake. We have been living for a long time in this anti-world... The dominance of the Center that has degenerated into the hypertrophied monopoly of ministries and departments revealed itself ... in power usurpation and suppression of any timid steps toward local autonomy" ("Izvestija", 2 March 21,22, 1989). That is why town development has acquired this departmental-disconnected character. Towns' planning and building is of a similar character.

The wide-spread town-building practice cannot satisfy either customers or professional designers. It has been impossible up to recently to get out of this vicious circle of the departmental bureaucratic system. It is known that architecture is thea reflection of the ideology dominating in society, of the culture development level, and of the material sphere state, of course. Evidently, any changes in economy, ideology or policy cannot help influencing the town-building policy orientation.

x)

Written in cooperation with architects I.S.Meizel and O.V.Krasovskij

For decades, the departmental system of our society has been exploiting such lofty concepts as "people", "masses" or "classes". At the same time, any individuality, professional one included, has been suppressed, being a certain danger for the system. Since the beginning of the 30-s a single official point of view has been dominant in any sphere. Existence of any alternative conceptions, town-building ones included, has been impossible under departmental monopoly and diktat. This situation has remained till now to a considerable extent. The ~~other~~ second negative aspect of pseudo-equality and social pseudo-equity consists in design products orientation toward an abstract customer void of any personality. The result is ignoring, in the design process, interests of the people, of the local landscape features, of national and cultural-and-historical traditions, and unification of town-building and architectural designs.

With the progress of the political and economic reform, achievement of complete authority by the Soviets of people's deputies at all levels, in small towns including, with the transition of territories onto the self-supporting way of living that implies certain independence, self-financing, the major town-development source will become not only external but also internal, their own reasons. This will allow to combine the priorities of both external and internal development and will require a new, integrated conception of town self-development, design, and construction, a conception that would be organic, harmonious, and humane.

To put this conception into life, it is necessary to master the socio-economic potential and laws of public development acceleration, which have been suppressed by the departmental and bureaucratic system and remained unclaimed. To understand and use these laws, to re-orient the socio-economic system of towns from departmental interests alien to citizens to their social needs is possible only using the four-sphere town self-development technique <sup>mechanism</sup>. Revealing this system <sup>mechanism</sup> constitutes the major aim of development of the small town self-development conception. This conception <sup>is</sup> an integrated, harmonious, and humane one, is an alternative for the sectoral-departmental one which is a inhuman, technocratic in nature but is still the dominant one.

The departmental system needed a sectoral, <sup>reduced</sup> castrate, anti-human conception of the external, forced and <sup>hence</sup> distorted and alienated town development. The democratic public (social) system, on the contrary, demands an essentially new, humane and integrated (comprehensive) conception of town development.

To our <sup>apparently</sup> minds, the town planning and building orientation should be changing along the following lines: 1) the approach philosophy; 2) town planning principles including initial investigations; 3) interaction of the following stages: analysis of public opinion- <sup>setting</sup> development of standards- <sup>rules</sup> design- implementation.

Each of the directions requires consideration and further investigations (study) at the inter-disciplinary level within the framework of the town building conception. While developing a generalized philosophical conception of town design and development, it is necessary to find out the available town development trends that <sup>are</sup> may be interconnected but still ~~different~~, varying, by the approach taken as well as co-existence of various creative development directions and <sup>revival</sup> regeneration of architectural schools having their own view of life.

#### Social philosophy of the small town self-development conception

An effort has been made in this chapter to make up for the lack of a satisfying concept of town, to outline its basic socio-economic and town-planning moments, to reveal the core of the conception which is the four-sphere mechanism of town self-development, as an alternative for the departmental-sectoral conception.

The <sup>vision</sup> concept of small town self-development and planning requires an innovated social philosophical approach.

The theoretical basis of the established model of socialism is sectoral sociology and sectoral political economy of socialism. Both such a model of socialism and such social science (sociology and political economy) are dogmatic and are being removed, <sup>dialectically</sup> negated by an alternative model of socialism, alternative social science which we shall call here spheral and which constitute in general the system -spheral (or spheral) approach. The term is

not arbitrary as the spheral model of socialism, spheral sociology, and spheral political economy of socialism are based on distinguishing four fundamental objective spheres of public production and life that are common to humanity by their nature. Sectoral sociology and political economy are unable to reveal and indicate the source of self-development of public formations such as towns as they are metaphysical in character.

The problem of public formations' self-development source has still remained unsolved in sectoral social sciences. Contradictions between productive forces and production relations, between basis and superstructure do not blend with sectoral social science, do not find structure in it and remain mere abstractions, and turn out though indispensable<sup>one's</sup> but far from being sufficient for revealing a universal and fundamental mechanism for public formations' self-development. Such self-development source is the four-sphere mechanism, a system of four interacting spheres of public production and life that are indispensable and sufficient. These are the following spheres:

1) the material production sphere ( sphere of ~~am~~terial life), the product of which is material goods;

2) the organizational production sphere ( sphere of administration and management, of public and political life), the product of which is organizations, organizational forms of public relations, organizational goods;

3) the informational production sphere ( sphere of spiritual life), the product of which is spiritual goods, information;

4) the humanitarian production sphere, or "production of man <sup>as such</sup> himself", the product of which is humanitarian goods.

Each of the spheres produces its own product (and its services) for the rest spheres consuming at the same time all other spheres' products <sup>its</sup> as necessary prerequisites. That is why these spheres can exist only jointly, along with one another. None can exist separately.

Enterprises and institutions of the four spheres indicated above the products of which are aimed at satisfying needs of the country, ~~form~~ constitute a town-forming sphere and those aimed at satisfying town's own needs constitute <sup>the</sup> town-serving sphere of a town. That is, the categories of town-forming and

town-serving spheres are secondary, <sup>being</sup> and derived from the categories of the four spheres of public production.

The self-development content of the former is being revealed through the self-development content of the latter.

Each of the town's four spheres exists as a unity of public and private production and life that form public and private sectors of town's spheres of production and life, accordingly. Each sphere of public production (i.e. a public production <sup>sector</sup> sphere) is represented by a set of sectoral enterprises, institutions, offices that are situated in the town. The spheral structure of a town is being revealed through its sectoral structure as its inherent component. The private (individual) production sector is represented by a variety of individual activities ~~enterprises~~ outside public production, i.e. performed at non-working time, at home, within one's family circle, in non-official independent formations. Public production is regulated by society, while private production- by the individual. The latter is more free, less rigid than the former.

There exists a continuous interaction and ~~interconnection~~ <sup>result</sup> between public and private production sectors as well as between spheres of both, in the form of their activity (product) exchange. <sup>Product</sup> Commodity exchange in the form of commodity or natural exchange between spheres and their corresponding sectors serves a constant source of contradictions, balances (disbalances), proportions (disproportions) between them, a constant source of self-development, self-motion of any town or settlement as an integrated unity of the spheres indicated.

It should be noticed that it is only the four-sphere structure that is indispensable and sufficient as an objective mechanism for any town self-development, which cannot be said about any other town's structure (be it sectoral, subsectoral, intersectoral or regional).

Town's social structure characterizes <sup>is the</sup> distribution of ~~all the~~ self-bodied population of a town between spheres of public production. To its four spheres, four specific kinds of public labour and four social groups of the town working people correspond, these being:

I) workers of the material production sphere, i.e., ~~wor~~ those working at industrial and agricultural enterprises;

2) workers of the organizational production sphere, i.e. administration staff personnel;

3) workers of the spiritual production sphere-i.e., ~~these~~ scientists, engineering, technical, and artistic intelligentsia, communications workers;

4) workers of the humanitarian production sphere, i.e., teachers, doctors, tutors, workers of cultural enterprises<sup>institutions</sup>;

The mode of life of each social group of working people is defined by a correlation (proportion) and distribution of priorities between types of public production<sup>labour</sup> (in public production spheres) and kinds of individual activities (in private production spheres). On this base, the typology of working people groups' mode of life is built.

Each human being as a social one that always exists within the four spheres of public and individual production, as well as each social group are characterized with the four corresponding groups of needs and abilities:

1) material needs and abilities, i.e., needs in material goods and abilities for material labor;

2) organizational needs and abilities, i.e., needs in organizational goods and abilities ~~for~~ organizational and administrative labour;

3) spiritual needs and abilities, i.e., needs in spiritual (informational) goods and abilities ~~for~~ spiritual (informational) labour;

4) humanitarian needs and abilities, i.e., needs in humanitarian goods and abilities ~~for~~ humanitarian labour.

Proportional satisfaction and improvement of these needs and development of these abilities constitute the essence and content of individual's harmonious development.

Each social group's living standard is the grade ~~of~~ to which needs of the four types are being satisfied (by the four groups mentioned). An important element of material needs of any social group is the need in town's environment (in buildings, constructions and infrastructure) which constitutes the material base for satisfying other material as well as non-material needs of both individual social groups and individual persons.

Town's typology and requests of town's social groups for its planning and architecture define the economic and design struc-

tural elements of a town. The following four such major elements may be distinguished in accordance with the four spheres of public production in any town:

- 1) The material production zone (industrial zone);
- 2) administrative and ~~management~~ zone ( administrative center);
- 3) spiritual production zone;
- 4) humanitarian production zone (the humanitarian zone that includes a *dwelling-house* zone and a zone of adjoining institutions of education, health protection, culture).

At present, each of the elements mentioned above makes up <sup>as a rule,</sup> a functional zone, each having different socio-economic orientation, different design, building, engineering infrastructure. Below, some ideas concerning changing this design approach for town zone-forming ~~in~~ are suggested.

The classified town spheral zones are not quite distinct. Each may include elements of some other zones, but these being subordinate and auxiliary with respect to it.

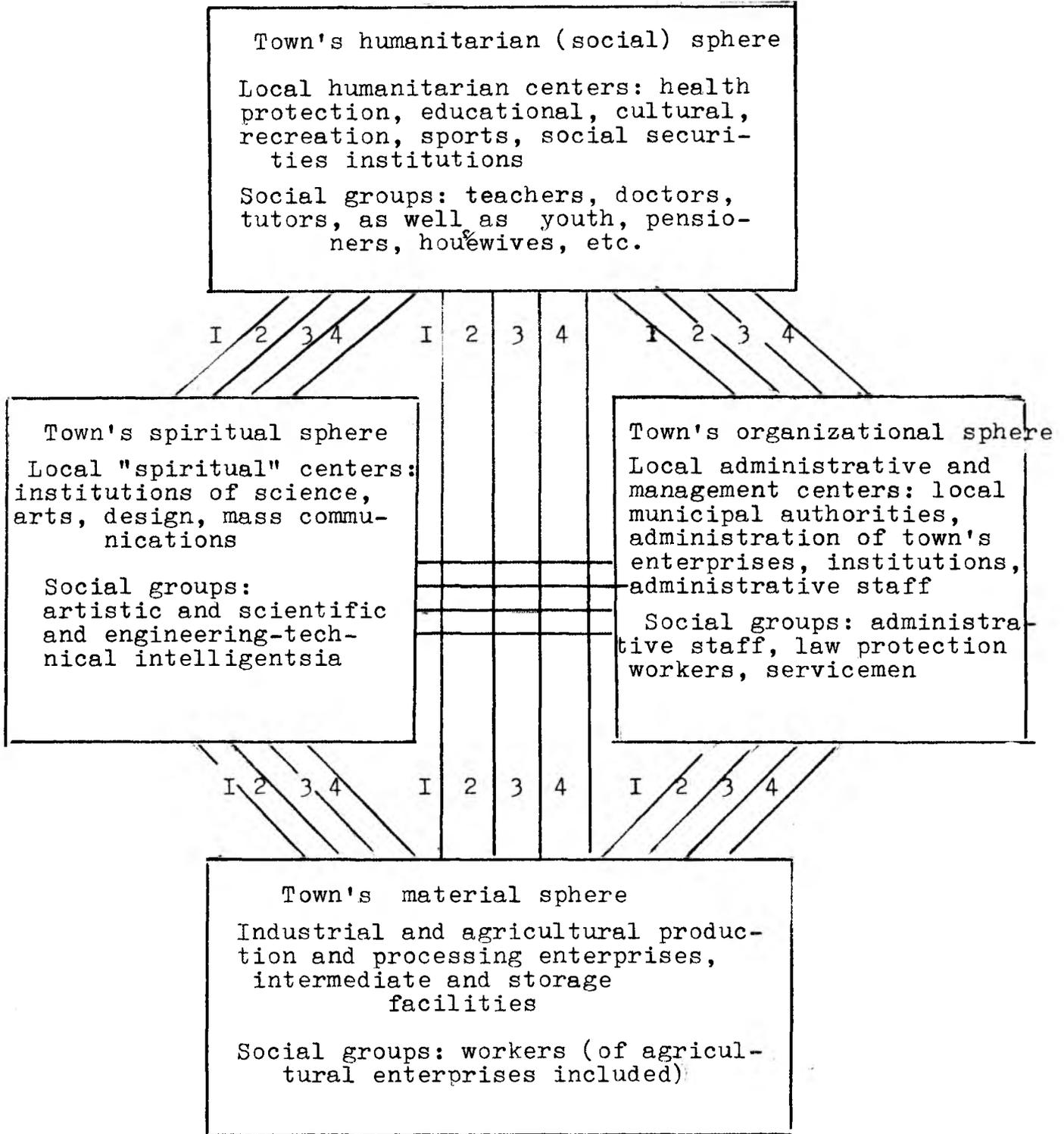
A generalized scheme of town's (small or middle one) self-development source can be depicted by the following dialectical model 5 (page I92).

The scheme shows both intraspheral sets of functions as boxes (spheres themselves) and interspheral sets of functions as a ~~branch~~ bundle of lines, connecting intermediate frames (routes) of <sup>inter</sup>spheral product exchange. All these sets (complexes) of functions co-exist in space in some or other combinations and overlay ~~functionally~~ one another. functionally.

Such is the outline of the four-spheral town <sup>(small and middle-size)</sup> self-development conception upon which town design principles are formed.

Notes (see the scheme, page I92). Lines denote functions connecting <sup>routes</sup> circuits of product exchange of the spheres, of which 1) transport and trade (material) <sup>route</sup> circuit; 2 - financial and juridical (organizational) circuit; 3- informational (spiritual) circuit; 4- socio-personnel (humanitarian) circuit. Correlation of these spheres may be represented with four overlying and intersecting circles.

Model 5. Small or middle-size town structural scheme



A Notes to the scheme see on page 191. 211.

## Town-planning principles

Modern town-planning suffers the following deficiencies:

- extensive departmental town-planning as a result of the departmental-administrative economy management and control system which puts information originated in ministries and departments into the base of the economic hypothesis for town development. Town-planning is reduced mainly to spatial co-ordination of previously taken voluntary decisions;

- the old "colonization approach" stereotypes have still been in effect: town-building organisms are developing in disharmony with nature, ecological crisis situations being a natural result of this;

- unconcerned or, at times, even barbarian attitude toward cultural values and, as a result, - lack of spirituality both in life and urban environment;

- primitive (vulgar) functionality: splitting of urban life into bluntly differentiated utilitarian functions and a corresponding division of urban territory into simplified sectoral multifunctional zones oriented toward an anonymous user (a passive dependant rather than an active harmoniously developed individual).

Moreover, the principle of "distinct functional zoning" is considered in modern architectural theory as one of the fundamental characteristics of a positive nature. Besides, these sectoral functional zones are grouped, as a rule, into geometrically "regular" figures. The idea of grouping urban functions into self-sufficing zones has found its most comprehensive description in the famous "Athenian Charter" which and it has been a kind of protest against the effects of the so-called second wave of industrialization on town-building principles.

which engendered, owing to high concentration of industry, its ecological incompatibility with people's living and rest

In present-day life of our country the idea of blunt functional splitting of urban territory has become especially popular as the one most appropriate for the unified conditions of human life. This conception closely corresponded to the programmed mode of the administrative/sectoral system activity and greatly simplified it. It could be explained by the fact that

any complication of urban organism's functioning would make it necessary to consider specific features of a human individual, which would contradict the projected unification of people's needs.

The major vice of departmental architecture that defines it is its antihuman character which finds its expression in putting the humanitarian component into the last position in a priority system. From this, the following ~~issues~~ <sup>issues</sup>:

a) beggarly house-building, living space, unit cost, etc standard rates

b) ignoring the artistic and scientific aspects of architecture, i.e., treating the spiritual essence of architecture with contempt, which reveals itself in the dull, monotonous, expressless, cheapest ~~and~~ town-building standard practice void of any spirituality;

c) expenditure -defined method of town-building, its departmental disunity, disintegration, increasing cost-rising;

d) confusion of the financial/juridical organization of architecture and construction.

The idea of a simplified planning structure (on the basis of simplified, primitivized social processes) has been realized in constructing many new towns. Spatially, it revealed itself in the "modular" general plan (in town splitting into equal units- micro-districts), in unification of dwelling and public houses irrespective of the inhabited location, <sup>specific features</sup> in calculating and establishing social conditions norms for the country at large on the basis of the unified standard (SNIP), and in creating, as a result, enormous industrial districts and no less-sized "sleeping-districts".

The break-up of the socio-economic system that is taking place in our country puts forward, as one of its aims, the concept of individualizing people's ~~environment~~ living conditions, and creation of <sup>man-friendly</sup> environment.

This process coincides in time with the universal, worldwide unprecedented process of scientific/technical revolution and will inevitably react to it (standing apart from the process must be replaced in our country with integrating into it).

E. Toffler in his sociological study "The third wave" [4] gives an outline of some inherent (and spheral among them) characteristics of the modern world socio-economic process, these having direct relation to town-building.

As E. Toffler writes, civilization of the "second wave" promoted the sectoral concentration idea. It concentrated money, energy, resources, and people. Now, this process is beginning to take a reverse direction. Geographical dispersal is being enhanced. "We are making a transition from using concentrated fossil fuel deposits to the use of more widely scattered energy sources. Numerous experiments for deconcentrating people ~~in~~ at schools, hospitals, and other kinds of institutions<sup>are carried on</sup>" [4].

This deconcentration should manifest itself in suspending large cities' growth, in their stabilization and in <sup>the</sup> growing small and medium-sized towns' significance. In other words, urbanization will not, <sup>evidently</sup> possibly, take the way of creating megapolyces but will acquire a dispersed but all-embracing character, about which K. Lynch wrote in [3]. It is clear from the above that investigations of concerning <sup>a</sup> small and middle-sized towns-building theory have become actual and promising.

"The old mechanical (i.e., sectoral) L.S.) synchronization which is so hostile toward the natural state and joys of life and which <sup>has been, in fact,</sup> served a sign of the "second wave" is now passing away. De-standardization of culture itself has been increasing. We should ultimately have been gone as far as we can from the society of faceless, de-individualized humanoids" [4].

This implies the necessity for creating an essentially new cultural and multi-sphere environment which would combine, in a reasonable way manner, the interests of man as a society unit with his striving for satisfying his individual needs. This might mean replacements of <sup>mono</sup> multi-functional (sectoral) urban constructions with poly-functional (or multi-sphere) ones and bringing them closer to places of habitation. Information abundance should find its way in its "fractioning" and de-concentration.

New forms of production organization should allow partial moving transfer of work places from factories and enterprises to where they once were- into our dwelling-houses.

That would mean the reconstitution of the multi-functional urban environment till almost complete territorial compliance of

the dwelling with the work place, i.e., returning to the real embodiment of the urban mode of life advantage - to medieval town though <sup>then</sup> at a new technological and ecological level. That would mean <sup>the necessity for</sup> concentrating multiple functions in dwelling houses.

One of the manifestations of the general crisis of "industrialism", i.e., the crash of institutions created by the "second wave" is the break-up of traditional forms of family. Quite recently it <sup>was</sup> a nuclear family (husband as a bread-winner and wife as a house-keeper) that was idealized, it acquired a dominant character and became popular all over the world. Meanwhile, a transition <sup>takes place - that</sup> from the era of this nuclear family to a new type of society which is characterized <sup>with</sup> a diversity of family forms. This will directly affect the formation of a wide variety of dwelling-house types.

And <sup>there is</sup> still one more peculiarity: those groups that during the "second wave" period were struggling for their "integration" and "assimilation" into mass society, do not wish now to be dissolved in a general mass. On the contrary, they emphasize their unique character [4].

This would mean the necessity for creating flexible systems of dwelling houses fit for settling families of multiple types. It would also mean the necessity for creating, for instance, a line of interest-clubs for various groups of population in place of big Houses of culture, and also provision of spaces for informal communication (contacts), fairs, etc. that could be integrated into the urban environment.

Each individual human being and each individual family also possess the four classes of needs and abilities described earlier that are being satisfied and developed first of all and mainly at home, places of residence, at one's spare time, i.e., within the frames of individual production (naturally, excluding needs and abilities associated with public production). Hence, the dwelling in which man and <sup>his</sup> family spend the main part of their free time, should be oriented toward satisfying all four needs and <sup>the</sup> development of all four abilities of man. <sup>The</sup> Material needs and abilities require the availability, in a house, of an adequate space for a kitchen, dining-room, and a domestic

workshop; the organizational needs and abilities require space for communication ; the spiritual needs and abilities require space for studies in science, arts (as well as for accumulating, processing and storing information at home); the humanitarian needs and abilities require space for physical, pedagogical, medical studies and treatments, for sports complexes, for physical reproduction (bedroom, sanitary station). Some of these spaces might be physically combined but provision <sup>should</sup> be made for their separate functional use at different ~~times~~. In each multi-storey dwelling house, in each block there should be made a provision for space designed for people's communication, studies in science, arts, sports, upbringing of children at an inter-family, neighbour <sup>hood</sup> level. These <sup>Premises</sup> are absolutely indispensable <sup>and as</sup> complementary spaces for individual apartments, from the standpoint of social criteria.

Each social group ~~possesses~~ has its own specific standard demands for its individual dwelling as concerns its complement. Besides, dwelling should be of such internal mobility and poly-functionality (four-sphere quality) which would make it match ~~to~~ in a great degree both standard ~~and~~ individual demands. It is to these standard and individual demands that both planning (and design) ~~and~~ of dwelling as well as of the urban environment at large must correspond.

All said above can be summed up in the following way. Re-orientation of town-planning in accordance with the "humanization of the approach" is necessary. This would mean change in the established priority scale: interests of a <sup>every</sup> separate man, interests of a specific settlement population rather than the uncontrolled activity of departments should be placed first.

A transition is needed from the sectoral approach to the territorial and spheral ones based on the general economic and geographical situation and local (territory) specific features i.e., to put it widely, territory usage optimization by implementing town-planning <sup>building</sup> methods is needed.

Individualization of the planning (design) approach for each specific object is required, as well as finding out its specific characteristics and rejecting <sup>the</sup> exclusively technocratic, narrow, functional, departmental approach. The major aim is the formation of a man-friendly, sound, and varied environment.

A differentiated approach to design (planning) production user is necessary, as well as user demand analysis.

Many of the ideas mentioned are felt in the air or even can be found in official instructions and recommendations.

Yet, first, there does not exist a complex town-planning and building theory under the new socio-economic conditions.

Second, putting into practice of even some of the ideas is impeded by all-around deficiency- of housing, services, information and also by an extremely bad material status of many layers of the population. That defines the necessity for non-trivial measures that would be oriented toward the real state of affairs in this country. Probably, it is easier to try and find these non-trivial methods of solving city's problems in smaller towns (the lesser the object- the lesser the inertia).

Thus, solving the housing problem does not seem <sup>feasible</sup> possible without a realistic, individual approach that would consider specific features of town's <sup>living</sup> life conditions. In small towns house-building cooperatives have not as yet received any significant development. Such types of house-building forms as blocked houses of few storeys <sup>1</sup> height having plots of land allotted for each apartment or individual cottages with plots of land attached to them are promising ones for such smaller towns. Active use of these types of house-building forms will allow to draw people's resources and initiative for solving the housing problem, to avoid building the "second dwelling-house"- <sup>country-</sup> houses and concentrate state efforts on putting housings into the disposal of the least well-to-do population layers.

In ~~the planning~~ <sup>town-</sup> the process of planning, especially of planning smaller and middle-sized towns, there lacks a block of sociological studies although it is, evidently, absolutely necessary. When investigating the material environment of a town, it is equally important to study, analyse, and project social processes.

The status-quo analysis <sup>stage</sup> should have a fundamental character.

An example of town-building of this kind is given in [3]: it concerns "the accomplishment of project-research works for Portsmouth-Southampton region, England, where a group of builders, consisting of six architects, one geographer, two

planners, three engineers, <sup>one</sup> a mathematician who worked in cooperation with economists and consulting specialists in other ~~different~~ branches was engaged in solving the problem for 18 months (during the first six months the group studied the state of affairs only and tried to find out the prospects for future development...) . A comprehensive report that gives exposition of investigation content, fascinates the reader both by pleasant work methods and the nature of proposals. A thorough, ~~detailed~~ <sup>scrupulous</sup> geographical, economic, and demographic analysis has been developed down to the minutest details".

Naturally, putting a similar approach into our practice would have required change in ~~setting~~ formulating the planning problem, defining specialists' ~~mix~~ <sup>team</sup>, and the planning process organization as such. Increasing development time as well as planning work costs (that will bring them a little closer to those accepted worldwide) will allow to escape bad mistakes in planning and eliminate the ~~erisis~~ critical state of modern town-building.

To-day, functional principles of town-planning prevail in town-building. It seems that the structural principle that shows itself in planning and for finding out regular patterns of town environment development is of no less or perhaps even of <sup>much</sup> more significance.

Spatial, or territorial planning (design) should be based on the following three major components: socio-economic conditions, natural framework, and cultural/historical framework.

While the ~~former~~ the first component is just a "background"; "the terms of a game" for a designer, the latter two form the structural base of the <sup>a design</sup> project. It is ~~natural~~ <sup>essential</sup> that neither the natural nor the cultural/historical frameworks can exist separately but are interrelated in a complex way while developing according to their specific laws.

In spite of significant changes in natural complexes situated on ~~ei~~ town's territory, laws of nature are still in effect in these areas.

Most town territories present a mosaic combination of varying natural complexes. But nowadays, with planning/design and construction methods available these differences in territories are ignored, as a rule, which leads quite often to unjustified efforts and expenses.

It seems necessary, for town-building purposes, to reveal connections between the natural space structure and the structure of territory use. (In pre-industrial times when man was "weak" the intuitive economic territory use in most cases complied with its natural characteristics). The town's territory analysis performed with this factor in view will allow to find out conflict territorial situations and <sup>put forward</sup> ~~give~~ better-founded proposals concerning planned use of town's land.

The preliminary territory analysis should also imply the revealing of structural elements that represent regular, inherent properties of an object as well as those elements transformation of which will be possible and indispensable for further town developments. Some elements of the historical/cultural framework are considered disputable, these are:

- the established form of settling;
- the planning structure character and scale;
- the town-building character, scale, regional and national specific features;
- the character of spatial placing of town-building objects in the natural landscape;
- the traditional historical properties of visual interaction between town-building and the natural environment;
- stable (regular) elements of town's infrastructure

The revealed spatial, structural, and functional patterns are concentrated in spherical proportions that will form the base for the planned town-building image and make the foundation for the architectural/planning decision.

Town environment could be represented as "tissue" (a good deal of uniform, neutral zones) and structural frameworks (frames) put ~~abe~~ over the "tissue" that develop and at the same time join the "tissue" territory. Zones of mutual spatial intersection of frameworks will be of the highest town-building significance. It is just these multifunctional (polyspherical) town environment areas (contact zones) that demand maximum attention and study both in planning (design) and in the process of preliminary analysis.

The four spheres of public life (of material, organizational, informational, and humanitarian production) should be

reflected in town-building (in architecture and planning). This does not mean, however, that the architectural-planning structure should be formed in accordance with the prevailing sphere. Rather, the architectural-planning decision should be based on the utmost use of each sphere's specific characteristics.

For instance, the humanitarian production- "production of man"- embraces the systems of health protection, education, and culture. This sphere is designed (planned) based on the SNIP standard and uses such initial data as a thousand people (the only exception concerns childrens' school and pre-school establishments where demographic indices are somehow used in calculations). The practice should be changed on the basis of a scientific system of sociologic investigations. These investigations should be founded not on the idea of an abstract depersonalized human mass but rather of a society consisting of separate individuals the life of whom is an integral cycle from which it is impossible to withdraw individual links ("a sphere, or a ring cannot be disjuncted").

Thus, we can imagine an educational program transformed like this:

Based on sociological investigations which inevitably show demographic situation and town's ecology, people's health state, etc., an approximate set of childrens' organizations will include:

- nurseries,
- nurseries, kindergartens, and educational groups of a family type,
- kindergartens combined with primary school,
- general-type schools,
- specialized schools (of a lyceum type),
- orphans' houses (with studying at schools of some or other type),
- houses and schools for child invalids.

Transferring primary classes from secondary school to pre-school institutions will allow to avoid prohibition for free schoolchildren's circulation within the town and thus abolish a standard planning framework (as is known, the established micro-district size is mainly defined by pedestrian crossings availability). Childrens' institutions should be built based

on individual projects, exclusively, as it is in that very period that an individual's <sup>character</sup> cultural aspect is being formed.

Further education should not depend on the rank and size of a town as is the case to-day with the so-called stepped service system. Places for locating educational institutions should be chosen in accordance with the cultural value, historical traditions, and landscape features of a location. Concentration of culture, as was mentioned above, is losing its significance to a great extent with powerful development of information media.

In town-planning, special attention should be paid to life organization of such groups of people as orphans, <sup>children</sup> the aged, and invalids.

The town-building proposals are as follows:

- it is possible to locate houses for child <sup>ren-</sup>orphans (orphan children) close to houses for the aged to provide for contacts and mutual assistance between different age groups:

- concentration of town's sports facilities and some cultural and service enterprises close to childrens' houses <sup>is possible</sup> to provide for childrens' involvement in a wider communication process and for giving them psychological assistance;

- special attention should be given to choosing <sup>an</sup> area for the institutions indicated: such factors as favourable micro-climate, landscape beauty, architectural expressiveness of buildings are of great importance.

A similar program type, i.e., a "chain" <sup>of</sup> consistent components, should be socially-founded and architecturally materialized ~~by~~ for other parts of the humanitarian sphere: health-protection, sports, etc. A complex of these interconnected programs should ultimately form the humanitarian sphere.

Towns live long and should be therefore built in accordance <sup>n</sup> with the constantly changing user demands and socio-economic conditions. A highly flexible, open, dynamic model of the town's organism should lay the foundation ~~of~~ town-planning.

Life has demonstrated a great deal of town-building examples that grew obsolete soon: a town cannot live by measures of a current day, it should foresee the future ("khrustchyov's panel houses can serve as a negative example).

The economic and political reforms which undermine the economic and political dominance of the departmental-bureaucratic system, the departmental town development put forward the four-sphere town development conception .

The principles of town-planning and preliminary research described above outline the framework of an essentially new, spherical architecture, an alternative for the departmental-sectoral architecture.

The material component of this spherical architecture is town-building and its product is the man-made living environment. Its spiritual, informational component is architecture as an art, science and engineering activities. The humanitarian component of spherical architecture is the initial priority orientation of both town-planning and town-building toward man's needs, the interests of <sup>the</sup> population, town-dwellers, users of the town environment. The organizational component of spherical architecture is the co-ordination, inner structure and inter-relation of all the components of architecture listed above, their integrity, the humanitarian component's highest priority secured both juridically and through the management and financial/planning systems, with the remaining three components being subordinate to it.

Spherical architecture sets the highest priority for the humanitarian component as its highest essential aim, rather than for the organizational, departmental-sectoral component.

Besides, to refer to the famous words of L.Sullivan: "Everywhere and always form follows function"; departmental architecture of sectoral functions is characterized ~~with~~ by disjointed, disintegrated, incomplete forms, whereas multi-functional spherical architecture will be characterized by integral, harmonized forms.

The conception of spherical self-development of towns and spherical architecture reveal the objective laws of town's organism's socio-economic spatial development, that are mutually harmonized. The proposed conception of towns and their planning will, as it seems, provide the architectural-building complex with the required scientific/theoretical foundation and give it the methodology it needs.

## Conception realization mechanism

The conception <sup>presented</sup> here proceeds from the priority of man, citizens in all aspects of town-building and architecture. This means citizens' participation in both town-planning at all its stages and in project implementation, at all its stages as well. Taken together, these stages make up the town-forming process. The following stages can be distinguished in the process: public opinion (study) - <sup>rate setting</sup> (specification) - planning (design) - implementation.

The first stage implies not only systematic differentiated sociologic questioning for investigations of public opinion in a town, not only finding out needs of various social groups but also the formation of a regular town-building public council which includes representatives of all layers of the public. The council considers and evaluates various town models (computerized ones including), different projections and scenarios of town development built based on the principle - "what if..." principle, complex specifications <sup>rates</sup> optimal for the town, versions of preserving and developing town's cultural/historical specific features, variants of dwelling-house designs specific for the city town (each town had and must have dwelling-houses of its own architecture), specific ecological requirements and norms as well as restrictions dependent on the town's landscape peculiarity.

The second stage is <sup>rate setting</sup> specifications. The available departmental-sectoral standards (SNIPs) are insufficient as, on the one hand, <sup>they</sup> do not reflect the complex character of town environment and, on the other hand, ignore the specific features of each town. So, the norms (specifications) should be, on one side, complex (integrated) defining spheres' proportions (and, consequently, those of spheral town-building, spheral complexes and structures) and, on the other side, they should be regional or <sup>of</sup> town-level, to be more precise, i.e., for each separate town though within certain established mini-maxi ranges. These <sup>normatives</sup> specifications should be developed by architects in co-operation with other specialists and evaluated and adopted by town-dwellers, the public council, and only then - by the local Soviet of people's deputies. Each town should have its own <sup>ties</sup> norms for buildings.

The next stage is planning (design).

The final stage ~~is~~ implementation of the town-building design project-implies active participation of town-dwellers in it. Varying forms of this participation are possible/ individual ~~town~~<sup>house</sup>-building, creation of building cooperatives, dwelling complexes for the young, joint-stock building companies that include both town's enterprises and its dwellers, formation of its own house-building technical base: brick-yards and ceramsite works, small plants for panel house-building, workshops for producing wooden, slag-block, and monolithic<sup>etc</sup> houses. The public council on town-building will embody, at this stage, Rod Hackney's ~~pre~~ idea about the synthesis of all participants of a town-forming complex, namely, professionals (architects)- builders- town-dwellers.

One more form of dwellers' participation in town-building is possible which was suggested by E.Phor. The idea is that the state budget allocated for civil construction is divided between town-dwellers, put into their personal accounts for civil building purposes. A town-dweller has no right to spend the money on ~~some other~~ anything else or remove it from the account but he (she) can invest ~~it~~ (transfer) it into construction of some or other<sup>civil</sup> structures voting for them ~~by~~<sup>with</sup> his money (see "Architektura", 1987, NI7). With full authority of the local Soviets and under<sup>the regional</sup> self-supporting ~~economic~~ principle of economic activity, this form might become an effective instrument for town-dwellers' feedback with town-building,<sup>for</sup> their influence on the process.

The fundamental distinction of this conception ~~with~~<sup>in respect to</sup> the departmental one consists in that it offers town-dwellers the possibility of participating both in planning and construction of their houses, their town. The complex character of town-building would be ~~pre~~ ensured by concurrent and parallel building of objects in all four spheres of a town.

#### Research tasks

To render the proposed conception a more detailed and concrete character, additional development work concerning the following aspects would be necessary:

- 1) family typology based on versatile combinations of spheral needs, abilities and occupations of family members, on spheral typology of family's living mode and quality;
- 2) apartment typology based on family typology;
- 3) small towns' typology (in spheral aspect);
- 4) town-building, architectural/planning equivalents for town's spheres;
- 5) a system of integrated spheral construction standards (in kind and cost), <sup>(normative)</sup> their allowable (mini-maxi) value range;
- 6) a system of spheral indices of town-dwellers' living mode and standard, their allowable (mini-maxi) value range;
- 7) <sup>conception</sup> implementation and usage methods in town-planning.

Besides, propositions concerning a comprehensive review of the "Regulations ~~concern~~ related to town-building complexes" ~~are needed~~ as well as the departmental laws and regulations related to capital construction are needed. (It should be a task for central construction control authorities, first of all, though, Lengiprogor might offer its own suggestions on the subject).

The efficiency of the <sup>conception</sup> suggested here could be tested in the process of some small town project development as an implementation case. For this purpose, a temporary creative team of specialists could <sup>might</sup> be <sup>a specific</sup> created at Lengiprogor to implement the offered conception in the small town design project.

March 30, 1989

Chapter 3. Leningrad Executive Committee's )  
Electronic Information Processing  
for Administrative Authorities (EIPAA) sys-  
tem conception

Building an objective-tree for of LEC's control objects

Specific features of the EIPAA system of Leningrad Executive Committee (LEC) designed for LEC's leadership authorities (including chairman, deputy-chairmen, secretary -ten in all) are defined by specific information needs of the authorities which depend on their functional duties and responsibilities. As the object of LEC's leadership responsibility is municipal facilities and services (town-serving sphere) and city's major intersectoral complexes (ISC), and as LEC's authorities' functions demand from them ensuring most efficient development and functioning of their subordinate objects, so informational needs of LEC's authorities consist in obtaining all the necessary information (that should be reliable, complete and updated) about these objects for decision-making on their development and functioning <sup>control</sup> management.

The specific character of LEC'S authorities' informational needs depends on the specific characteristics of their objects. Just as city facilities and services <sup>and its ISCs</sup> management and administration, its ISC essentially differs from its various sectors and subsector administration system, so the informational needs of LEC's authorities and informational resources necessary for this differ in nature from the informational needs and informational resources of sectoral boards and LEC's departments. It is just what defines the specific character of EIPAA as compared with sectoral and functional Automated management and control systems (the Russian equivalent of it is ASU) for city administration, and it is just what defines the leading and goal-setting role of EIPAA in ASU "Leningrad" which is to become an integrated system.

However, up to now this qualitative distinction of LEC's authorities' informational needs has not been fully comprehended by the authorities and this is the reason why they do not possess all the information about their objects and the ASUs operated in LEC do not satisfy these needs which has been indicated in the ~~cor-~~ related documentation.

Objects under control of LEC's authorities are intersector complexes and municipal economy in general rather than <sup>the</sup> separate sectors and subsectors of the economy. (Objects under LEC's control are those objects that are subordinate to it in some or other relation but not those of some other subordination). This supersectoral, intersectoral, territorial character of LEC's authorities' objects of control, essentially different from the sectoral one, demands an essentially different approach to the analysis and representation of these objects. For the intersector objects, interaction of sectors and their components becomes the main thing, the major aspect being not a separate stage of product (services) reproduction but rather <sup>connection</sup> interaction of all stages into a complete life-cycle of extended reproduction of a wide range of products and resources.

The main directions of ~~the~~ development of extended reproduction processes (production, distribution, exchange, consumption) of the required resources find their most generalized and adequate expression, needed by LEC's authorities - in a <sup>an objective</sup> decision-tree of intersectoral objects. Thus, these objects are not only of <sup>an</sup> intersectoral, territorial, and reproduction character but also of a target (goal-oriented) character dependent on the need for satisfying a wide range of public needs with a wide range of resources. Therefore, ~~these~~ objects can be concisely defined as objects of target territorial reproduction of a wide range of resources for satisfying a wide range of (supersectoral) needs.

This specific "character" (wide scope) of LEC's authorities' objects requires the use of the system/spherical approach that allows an adequate analysis, synthesis, model representation to be carried out and also to build an <sup>objective</sup> tree and a related system of indices. The system/spherical approach is an approach that combines the theory of extended reproduction and the program/target method on the basis of the following four classes of resources: 1) material and technical (or simply material); 2) organizational and financial (or simply organizational); <sup>or financial</sup> 3) informational (scientific and technical including); 4) demographic, human (labour, first of all). These classes of resources are extremely wide in range, indispensable and sufficient for functioning of any socio-economic system <sup>that</sup> of a country, city/town, municipal economy, ISC, sector (branch) or enterprise.

✓  
The approach was used for the development of ten different complex target programs, both branch and regional, ~~in~~ for the development of the subsystems "People's living standard", "Health protection", "Commodities and services" for the <sup>electronic data system (ACRO)</sup> planning purposes of Lengorplan. In our case, it has been used for building an object<sup>ive</sup>-tree of an ISC as an object of control for LEC's authorities and for building a corresponding system of indices. Here, the number of ISCs corresponds to the number of LEC's deputy-chairmen; in an ideal case, the number of both should be brought to the number of spheres as of extremely wide in their range ISCs of municipal economy, which equals four.

From the standpoint of the system/spherical approach, building ISC's object<sup>ive</sup>-tree (as LEC's authorities' object of control) will proceed from the following considerations:

First, as ISC includes a control subsystem, ISC's objective-tree will include an object<sup>ive</sup>-tree of its control.

Second, ISC's object<sup>ive</sup>-tree will comprise two groups of objectives: 1) functional objectives (reproducing) that correspond to the related stages and processes, to reproduction functions; 2) resource objectives (supplying) <sup>supplying</sup> that correspond to the four classes of resources.

Third, functional objectives are aimed at satisfying certain public needs, while resource objectives are aimed at supplying ISCs with the four classes of resources, the lack of only one of which makes ISC's functioning impossible.

Fourth, the number of break-up levels of both functional and resource objectives should, ideally, be four: objective, sub-objectives, tasks, measures (activities), though their minimum number may be two and maximum <sup>from</sup> five to eight.

Functional objectives of ISCs of municipal economy whose activity is being under control of LEC's chairman and his deputies, include a main objective, sub-objectives, tasks, and measures. The main objective of ISCs is satisfying the needs of the city and citizens in a corresponding resource (products and services). Satisfying public needs will be expressed in either meeting population's paying capacity or in achieving city's and population's supply standard <sup>in</sup> for corresponding resources.

2 ISC's sub-objectives into which the main objective is broken up are grouped in accordance with the corresponding four stages of reproduction. In view of close identity between of the infrastructure of such stages as of reproduction as distribution and exchange, we shall distinguish a unified sub-objective based on the two. Thus, the following three sub-objectives of an ISC can be distinguished: 1) quality improvement, increase of efficiency and ISC's product consumption volume in accordance with city's demand ~~in them~~ <sup>for</sup> it (the result of consumption is achieving the main objective of satisfying needs); 2) quality improvement, increase of efficiency and ISC's product distribution and product exchange volumes in accordance with city's demand for it; 3) quality improvement, increase in efficiency and ISC's product production volume in accordance with the city's demand for it. In a laconic way, these sub-objectives can be defined as sub-objectives of improving consumption, distribution, exchange, and production of ISC's product. In cases when ISC's product is services for which production and consumption stages coincide, stage classification is not used, instead, classification is by most, <sup>the</sup> largest and significant groups of services is applied.

Sub-objectives may be further divided into separate main tasks of quality improvement, efficiency or product volume increase or tasks and measures by ISC's product types and subtypes, or both. Corresponding measures in the form of plans for product names and volumes are passed over to individual functional enterprises and institutions of an ISC. The level of measures (activities), tasks, is the lower, base level of functional objectives' decomposition. From there, a transition is open for resource objectives of ISC's objective-tree, as based on plans for nomenclature and volume (tasks to be performed), resource mix and volume necessary for their production can be defined. In this sense, resource objectives are derivatives of functional ones, their results, although in another respect the former act as objective restriction of the latter and ~~in~~ define them in this sense. Such is their dialectics in target (objective) control.

ISC's resource objectives include levels of the main (base) objective, sub-objectives, tasks, and measures.

ISC's main resource objective is supplying its enterprises and institutions with resources of the corresponding <sup>required</sup> quality and volumes at set dates, necessary for their functioning. The volume, quality, and nomenclature of resources are defined based on the ISC'S end product volume and nomenclature as well as based on resource consumption rates per end product unit.

The main objective is decomposed into the following four sub-objectives, in accordance with the four classes of resources indispensable and sufficient for any ISC's functioning: 1) development of ISC's material and engineering base and material and engineering supply; 2) development of ISC's organizational and financial base and supply (support); 3) development of ISC's informational base and support; 4) development of ISC's personnel base and support. Development of ISC's each resource base and supply (support) is accomplished according to its functional needs.

Resource sub-objectives are decomposed into resource tasks, i.e., ISC's resource supply tasks in accordance with the main kinds of resources that constitute their classes. The first sub-objective is divided into tasks of development of products and facilities of labour, of fixed and circulating assets, of production and non-production fixed assets, etc. The second sub-objective is divided into tasks of development of organization of production, labour and control, organization of financing, of standards and law support. The third sub-objective is divided into tasks of developing project-and-research, scientific-research, design work, computer information processing and informational service. The fourth sub-objective is divided into tasks of training, re-training, and qualification-improvement of ISC's personnel, tasks of <sup>each</sup> ISC's social development.

Resource tasks are decomposed, in accordance with resource nomenclature, into measures (activities) aimed at ISC's supply with tasks (plans) for individual supply enterprises and institutions that may be either within a given ISC or outside its frames, and within another ISC.

This lower base level of ISC's resource objectives completes the building of its objective-tree and begins the building of ISC's control objective-tree. As control is part of an object of control, a control object-tree is part of an object's objective-tree. Therefore, ISC's control objective-tree is part of ISC's objective-tree.

ISC's control should supply it with organizational resources which are the key <sup>and condition</sup> ~~on~~ which its supply with other resources depends and which include, first, organization of production, labour, and control, ~~and~~, second, organization of financing, i.e., of account additions and deductions, capital investments, work payments, incentives, price calculation, etc.; third, organization of standards and law regulations support; fourth, organization of other resources' supply which is, in its turn, the result of the preceding organization forms. This organizational resource and factor of ISC, or simply ISC's organization, is nothing else but a way of joining of the remaining three factors and resource components of an ISC, namely: material and technical, personnel, and informational, i.e., organization joins material means with people and information (goals, plans, projects, etc) for achieving ISC's end result. ISC's organization is the ~~subject~~ and end product of its control, is the implementation of administrative decisions taken by ISC's officials.

An objective-tree of ISC's control, as well as an objective-tree of an ISC itself, consists of functional and resource objectives. Let us describe them in short.

The main functional objective of ISC's control is satisfying ISC's needs in the organization of production, labour, control, financing, in the organization of law support and other kinds of ISC's support.

The main objective is the result of implementing administrative and control decisions that comprise two cycles: 1) informational / preliminary preparation when a decision is being prepared and adopted; 2) organizational and executive cycle when the decision is being realized and on the base of which implementation the main functional objective of ISC's control is achieved. According to these two cycles of the control decision, the objective is decomposed into the following two-fold sub-objectives: 1) improvement of the informational and preliminary decision-making cycle, i.e., ~~the~~ <sup>of</sup> process of its preparation and adoption; 2) improvement of the organizational and executive decision-making cycle, i.e., <sup>of</sup> the process of its implementation.

In accordance with the stages of these decision-making

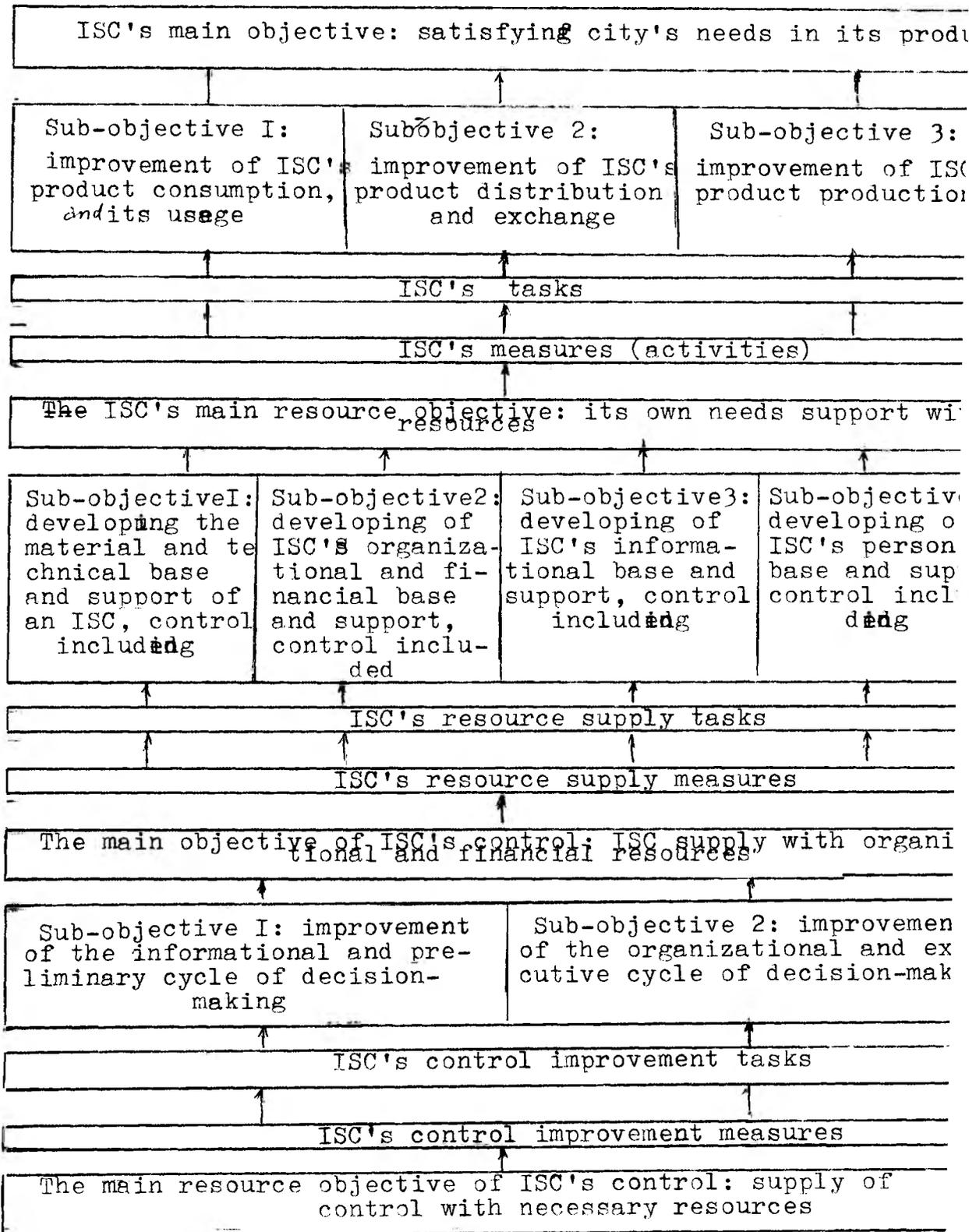
cycles, each of the sub-objectives is further decomposed into four tasks, and each task- into measures for ISC's control improvement, in accordance with each stage activities.

The main resource objective of ISC's control is to supply ISC's control with needed resources of the required quality and volume within set dates. The main resource objective is divided into sub-objectives, tasks, and measures related to the resource sub-objectives, tasks, and measures for an ISC as a whole, forming part (an aspect) of the latter.

Thus, ISC's objective-tree in its full form (along with an objective-tree of its control) comprises 16 levels (see the table below). As resource supply of ISC's control is similar (but not identical!) to ISC's resource supply as a whole and forms part of the latter, so the objectives of the former (i.e., the resource objectives of control) are not shown separately in ISC's objection-tree scheme.

The proposed methodology for building ISC's objective-tree could be applied for any ISC as an object of LEC's administration and control. Objective trees of all ISCs are necessary for LEC's authorities in order to verify, and bring into system and order objectives of their work as well as to bring into system and order each ISC's activity indices based on the objective-tree. <sup>each into ISC's activity indices classification</sup> The latter <sup>as</sup> in its turn, serves a base for building the corresponding EIPAA's functional subsystems and for ensuring interaction and informational compatibility of these subsystems.

Intersector complex (ISC) 's objective-tree



Building a system of indices and calculations  
in EIPAA

EIPAA's indices are considered those ones that are required by for LEC's authorities to estimate and describe each ISC's activities as well as city's economy state as a whole and which will be used in EIPAA for data processing. That is why requirements <sup>for EIPAA's</sup> indices are based on the specific character of LEC's authorities' informational needs described above. The requirements are as follows:

The requirement for completeness (of indispensability and sufficiency): EIPAA's indices should ensure a complete description <sup>of</sup> both individual ISC and municipal economy as their unity. Complete (full) description involves representation of the four classes of resources (components) and ~~the~~ four stages of their reproduction. If EIPAA's indices do not give a full representation of all main components and stages of their reproduction (the life-cycle) that are indispensable and sufficient, then a decision taken <sup>made</sup> on their base will inevitably be insufficient, non-complex and faulty, as a result.

The requirement for minimization and aggregation: the number of major (basic) indices should not exceed 20-30 as it is only within this range that information <sup>remains</sup> within LEC's authorities' horizon. This, however, does not limit the number of secondary indices derived on the base of the major ones. The requirement for minimization given ~~the~~ requirement for completeness has been obeyed, can be ensured only by aggregating multiple departmental indices which reflect the activity of separate sectors (branches) and subsectors within an ISC.

The requirement for unity (system, interconnected character): EIPAA's indices should form an integrated system equally applicable for describing both any individual ISC and city's economy as a whole. Only this will make it possible to qualitatively estimate each individual ISC's development level, to find out disproportions and disbalances in their development, to compare and correlate them, and to perform quantitatively correlated calculations. Thus, only in this case will LEC's authorities receive an instrument of well-founded decision-making about priorities and rates of each ISC's development within city's economy.

The requirement for standard rates quality (objectives planning): each EIPAA's index (characteristic) should have a normative ~~meaning~~ value which defines the corresponding public need and the desired grade of satisfying it, this constituting the aim of corresponding ISC's development. We shall distinguish long-term, rational, and short-term, and planned standard rates which are steps in achieving the former ones.

If EIPAA's indices do not meet even a single of these requirements then EIPAA itself loses its meaning (partially or fully) for the user, i.e., LEC's authorities as it will not satisfy its needs in information ~~at~~ a level (indispensable and sufficient) demanded by efficient decision-making.

To-day, there is no officially adopted set of characteristics (indices) that would meet the requirements described above. Use of <sup>the available</sup> departmental indices in EIPAA would be a confusion, as it would be impossible, on the one hand but indispensable- on the other. Their use in EIPAA is <sup>impossible and</sup> undesirable by the following reasons:

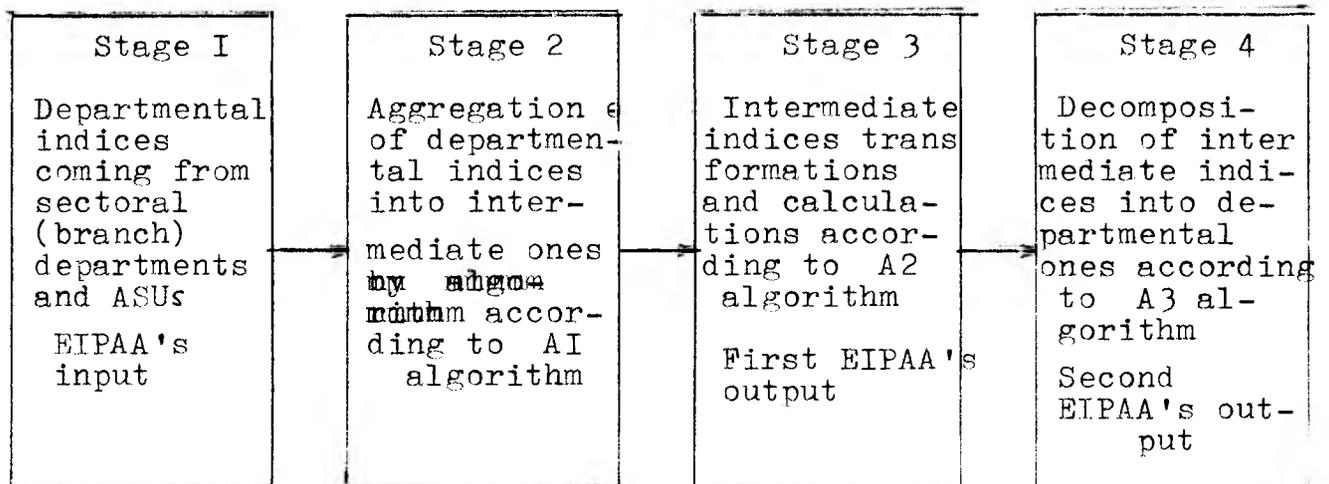
The departmental indices are of a sectoral character, their object being sector and subsector, while in EIPAA the object to be described is a territorial intersectoral complex. Therefore, the departmental indices are useless for ensuring ISC's adequate and complete representation.

The departmental indices are inconsistent, incomparable, their number is constantly changing, they <sup>duplicate each other</sup> overlap in many respects, which precludes their use in control decision-making on territorial ISCs' functioning. Use of individual departmental indices for the purpose will disfigure decisions, will make them one-sided, insufficient and faulty from the point of view of the city' and its economy development.

On the other side, this use of the departmental indices is necessary and indispensable as only these ones are officially adopted and in effect and it is only according to these indices that control decisions are implemented and only these are used in planning and economic documentation.

In other words, there obviously arises a contradiction in the process of EIPAA's system of indices <sup>building</sup> the departmental <sup>indices</sup> are indispensable but insufficient (and unsatisfactory) for EIPAA's purposes.

This contradiction might be solved in the only way-by developing a system of intermediate spherical indices that would fully meet the requirements mentioned above and that would be based, at the same time, on the departmental characteristics, which would allow to use the latter as <sup>indices</sup> input and output ones. Given such system of intermediate indices has been implemented in EIPAA, the information processing procedure in it will be of the following form (principle scheme):



Let us briefly describe the information processing stages in EIPAA that jointly form some essentially new technology for computer-based calculations and transformation of information.

Stage I is EIPAA's input which can be nothing but the departmental indices in action that come from LEC's branch departments and boards, branch ASUs and other similar sources. Naturally, ~~not all~~ departmental indices are entered into EIPAA as its input, but only the main ones and those that are indispensable for creating intermediate indices.

Stage 2 is the operation of aggregating (joining) the departmental indices and forming, on their basis, intermediate indices by a certain <sup>compound</sup> algorithm which we shall denote as AI. AI puts a definite set of departmental indices into I:I relation with each intermediate index characteristics, the value of the latter being formed out of this set of departmental indices reduced to common dimensionality.

Units of measurement of intermediate indices are pre-set.

In general, there may be several units of measurement accepted, each for a corresponding system of intermediate indices.

Stage 3 is a system of computer-based calculations and transformations of the intermediate indices performed according to a certain <sup>complex</sup> compound algorithm-A2. A2 should provide LEC's authorities with the needed transformations and calculations of the intermediate indices, optimization ones included.

The results of stage 3 is the first EIPAA's output, it is an output in terms of intermediate indices which is aimed at LEC's ex authorities exclusively. The specific character of the output corresponds to the specific features of LEC's authorities' objects <sup>of control</sup> and its informational needs. This specific character and the aggregated form of the intermediate indices and the first output of EIPAA distinguish the system qualitatively from other, traditional systems.

Stage 4 is a set of disaggregation (disjoining) operations, performed on the intermediate indices, back to the departmental indices according to a certain <sup>complex</sup> compound A3 algorithm. A3 is the opposite of A1. The essence of this stage and the algorithm consists in providing LEC's authorities with the possibility of bringing their decisions adopted within the system of intermediate indices, down to sectoral executive bodies via sectoral ASUs and ASKIs <sup>(computer-based control and measurement system)</sup>. The result of stage 4 is the second output <sup>output</sup> from EIPAA, it is an output in departmental indices aimed at departmental executives of LEC's authorities' decisions.

Thus, EIPAA should have two different but interrelated consistent outputs <sup>for</sup> of different usage and in different though consistent indices. Obviously, such a difference of essentially specific EIPAA's outputs is necessary and corresponds to its design aims - to ensure both decision-making (in intermediate indices) and execution (in departmental indices) of LEC's authorities' decisions. EIPAA provides LEC's authorities with two versions of information representation which do not deny each other but complement and develop <sup>and</sup> correspond to their different informational needs: information in intermediate, grouped (of maximum size allowed) indices satisfies LEC's authorities' informational needs at a decision-making stage, while

information represented in departmental indices satisfies LEC's authorities' informational needs at a stage of this decision execution (and control of execution). Thus, distinguishing two different but interrelated EIPAA's outputs as well as the use of an intermediate system of indices are quite justified in view of LEC's authorities' informational needs, not only because of the specific character of their objects.

The system of intermediate indices is built based on the system/ spheral approach, therefore, intermediate indices are spheral indices of a political/economical character (of spheral political economy, to be more precise). For the purposes of unification, intermediate indices are given in alpha- or alphanumeric characters. Let us introduce the list of these indices as applied to ISC's and city's economy, as objects of LEC's authorities' control:

1. C-index (commodities) represents the material-technical component (resource) in a unity of all <sup>fixed</sup> major (both production and non-production) and circulating assets of ISCs. Let C's unit of measurement be a cost unit in million roubles. C-index shows <sup>the entire</sup> assets value including the value of housing, material services and individual property of the city's population.

2. F-index (finance) represents the financial and organizational component (resource) of an ISC. F's unit of measurement is million roubles. C-index shows the value of ISC's finance expenditures which include : a) capital investment ; b) current raw material, materials, information, management and control improvement, workers' payment expenditures.

3. I-index (information) represents the informational component (resource) of an ISC. I's unit of measurement is million roubles. I-index shows the cost of scientific research, design, and project-investigations works as well as information processing (computer-aimed processing included) cost.

4. P-index represents the demographic component (resource, including labour resources) and shows the size of city's population and labour resources involved in ISCs of

city's economy. P's unit of measurement is million persons or million roubles as manpower cost.

By their design aim base, each of the indices - C, F, I, P is decomposed into four indices of the lower level having alphanumeric designation. As a result of this decomposition procedure, the following matrix is obtained which could be called a matrix of the intermediate (spherical) indices:

$$C = C1 + C2 + C3 + C4$$

$$F = F1 + F2 + F3 + F4$$

$$I = I1 + I2 + I3 + I4$$

$$P = P1 + P2 + P3 + P4, \text{ where}$$

C1 is fixed and circulating assets value of the material production sphere (the production sphere)

C2 is the value of administrative and management bodies and mass organizations (of the administrative sphere) fixed assets

C3 is the value of institutions of science, design (NIOKR), arts (of the informational sphere) fixed assets

C4 is the value of institutions of education, culture, physical culture, sports, recreation, social security fixed assets as well as the cost of housing resources and individual property of the population (of the social sphere)

F1 is the production sphere finances

F2 is the administrative sphere finances

F3 is the informational sphere finances

F4 is the social sphere finances

I1 is the cost of scientific research and design works (SRD) as well as information processing cost (IP) for the production sphere

I2 is the cost of SRD and IP for the administrative sphere

I3 is the cost of SRD and IP for the informational sphere

I4 is the cost of SRD and IP for institutions of arts, health protection, culture, for the social sphere

P1 is the number of those working in the production sphere (number of workers and peasants) and their cost

P2 is the number of those engaged in the administrative sphere or and their cost

P3 is the number of those engaged in the informational sphere <sup>or</sup> and their cost

P4 is  $P4_w + P4_n$ , where  $P4_w$  the number of those working in the social sphere ( number of those engaged in education, culture, sports, health protection, recreation, etc.) <sup>or</sup> and their cost;

$P4_n$  is the number of non-working people: students, children, pensioners, house-wives, invalids or their cost.

### Building <sup>the</sup> spherical indices matrix system

A matrix of twenty intermediate indices will be denoted by M. In each ISC of the city's economy there are elements of all the four spheres (production, administrative, informational, social) though, obviously, in ~~a di~~ various proportions and with different priorities. Each ISC and the city's economy as a whole <sup>can be</sup> are characterized, consequently, with this matrix of twenty intermediate indices. In order to describe different ISC's states a set of matrices <sup>of intermediate indices</sup> ~~based on M-matrix~~ (or simply a system of intermediate indices) is built which is indispensable and sufficient for reliable decision-making on the part of LEC's authorities concerning each ISC's development problems as well as the city's economy problems as a whole. The matrix of twenty intermediate indices of M-matrix shows resources (components) for each ISC while all other matrices of these indices show the state of these components in various processes of reproduction and different correlations of these components defining their dynamics and ISC's development.

The following system of matrices of intermediate indices (or a system of intermediate indices in matrix form) is offered for the purposes of planning, forecasting, analysis, goal-setting (building<sup>a</sup> objective-tree), accounting, control, regulating ISC's and city's economy in general activities:

M ~~stands for~~ matrices of availability (incremental total) which show accumulated volumes of the spherical components- C,F,I,P. and define the corresponding values of the M-matrix indices

for some year or other. Examples of writing a matrix:

MI(80) - C,F,I,P volumes produced in 1980

MI(95) - C,F,I,P volumes planned for 1995

MII - matrices of<sup>C,F,I,P</sup> accumulated volumes increment for any time period. These matrices are obtained by subtracting the corresponding values from those as by the year closing. E.g.,

MII(80) = MI(80) - MI(79) is the increment produced during 1980

MII(91-95) = MI(95) - MI(90) is an increment planned for 1991-1995.

MIR is matrices of volume accumulation growth rate<sup>x)</sup> in per cent as MI correlations during the corresponding years, e.g.:

MIR(81:80) = MI(81) : MI(80) is the <sup>achieved</sup> growth rate in 1981 ~~is~~ with relation to 1980

MIR(91-95) : (86-90) = MI(91-95) is a growth rate planned for 1991-1995 as related to 1986-1990.

M2 is production matrices that show C,F,I,P production volumes during any period and define the corresponding matrix-M indices values, e.g.:

M2(80) is the production volume reached in 1980

M2(91-95) is a production volume planned for 1991-1995

M2I is matrices of C,F,I,P production increments for any period, e.g.:

M2I(80) = M2(80) - M2(79) is a production increment reached in 1980

M2I(91-95) = M2(95) - M2(90) is a production increment planned for 1991-1995

M2R is matrices of production growth rate in per cent as M2 correlations for the corresponding years, e.g.:

M2R(81:80) = M2(81) : M2(80) is the production growth rate reached in 1981 with relation to 1980.

M2R(86-90) : (81-85) = M2(86-90) : M2(81-85) is the production growth rate planned for 1986-1990 with respect to that reached in 1981-1985.

<sup>x)</sup> Here and further on increment and growth rate figures may be both positive and negative values, i.e. denote decrease and growth decrease, in the latter case

M3 is consumption matrices that show C,F,I,P consumption volumes and define the corresponding values of matrix-M indices for any period, e.g.:

M3(80) is C,F,I,P consumption reached in 1980

M3(95) is C,F,I,P consumption planned for 1995

M3I is matrices of C,F,I,P consumption increments for any <sup>time-</sup>period

M3I(80) = M3(80) - M3(79) is a consumption increment reached in 1980

M3I(9I-95) = M3(95) - M3(9I) is a consumption increment planned for 199I-1995

M3R is matrices of a consumption growth rate in per cent as M3 correlations for the corresponding years, e.g.:

M3R(8I:80) = M3(8I) : M3(80) is the consumption growth rate reached in 198I with relation to 1980

M3R(86-90) : (8I-85) = M3(86-90) : M3(8I-85) is a consumption growth rate planned for 1986-1990 with respect to that reached in 198I-1985.

M4 is matrices of resource capacity (intensity) of production that show consumption of (expenditures for) C,F,I,P per (product) unit yield (increment) and define M3:M2 relation, i.e., the relation of consumption to production. These matrices are of the following form:

$\frac{C1 \ C2 \ C3 \ C4}{C \ F \ I \ P}$  - is a line of material capacity, energy capacity, etc., i.e., C consumption per unit of C,F,I,P;

$\frac{F1 \ F2 \ F3 \ F4}{C \ F \ I \ P}$  - is a line (string) of capital capacity, i.e. F expenditure per unit of C,F,I,P;

$\frac{I1 \ I2 \ I3 \ I4}{C \ F \ I \ P}$  - is a line of science capacity (information capacity, i.e., information consumption per unit of C,F,I,P;

$\frac{P1 \ P2 \ P3 \ P4}{C \ F \ I \ P}$  - is a line of labour capacity, i.e., consumption of (expenditures for) annual workers per unit of C,F,I,P.

M4 of this form ~~are~~ is used for any <sup>time-</sup>period, e.g.:

M4(80) is resource capacity reached in 1980

M4(95) is resource capacity planned for 1995

M4I are matrices of resource capacity increments (or resource saving) for any period, e.g.:

M4(80) = M4(80) - M4(79) is resource capacity <sup>(or saving)</sup> increment in 1980 with respect to that in 1979

M4I(91-95) = M4(95) - M4(91) is resource capacity (or resource saving) increment planned for 1991-1995

M4R are matrices of resource capacity (or saving) growth rate in per cent as M4 correlations for the corresponding years, e.g.:

M4R(81:80) = M4(81) : M4(80) is resource capacity <sup>(or saving)</sup> growth rate reached in 1981 with respect to that in 1980

M4R(86-90) : (81-85) = M4(86-90) : M4(81-85) - is resource capacity (or saving) growth rate planned for 1986-1990 with respect to that ~~φ~~ reached in 1981-1985.

(The L-column of M4 matrices shows people's supply rate with material goods C4, capital investments and real incomes F4, spiritual goods I4, as of those working in education and health protection P4 per 1,000 or 10,000 persons or per capita).

M5 is <sup>resource</sup> productivity (efficiency) matrices that show yield (growth) of C, F, I, P per cost unit and define M2:M3 correlation, they have the following form:

$\frac{C \quad F \quad I \quad P}{C1 \quad C2 \quad C3 \quad C4}$  - is a line of assets return, productivity and efficiency of material assets, ~~use~~ resources use;

$\frac{C \quad F \quad I \quad P}{F1 \quad F2 \quad F3 \quad F4}$  - is a line of capital return, productivity and efficiency of financial assets, ~~resources~~ resources;

$\frac{C \quad F \quad I \quad P}{I1 \quad I2 \quad I3 \quad I4}$  - is a line of information return, productivity, and efficiency of informational assets, of scientific potential;

$\frac{C \quad F \quad I \quad P}{P1 \quad P2 \quad P3 \quad P4}$  - is a line of labour productivity, efficiency of labour resources use.

Note. In M4 and M5 the P4 index is of P4<sub>w</sub> size

M5 of this form can be used for any <sup>time-</sup>period, e.g.:

M5(80) is a resource efficiency reached in 1980

M5(95) is a resource efficiency planned for 1995

M5I is matrices of resource efficiency increment for any <sup>time-</sup>period, e.g.:

M5I(80) = M5(80) - M5(79) - is resource efficiency increment reached in 1980 with respect to that in 1979

M5I(80-95) = M5(95) - M5(80) is resource efficiency increment planned for 1991-1995

M5R is matrices of resource efficiency growth rates in per cent as M5 correlation for the corresponding years, e.g.:

M5R(81:80) = M5(81) : M5(80) is resource efficiency growth rate reached in 1981 with respect to that in 1980

M5R(86-90) : (81-85) = M5(86-90) : M5(81-85) is resource efficiency growth rate planned for 1986-1990 with respect to that reached in 1981-1985.

M6 is matrices of resource import/export (external resource circulation) for any <sup>time-</sup>period that have a <sup>dual</sup> meaning: import/export. Examples are similar to those already given.

M6I is matrices of resource import/export increments taken for any <sup>time-</sup>period. Examples are similar to ~~as~~ used above.

M6R is matrices of resource input import/export growth rates taken for any <sup>time-</sup>period. Examples are similar to those already used.

Note. ~~The~~ <sup>two-digit</sup> M6 <sup>(may degenerate into)</sup> matrices can be reduced to single-meaning ones of either import or export, or <sup>when necessary, into</sup> their correlation in per cent, when needed.

M7 is matrices of internal resource circulation (commodity circulation, etc.) taken for any <sup>time-</sup>period. Examples are similar to those used earlier.

M7I is matrices of resource circulation increments taken for any <sup>time-</sup>period. Examples are similar to those used earlier.

M7R is matrices of resource circulation growth rates for any <sup>time-</sup>period. Examples are similar to those used earlier.

M8 is resource accumulation matrices taken for any time-period. Examples are similar to those used earlier.

M8I is matrices of resource accumulation increments for any time-period. Examples are similar to those used earlier.

M8R is matrices of resource accumulation growth rates for any time-period. Examples are similar to those used earlier.

M9 is <sup>two-digit</sup> matrices of territorial/departmental correlation of resource(availability) based on the preceding matrices for any time-period, e.g.:

M9(MI)(80) is a matrix of territorial/departmental correlation of resource availability in 1980

M9 is similar for (M2), (M3), (M4) ... (M8)

M9I is matrices of territorial/departmental correlation of resource increments for any year and <sup>any</sup> time-period. Examples are similar,

M9R is matrices of territorial/departmental correlation of resource growth rates for any year and <sup>any</sup> time-period. Examples are similar.

Note. <sup>two-digit</sup> M9 matrices may degenerate into simple ones, if necessary, either territorial or departmental, or those defining territorial/departmental correlation of resources as per cent.

MIO is matrices of standard <sup>rates</sup> (target values) based on the preceding matrices for any year or <sup>any</sup> period of time, e.g.:

MIO(MI)(95) is a matrix of planned standard rates of resource availability for 1995

MIO is similar for (M2), <sup>planned</sup> (M3) ... (M9).

MIOI is matrices of standard rates value increment for any time-period. Examples are similar.

MIOR is matrices of planned standard rates value growth (rate) for any time-period. Examples are similar.

Based on this set of 30 matrices, any other matrices might be derived necessary for some or other control decisions for LEC's authorities. The spherical-matrix representation of indices allows exposition of departmental indices in their interconnection, <sup>as a range</sup> rather than isolated, which imparts them quite a new quality (the transition of indices quantity into their new quality by means of their aggregation and spherical structuring)

which corresponds to the specific quality of LEC's authorities' informational needs.

List of intermediate (spherical) indices' matrices

MI	matrices of C,F,I,P availability <sup>as</sup> increment <sup>al</sup> totals
MII	matrices of availability increment
MIR	matrices of availability growth rates
M2	matrices of C,F,I,P production
M2I	matrices of production increment
M2R	matrices of production growth rates
M3	matrices of C,F,I,P consumption
M3I	matrices of consumption increment
M3R	matrices of consumption growth rates
M4	matrices of resource capacity (intensity) of C,F,I,P production
M4I	matrices of resource capacity increments
M4R	matrices of resource capacity growth rate
M5	matrices of C,F,I,P productivity (efficiency)
M5I	matrices of productivity increment
M5R	matrices of productivity growth rates
M6	matrices C,F,I,P import/export
M6I	matrices of import/export increment
M6R	matrices of import/export growth rates
M7	matrices of internal resource circulation (freight-, commodity- ...) of C,F,I,P
M7I	matrices of resource circulation increment
M7R	matrices of resource circulation growth rates
M8	matrices of C,F,I,P accumulation
M8I	matrices of accumulation increment
M8R	matrices of accumulation growth rates
M9	matrices of C.F.I.P. territorial/departmental correlation
M9I	matrices of territorial/departmental correlation increment
M9R	matrices of territorial/departmental correlation growth rates
MIO	matrices of standard rates (target values) of C,F,I,P
MIOI	matrices of planned standard rates values increment
MIOR	matrices of planned standard rates values growth (rates)

2 The system of matrices of intermediate indices in this version of IO matrix classes (availability, production, consumption ... standard rates) and 3 groups (state, increment, growth rate), which, in our opinion, is optimal for LEC's purposes, is sufficient for full description of the <sup>integrated</sup> ~~entire~~ process of regional socio-economic reproduction in any time period (be it past or future), ~~if~~ <sup>proper</sup> provided there are corresponding statistical data <sup>available</sup> of course. Developing 30 matrix types and procedures <sup>for</sup> their implementation is a rather <sup>labor-</sup>consuming task.

2 The Thirty matrix types of intermediate indices are sufficient for characterizing each ISC and city's economy in general development from different points of view: a) end goals of public needs defined with standard rates matrices; b) stages of production, distribution, exchange, and consumption of ISC's end products defined with the corresponding matrices; c) availability and accumulation of ISC's components; c) intensity and efficiency of each ISC's development; d) correlation of ISC's components as a territorial formation with similar departmental components. This matrix system of intermediate indices meets all the <sup>(specifications)</sup> requirements <sup>demanding of</sup> and indices formulated earlier (requirements for completeness, minimization, consistency, normativity), which allows to supply LEC's authorities with information that would be indispensable and sufficient for reliable decision-making. The matrix system of these indices fully corresponds to the specific character of LEC's authorities' informational requests. It is just this system that, in fact, meets them allowing LEC to overcome the narrowness of departmental information and interests, to take these into consideration but not to reduce public interests of ISCs and city's economy development to their level. The matrix system of intermediate indices fully complies with the objective-tree of a ISC built earlier. ISC's objective-tree just in this system of indices finds its most adequate and generalized expression. Departmental indices define the objective(s)-tree in a more detailed way <sup>but</sup> they do it disjointly, in an inconsistent and incomplete way.

The system of intermediate indices is not mandatory for LEC's authorities but highly recommended as it makes <sup>the</sup> complex process of administrative decision-making easier, more reliable

and improves in this way, its quality. The system of intermediate indices is complementary to the departmental one. If LEC's officials find it superfluous it could be easily rejected without seriously affecting either LEC or EIPAA. If, however, LEC's authorities find this system of intermediate indices advantageous in some respects as compared with the departmental indices, the former will not preclude the use of the latter, on the contrary, it will impart essentially new functions and features to them. Thus, the losses from implementing the system of intermediate indices amount to zero whereas the revenue might be rather significant, its scale cannot be revealed to the full at present, ~~because~~ <sup>because</sup> of purely theoretical reasons. Based on the matrices of spherical indices and the new information technology of their calculations, it is possible to build such economic- regional and global- models that-eanould compete with V.Leontjev's and the Rome club models.

Calculations of these matrices are equally useful for the government of Leningrad and any of its districts and enterprises and for the administration of any branch, republic, country, any town/city, be it Leningrad, Moscow, London, Paris, Rome, New-York, or Montreal, etc.<sup>x)</sup>

March 29, 1985

#### Interre-lating spherical indices<sup>xx)</sup>

Here, a task of interrelating the indices of a complex economic and social development <sup>plan</sup> using the new computer-based calculation <sup>technique</sup> is the essence of which has been described above is presented. This technique uses a matrix of aggregated spherical (intermediate) indices having the following form:

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x) This technique has been implemented in cooperation with N.V.Strelkov

xx) Accomplished in cooperation with E.L.Kaganovitch and V.K.Romanov

$\Delta M_1$	$\Delta F_1$	$\Delta I_1$	$\Delta L_1$	$\Delta P_1$
$\Delta M_2$	$\Delta F_2$	$\Delta I_2$	$\Delta L_2$	$\Delta P_2$
$\Delta M_3$	$\Delta F_3$	$\Delta I_3$	$\Delta L_3$	$\Delta P_3$
$\Delta M_4$	$\Delta F_4$	$\Delta I_4$	$\Delta L_4$	$\Delta P_4$
$\Delta M_5$	$\Delta F_5$	$\Delta I_5$	$\Delta L_5$	$\Delta P_5$

where M,F,I,L,P are material, financial, informational, labour and demographic (people) resources;  $\Delta$  is these resources increment.

The technique used implies complex calculations of aggregated indices, with subsequent individual planned indices calculations being performed. This integration and consistency of calculations is achieved through the matrix shown above, on which ~~should~~ <sup>be accomplished</sup> accomplish the task of interrelating indices.

In the process of complex plan development there inevitably rises the task of defining indices with an additional problem of ensuring their interrelation and achieving the balanced state of the plan. The planning of any of indices (resources) of the plan cannot be accomplished without taking into account other indices' changes. For instance, industrial production volume growth rate increase can be reached either by increasing the number of machines <sup>-tools</sup> available or by installing new highly efficient equipment, which, in its turn, require new capital investments, additional work force or transfer of executive machine-operators onto other work places. The inflow of fresh labour force under the condition of labour resource deficiency is highly doubtful and if it still takes place it requires that corresponding development measures for social infrastructure branches should be provided for in the plan.

Accordingly, the task of interrelating indices would consist in finding a certain proportion of resource increment which would correlate the changes of some indices with those of other indices. Let us define the task solution terms+ conditions:

I) the total increment figure for each resource is a sum of differential increments and is spread between all resources, i.e., each resource increment depends on the total resource increment value;

2) each resource increment can be provided for in the only way, i.e., no substitutions or interchangeability of M,F,I,L,P resources are allowed;

3) let us assume that the conditions for resource increment and production possess certain inertia.

Having studied the established conditions, let us further assume that they remain unchanged during a planning period. The production conditions for each resource are defined by the each resource amount (volume) that should be consumed to obtain a given resource increment unit. Hence, the following matrix can be generated:

$$A = \{A_{ij}\} \quad \begin{array}{l} i = M, F, I, L, P \\ j = M, F, I, L, P \end{array}$$

where  $A_{ij}$  is a specific amount (established cost standard rate) of i-resource that is necessary for j-resource increment (product) unit.

The A-matrix updates the "black box" of resource interrelations within a system. Its generalized expression the A-matrix finds in resource increments proportion which is a solution for the given task. The final form of the given conditions for resource increment interconnection relation is as follows:

$$A_{MM} \Delta M + A_{MF} \Delta F + A_{MI} \Delta I + A_{ML} \Delta L + A_{MP} \Delta P = \Delta M$$

$$A_{FM} \Delta M + A_{FF} \Delta F + A_{FI} \Delta I + A_{FL} \Delta L + A_{FP} \Delta P = \Delta F$$

$$A_{IM} \Delta M + A_{IF} \Delta F + A_{II} \Delta I + A_{IL} \Delta L + A_{IP} \Delta P = \Delta I$$

$$A_{LM} \Delta M + A_{LF} \Delta F + A_{LI} \Delta I + A_{LL} \Delta L + A_{LP} \Delta P = \Delta L$$

$$A_{PM} \Delta M + A_{PF} \Delta F + A_{PI} \Delta I + A_{PL} \Delta L + A_{PP} \Delta P = \Delta P$$

It is known that if this system of equations has a non-trivial solution, then there are infinite solutions, i.e., if

$\Delta M^+, \Delta F^+, \Delta I^+, \Delta L^+, \Delta P^+$  is a solution, then  $\alpha \Delta M^+, \alpha \Delta F^+, \alpha \Delta I^+, \alpha \Delta L^+, \alpha \Delta P^+$  are solutions, as well.

Thus, in order to ensure resource increment consistency and its balanced character, it is necessary that increments grow in the proportion:  $\Delta M^+ : \Delta F^+ : \Delta I^+ : \Delta L^+ : \Delta P^+$

Assuming a matrix of the following kind is given:

$$A = \begin{pmatrix} 0,15 & 0,3 & 0,35 & 1 & 0,53 \\ 0,2 & 0,18 & 0,25 & 0,45 & 0,47 \\ 0,1 & 0,1 & 0,25 & 0,45 & 0,23 \\ 0,06 & 0,05 & 0,1 & 0,15 & 0,17 \\ 0,09 & 0,08 & 0,15 & 0,4 & 0,13 \end{pmatrix}$$

the solution of the example will be the proportion of the kind: 8:6:4:2:3.

It would be reasonable, from the standpoint of indices interconnecting task, to consider and complement the system of equations of the non-linear econometric model [2]. The model has been developed at the Central Scientific Institute for Economic Research of the Russian Federation State Planning Board (Gosplan) and is used for analytical and forecast calculations of summary indices (totals) that characterize the development of the republic's economy. [2].

In this model's system of equations a connection (interrelation) between the size (volume)  $\sum_j L_j(t)$  and distribution of fixed assets of branches  $\psi_{ij}(t)$  is missing. It is obvious that there exists a dependence between the distribution of fixed assets and the number of workers involved, such as

$$\psi_{ij}(t) = g_j \left[ \sum_j L_j(t) \right].$$

With this complement included, the system of equations of the indicated model will have the following form:

$$X_j(t) = f_j[\hat{F}_j(t), L_j(t)],$$

$$\hat{F}_j(t) = (1 - \beta \omega_j) \hat{F}_j(t-1) + \beta V_j(t),$$

$$V_j(t) = \sum_{\tau=0}^j b_j(\tau) I_j(t-\tau),$$

$$I_j(t) = \eta_j \sum_{i=1}^m \psi_{ij}(t) X_i(t),$$

$$\psi_{ij}(t) = g_j \left[ \sum_j L_j(t) \right],$$

where  $X_{ij}(t)$  is branch i gross product

$\hat{F}_j(t), L_j(t)$  - average annual fixed production assets and the number of workers engaged in j-branch in t-year

$V_j(t), I_j(t)$  annual volumes of fixed production assets and <sup>branch</sup> capital investments inputs

$\omega_j$  branch standard rate of fixed assets issue

$\beta_j$  branch parameters of spread lags

$\theta_j$  <sup>maximum</sup> ultimate date of construction in the branch

$\eta_j$  a factor that relates the part of capital investment that adds value of fixed assets <sup>to</sup> with the total volume of capital investment into the branch

$\psi_{ij}(t)$  a factor of redistribution of labour means from i-branch into j-branch;  
 $i = I, \dots, m$ ;  $m$  is the number of assets-forming (yielding) branches;  $j = I, \dots, n$ ;  
 $n$  is the total number of branches.

Thus, this complemented model allows to take a more full account of resources interrelations. On the other hand, owing to this model, the task of interrelating indices receives a tested mathematical and informational support, an access to real calculations at different levels of control (management) and planning.

To ensure transition from a multitude of <sup>complex plan</sup> indices available to the matrix of spheral (intermediate) indices on the base of which the task of interrelating indices is being put and solved, a subset of major indices is chosen from the former that are then grouped according ~~with~~ to the matrix. We shall choose the following indices out of <sup>the</sup> most significant ones:

- 1) commodity output ( $\Delta_M$ );
- 2) consumer goods ( $\Delta_{M5}$ );
- 3) goods of cultural and personal use and of household use ( $\Delta_{M5}$ );

- 4) hospitals, polyclinics, pre-school institutions, schools, total housing area, people's services total volume, commodity circulation volume ( $\Delta M5$ );
- 5) fixed industrial and production assets ( $\Delta MI$ );
- 6) construction and assembly work for industrial objects ( $\Delta MI$ );
- 7) construction and assembly work for non-industrial objects ( $\Delta M2, \dots, \Delta M5$ );
- 8) capital investments into industrial objects ( $\Delta FI$ );
- 9) capital investments into non-industrial objects ( $\Delta F2, \dots, \Delta F5$ );
- 10) wage(s) fund ( $\Delta F4$ );
- 11) public consumption fund ( $\Delta F5$ );
- 12) documented information  $\$f$  for various applications ( $\Delta I$ );
- 13) population ( $\Delta P$ );
- 14) the number of workers and employees ( $\Delta L$ );
- 15) the size of personnel
- 16) number of workers and employees in industrial sphere ( $\Delta LI$ );
- 17) number of workers and employees in non-industrial spheres ( $\Delta L2, \dots, \Delta L5$ );

The scope of these indices (parameters) may be enhanced.

The list includes only major indices (parameters), as the derivative ones, such as labour productivity, assets return, people's needs satisfaction, etc. can be obtained from <sup>these</sup> major <sup>indices</sup> correlations.

The proposed task of indices interrelations that constitutes the core of the new computer-based information processing technique is a generalization of tasks of correlating indices (parameters) that exist in different sets. Implementing this task into the computerized calculations technique as the central and most significant one will put the traditional technology to an essentially new level and <sup>greatly</sup> improve the efficiency and quality of ASUs.

October 15, 1983

## SUPPLEMENT

### Regional self-supporting operation system (RSSOS) for Ulan-Ude city of the Buryat Republic<sup>x)</sup> (technical specifications)

The methodological base for developing technical specifications and the project of RSSOS is the system/spherical approach which presents a unity of reproduction and program/target approaches based on distinguishing four spheres of public production and life in Ulan-Ude, their interaction constituting the source of the city's self-development. SSOS is considered the initial stage and form of market.

#### Brief description of Ulan-Ude's economy and finance

The financial/economic situation of Ulan-Ude.

Analysis and socio-economic estimation of the city and republic financial plan for the last five-year period.

Correlations of imports/exports of goods, work force, capitals, and information in the city and the republic. Does the republic get <sup>more</sup> from <sup>rather than</sup> ~~or~~ give <sup>more</sup> to the country ?

The qualitative and quantitative characteristics of the financial/economic system of Ulan-Ude and the republic. The number of economic units and the number of banks (or their branches) in the city and the republic. The volume and structure of commodity and finance circulations.

Correlations of the state-defined and SSO subsystems in Ulan-Ude's financial/economic system, trends in their development. Their correlation in various spheres of the republic. Correlation of the state order volume and that of SSO.

Usage rates of the first, second, and third models of SSO in the city and the republic. The number and capacity of co-operatives, rented, and individual forms.

The degree of social-orientation and efficiency of the established financial/economic system in Ulan-Ude. Its advantages and deficiencies.

The demand and supply disbalance level in the city and the republic. Commodity shortage rate (by commodity groups) and

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<sup>x)</sup> is the same for any region or town/city

and inflation level in Uhlán-Ude. Factors that hinder the development of RSSOS and market.

The ultimate aim and SSO's indices (characteristics) in Uhlán-Ude

The ultimate aim of the RSSOS project development and implementation in Uhlán-Ude and the republic is to achieve such a ~~new~~ level of financial/economic system efficiency level in the city and the republic that would allow its social development to reach the world standard level by 2000, mostly on the basis of self-financing (with external investments minimized).

The ultimate indices (parameters) -those of the quality of life and living standards (of social development) of Uhlán-Ude's citizens should be closely approaching the world standards by 2000.

RSSOS as a mechanism for reaching the ultimate aim

RSSOS is an integrated financial/economic mechanism for revealing the material, organizational, scientific/informational, and social potential and resources of the economy of Uhlán-Ude, an economic method and means of the intensive four-sphere extended reproduction and self-development of the city and the republic on their way to market where the ultimate aims and characteristics defined above might be achieved.

RSSOS is a most active and leading <sup>element</sup> part within the frame of the state (and republican, as well) financial/budget system, an instrument of the latter.

SSO as a mode of extended reproduction in Uhlán-Ude, <sup>of</sup> comparison of regional expenditures and regional revenues.

The system of relations and forms of property in Uhlán-Ude as the fundamental basis of RSSOS. The system of subjects of various forms of property in Uhlán-Ude. Possibilities for the development of forms and relations of property (forms) in the city and the republic, in various spheres of ~~their social~~ public production and life, i.e., in the corresponding <sup>spherical</sup> groups of enterprises and institutions.

Possibilities for joining state-budget branches and departments into republican <sup>-based</sup> SSO intersectoral and spherical complexes.

Spherical and intersectoral socialization and division of labour as the objective economic base for RSSOS.

Creation of a network of SSO-<sup>based</sup>spherical and intersectoral centers, of a system of co-operatives, rent and individual initiative activity around these SSO<sup>and</sup> regional centers.

Specific features of SSO in different production spheres of the city and the republic. Allowed and reasonable proportions of the SSO and state-budget systems in each sphere, in each intersectoral complex of a sphere. Correlation of social and SSO priorities in each sphere of the city and the republic.

Estimation of the prospects for SSOS implementation in each sphere of production (each spherical group of enterprises and organizations) in Ulan-Ude and the republic. Ranging spheres of the city and the republic from the standpoint of SSOS's efficiency and social orientation.

SSOS's mechanism in each sphere (and the corresponding intersectoral complexes) in Ulan-Ude and the republic, their common features, their interrelation, mutual adjustments, specific characteristics, and stages of implementation.

Intraregional SSOS mechanism, its open and closed circuits (loops)- external and internal circuits (loops).

SSO relations of Ulan-Ude and the republic with the Union's and Russian Federation's ministries and budgets.

RSSOS implementation prerequisites and resources

The material/technical prerequisites and resources

Classify, in the material sphere of Ulan-Ude, groups of enterprises that constitute the basis for the regional, municipal, republican, the Russian Federation and the Union SSOS. Define their relations with the republican SSOS.

The technical level of the production, material/technical base of the city and the republic by the groups (see above) of enterprises of the material sphere as well as by the material/technical base of institutions of the three remaining spheres.

The depreciation and moral obsolescence levels of the city and republic fixed assets, their competitiveness.

Possibilities for reconstruction and modification of the material/technical base of the city and the republic spheres, their projected dates and expenditures, the expenditures' profitability by spheres.

Tasks for developing regional market, consumer goods market

first of all, as well as for developing wholesale trade of production facilities (means).

Ecological tasks and functions of RSSOS.

#### Informational prerequisites and resources

The level and volume of fundamental <sup>research</sup> studies and applied scientific/technical and socio-economic developments in Uhlán-Ude, possibilities for their future development, their profitability and competitiveness.

The computerization level of the informational technologies, ~~of~~ fundamental and applied investigations. The required level of computerization, its dates and expenditures, their <sup>its</sup> profitability.

Creation of SSO <sup>regional</sup> informational bases of resources and capacities on a voluntary sharing basis.

Development of a system of regional aggregated spherical indices for Uhlán-Ude, development of computer technology <sup>for</sup> and their calculation and implementation in analytical and administrative (and control) procedures of the local government of the city and the republic.

Deployment of organizational and economic design works for developing different (alternatives including) models of SSOS for various groups of enterprises of the republic, ~~for~~ <sup>of</sup> the districts, sectoral complexes and spheres of Uhlán-Ude.

#### Personnel prerequisites and resources

The professional skill level and administrative/management staff readiness for SSO implementation in the city and the republic. Prospects for administrative/management staff, workers and employees economic training, <sup>retraining and</sup> qualification improvement.

Possible expenditures for personnel development and the expenditure profitability.

Creation, on a sharing basis, of several SSO schools (management centers) in Uhlán-Ude so as to overcome the economic unreadiness of administrative staff, workers and employees for SSOS implementation.

The organizational-financial prerequisites and resources:

RSSOS's organizational structure along horizontal and vertical lines, by enterprises, branches, intersectoral and spheral complexes.

Reduction of expenditures for administration staff in Uhlan-Ude, the staff size cutting.

Setting direct dependences between administrative staff wages from lower levels to the top, and <sup>the</sup> real state of affairs in the city, on the profit level and social orientation of RSSOS at all its levels.

Define and implement resource payment rates deducted for the republican fund by all enterprises of Uhlan-Ude. Define the economic and social meaning of these payments and their return (feedback).

Create out-of-budget (along with budget) funds of city and republic development at the expense of resource pay-outs and other deductions and sources. SOOS's relations between the four assets (forms) of an enterprise (of production development, social development, material promotion, wages) and regional development funds of Uhlan-Ude.

Joining money resources for the purpose of enterprise development by districts; development, on this basis, of cooperative housing and socio-cultural construction.

Volumes of capital investments required for achieving the ultimate aim, sources of <sup>their</sup> obtaining ~~them~~ and payment, their profitability.

Development of ~~the~~ the economic state of Uhlan-Ude and the republican <sup>financial</sup> improvement program as part of the Union's program. Achieving rouble's convertibility. Creation of joint companies with foreign partners.

Develop a system of financial/economic measures for ensuring social equity (assistance for needy layers of the population and progressively increasing taxes for excessive profits).

A list of normative and legal documents and regulations necessary for RSSOS implementation and functioning.

Administrative (organizational/financial) technology computerization level, its development level, volume of expenditures for it and their profitability.

## Stages of RSSOS implementation

The criterion for a step-by-step implementation of RSSOS is as follows: the highest implementation priority should belong to those of its elements that give the highest economic effect (revenue) for the accelerated social development and for the achievement of the target indices of the quality of life and living standard.

February 18, 1989

The self-supporting operation (SSO) conception of  
the State Optical Institute (SOI) <sup>x)</sup>  
(technical specifications)

The methodological base for developing technical specifications and spheral SSO conception is the system/spheral approach which ~~is~~ a unity of reproduction and program/~~target~~ approaches based on ~~the~~ distinguished~~ly~~ four production spheres. As applied to SOI, this approach implies a classification which includes four spheral structures of SOI (groups of structural units), their interaction constituting the source of SOI's self-development. SSO is the initial stage and form of market.

I. Brief description of SOI's current SSO

Specific features of the current SOI's SSO model, its structural and economic scope. The degree SSO affects internal and external<sup>production relations</sup> (those with a customer, a ministry, the city, market). Correlation of SSO and a state-defined order at SOI.

Social efficiency and orientation of SSO at SOI. Advantages and deficiencies of the current SSO.

Demand for SOI's ~~goods~~ products (goods). Possibilities for enhanced commodity supply, for city's population included. The degree of SOI's <sup>and its structural units</sup> SSO independence.

Factors that hinder SSO's development at SOI,

2. The ultimate objective of development and implementation of the new, spheral SSO conception: to provide, by the year of 2000, for the working teams of SOI a level of social development that would have corresponded to the highest world standards.

The final objectives- those of the quality and living standard for those working at SOI- which should be at least equal to the world ones.

3. The new SSO as a method and means for achieving the ultimate goal.

The new (spheral) SSO is an integrated method for revealing the production, organizational, informational, and social potential of SOI's working teams, a means of the intensive four-sphere self-development of SOI on its way to market, x) is the same for any enterprise, institution or company

at which the ultimate goals and characteristics defined above might be achieved.

Relations and property forms at SOI as the fundamental basis for SSO. Opportunities for their development at SOI, SSO's principles entailed by these property forms.

Specific features of SSO in various spheral structures (groups of units) at SOI. Correlations of social and SSO's priorities in them.

Estimation of SSO's prospects in each spheral structure of SOI. The ranging of spheral structures (groups, units) at SOI from the standpoint of SSO's efficiency and its social orientation.

Mechanisms for SOI's SSO structures, their common and specific features, stages of implementation.

Internal SSO and SSO relations with customers, the ministry, the city, with the state budget, plan and market.

4. Prerequisites and resources for the new (spheral) SSO implementation at SOI

4.1. The material/technical prerequisites and resources. Production, pilot-design, and material/technical base engineering level at SOI.

Fixed assets depreciation rate and obsolescence level at SOI, their competitiveness.

Possibilities for reconstruction and modification of the material/technical base at SOI, their projected dates and expenditure amounts, profitableness of these spendings.

4.2. Informational prerequisites and resources

The level and volume of fundamental research at SOI, possibilities for their future development, the degree of their profitableness and competitiveness. The level and volume of engineering and design work, possibilities for their future development, the degree of their profitableness and competitiveness.

The computerization level of the information technology, of fundamental and applied investigations.

4.3. Personnel prerequisites and resources

Personnel skills level and their training it for work under SSO. Prospects for development (professional skill improvement,

for SSO training and retraining of personnel, economic training/including). Possible expenditure for personnel development and the degree of its profitability.

#### 4.4. Organizational/financial prerequisites and resources

The organizational structure of SSO at SOI, levels of SSO: the primary group (theme-holder), laboratories, departments, sectors, spherical structures (spherical units' groups: material/technical, engineering and design, management/administrative, personnel), SOI at large.

Mass organizations<sup>structures'</sup> development (party, work teams boards, trade-union, youth, etc.) as applied to the organizational structure of SOI's SSO.

The structure of SOI's financial funds, sources of their creation and spending objectives. Change of their structure, as well as their<sup>sources</sup> objectives and orientation in compliance with the new spherical SSO conception demands.

The<sup>volume</sup> size of capital investments necessary for each spherical units' group at SOI, their profitability and sources.

The list of standard<sup>rate</sup> documentation necessary for the new SSO system implementation and functioning. at SOI.

The degree of computerization of the administrative (organizational/financial) technology, the required level of its development, the its development expenditures volume, their profitability.

5. Stages of the new (spherical) system of SSO at SOI development and implementation are defined based on the obtained estimates concerning the efficiency and expenditure levels for SSO implementation into various spherical structures of SOI.

SOI's<sup>generalized</sup> spherical components have been schematically shown in a matrix form (pages 265-267).

Notes. I. The scheme defines the objective completeness of component sets, their integrity and ordered character, the inclusion of an enterprise into the general national economic process of extended reproduction through a system of its outputs and inputs.

2. In a reproduction process, the history of production (the preceding results) <sup>is</sup> (are) translated, through distribution and exchange mechanisms, into consumption prerequisites (i.e., re-

sources, factors) of a new production cycle in which their value is being carried onto the new production results.

3. Vertically, (inputs-components) components are results of the preceding production process, whereas horizontally (components-results) they are prerequisites of the subsequent production which finds its completion in results. We consider as results (outputs) only those that go beyond enterprise's boundaries, i.e. those of a system-forming character. Other results which are of an internal importance, are considered <sup>to be</sup> intermediate ones.

4. The matrix structures of a city, region or branch are similar to those presented.

5. Under market conditions, spheral <sup>inputs,</sup> outputs, <sup>(etc.)</sup> enterprises <sup>of an enterprise, etc,</sup> outputs and components <sup>are</sup> being filled with market contents and acquire market forms.

6. "Enterprise's spheral components" scheme given below was developed, in its original form, in 1981.

February 10, 1989

Matrix scheme of enterprise (association, institution, company)'s spheral components

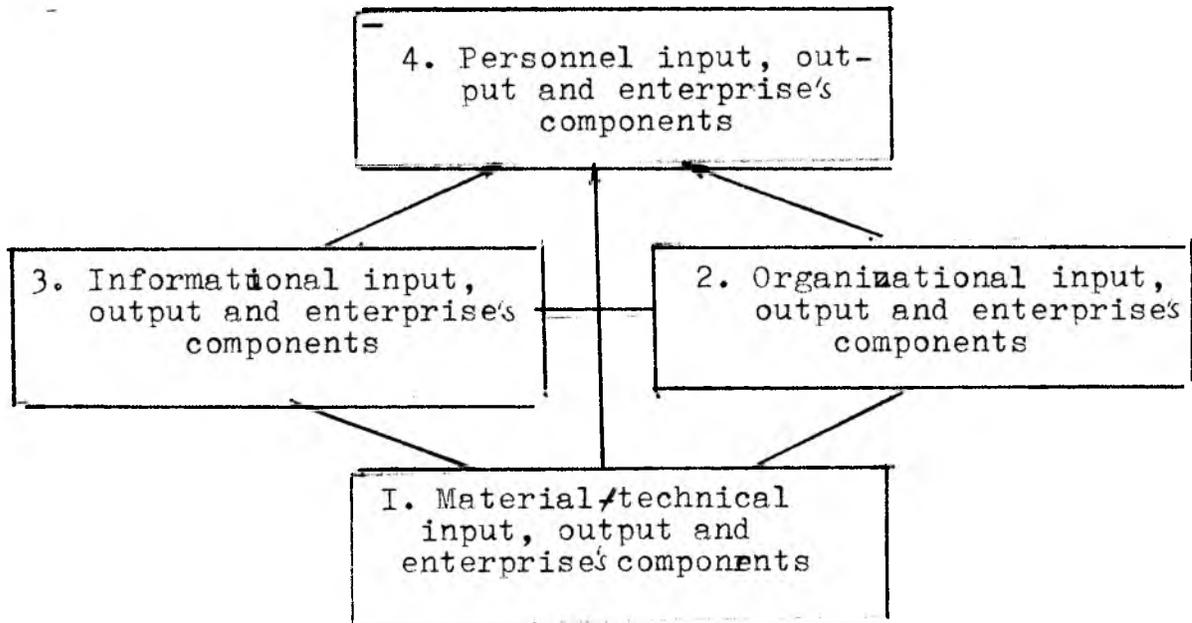
Enterprise's spheral inputs (prerequisites)			
1. Material/technical input	2. Economic/organizational input	3. Informational input	4. Personnel input
Material/technical procurement, capital construction, transport and communication, gas-water-energy supply, raw material supply, parts supply, etc.	Financing, profit and incomes, outward organizational changes/creation of new workshops, departments, etc., Union's <sup>and</sup> republican laws, standards, <sup>rules</sup> orders etc.	Input technical/economic, socio-administrative information, printed production, radio, TV, etc.	Hiring: by assignment (graduates), by transfer, by special (organizational enrolment, through provision of employment agencies, etc.
C	O	I	P
↓	↓	↓	↓
1. Enterprise's material/technical base	2. Enterprise's organization	3. Enterprise's scientific and technical potential	4. Enterprise's personnel
Fixed and circulating production assets: industrial buildings, equipment, instruments, inner factory transport and communications, raw material and fuel stock, territory, etc.	Production and labour organization, plan fulfilment, specialization, concentration, cooperation of production, organizational structure, development funds, wages organization, material production promotion, etc.	Technological and technical/economic information, work drawings, production schedule, technological sheets, inventions, improvement proposals, engineering work places adjustment, etc.	Roll of workers, <sup>occupation/skill</sup> professional profile, discipline and labour activity, sanitary and psycho-physical labour conditions, safety engineering, moral/psychological <sup>atmosphere</sup> climate in the work team, etc.
C I	O I	I I	P I
Office buildings, their equipment and facilities, organizational work facilities;	Enterprise management organization, material and moral incentive system, plan fulfil-	Documentation, account/report information, plan for production and planning im-	Administrative/management personnel roll, personnel labour activity, initiative

(continued)

1	2	3	4
Computer-based system of product management & organizations, administrative control (ASUP), Computer-based system of technological process control (ASUTP), ved/s, list of etc.	ment monitoring and control, mass organizations, administrative departments and services, standard rates, normative/s, list of staff, etc.	provement, informational support of management (computer-based management system- AUP), etc.	moral/psychological atmosphere in administrative teams, personnel availability in administrative units, etc.
C2	O2	I2	P2
Buildings, equipment, facilities, material, experimental base of scientific/research institutes, designers' offices, computer centers, planning/economic, informational services, etc.	Organization of NIIs, KBs, inner interrelations between science and production, organization of inner document circulation & informational service, organization of pre-plan studies, design, coordination and adoption of plans, etc.	Informational and Personnel methodics, standards, enterprise research and design work plans, NIIs, KBs, VTSs' plans, informational support for specialists, etc.	Personnel roll of engineering and technical employees, their skill grades, personnel availability rate, moral/psychological atmosphere in work teams at the enterprise, etc.
C3	O3	F3	P3
Buildings and equipment for canteens, clubs, polyclinics, training sports buildings, educational institutions, children's institutions, personnel department, enterprise departmental dwelling area etc.	Organization of Plans for training and retraining of staff, their skill improvement system, fulfilment of plans for training and skill improvement, organization of social development, etc.	Plans for training and retraining of staff, plans for social development and cultural/mass work, informational support for the work with the staff etc.	Roll of personnel department, staff, their skills of service sphere, education, sports, social securities, health protection, culture; moral/psychological atmosphere in the teams
C4	O4	I4	P4

(continued)

Enterprise's dialectical model



Enterprise's spheral outputs (results)

<p><u>I. Material/technical output</u></p> <p>End product realization, sale, parts delivery on orders, waste material passing for re-use, voluntary assistance, waste transportation, etc.</p>	C
<p><u>2. Organizational output</u></p> <p>State-budget deductions, inclusion of an enterprise into new economic/organizational ties, external enterprise affects both vertically and horizontally, etc.</p>	O
<p><u>3. Informational output</u></p> <p>Output technical/economic and socio-administrative information and documentation, distribution of enterprise's advanced know-how, etc.</p>	I
<p><u>4. Personnel output</u></p> <p>Lay off, death, injuries, diseases, leaves, absences, retirements, etc.</p>	P

SPHERAL POLITICAL ECONOMY  
( lecture course <sup>exemplary</sup> programme)

Four spheres of public production and labour. The essence and a system of spheral production relations, spheral productive forces, their interaction. Four <sup>sphere</sup> classes of working people. The qualitative distinguishing features of spheral classes, their humanitywide nature and character. The spheral mode of production. Relations between production, distribution, exchange- and consumption inside spheres and between them as well as between <sup>spheral</sup> classes.

Spheral economic interests of classes. Spheral socialization and spheral property. Four types of spheral property. Spheral property as a form of private and public property-~~essence~~ compatibility, their interrelations and mutual development. Four spheral bases of to-day's society. A system of spheral economic laws. The main spheral law. Spheral structure of people's living standard. Spheral commodity production. Four classes of spheral goods. Information as spheral commodity. Cost of spheral commodity as the unity of its four spheral components' costs. Spheral consumer <sup>use value</sup> cost. Spheral exchange value. Spheral labour. The public-needed and productive character of every (type of) spheral labour. The dual character of spheral labour, its four-dimensionality. Simple and complex spheral labour. The spheral form of value. Spheral price. The law of spheral value. Spheral capital as a self-increasing (self-adding, self-growing) value.

Manpower as spheral commodity. Spheral manpower. Its value. Spheral labour process and spheral value increment process. Required (indispensable) and surplus work time. Indispensable and surplus spheral labour. Spheral surplus value. Possibilities and specific features of spheral exploitation in modern societies

Fixed and variable spheral capital. The standard rate and mass of spheral surplus value. The major spheral economic contradiction. A system of objectives for spheral production. Spheral wages. Spheral ~~cost~~ value and cost of labour.

Spheral extended reproduction. Inherent structure of spheral capital. The Universal law of spheral accumulation. The historical trend for spheral convergence (peaceful mutual approaching and merging) of capitalist and socialist ways of development. The historical mission of mankindwide spheral working classes

of capitalism and socialism in peaceful, non-force settlement of all class contradictions by mutually acceptable coordination of their spheral interests. Inacceptability and impossibility of <sup>the</sup>dictatorship of any spheral class.

Spheral demand and spheral supply. Interspheral and intraspheral competition. Spheral cost and value. Four spheral markets. Spheral market as equivalent exchange of spheral values and costs. Spheral market price. Spheral profit. Instruments of spheral economy: interest, <sup>rate</sup> credit, shares, tax, rent, money, self-supporting operation, plan. Self-supporting mode of operation in economy as a market form. Typology of spheral self-supporting operation. Spheral market planning as a way of reaching necessary spheral proportions and balances. A system of spheral balances and proportions. The law of spheral balance and proportion characteristics.

Spheral economic mechanism. Spheral organization of production, labour, and management and control, Spheral organization of production and control as a base of spheral economic methods of their full development. Incompatibility of <sup>the</sup>departmental/sectoral organization and spheral economic methods.

Correlation of the <sup>Tend.</sup> sectors in each production sphere. Spheral national product (value) and its distribution. Measure of spheral labour and spheral consumption. Spheral economic crises of underproduction (~~deficiency~~ shortages) and overproduction in modern societies. Correlation of spheral accumulation and <sup>spheral</sup> consumption.

Transition from sectoral socialization to spheral one. The ~~Criteria~~ ~~of~~ ~~for~~ <sup>the</sup> spheral stage of modern societies' development. Stages of spheral socialism and spheral capitalism formation process. Spheral conception as a basis for socialism-capitalism convergence. Transition from spheral capitalism and socialism to spheral society. Formation of the world spheral economy. Interaction of world economy's spheres with national economies' spheres. Convergence of capitalism with socialism within the frames of the unified (integrated) world spheral society and economy.

Spheral political economy as an inherent unity of theoretical economies of four spheres, i.e., of four spheral economies.

(content)  
The essential identity of spheral political economy of socialism and capitalism, its acceptability for both.

September 28, 1989

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SECTION IV. SPHERAL ANTHROPOLOGY: MAN, FAMILY.

Chapter I. FAMILY: SPHERAL CONCEPT OF ITS PROTECTION AND REINFORCEMENT IN LENINGRAD.

Normal family almost ceases to exist in our country. Family disease is backbone one of the state. For today family is a principal link for saving our future.

A.I.Solzhenizin. "How to settle Russia".

Approach to Concept

Principal contradiction of family in the country and in Leningrad is that being unconditional human value, "natural and principal cell of the society" (2), in last decades it found itself in the state of deep internal crisis, destruction of foundations and desintegration (1,5,8,10,17).

Traditional theoretical and practical approaches for solving such a contradiction which are sectoral, non-systematic and non-complex turn out to be powerless, incapable of getting family out crisis, stopping its degradation. Sectoral science and practice are helpless to find ways for family protection and reinforcement.

Attempt to offer a principally other-<sup>h</sup>spherical-outlook, scientific and practical approach to solve above mentioned contradiction, to build a complete system of measures to protect and <sup>consolidate</sup> family as human value and eternal social institution is presented in the approach of application character. Spherical philosophy of family is presented from the point of view of application approach. Foundation of the spherical approach, spherical sociology are presented in my work (4) and in the section I of this book.

Crisis and degradation of family is a systematic phenomenon, malignant product of our social integrity, our reality. The question is that which systematic integrity generates this product and which systematic integrity is able of overcoming it, of restoring family to life, of breathing new life into it, of creating conditions necessary for it. The first integrity is sectoral, the second one is spherical. This is the theme of the approach.

## Destructive tendencies of familial and conjugal relations and their reasons

The position of family in Leningrad is the integral part of the position of family in the country. Let's us consider some statistical data characterizing destructive tendencies of familial and conjugal relations both in the country and in the city. It will be noted the unavailability of systematic statistics and comprehensive sociological researches in this field, and this shows the last place of family on the scale of state interests. Statistics of familial and conjugal relations is not complete and disjointed, ~~and~~ however it allows to form a true notion of principal tendencies in this field with which are common both for the country and the city; therefore, these data are presented jointly.

There are about 70 million families in the USSR, with 50 million of them having children whose number exceeds 90 million. In Leningrad 90% of 5 million habitants <sup>live</sup> in families whose number is about 1,7 million. The number of children, i.e. population under eighteen is about 1 million.

The number of divorces had increased about four times as much from 1960 till 1987, i.e. from 270 thousand up to 950 thousand per year, the number of marriages was at the level of 2,6 million to 2,8 million per year. Women take the lead in three divorces in four ones (Gemya. 1989. N14).

As a result of it every year about 800 thousand children are left without one of their parents, in general without father. For these children unavailability of father exceeds 90% and spreads all over 12 million to 14 million children.

About 60% of fathers have no contacts with children after divorcing, 30% are unable to contact with children due to their ex-wives and only 10% of them have these rights (15, p.27).

The number of "orphans" having living parents reached about 1 million, such a situation did not happen even during the war (Gemya. 1989. N35).

The USSR occupies 39<sup>th</sup> position from the point of view of children's death-rate in the world (ibid). The number of weakened children reaches 55% to 80%. There are less 1% of healthy children in Leningrad.

The USSR occupies 42<sup>nd</sup> position from the point of view of education in the world.

Children's criminality had increased two times as much from

1967 till 1987, during last years increasing of the number of criminals under age became specially rapid, crimes made by criminals under age occupy the first place among all types of crimes (ibid).

During last six years 1975 women had made killings of their new born children, i.e. at least 300 mothers-murders are registered every year year ( how many crimes are not registered ? ) (Cemya.1989.NI4). In 1987 2194 children had committed suicide.

3 million women suffer from alcoholism, this is 10% of alcoholics.

Mother spends 17 minutes per day for bringing up a child, and this is three or four times less than the time which she spends for shopping.

A large number of many-children families and single mothers live beyond the level of poverty. The number of children-beggars, i.e. living beyond the level of poverty is equal to 200 or 300 thousand ones in Leningrad. In the USSR every year families spend 85 milliard roubles to clothe, to provide them with shoes, to teach and "put them to work at a lathe" 4 million youths and girls. State expenditures for children's institutions, allowances etc. are equal to 15 milliard roubles per year. Thus, the state has net profit from families whose value is equal to 70 milliard roubles per year. (Cemya.1989.NII). Such a sum is measure for evaluating exploitation family by the state, as a result of recalculation for each child it is equal to 60 roubles per month. Let's compare: in Sweden the government pays about 400 roubles per month to each child, in our country the government "pumps" about 60 roubles from each child per month out.

If in the USSR standard of living is three or four times less than that of living in the USA and Sweden, standard of living for children is fifteen or twenty times less. In our country equipment of a common school costs 58 roubles as a result of recalculation for one child, in the USA and Sweden this sum is equal to about 1000 USD.

These facts of family crisis and tragic position of children allow to reveal a system of destructive tendencies in the field of familial and conjugal relations. This is as follows:

- 1) increasing of divorces and that of alcoholism, particularly women's one, connected with it;
- 2) increasing of the number of orphans having living parents;

- 3) increasing of physically and mentally unsane, backward children
- 4) increasing of women's and children's criminality, criminal families;
- 5) decreasing of children's rights and increasing of crimes against children;
- 6) decreasing of fatherhood role in a family and prestige in the society;
- 7) aggravation of living conditions of families and children, their exploitation by the state;
- 8) increasing of the number of children having living fathers but living without them;
- 9) aggravation of mother position in the society;
- 10) decreasing of quality of children institutions, functioning, their helplessness;
- II) increasing of rage, hostility, vindictiveness, aggressiveness, indifference, aloofness, lack of culture, cynicism etc. in families, in relations between parents and children.

All these tendencies make up system process of expanding reproduction of social evil and degradation of the most principal social principal, i.e. family. Above mentioned facts and tendencies allow to make a number of conclusions.

The field of familial and conjugal relations as the central and goal-oriented part of social (humanitarian) sphere of the society undergoes deep system crisis which is characterized with stable tendency to expand, and moreover, shows disastrous acceleration from the point of view of a number of aspects being specially destructive, i.e. children's and mothers' criminality, orphanhood, living without fathers.

Children being the most unprotected and defenceless part of the society turned out to be the most offended, unfortunate and destitute part of our population. Objective tendencies of decreasing of children's welfare and increasing of orphanhood, children's criminality, neglect of children, exploitation of families by the state, aggressiveness of mothers bear witness of it. Stable tendency of expanding reproduction of mothers-murders by our society is proven to be unprecedented for world civilization; 100 murders-mothers are considered to be not single cases but rather tendency being the most abominable, quite destructive, very immoral, perverting human nature, bearing witness of suicide character of our social system, its sectoral structure and organization.

On the one hand, continually increasing crisis of familial and conjugal relations is the consequence of economic, political, spiritual, and social (humanitarian) crisis spread all over our society, this is the first reason. On the other hand, bearing in mind feedback family crisis is one of social (humanitarian) causes intensifying crisis of all spheres of our society. Let's consider the first cause.

Causes of family crisis, tendencies of degradation are deeply systematic and can't be reduced to any cause - to material, organizational, spiritual or humanitarian one. (Therefore, it is impossible to overcome them by means of isolated measures and of one single measure, of course). All causes are in action; they are as follows:

1) stagnation and desintegration of sectoral economics, sectoral material production that leads to downfall of standard of living and first of all that of families having many children; orientation of sectoral economics not to social sphere and family but rather to itself;

2) degradation of exploitative and totalitarian party-and-administrative (sectoral departments) state system;

3) spiritual crisis as a result of Marxist-Leninist ideology crash sanctifying sectoral (departments) economic and political structures;

4) degradation of social morals and culture, man, his (or her) needs and abilities.

In the end, antipopular and antifamilial character of our social and economic system is generated by its sectoral structural nature. Sectoral structures breaking economic, political, spiritual and social life of society into dozens of self-sufficient departmental patrimonies oriented to parasitism and exploitation of the society in the name of welfare of its leading administrative clique paralysed all the social organism as cancer metastasis. It were they who made the social system antipopular, antihuman, exploitative, antifamilial. Sectoral structure puts man, children, family all that is connect with them, i.e. education, health services, culture, leisure, social security, servicing, supply of provisions, housing, social transport in the position of neglect and remainderness. Family, its integrity is mutilated, disharmonised, distorted, disbalanced by the sectoral system.

It exploits the institution of family, it treats it as any parasite treats any natural resource.

Sectoral malignant systematicity can be overcome only via qualitatively new, spherical systematicity dialectically removing and denying sectoral one. Spherical structures must come (and they go spontaneously, inexorably but very slowly) to the position of structural structures of the social life organization.

The concept offered is restricted to revelation of spherical nature and structure of family integrity, to determination of a set of measures for every sphere of the society and our city which are necessary and sufficient to overcome and break down the system of above mentioned destructive tendencies. It is principally impossible to root out causes of such tendencies by means of sectoral methods. A system of qualitatively new, spherical measures which would overcome as crisis of family as that of society as a whole is necessary.

#### Spherical family structure

Traditional sociology (being as general as applied one) pays attention to sectoral functions and aspects of family (I, 5, 8, 16) but it is helpless to solve problems concerning family structure, though there are some approaches to solve them, attempts to comprehend the present and the future of its single components (5, 10, 17). Here we have no possibility and necessity to make critical analysis therefore let's discuss briefly structural family structure. Society, man, production are of spherical structure therefore family as the principal institution for reproducing man himself is of spherical structure, too.

Society is integrity of four spheres of life and production, i.e. material, organizational, spiritual [informative], social (humanitarian) ones, mutually including each other. Family structure is similar to society one. Family structure contains four inseparable and mutually including spherical components, i.e. material, organizational, spiritual, humanitarian (human) ones which are presented by the dialectical model 6 (see below).

Spherical components are, in indissoluble ties, mutual inclusion; they are of different significance and have different priorities for different families, their relations in each family are different, they develop unevenly. From the objective point of view members of family, including children are the highest value and goal of family.

Such an objective goal-orientation of family is presented by the arrow directed up on the model given but as subjectively as historically; it may be anyone and this deforms family, dooms family to degradation. Own property<sup>x</sup>, culture, labour, own interests, needs, abilities determining the degree of spherical freedom (economic, organizational, spiritual, humanitarian ones) and independence of family, responsibility for herself, her members.

Spherical typology containing eight main types is built on the base of spherical family structure, of various combination of her spherical components. From the point of view of preponderance of consumer's or creative activity, priority of needs or abilities, families are divided into mainly consumer's families and or mainly creative ones. Consumer's or creative interests of family can have priority of one of four spherical family components, and this engenders spherical typology of family. Mixed and derivative spherical types are formed on the base of combination of eight main spherical types.

The source of degradation and distortion of family (in as individual ontogenesis as social philogenesis) is disbalance and disharmony of her spherical components, sacrificing humanitarian component to the others that, in general, depend on analogous processes of disbalance and disharmony of spheres of the society. Family ideal providing stability is harmony of consumption and creation, balance of her spherical components and orientation to humanitarian component, constant subordination to it.

Main fault of materialistic outlook and in particular that of Marxist-Leninist-Stalinist version, and also that of the socialist society built in accordance with it lies in flagrant violation of harmony and equality, equal rights of society spheres, spherical components of all parts, up to family and man. Such a flagrant violation lies in stating the first place of matter, material sphere in the society, material component in all social structures. It lies in subordinating other components to the material component, in stating the highest

x) The new notion "humanitarian property" referring to the individual refers to not only himself (or herself) and own labour but to all that is expressed by notions "my children, parents, relatives, my wife, my husband, my family" though his or her property in them is not quite absolute as himself (or herself) and his (or her) labour and is limited to property in them by the others and also property of anyone to himself (or herself).

Model 6. Spherical family structure

4. Humanitarian family component.

Family members: married couple, parents, children, relatives. Their quality: health, qualification, education, moral standards, culture, values of life and settings. Interrelations in the family. Psychological climate, Humanitarian (educational and health-improvement) family activity. Humanitarian needs, abilities, interests. Attitude to humanitarian labour. Humanitarian property.

3. Spiritual component.

Outlook, moral substance, spirituality of family members. Level of spiritual culture. Attitude to brainwork. Spiritual needs, abilities, interests of the family. Intellectual property of the family.

2. Organizational family component

Marriage. Family legislation, rights and duties of married couple, parents, children. Self-organization, self-management, power in the family. Level of organizational culture. Budget of the family, her financial property.

I. Material family component.

Property of the family: real and movable properties of the family. Level of welfare, material culture. Material activity of the family. Attitude to material labour. Material needs, interests of the family.

Note.— The arrow directed up denotes the highest value of the humanitarian component, its value as the highest goal for other components.

priority (in spite of all words about the highest value of man), in reducing other spheral components to the role of secondary, derivative, auxilliary, residual ones, in sacrificing man, the humanitarian component to thiggh, material sphere in the society and the family, too. This is made by means of maximum exploitation and pauperization of inhabitants, and this makes material welfare, " a piece of bread" to put in the centre of family life.

This fault turned ed out to be rough material and inhuman one dimensionality as socialism as a whole and all its components including man and family. If man himself, humanitarian component was the highest value in tradition common to humanity , tradition of our socialism distorted such a tradition common to humanity and turned it into its opposition dehumanising, depriving all its structure human qualities.

Harmonic, socially strong and psychologically well-balanced persons are created in spherally balanced and harmonised families which are reproduced only in spherally balanced and harmonised societies, correspondingly. Therefore, wherever protection and consolidation of family is to harmonise and balance her spheral components and spheres ,i.e. material, organizational, spiritual, humanitarian ones in as our society as our city. Humanization, turning out to be human, subordination to man are connected with harmonization, balance of spheral components.

#### Measures for humanizing human family component

Humanisation of human (humanitarian) family component as small social group, as collective, as ensemble of unique individuals lies in harmonization of interfamilial interpersonal relations and of every member of family, too. Let's begin from the latter, i.e. from discussing man, his (or her) spheral structure, alignment of spheral components which either humanises man or dehumanises him ( or her).

Humanization of man lies in harmonization, i.e. in determining degree of balance, proportionality, equality of spheral components of man which his (or her) spheral needs and abilities are. Spheral needs are needs for spheral products, for products of spheres of social production. Spheral abilities are abilities in activities in these spheres, in production, creation of appropriate spheral products. Every man has all spheral abilities and all spheral needs but they can be developed from

the value close to zero and to infinity. Men can have very different co-subordination of spheral needs. Eight spheral types of families correspond to eight spheral types of men, and vice versa. Spheral structure of man whose components are his (or her) spheral needs and abilities is presented by the dialectical model 7.

**Model 7. Spheral structure of man**

4. Humanitarian needs and abilities of man. Needs of man for man, family, interpersonal contact, harmonic development, morals, humanitarian labour for creating humanitarian values. Abilities in humanitarian labour, the good, harmonic development, creation of the family, education of children, Needs in humanitarian property, ability in reproducing it.

3. Spiritual needs and abilities of man. Needs in spiritual values, information, spiritual labour for creating them. Abilities in spiritual labour for creating spiritual values, information. Needs for intellectual property and ability for reproducing it.

2. Organizational needs and abilities of man. Needs in organization money, administrative labour for creating them. Abilities in administrative / managerial labour. Needs for capital (money) and ability for reproducing it.

I. Material needs and abilities of man. Needs for things, material welfare, material labour for creating material values. Abilities in material labour for creating material values. Needs in material property and ability in reproducing it.

Note. The arrow directed up denotes the highest value of humanitarian needs and abilities of man, their value as the highest goal for other needs and abilities.

Spherical needs and abilities of men find an opposite expression in two types of societies, i.e. spherical and sectoral ones engendering appropriate natures and types of men and families. Spherical needs and abilities of man find inappropriate, sectoral and therefore estranged and dehumanized expression with an overwhelming preponderance of material needs and abilities corresponding to an overwhelming preponderance of material production in sectoral societies. Such a situation is typical of any sectoral society, "barrack" socialism and classic capitalism including monopolistic one and partially slave-owning system and feudalism belong to sectoral societies. Preponderance of sectoral nature and sectoral types of men, sectoral, i.e. inappropriate mode of living and expression of spherical needs and abilities of men corresponds to such societies. Family, in any sectoral society, is dehumanized, one-dimensional. She is based on dominance of material property.

Spherical needs and abilities of man find appropriate, spherical and hence inestranged and human expression in a spherical society, primitive society and future spherical one, and partially slave-owning, feudal, modern post-industrial ones are the same. Spherical nature and types of men, spherical (i.e. appropriate) mode of living and of expressions of spherical needs and abilities, his (or her) spherical nature correspond to the spherical society. In the spherical society family obtains conditions for her humanization, multi-dimensionality (four-spherness), spherical harmonization, she is based on value priority of humanitarian property. The sole priority and dominance appropriate to spherical man's nature are the priority and value dominance of man himself (or herself) humanitarian property, humanitarian needs and abilities of man what is provided with the spherical society. In this case personalism and existentialism affirming the highest self-value of men and being are right. Priority and dominance other needs and abilities, other property, i.e. organizational, informative, material ones are inappropriate to spherical man's nature, they are engendered by the sectoral society.

Comment.— History is a struggle of sectoral (partial) and spherical (integrated) principles, transfer from dominance of the latter (primitive society) to that of the former (classic capitalism and "barrack" socialism) and from it to that of the latter (spherical

society) Struggle of spheral (partial, egoistic, aggressive, violent) source and spheral (integrated, balanced, harmonic, non-violent) ones which correspond to social natures of man and family, i.e. sectoral and spheral ones, corresponds to such a struggle in the history. Two social types of men and families can be recognised depending on predominance and co-subordination of these natures in every man. The first nature, i.e., appropriate one is the spheral nature in which the whole subordinates the partial irrespective of profession, education, and other qualities. By their nature, spheral people and families, as a rule, are good, humane, well-balanced, altruistic, benevolent, joyful, they like children. The second nature, i.e. inappropriate one is the sectoral nature in which the partial subordinates the whole irrespective of profession, education and other qualities. By their nature, sectoral people, as a rule, are cruel, misanthropic, non-balanced, egoistic, aggressive, gloomy or doleful, they do not like children. In general, sectoral society, sectoral mode of living make people sectoral. Sectoral man is deprived of integrated and human mode of life. All people are born as spheral ones but in the sectoral society turn out to be sectoral, as a rule. Children are more close to spheral nature on man, they make up the bigger part of spheral part of man as F. M. Dostoevsky wrote they make adult people better.

To reach humanization of man the system of measures for overcoming spheral disproportions in the society and in the city, in the family, for transferring from the priority of sectoral nature in them to that of spheral one, is necessary. During dozens of years the totalitarian state of "barrack" sectoral socialism spread relations of violence, suppression, in particular of children, command pedagogics, hostility between husbands and wives. Family became estranged from man, burden to him (or her) therefore one breaks off with family easily and frequently, leaving everything and first of all children, only clinging to property. Practice and ideology of the Communist Party in the field of family turned out to be inhuman, destructive, amoral beginning from the shooting of tsar's family and millions of peasant, intelligent families with children and finishing with destroying family via exploitation of parents, in particular of mothers, turning out children to be obedient slaves of family and society, and this is due sectoral nature. The first necessary measure is to stop such

such an inhuman practice and ideology, first of all, in humanitarian institutions ( of education, health services, culture, social security, sports, leisure). They must change their materialistic (sectoral) ideology and sectoral organization which affirm and extendedly reproduce sectoral abnormality and poverty of people and families, sectoral sense and mode of life, sectoral nature and type.

From the point of view of ideology activities of humanitarian institutions must be based on General Declaration of People's Rights, OUN Convention of Children's Rights in which is stated that " family is natural and principal cell of society "(2,6), Family, not party, state, industry, army, labour collectives. Priority of children's rights against rights of other citizens are stated in Declaration and Convention. Such humanistic standards must legislatively become rules of works of children's organizations, schools, technical specialized schools, institutes, institutions of health services, culture etc. These standards must be studied and discussed in schools, in institutes having humanitarian orientation, i.e. pedagogic, medical, ones etc. They must sound on parents' meetings, in social children's organizations, in familial clubs etc. It is necessary to publish millions of copies of General Declaration, Convention, every family must have such edition with appropriate comments. It is necessary to publish collections of pedagogic, medical art literature for familial reading and discussion.

Spiritual normalization of humanitarian institutions will be beneficial for spiritual normalization of family and children, will give stimulus and base for moral revival of family, humanization of her members and relations between them, moral and psychological atmosphere. This will give liberation from the priority of rough materialism to spiritual climate of family, will permit family to change ( of course, together with other measures given below ) her priorities from vulgar and material ones ("savage" ones) to humanitarian, human priorities. The highest goal of revival and normalization of family, her protection and consolidation lies in it. For this all kinds of art, specially those which are more close to man, i.e. familial and club's theatres, choirs, musical schools, art schools, organizations connected with places of residence can play the great role. All subsequent sets of measures are only steps, means and resources to reach the highest goal, i.e. humanization of man.

Humanitarian institutions are absolutely deprived of possibility of moral revival and spiritual renewal till departmental and sectoral isolation organizationally fixing heartlessness and anti-democracy of these institutions exists. They were based on sectoral anti-humanism and served only to it. Spiritual revival of humanitarian institutions can be possible only if their departmental and sectoral organization can be changed for spheral organization. Spheral organization of these <sup>institutions</sup> organizations lies in combining their material, people's and financial resources within a small region, region, city with simultaneous liquidation of appropriate sectoral structures. This allows to set direct horisontal relation between humanitarian institutions, now these relations are carried out via bulky vertical pyramids of departments estranged from inhabitants and each other. Consolidation of humanitarian institutions into spheral complexes permits them to try to get priority financing, they had no <sup>it</sup> early. Only spheral organization allows to form budget bearing in mind expenditures for social sphere. In this case such a sphere will become principal, not residual one.

The significant place in humanization of and liquidation of sectoral organization of humanitarian institutions belongs to privatization, i.e. transfer to or purchase of the part of children's gardens, schools, institutes, technical specialized schools, hospitals, sports halls, institutions of culture etc. to property of single citizens and families or labour collectives.

This is quite general description of a complex of measures for harmonizing and humanizing humanitarian component of family. The complex of such measures as resulting, goal ones requires carrying out other complexes of measures in other spheres.

#### Measures for consolidating spiritual component of family

Humanization of humanitarian institutions depends on humanization of social consciousness, social ideology and psychology, social sciences, politics, law, art, morals, philosophy. These are food for all humanitarian institutions. Marxist-Leninist ideology with its spiritual totalitarianism plunged social consciousness into ruins, distorted all its forms excluding, probably, religion. Real spirituality turned out to be incompatible with materialism as with any manism, any spiritual fanaticism, and violence. Real spirituality is varied, diverse, it lives in constant internal contradiction of a lot of equal origins, i.e. is dialectical.

To overcome destructive spiritual totalitarianism of materialistic consciousness it is necessary to encourage, in every way, the birth and activity of non-materialistic and first of all pluralistic spiritual centres, associations, universities, editions etc. It is necessary to promote rising new and first of all pluralistic schools of philosophy, art, politics, law, social sciences. All the system of Marxist-Leninist education beginning with children's gardens and schools and finishing with academies must be destroyed and officially prohibited as the sole and state one. It can exist but only as private, optional, equal one together with any outlook system. Propagation of principles of class hegemonism, class dictatorship, violent overthrow of government and the others, must be prohibited.

It is necessary to propagate spiritual variety which makes up spiritual richness of family, man, society, it must be carried out in schools, families, in social opinion. It is necessary to maintain respect for it, different opinions. Spiritual revival can take place only with outlook pluralism, admission of equality of all spiritual ways leading to the shrine of spiritual balance and humanism. For this purpose it is necessary to form spiritual associations which must obtain material and financial support from authorities, they must be organised in schools, in places of residence, clubs, churches, libraries, museums. Mass information means which continue to function in the regime of half-publicity, fear of new ideas and philosophies must be oriented to spiritual pluralism. Spiritual revival of society, man, family can not be without spiritual revolution forcing materialism out the leading position in the society and men's consciousness. Protection and consolidation of family can not take place without such spiritual revolution, too. Small private, as a rule familial, spiritual schools, research institutes, theatres, i.e. all that contributes to the development of private intellectual property can play the great role for spiritual revival.

#### Measures for consolidating material component of family

Reasons of poverty of the richest country and their families (from the point of view of resources and labour potential) are in absolutization of sectoral material production and social property, in deprivation of private property, in unavailability of market, in dominance of anti-democratic, exploitative, and criminal departmental and sectoral structure economy. This is ideologically proven to be correct and based by dehumanized materialistic outlook of

Marxism-Leninism. These are links of one inhuman chain, it is impossible to throw all the chain down without throwing every link down.

Nonsense and paradox of our social system is that more than 70 years this system cherished and brought up the sphere of material production, inflated it up to incredible dimensions but people became more impoverished. Absorbing constantly increasing quantity of material, financial, informative and labour resources, material production, to a considerable extent, works for its self, neither for man, nor for family. It was the principal destructive factor, the main source of disbalance and disproportions in the society as well in family. Strong material orientation suppresses other spheral components, dehumanising all social structures, depriving them of humanity. The distorted priority of the material sphere is provided with its sectoral organization which, as historical experience proved, is oriented to its own interests, its extensive growth at the expense of the others, first of all at the expense of social sphere rather than to interests of the society.

As it was established, market whose main quality is to provide balance, proportionality of all the spheres of economy must be considered to be the principal measure putting a stop to disbalance of economy, immeasurable enlargement of material production and suppression of the others. Therefore it will be noted that now in civilized countries where market had been developing during hundreds of years it shows clearly expressed four-sphere structure. It means that each of four spheres of social production has own market, i.e. market of own spheral products, via which it exchanges its products with other spheres.

Therefore the first and principal task of the society as well as the city is to pass to market, to form all four spheral markets, to create infrastructure for every market and first of all four appropriate exchanges, i.e. commodity exchange, stock exchange, information exchange and labour exchange. For Leningrad the project "Northern Gates" (3) can be considered to be the most complete version containing all four markets and corresponding exchanges for passing to market in the form of free economic zone. Passing to market is the principal measure to make economy healthier.

To overcome disproportionality in our city the specific place occupies the problem of the military and industrial complex, that of conversion of defence enterprises. Spherical market proportionality requires the priority of this complex to liquidate, this complex makes an overwhelming majority of Leningradian industry, it is necessary to convert its bigger part to produce consumer goods which are unavailable for families as well to function in the spiritual sphere (science, technical enterprises, publishing houses) and in the social one (middle and high schools, health security).

Passing to market is not very useful for families without privatization of property, active politics to encourage familial farms, familial shops, service centres, all types of familial business. One of the main tasks of City Council's committees occupying economic reforms and problems of family and childhood is to develop program of familial business. For this purpose, first of all, it is necessary to reveal families which want to and are ready to occupy with any type of familial business, to combine them into four spherical associations, to create legal, financial, informative and material conditions to function them and provide opportunity to increase their quantity. In general, now it is the most necessary, the most effective and opportune measure for consolidating family and in particular material component. It is necessary to give commercial function back to family, during Soviet power years such a function removed from her, and this became the reason of family disintegration and decreasing of her role and prestige in the society. Therefore it is useful to create "House of family and childhood" in our city which would occupy with not only family promotion as value, but would use as a place for communication families and familial associations but would become the centre for organizing familial business, preparing families to market as a whole and to business activity in particular, would provide with other types of assistance (legal, psychological ones).

#### Complex measures of legal and financial family protection

The organizational family component combines her financial and legal aspects, carries out the organizing function, it is expressed by the system of familial legislation governing all the spherical component of family. Actual familial legislation resulting in Stalin-Brezhnev regime and basing on "man as bolt" philosophy is antidemo-

cratic, inhuman, destructive, it contributes to desintegration of family, all above mentioned destructive tendencies rather <sup>than</sup> family consolidation (about more details see 02-I4).

The principal disadvantages of this legislation are as follows:

- 1) establishing administrative <sup>and</sup> command base of family without a contractual basis,
- 2) exclusion of recognizing children as the highest value of family,
- 3) non-recognition of parents labour to bring up children to be productive,
- 4) admission of the state priority against the priority of family,
- 5) ignorance of children's rights,
- 6) non-provision of parent right equality,
- 7) admission of destructive bureaucratic policy to pay alimony,
- 8) unavailability of satisfactory system of state assistance to children and families.

A new familial legislation must correspond to all-human rules stated by General Declaration and Convention rather class ones (2,6). It must consolidate and support all-human principles, they are as follows:

- 1) admission of family as "the sole and principal cell of the society",
- 2) priority of family against the state
- 3) priority of children's rights against rights of other citizens, admission of children as the highest value of family and that of family as the highest value of the society,
- 4) admission of contractual basis for family.

First of all, these principles must be stated in the Constitution of the USSR (instead of articles 53 and 66) and that of the RSFSR (instead of articles 51 and 64) it is possible to offer the following statement:

"In the USSR (the RSFSR) family is the natural and principal cell of the society, the core of the social sphere and the centre of social politics of the state. Family- interests of family and that of children are priority ones. Production, economic and other interests of the state must be subordinated to them. The state together with labour collectives and social organizations creates the system of complete *i.e.* material, legal, spiritual, humanitarian assistance to family and children, this assistance must be not less worthy living wage for every member of family.

In the USSR (the RSFSR) marriage is based on voluntary agreement of woman and man, on contractual, good and mutually careful relations.

Contractual relations are spread over all fields of family and marriage relations. Wife and husband have equal rights in marriage relations.

The state legally states and protects rights of child, affirms their priority against rights of citizens, parents, organizations.

The state admits labour connected with bringing up children in family as productive and it must be paid. Parents with assistance of the state are obliged to provide children's rights, their worthy bringing up as members of the society. The priority of bringing up belongs to family, parents. Children are obliged to take care of parents, give them assistance, observe rights of other people, state laws".

The provision and statement in detail of this article must be stated in the new document under the name "Code of children, marriage and family in the RSFSR" (other name "Family code of the RSFSR"; this project is developed by <sup>F.M. Dostoevsky</sup> the Children's Fund (I9)) in which the following sections must be stated: 1. Children, their rights. 2. Marriage. 3. Family. 4. State assistance to children and family. Such a Code must take the second place after the Constitution.

Children's rights are divided into blocks stated below on the base of OUN Convention of Children's rights.

#### I. Child's humanitarian rights.

I.1. Right for life: Having been born, child has right for life in peaceful and worthy conditions.

I.2. Right of a defective child for special concern and worthy, sound life.

I.3. Right of child for life in family, in familial environment. Right of child for both parents and their relatives if they are not deprived of parent rights. Right of child for mother and father is an equal right. It means that a child must have equal time of life and contact with each parent irrespective of how parents live - together or not.

I.4. Right for health protection, free medical service.

I.5. Right for useful activity: games, education, contacts, labour. Right for harmless labour within his or her powers beginning with 10 years old.

I.6. Right for leisure and rest.

I.7. Right for inviolability of an individual, human and non-violent treatment.

I.8. Right of a child-orphan for adoption, life in family.

## 2. Child's material rights

2.1. Right for material provision on the part of the state, family, society at the level which is not lower than living wage.

2.2. Right for dwelling corresponding to accepted standards.

## 3. Child's organizational rights

3.1. Right for <sup>the</sup> best that the society has. Right for selection of children's organizations, teachers, types of activities.

3.2. Right for creating non-violent organizations and taking part in them.

3.3. Right of a child beginning with 6 years ~~to~~ old for determining with whom of their parents living apart he or she wants to live, for giving agreement for adoption and other changes of conditions of life legally stated.

3.4. Right of a child for saving his (or her) individuality including nationality, the name and surname, citizenship.

3.5. Right for protecting from any types of exploitation including economic, sexual, spiritual, moral, political ones.

3.6. Right for appealing to the court, state, social organizations beginning with 10 years old.

## 4. Child's spiritual rights

4.1. Right for using any information, all cultural achievements excluding those which can have a disastrous influence on physical, psychological and moral health of a child.

4.2. Freedom of speech, thought, creativity, conscience.

Infringement of any child's right must be considered by the law as "moral crime against a child" (if it is not criminal offence), it is determined by the court and implies administrative sanctions (imposing a fine, complete or partial deprivation of parent rights, prohibition to work with children etc.) The legal category called "moral crime against a child" is the development of the category called "moral damage" in reference to a child. This category must be considered as guarantor of executing child's rights in life, protecting them.

The second section of the "Code of children, marriage and family" called "Marriage" implies to introduce a "marriage agreement" which is absolutely voluntary document and presumes an agreement between husband and wife concerning birth and education of children, contacts with

parents, head of the family, allocation of familial duties and budget, property agreement concerning a house, a car etc.

The Code presumes realizing "Familial course of lectures" and "Familial Examen" according to the following topics.

1. Family, her destination, functions, place in the society.
2. Children, their rights and duties of parents.
3. ABC of children's care and their bringing up.
4. Sexology of conjugal ties, healthy mode of life.
5. Allocation of duties in family, change of roles.
6. Marriage agreement, contractual basis of family.

These courses are organised and realized on the base of family registration departments as well in leavers' classes, technical specialized schools, institutes.

If any family has children ( or one child) divorce is carried out when parents have " Agreement about children in the case of divorcing parents" in which parents determine voluntarily the range of duties (including alimony ) in respect of children. Alimony is determined on the base of living wage for a child rather <sup>but not on that of</sup> than parent wages or salaries.

The third section of the Code named " Family" determines rights and duties of parents, conditions for adopting and depriving of children, the notion called " sufficient quality of bringing up children in family", whose criterion is observing child's rights and his ( or her) immunity to non-proper behaviour, non-legal actions.

The fourth section must contain the system of measures of state assistance to families and children, whose base must be provision with living wage for every member of family, consideration of bringing up as productive labour and determination of payment to mothers ( and reducing work day). It is necessary to provide for increasing wages and salaries of people working in children's organizations by two or three times , including such articles as " Allowance for poor families and children" etc. It is necessary to provide for to organizing a familial court and other measures to protect family. Principles of this Code are presented in (I2-I4, I9).

From the complex of above mentined organizational measures it is necessary to select those which are , completely or partially, realised at the city level, at the level of Lensovet. First of all, it is will be noted the opportunity to render allowances to poor family children from

(there are about 200 or 300 hundred ) from the city budget. It will be noted using such new documents as " Marriage agreement" and "Agreement about children in the case of divorcing" as temporary ones ,too. It will be noted organizing the department occupying with family and childhood problems, the principal task being protection and consolidation of family in Leningrad,, realization of programs to be developed on the base of this concept to protect and consolidate family in Leningrad. It will be also noted the development of measures to stimulate familial business in Leningrad, organization of services for rendering assistance and registering poor families having children whose income is less than 80 roubles per month ,now living wage being about the same in Leningrad (9). It is will be noted organizing " House of children<sup>hood</sup> and family" as the centre of familial social organizations, familial contacts and business etc. It will be noted the possibility of passing to spherical structure for Lensovet and City Council, the structure being guarantor of priorities of family protection and consolidation in the whole system of city authorities (II).

To conclude it will be noted that ,firstly, sequence of presenting complexes of measures for protecting and consolidating family is given from the goal component (humanitarian one) to supporting components ,i.e. spiritual, material, organizational ones and corresponding complexes but practical realization of these complexes must have inverse sequence, i.e. from timely organizational and legal measures accessible to Lensovet.

Secondly, the concept is only the concept. First of all, it is limited and oriented to general understanding of problems concerning family consolidation ,corresponding means, to general description of principal complexes of measures. It can not substitute comprehensive goal programs for every complex of measures, which must be developed on such a base. These programs must account actions at all levels. They make the concept more complete and developed. They must be developed by special departments and services of City Council and region ones due to great labour-intensivity. It requires significant financing which can be assigned to extrabudget fund of regional development having more than twenty million of roubles. Functions of the committee occupying with childhood and family are to organise ,coordinate and control the development and realization of Program to protect and consolidate family in Leningrad on the base of corresponding concept,

provide "green light " for this program, affirm it as City Council's familial politics.

October 31, 1990

## Chapter 2. The individual, social development

### Rules of "Demiurg" students' club.<sup>x</sup>

#### General

1. Radical modifications of all spheres of social life, bringing up human factor at the first place require the creative attitude of every member of the society to everything as well himself (or herself).

2. "Demiurg" club is an amateur collective oriented to the complete development of students there where they live, in this case in the hostel of the Leningradian Veterinary Institute (LVI).

3. The creative development of students means forming creative needs and abilities to form the socially useful new and modify the old.

4. The complete (harmonic) creative development of a student means the development of four spheral abilities corresponding to four spheres of social life, i.e. material, organizational, spiritual (informative) and humanitarian (social) ones. Spheral creative ~~abilities~~ are needs for creating, forming the new in each of four spheres. Spheral creative abilities are abilities (knowledge, skills) to create the new in each of these spheres. Own direction of creative development of a student corresponds to each sphere.

5. Means of the complete creative development of students means the active participation in collective creative club's activities which are connected with all spheres of life of the hostel, institute, region, city. Own direction of club's activity corresponds to each sphere.

6. Harmony of the complete creative development is achieved by the proportional allocation of time in accordance with four directions of club's activities. The principal condition is to save and provide time to create underdeveloped needs and abilities on students part.

7. The complete creative development of a student is characterized not only with general (spheral) features but individual ones, and this implies his (or her) personal activity and requires it, as well deep self-knowledge, critical self-evaluation of the development level and

x) The word "demiurg" is of Greek origin, it means creative source, creator.

Rules are developed with the participation of S.V. Butussov as generalization of workers and students club "Demiurg" in Kirov works hostel in the period of 1977 - 1980.

culture complete self-evaluation to carry out new activities.

**"Demiurg" and its functioning**

8. The club under the name of "Demiurg" is organised and directed by the hostel student council with participation of LVI social organizations.

9. To provide the complete development of students the club functions by the four following directions:

a) material and physical activity, it implies participation in labour activity, in the development of professional skills, physical culture (i.e., labour, professional and physical bringing up),

b) organizational activity means participation in the development of student self-management in the institute and the hostel, organization of political and legal measures (i.e., organizational, political and legal bringing up),

c) spiritual activity means participation in the development of spiritual culture (scientific and art culture), in ideological growth of students (ideological, scientific, aesthetic bringing up),

d) humanitarian activity means participation in the development of moral and pedagogic culture (moral, pedagogic, sexual bringing up)

10. To provide club activities in accordance of above mentioned four directions four creative microgroups are organised :

a) microgroup of material and physical creativity organises and carries out works connected with building activity, repairs, design; limbering up, walking tours, sports activity; tea-drinkings, training, lessons on culture of feeding, dressing, life and manners, domestic labour; lessons on the development of professional skills,

b) microgroup of organizational organises and carries out works oriented to improvement of student self-management on the institute and the hostel, political and legal measures; lessons on forming organizational skills, carrying out social work, developing political and legal culture, knowing how to obey and manage; it forms the club fund on the base of payments and jointly earned monetary means;

c) microgroup of spiritual creativity organises and carries out measures connected with evenings of art (poetry, music, dancing, painting, cinema etc.). debates, cultural excursions, meetings with artists, scientists, student collectives of other institutes; discussing the most interesting art, pedagogic, medical, literary works, preparing lists of recommended works, gathering information concerning the complete

development, organising lessons on introducing students to spiritual self-development.

d) microgroup of humanitarian creativity organises and carries out lessons on the development of moral, pedagogic and sexual culture, introducing students to ethical categories and sense of life; lessons on autotraining, self-bringing up, developing self-organizations skills (allocation of time, ~~day~~ daily routine, personal planning, personal and familial budget); lessons on ethics and culture of contacts and lessons of kind actions, organises concert parties on the occasion of holidays and birth-days of club members.

II. Each microgroup contains from 3 to 10<sup>5</sup> members therefore the size of the club can vary in the range of 12 to 60 people; it is formed in accordance with abilities of students, it selects the leader from its members, plans carrying out lessons, organises its carrying out, allocates duties between its members, invites institute teachers, students of other institutes, workers, scientists etc.

I2. The club's council containing 5 people directs club functioning, the club's president becomes the leader of the council, the president is selected at general club meeting which takes place <sup>once</sup> ~~one~~ time per year. Four members of the council are leaders of four microgroups, they are selected for one year.

I3. Club functioning for one complement is oriented to three or four years. The club is functioning 6 months in an year, three months in the first term (October, November, December) and three months in the second term (beginning with February, 15 to May, 15). Each term is the new stage of club functioning.

I4. The club gets together twice a week: interclub (but open for everyone) symposiums (i.e. meetings accompanied with different works) take place in Thursday, ~~thinking~~ excursions, cultural excursions to theatres, exhibitions, museums, evening of art and meeting in the hostel take place in Sunday.

I5 The following sequence is accepted for each symposium:

- a) limbering up (physical and psychological ones) -15 min (I-st microgroup),
- b) theoretical part - I hour (all microgroups)
- c) laughing pause -10 min (3-d microgroup)
- d) dancing pause - 20 min (3-d microgroup)
- e) practical part -I hour (all microgroups)
- f) tea-drinking (discussing results and assignments)-15 min (I-st microgroup)

The duration of each symposium is 3 hours (from 8 p.m. to 10 p.m.) Each microgroup can get together more lately or more early.

16. The time guardian is selected for one month, his or her functions are to monitor time expenditures, observing the time-limit, to inspect readiness of microgroups and their members to take part in lessons, to keep the diary, to be organizer and superintendent of the symposium, to be "right hand" of the president. His and her attributes are as follows: the clock, the bell, the wooden hammer.

17. The theoretical part of the symposium stipulates discussing an actual and interesting topic, a book, articles, scientific idea, literary and musical works, political event etc. As a rule, discussions are carried out as debates based on 15 min message. The theoretical part can be presented as preliminary stated cycles or can be planned depending on students' needs and some actual situation or the both.

18. The practical part is organized as the system of lessons and contains the following cycles:

└ Autotraining - The fourth microgroup

Physical development, feeding, training, self-massage - The first microgroup

Teaching playing guitar, singing - The third microgroup

Algorithm for solving invention tasks, business games - the first microgroup

Solving of production situations and conflicts - the second microgroup

Theatral action, art skill - the third microgroup

Puppet show, propaganda team - the third microgroup

Preparing for familial life and bringing up children - the fourth microgroup

Self-organization (account and planning, etc.) - the fourth microgroup

Legal and political culture (situations) - the second microgroup

Cultivation of will-power - the fourth microgroup

└ Dynamic reading - the third microgroup

The list of such cycles can be expanded or reduced. A club's member is expected to carry out these cycles, they must be experienced enough. In the case of unavailability of a member of such experience, a lecturer, teacher or a student of other institute can be invited.

19. The club functions according to the plan. The plan is composed for one term on the base of host council orders, proposals of microgroups as well their members. The plan is made and confirmed by the

general meeting at the first symposium, its project is developed by the Club's Council. Plan items as creative tasks are assigned to all microgroups and within them to their members. They are responsible for carrying out them.

The ~~pe~~ theme of the theoretical part of the symposium, the name of the practical one as well the theme (the subject, form) of Sunday work.

#### Club's Membership

20. Every student of the IVI (as a rule of the second or third course) having such or other creative abilities and skills and accepting club rules can become a member of the club.

21. Questions of such types as "What can you give to the club?" , "What want you to obtain from the club?" are put while receiving. Active, creative, bold, energetic students not fearing mistakes, creative faults, labour can become members of the club. Lazy, passive, not courageous consumers of stereotyped mind are not accepted to the club though club doors are not closed— it is possible to be there, sit for a while, to look at.

22. A student of other institute, young worker accepting club's rules can become a member of the club.

23. The member of the club selects a proper microgroup and creative tasks from the general plan according to his or her abilities and interests.

24. The club's member showed dishonour (stealing, falsehood, denunciation, using narcotics, drunkenness etc.) expelled from the club at the general meeting, the proposal to expel is presented by the Club's Council; creativity is incompatible with dishonour.

25. To organise tea-drinking members payments in the sum of 1 rouble per month is collected. Member payments and other monetary resources are saved by the treasurer, he or she is selected from members of the second microgroup.

#### Material base required

To provide normal functioning of the club a number of minimum conditions must be met. They are as follows: rooms (not less than 80 sq.m), 8 tables, chairs for 50 people, a blackboard, chalk, a recorder, a record-player, 80 r rate for paying specialists invited, four six-string guitars, paper, brushes and colours, a pair of volley-ball balls, two four stage projectors with light filters, two draw screens, a bell, a wooden hammer, a wall clock, the simplest instruments (a saw, a hammer, a hatchet etc).

Preliminary plan of the club " Demiurg " ( LVI ) for the period of October-December, 1987.

Phase I, theatral one

General goal of the ste phase : birth of the creative collective

Practical goal : prepare a performance

October

I. The first symposium. Organisational one. Discussion of rules and plan of the club " Demiurg". Assignment of tasks. Theatralization.

11. Sunday work. Excursion to the theatral museum or walking to Repino

15. The second symposium. Discussion of Yakovlev's article in the magazine " Communist", 198, N8. Performance rehearsal.

18. Sunday work. Performance rehearsal.

22. The third symposium. Our society : achievements and problems. Theatralization, performance rehearsal.

29. The four symposium. Problems of high school modification ( LVI). Theatralization. Performance rehearsal.

November.

I Sunday work. Meeting with the theatre-club 'Saturday'

5. The fifth symposium. Student self-management in the institute and the hostel. Performance rehearsal.

7. Sunday work. Participation in the venong party. Performance.

12. The sixth symposium Theory of a being and foundation of self-education. ( For reading Seneka. Letters to Lucilii). Meetings of microgroups, assignement of creative tasks.

15. Sunday work. Excursion to the theatre or meeting with student theatral collective . The third microgroup.

19. The seventh symposium. Role of information in man's life. Acquittance with a personal computer. The third microgroup. Theatralization, The third microgroup.

22. Sunday work. Meeting with students of the theatral faculty. The third microgroup.

26 The eighth symposium. Creative mode of life - what is it? the fourth microgroup. Theatralization. Artistic skill, the third microgroup.

29. Sunday work. Building or repair works. contractual works. The first microgroup.

December

3. The ninth symposium. Discussion of Ajtmatv's "Guillotine" The third microgroup. Theatralization, rehearsal of CHismas performance. The third microgroup.

6 Sunday work. Excursion in the country of building works. The first microgroup.

10. The tenth symposium. D-models as means to apply dialectics. Performance rehearsal. The third microgroup.

13 Sunday work. Meeting with the lawyer in the hostel : " perestrojka and legal culture". The second microgroup.

17 The eleventh symposium. What means to be intellegent?" The fourth microgroup.

20. Sunday work. Meeting with the sexhologist in the hostel. The fourth micrigroup. 24. Physical culture, limbering up, cultivation of will-power. performance rehearsal. the third microgrup.

27. Sunday work. Disputr in the hostel " Perestrojka and youth". The second microgrup.

31. participation in the Christmas party in the hostel. performance. the third microgroup.

September, 24, 1987

### Concept of modifying school

#### Foundations of concept of modifying school

Necessity to modify radically school ( primary, secondary, specialized, professional ones) which everyone understands is that school does not prepare their pupils for life, issues absolute waster, does not meet society requirements. As almost everyone marks school gives neither proper preparation for material labour, nor proper general preparation ( preparation for democratic management and self-management nor spiritual preparation for mental labour, technical, scientific and art creativity, nor proper special social (humanitarian) preparation ,i.e. preparation for creating family, moral, pedagogic, medical, physical preparation for self-education and self-bringing up. Modern school gives some information but does not prepare for life, it is this that people wait for.

The principal in preparing for life is not some sum of knowledge, but modern scholl is oriented to this. The principal for preparing for life is to provide complete development of needs and abilities (skills) of pupils. Knowlwdge takes the significant place in the system of needs and abilities, it plays the great role but not self-sufficing one.

To develop main abilities and needs of pupils and as a result to prepare youth for life, for its all spheres school itself must be organic unity of all spheres of life, i.e. all spheres of social life must be not only widely presented in school itself but they must be highly developed. Only in this case school will provide complete mode of life to its pupils collective, this mode of life, in turn, will develop everyone in detail. Give complete preparation for life, develop all abilities and needs. Life of society in which life of every man passes beginning with birth and up to death is considered to be composed of four spheres :

1) material life ( material sphere) connected with production of material welfare, with material labour;

2) organizational and managerial sphere connected with creation and functioning of organizations, with managerial labour;

3) spiritual sphere connected with creating social information, scientific and technical creativity as well as art one, with mental labour;

4) social ( or humanitarian) sphere connected with forming and developing man in family, children's and school institutions, health security, labour of teachers, doctors, lecturers ( humanitarian labour).

Man is the subject and the product of the latter as a whole and of school as one of institutions of this sphere.

Every man being as social being has abilities and needs corresponding to appropriate spheres of life:

1) material needs ( for feeding, dressing, housing etc.) and material abilities, i.e. abilities to material labour, to produce material welfare,

2) organizational needs ( needs for social order, for organizations of different types) and organizational abilities i.e. abilities to managerial labour, to carry out civic duties, to create organizations,

3) spiritual needs (needs for spiritual goods, scientific and technical, art information) and spiritual abilities i.e. abilities to mental labour, to create new spiritual goods, new information

4) humanitarian needs ( needs man for man, family, children, etc love, good, etc) and humanitarian abilities i.e. abilities to humanitarian labour ( pedagogic, medical etc), to form an individual in himself ( or herself), their children, pupils, other people.

Above mentioned main abilities and needs, corresponding to spheres of social life are considered to be spherical abilities and needs forming a whole unity.

Abilities-and-needs of man are the level of practice, knowledge is the level of theory, mode of mentality, correspondingly. Therefore ~~it~~ is obvious that knowledge is necessary but insufficient to prepare youth for life, practice. Knowledge plays subordinate (auxiliary) role in respect of abilities-and-needs of man. The main task of school is not only to give such or other sum of knowledge but to bring them to a degree of practical using, in particular in processes of life which are always connected with gratification of needs and exhibition of abilities, first of all, in labour, in above mentioned four spheres of social life.

From this may be drawn two very significant conclusions.

First, Lesson being the principal teaching form in school of general education must be converted from lesson which is that of knowledge for the most part into lesson of skills (by 75%), i.e. into lesson for developing spherical abilities via which and in accordance with spherical needs are formed and risen. Need for obtaining information, can be revived as they will understand that knowledge obtained is not useless, serves to their abilities (skills), preparation for life. We can draw similar conclusion concerning principal forms of teaching in other schools, i.e. the technical, specialized, high ones. This gives answer to question "how to teach"- to teach skills and abilities, including skill and ability to use knowledge obtained in practice. Now the situation is as follows: we have "sea" of information, but skills and abilities are equal to zero almost, therefore in life we observe helplessness and zero degree of training. It is necessary to give knowledge necessary to develop abilities and skills rather than those which would be useful in such and such situations.

Second, if the goal of teaching is to prepare for life, i.e. development of abilities and skills it is necessary to rebuild radically organization, structure and content of teaching according to spherical abilities-and-needs, ontogenesis law, development in accordance with age. It means that all the process of teaching must be obeyed laws of development of abilities-and-needs of pupils which are subject (material) and product (output) of school. Modern school practically ignores these laws and try to solve some false task, some pseudoproblem; how to put more and better knowledge into pupil. It

means that school considers any pupil as information machine rather than a system of abilities-and-needs. Variety and diversity of a pupil <sup>are</sup> reduced to one information component making him (or her) more poor. To overcome such a situation structure and content of knowledge must match to and are subordinated to structure and content of abilities-and-needs, their development. Thus we have an answer to the question "What" - content of school disciplines must correspond to development of four spherical abilities-and-needs of pupils, volume of these disciplines must be about equal from the point of view of time, i.e. 25% of time for developing each ability-and-need. (Similar organization is recommended for teaching out of class).

Only orientation to preparation for life, development of all spherical abilities-and-needs of pupils allow to overcome the principal disadvantage which is <sup>called</sup> "educating teaching" and going from Herbart (see Sinitzin's article in the magazine "Nach sovremennik", 1982, NI, 2).

Development of each spherical ability-and-need of pupils must be carried out simultaneously (in parallel) in every <sup>class</sup> beginning with the first class up to the last one in common corresponding block of disciplines. There are four blocks, they are as follows:

1. Development of material abilities-and-needs is carried out in the first block of disciplines, which on the one <sup>hand</sup> contain disciplines of technical cycle (labour teaching, polytechnical teaching) and on the other hand implies preparation for material labour connected with them (production teaching, professional teaching). This block must take about 30% of time. While carrying out works out of class technical creativity in technical circles corresponds to this block. This block can be called block of material preparation of pupils.

2. Development of organizational abilities-and-needs is carried out in the second block of disciplines composed of legal, political, organizational knowledge and civic preparation for management and scholar selfmanagement, formation of organizational (civic) culture of an individual. This block must take about 20% of time as the majority of organizational abilities of pupils will be developed <sup>in</sup> out-of-class conditions while executing social work within the range of school selfmanagement. This block can be called block of organizational or civic preparation of pupils.

3. Development of spiritual abilities-and-needs of pupils is carried out in the third block of disciplines, composed of discipline of natural and mathematical cycle on the one hand ( this cycle can be moved to the first <sup>block</sup> due to great connection with practice), on the other hand composed of <sup>aesthetic</sup> ~~esthetic~~ and social cycle, as well preparation for scientific and art creativity, formation of spiritual culture of an individual. This block must take about 20% of time as the majority of spiritual abilities of pupils are developed in out-of-class works, in circles of scientific and art amateur activities. This block of disciplines can be called block of spiritual preparation of pupils.

4. Development of humanitarian abilities-and-needs of pupils is carried out in the fourth block composed of disciplines of humanitarian cycles (pedagogic, medical, psychological, ethic ones, as well physical culture, preparation for family ( boys for the role of father and girls for the role of mother, correspondingly), for self-education, self-bringing up, formation of humanitarian culture of an individual. Because of its significance this block must take about 30% of time. This block can be called block of humanitarian preparation.

To realize every block of preparation in school, school must be <sup>the</sup> unity of corresponding spheres of life, Each block of preparation can be considered as own sphere of life of school, its teachers, pupils containing all class and out-of-class time and connected with corresponding spheres of domestic life of pupils. ( Parents must organise life of family in accordance with four-sphere principle and thus provide development of a child beginning with birth up to graduating from school. But this problem requires special consideration)

The first block i.e. block of material preparation is embodied in material life of school whose centre must be school's property (industrial, farming or service one, rented, cooperative, etc.) around which all material preparation, polytechnical education and technical creativity, production and labour teaching must be organised and to which teaching natural and mathematical cycles must be subordinated. Labour and professional education are carried out via this block.

The second block i.e. block of organizational ( civic) preparation is embodied in organizational ( social) life of school whose core is school self -management with universal system of selection and competition, with all the system of social relations of school with social environment organizations (sponsorship, local social organizations ,housing services). Education of a sound citizen, organizer, social person, i.e. political, legal, organizational, patriotic education.

The third block i.e. block of spiritual preparation is embodied in spiritual life of school , its core must be scientific and art creativity to which teaching common disciplines is subordinated. Ideological, scientific and art education is carried out in this sphere of life, outlook is formed.

The fourth block i.e. block of humanitarian preparation is embodied in social ( humanitarian ) life of school whose core is the system of moral relations between pupils and teachers, teachers and parents, between two collective - that of teachers and that of pupils. Teaching corresponding disciplines is subordinated to this core. Physical culture, preparation for creating family, self-education and self-bringing up refer to this block. Moral education, education of humanism, humanity, good, and other moral qualities of an individual are carried out via this sphere of school life.

Above mentioned four spheres of school life are particles of corresponding spheres of social life, are connected with them, have mutual contacts, contribute to them and mutually penetrate each other. Spheres of school life form single, whole and alive organism, they determine mode of life of pupils and teachers. Great gap between word (knowledge) and work (ability), between education and teaching, which became the principal fault and disadvantage of school and leads school to degradation and degeneration is overcome in each sphere of preparation.

Parallelism of four blocks of preparation ( school life spheres) does not exclude but presume changing these blocks ( spheres), changing participation in them for each class ) each pupil). The rhythm of changing can be different- on account of days, weeks, months, school terms

and even years. To begin it is more useful to realise that rhythm. It means that every day preparation is carried out only within the limit of one block (one sphere), as there are four blocks, every block is repeated every four days. Changing activity during school lessons is of great significance as for an individual as for social life. Thus pupils understand changing labour in the society which is a mechanism to kill classes, social inequality. As a result school will contribute to overcome social and class distinction but not to reproduce them. Real development of spherical abilities-and-needs of an individual is carried out. It is in this case that need for labour and its changing is formed. Real need for labour is need for complete, four-sphere labour but not need for sectoral labour not connected with other types of labour and spheres.

This is the concept base to modify school. This concept can be called spherical one as it is based on spherical approach methodology. It combines ideas of many famous teachers of the past and that of modern teachers-innovators giving them common ideological and theoretical base and also opens possibilities to carry out new searches. Removing all dead, false, harmful this concept saves and gathers all positive from methodics and contents of teaching school disciplines, they being qualitatively developed.

Spherical modification of school is imperfect <sup>enough</sup> requires time for further collective development as well simultaneous inspection in a number of schools. To realise such an experiment it is necessary to provide proper material, organizational, spiritual and personnel conditions, it is necessary to find pedagogic collectives which have forces and courage to realise such an experiment.

October, 24 1987

Test for spheral compatibility of individuals  
(in marrige, family, collective, organization)

1. What do you consider as most and least important in your life: things (goods), order (organization), spirit, man?

2. What do you like to do most of all, least of all:

1) bring up children and take care of your family; perform some spiritual (scientific, engineering, artistic) creative work; 3) be engaged in public activities creating organizations, order, or work striving for promotion; 4) perform some material work at an enterprise or at home?

3. Do you feel yourself creator rather than consumer or the the other way round?

4. What are the primary motives that guide you: material, legal (organizational), spiritual or humanitarian (moral) ones?

5. What kind of creative work do you prefer: material (technical and/or home), organizational (connected with your job, administrative), spiritual, humanitarian (pedagogical, culturological, medical)?

6. What is more important for you- to do something new or to buy something new for yourself?

7. Consumption of what goods seems most pleasant to you: material, organizational (order, efficiency, accuracy), spiritual, humanitarian (care on the part of your family, sex, tenderness)?

8. What vital goals are you taking efforts to achieve in the first place, ~~in~~ as least important: material wealth well-being, official status, spiritual creative work, humanitarian (inter-individual) harmony?

9, what do you prefer: to renew some things in your life or just retain and save what you have already gained?

10. What interests guide you - most, least?: material, organizational, spiritual, humanitarian ones?

### Instruction

Each test participant should mark his <sup>answer</sup> version with a "+" or a "-" sign in each of the ten questions. Number of coincidences (of both pluses and minuses) will show per cent of spheral compatibility (both positive and negative) of test participants, as well as their spheral incompatibility- both/ positive and negative.

If the number of coincidences amounts to or exceeds 60%, then there is spheral compatibility, if coincidences equal 50% or less, there is spheral incompatibility. All other cases demand special value, moral, and psychological analysis. The test corresponds to spheral typology of individuals and families which has its analogue in spheral typology of collectives and organizations.

December 31, 1989

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## CONCLUSION

It would be hopeful to think that the attentive reader has been provided with arguments and examples sufficient to make him sure that the spheral approach is a constructive alternative for traditional dogmatic Marxism, a breakthrough to a conceptually new outlook system,<sup>to</sup> a new mode and method of thinking, having unrestricted application scope, ranging from a separate man and to an administrative body of any level. It is at the same time a way out of an agony of sectoral democracy. It does not lead back to sectoral totalitarianism, to dictatorship of the former or new political and economic monopolies, where it <sup>(sectoral democracy)</sup> tends to slip steadily down but is oriented towards essentially new, spheral democracy. The spheral approach is a third ideology. If anyone is ready to offer some other approach which he thinks more constructive, then it would be desirable to ascertain its positive applied features within the framework of the subject themes presented in the book, at any rate. Then it would be possible to compare the efficiency of both approaches ~~and~~ as well as the proposals for finding the way out of the crisis and agony of government.

The spheral approach as a distinctly comprehended method and system of philosophical and general scientific thinking is still at the very beginning of its formation, although its pre-history has begun almost concurrently with the birth of philosophy. That is why its more thorough scientific comprehension along with its application is a matter of the future, just as this future stands <sup>behind</sup> ~~for~~ the spheral approach. This subject is ~~in~~ wait of its talented and daring followers.

The spheral approach would not be appreciated duely by any government, be it the former, communist or new-democratic though still sectoral ~~one~~ and doomed (to death), as such. New authorities will have, through their sectoral helplessness and their ultimate collapse, to see for themselves the vicious nature of the sectoral approach and admit the spheral one.

In public consciousness, this approach is still unfamiliar, is something that "cannot be because it merely cannot ever be". but further stages are in store for it, as it gets better acquainted with the method, these being: "there's something in it" and "it's well-known". Life is in need of such mode of thinking

that would be integrated, inherently balanced, acceptable for every social group, and radically constructive, adequate to requirements of the on-coming new, third millennium of man's history since Christ's birth.

January 25, 1991

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S Y N O P S I S  
/for the book's English edition/

The author of the book is a PhD, General director of the Institute for strategic spheral research, President of the St-Petersburgh Child's Fund named after F.M.Dostoevskij, deputy for the City Soviet of People's Deputies in St-Petersburg.

The book presents a conceptually new, SPHERAL, methodological and pragmatic approach. Spheral methodology is a constructive alternative for the sectoral methodology and, as opposed to the latter, is common to all mankind in its nature, it is integrated and synergetic. It establishes the values of pluralism and of non-violence, of freedom and democracy, of humanism and harmony, of equality and balance. It constitutes a new outlook paradigm, a new mode of thinking, of rationalism, and of spiritual culture.

Practical implementation of spheral methodology for solving current global and local problems is considered in the book and four spheral technologies are presented which have no analogies in the world and which constitute revolution in modelling, administration, informatics, and pedagogics. Those companies and countries which will master these highly-efficient technologies will be ensured both multi-billion profits and a leading position in the world.

The book is aimed at scientists, politicians, managers, educators.

August 17, 1993

CHANGE OF CIVILIZATION, DEATH OF MONISM, AND SPHERAL  
PLURALISM *Addition.*

(Paper presented to the XIX WORLD Philosophical Congress,  
August 1993, Moscow)

I. Change of civilization and philosophical paradigm at  
the joint of the second and the third millenniums

The history of mankind presents a unity of two organizational tendencies: that of differentiation that divides the social whole into parts, and of integration that unites social parts into a whole or into some integrations of a new level. Each civilization is characterized by the priority of one of these tendencies. Thus, the primitive society was marked by spontaneous syncretism, and the priority of integration in all spheres of life. During the thousands of years that followed a civilization has formed the basic characteristics of which, in all spheres, ~~was~~ is sectoral dissociation and delimitation, which allows us to call this civilization a SECTORAL one. Its carrier - a sector (branch) - is a self-sufficing special kind of activity that strives for monopoly and infinite ~~exp~~ expansion.

The sectoral civilization is structurally characterized, especially in its mature and advanced forms, by the existence of multiple (hundreds of thousands) sectoral activities and professional groups, nations and monopolies, state bodies and public organizations, scientific and cultural institutions, etc. This type of civilization embodies both obvious merits and deficiencies. Its merits are in the development and accumulation of a great number of positive specific methods, techniques, and technologies that allow solving ~~of~~ some specific (sectoral) problems and satisfying some special (sectoral) needs of man. Its deficiencies lie in unrestrained expansionism of sectoral technologies and monopolies, which leads to imperialism of some or other nations, to totalitarianism of some or other sectoral classes that are always in a state of antagonism, violence, exploitation, and perpetual war, now subsiding, and now flaring up into world fires. There hasn't, probably, been a day without war in the history of this civilization. War and death, and terrorism and crime nowadays are but a natural and adequate state of

a sectoral civilization. The expansionism of sectoral classes, technologies, monopolies, national empires has led mankind and the sectoral civilization to the brink of self-destruction, nuclear destruction, first of all, in the XXth century, and has given rise to a complex of problems that cannot be solved within its frames, and some global human problems that are constantly aggravating, i.e., ecological, demographic, those of power- and food-supply, political, economic, spiritual, and social ones. The XXth century showed quite evidently the exhaustion and bankruptcy of the sectoral civilization, sectoral expansion, the priority of sectoral differentialism and exposed their hostility to man, their inhumanity.

The ideological and spiritual paradigm of the sectoral civilization is MONISM (or a monistic-sectoral paradigm) which takes the form of multiple monistic philosophies and monotheistic religions. The latter has been almost fully absorbed, during the three thousand-year-period of the sectoral civilization, by the three world monotheisms, namely, Christianity, Islam, and Buddhism. Polytheism was practically forced out. During this same period, the four branches of the world philosophical monism formed, these being idealism, materialism, structuralism (organizationism, relativism), existentialism (wholeism, personalism, philosophy of life), each of which has dozens of regional, national, and historical modifications. Each of these claims for possessing truth in its ultimate instance, treating the rest as false, demands the acknowledgement of its spiritual and political supremacy, thus laying the base for some or other form of imperialism or totalitarianism.

Monism reveals its inconsistency with dialectics which, within it, turns out to be either the dialectics of eternal fight and death (Marx, Yaspers, Adorno et al.) or the dialectics of apology (Hegel, Soviet dialectics). Under monism, the dialectic reasoning has been distorted, exhausted, and finally died.

The sectoral civilization, with war and death as its adequate state, generates in monism, its spiritual paradigm, the same striving for death and its apology. (In individual and social psychology monism is embodied in a psychological paradigm of enemy, hatred, envy, and racial, national, ideological,

professional superiority.

The main argument for monism's unviability lies in its death as a result of its failed efforts in practical, especially political realization. The crash of the Prussian monarchy of Wilhelm III in the XIX century is the death of idealistic monism of Hegel. Crash of "a thousand years'" Reich of Hitler is, in fact, the death of existential-nazi monism of the Aryan race. Crash (collapse) of the Communist system at the end of the XX century manifests the end of materialistic monism of Marx. Finally, no kind of monism offers an adequate answer to a mass of human problems of its days nor does it pass the test for its usefulness for mankind. Monism is void of humanity, constructiveness, or positive creativity.

As Nietzsche stated in the previous century, "God is death". Similarly, it might be said about monism that "MONISM IS DEATH" or "MONISM IS DEAD" in the above mentioned triple meaning: 1. as an intention and justification of death, 2. as political unfeasibility, death, and 3. as helplessness (deathliness) in the face of human problems of its time. Empires of monism as well as monisms of empires vanished, died, having exhausted their abilities.

Death of monism does not preclude the admission of the fact that each possessed a grain (amounting to about a quarter) of truth, had some viable human elements and thus was of a certain historic and cultural value as philosophical prophedevtics of useful outlook errors. The new time requires transition from the pluralism of the dead ideologies of monism to ideologies of live pluralism.

The sectoral civilization carries in itself the possibility of both suicide and of a transition to an essentially new, non-sectoral civilization, which is being conceived inside it at the joint of the second and the third millenniums, i.e. in the XXth and the XXIst centuries.

## 2. Birth of a new civilization and a new philosophical paradigm

The distinct signs of a new civilization have become evident since the middle of the XX century when, as a result of the IIInd World War and the creation of the atomic bomb, absolute failure and nuclear-suicide threat of the sectoral civi-

lization have been revealed and when irreversible world integrating processes begun, such as the foundation of some supernational, supersectoral, and supermonopolic organizations like the United Nations Organization or the European Economic Association. At that time, the last colonial and ideological empires crashed down and the separation tendencies of nationalism and totalitarianism were replaced by the joining tendencies of federalism and democratism as the leading ones. At the base of this change of the sectoral civilization and birth of a new one there lies the integrating process of institutional formation of the four indispensable and sufficient all-human spheres of any society, which are: the material (economic) sphere, the organizational (political) sphere, the informational (spiritual) sphere, and the social (humanitarian) sphere, as well as a transition from the domination of certain sectors and classes over the rest to the tendency of dynamic balance of development of the above four spheres. Those countries in which this tendency was highly promoted, such as Sweden, USA, England, Japan, Germany, France and some other, reached internal stability, prosperity, and leading position in the world. Such was the origination of an essentially new, SPHERAL CIVILIZATION, which in its initial form emerges as a post-industrial society.

At the base of a spheral civilization there is a prolonged and irregular (in various countries) process of institutional formation of the four spheres of society reproduction by means of integrating the viable all-human elements and reaching a dynamic balance and a counterbalanced development of the spheres. The process is at its very beginning, so only the most general outlines of it are discernable.

Parallel to the integration of the all-human spheres as a base for the new civilization there goes an interconnected process of integration of some eternal, true, common to all humanity aspects of world monisms into a new, pluralistic, all-human spiritual paradigm, the spheral approach being one of these. While the sectoral civilization is characterized by irreconcilability and antagonism of monisms (especially between materialism and idealism), the spheral civilization is characterized by co-operation and mutual supplement of various pluralisms, spheral pluralism first of all.

One of these- the spheral approach as a FOUR-sphere pluralism consists of: 1. spheral philosophy (ontology, gnoseology, dialectics, sociology); 2. spheral politology; 3. spheral political economy; 4. spheral anthropology (for more details see my book "The spheral approach: philosophy, democracy, market, man", St-Petersburg, 1992, 368pp.).

The essence of spheral philosophy as ontology consists in the admission of the four non-engendering each other, independent in this respect but constantly mutually-included spheres of being: those of matter, information (spirit), organization (connection, structure), and being (integrity). The spheres of being can exist only <sup>while</sup> being mutually enclosed ("nested") just like matryoshka, each enclosing the remaining in its aspect. The spheres of being exist only if they are enclosed in the four spheres of motion, i.e., physical, chemical, biological, and social motion, where each subsequent sphere of motion includes the previous ones, but not the reverse.

Spheral dialectics is the dialectics of the whole and the parts, of the mutual inclusion (in different aspects) of spheres as opposites. It is the dialectics of spheral contradictions in which the base of contradiction in any pair is-~~the~~ contradiction in another pair of spheres, which excludes dissolution of a contradiction in the unique base, as is the case with Hegel or Marx. Therefore, in spheral dialectics reconciliation of contradictions means not their fight and ~~the~~ domination of one opposite over the other but rather reaching their balance, mutual supplement, and partnership.

Spheral gnoseology is the gnoseology of reflexion of all spheres of being and motion both in individual and public consciousness. Its major instrument in the cognition of spheres is dialectic modelling, i.e. modelling of dialectical inter-inclusions of the spheres of being.

Spheral sociology proceeds from recognition of the objective equality as well as the indispensability and sufficiency for any society of the four spheres of public production and labour as the spheres of its continuous reproduction and life. From this comes admission of the four constant human groups of working people (spheral classes) busy in the corresponding spheres of public production. Spheral classes are objectively

equal but historically they still exist in the form of sectoral classes, which are historically transient and perpetually antagonistic, always striving for superiority and control over others, for violence and class struggle. Spherical classes, on the contrary, exclude these features and suggest just social partnership, class harmony and co-operation. Transition from the sectoral civilization to the spherical civilization is associated with institutionalisation of spheres and spherical classes.

S Spherical philosophy is an ecumenic and synergetic philosophy, a human ideology of the four-dimensional pluralism, which acts as a spiritual paradigm and the outlook of the new, spherical civilization that offers an adequate solution of all the problems of the time. Spherical philosophy has deep historical and philosophical roots beginning with the "spheristics" of the Pythagoreans, the four arche and "spiros" of Empedocles and ending with the four spheres of public production of the early Marx, different spheres of the Russian cosmists (N.F.Fyodorov, D.N.Anuchin, V.I.Vernadskij, P.A.Florenskij, A.L.Chizhevskij, etc.), and the four-sphere ontologies by N.Hartman and G.Santayana in the first half of the XXth century.

The essence of spherical politology consists in the acknowledgement of the equality of the four spherical classes, of their equal representation both in political system and government bodies, of the adequate spherical structure of government, which, taken together, constitutes the contents of spherical democracy, the spherical political organization of a society. While sectoral democracy and sectoral political organization remain semi-democracy, a democracy of hidden violence and suppression, spherical democracy precludes any class, national or power antagonism giving them balance, harmony, and partnership. Spherical political and governmental structures are inherently non-violent, Handi-istic structures, they represent tolerance in ideology, they personify democratic radicalism of a non-violent type, a transition from ever dirty sectoral policy to the nobleness of the spherical policy of harmony.

The essence of spherical political economy consists in considering the economic system as an integrity and balance of the four spheres of public production and the four corresponding world markets, i.e., those of goods, capital, information,

and labour. The system is based on private property that self-unites into spheral property by spheres, which leads to augmentation of the value of both private and public (forms of) property and to compensation of its deficiencies under monopolism. The regulating factor of spheral markets is balance (equilibrium) of spheral values (costs) or spheral value (cost) balance which is achieved through continuous overcoming of sectoral disbalances. Not labour alone is considered a source of surplus value but the other three factors of production, as well, which provides a new, spheral understanding of surplus value.

The essence of spheral anthropology consists in that man is looked upon as an integrity of the four spheral requirements (needs) and abilities. The ideal and the meaning of the life of a man consist in the development of his needs and abilities, in achieving their balance, harmony and fullness. That is the the meaning of life for a sound spheral man as contrasted with man of sectoral (i.e. partial, uni-dimensional, deficient) type and nature. Man, together with his base cell, his family, ~~forms~~ constitutes the nucleus (the core) of the social sphere which includes such branches as health care, education, culture, etc. and which is a sphere of reproduction of man in his (her) integrity.

The scope of the spheral approach is not limited, the method is universal and can be used in all spheres and branches of any developed society and at all levels, from local to global. Its pragmatic aspect consists of the following new, synergetic technologies common to all mankind and having no analogies in the world: 1. dialectical-model thinking; 2. spheral structuring of the bodies of production, management (and government (administration) at all levels; 3. information processing and 4. education and training of young people. These spheral technologies are a world revolution in modelling, management, informatics, pedagogics. Their implementation, especially a complex one, will ensure enormous social and economic effect.

The spheral civilization arises in different societies as a SPHERAL SOCIETY, as a convergence of different socio-economic systems, retaining all merits of an open and post-industrial

society but as an alternative for the sectoral society in any form (version), i.e., western or eastern, capitalist or socialist, The spheral approach is a philosophical and outlook paradigm adequate to the process, a new integrated methodology and pragmatics, a new type (mode) of thinking and intellectualism.

May 4, 1993

Petrosoviet's Spheral Democracy Faction (SDF)'s  
regulations (draft). *Addition.*

I. SDF's ideology, social basis, objectives, and policy

I.I. Petrosoviet's Spheral democracy faction builds its activity on the base of spheral ideology, spheral approach to society as a version of humanitywide world outlook which proceeds from the priority of mankindwide values and admission of pluralism.

I.2. SDF proceeds, in accordance with its ideology, from the spheral social structure, i.e., from admission of four humanitywide spheral classes in any society which (classes) exist today in the form of sectoral professional groups that is inadequate to ~~the~~ essence<sup>and</sup> in fact, distorts it. These spheral classes of society are as follows:

1. The humanitarian class- those engaged in humanitarian labour, who work in the humanitarian (social) sphere of society, humanitarian intellectuals: those occupied in health protection, education, culture, sports, ministers of religious organizations, Here, also some groups of non-working population belong, such as children, pensioners, housewives, etc. who are engaged in self-reproduction only.

2. The informational class- workers of the intellectual labour, of the informational, (spiritual) sphere of society, artistic and scientific/technical intellectuals: scientists, professional creative units' members, engineering/technical workers.

3. The organizational class- those <sup>engaged</sup> working in organizational/<sup>rial</sup> management labour, who work in the organizational sphere of society, organizational (management, administrative) intellectuals: managers and administrative staff of ~~all~~ various ranks and levels, of state and non-state bodies, workers of financial and law-protecting bodies, servicemen.

4. The material class - workers of material (industrial and agricultural) labour, the labour that services things (goods), i.e., workers, peasants.

Spheral classes are objectively equal, as no society and none of the classes can exist without any of them, without a product produced by each of them. Out of this objective equa-

lity, there arises an objective necessity for their cooperation, partnership, non-violence, non-exploitation, non-oppression, and non-suppression of one another. However, owing to sectoral structures, to the sectoral form of spheral classes' existence, this objective equality of classes still, historically, reveals itself mainly as some or other, or combined, political, economic, spiritual, and social inequality, as hegemony of one of them (or of its sectoral part), as exploitation, dictatorship, oppression, violence of one over some other. Under the conditions of objective spheral classes' equality the leading class, as concerns objective goal-setting, i.e., the objectively goal-defining class is the humanitarian class and the humanitarian (social) sphere of society, which defines the priority and the objective highest value of man with relation to information, organization, or things (goods).

A stable state of society, its most socially efficient and harmonious development can be achieved with its spheral political and economic organization, with a balanced, proportional state of spheral classes' interests, which constitutes the essence of spheral society, spheral democracy. Spheral society and spheral democracy are a non-violent alternative for the nowadays' sectoral society and sectoral democracy in any- either capitalist or socialist- version. It is just the sectoral structure of society and democracy that has led the modern, sectoral civilization to self-degradation, suppression of the individual, to global crisis the exit out of which consists in the transition to the spheral organization of society, to spheral democracy, spheral market, spheral civilization.

Spheral classes, in some or other specific historical form, are present in any human community (be it ethnos, people, nation, mankind), in any unity of people (be it enterprise, branch, village, town/city, region, or country), in St.-Petersburg, for instance.

Spheral classes of St.-Petersburg constitute the social basis for the Spheral democracy faction of Petrosoviet, they define its organizational structure, its goals (objectives), program, policy, strategy and tactics. SFD's ideology and organization exclude force-based methods of activity, or declaration of hegemony and dictatorship of some class, exclude totalita-

rism, autocracy and monopoly<sup>ism</sup> in any form or any sphere. The faction acts in accordance with the Constitution and laws of Russia.

I.3. SDF's aims (objectives) in their most general form, consist in <sup>the</sup> development and implementation of Petrosoviet's spheral policy, spheral city's budget, spheral market, the spheral structure of the City soviet and mayor's office that would be alternatives for sectoral policy, sectoral budget, sectoral market, sectoral structure of the City Soviet and mayor's office.

SFD's highest goals and values are man, freedom, a high living standard, social stability and partnership, tolerance toward alternative modes of thinking, spheral market, and spheral democracy.

SFD's aim is the creation of the Russian Party of Spheral Democracy (RPSD) the core of which will be Petrosoviet's SFD, and setting up of the background mayor's office (executive committee, to be precise) of <sup>the</sup> spheral structure.

SFD's goals define its place in Petrosoviet as <sup>that</sup> radical constructive opposition to the sectoral majority that prevails within Petrosoviet and to its sectoral policy which is vicious, inefficient, not socially oriented. SFD will develop and realize its alternative - <sup>the</sup> city Soviet's spheral policy, which, however, does not preclude cooperation and support of the sectoral authority activities in the interests of working people of all spheres.

I.4§ Spheral policy of <sup>the</sup> City's Soviet is an integrated unity of the four spheral policies: social (humanitarian), informational, organizational (structural, financial, budgetary), economic. Social policy, among these, is <sup>the highest</sup> priority, <sup>one, the</sup> leading, both by its significance and time, goal-setting one with respect to the rest ones, along with raising people's living standard, with respect to which all other spheral policies are supporting means. The core of <sup>the</sup> social spheral policy is the provision of <sup>the</sup> complete set of spheral conditions necessary for family, man, children <sup>in the first place, children and city's</sup> being the most important people's strategic resource, there's nothing that would be of greater significance. SFD's most important objectives are the development and adoption of

of the "Family Code in Russia", a second, by its importance, de-  
<sup>law</sup> ~~ement~~ after the Constitution, as well as support of children's  
and family organizations of the city, the Children's fund  
named after F.M. Dostoevskij first of all. Social spheral poli-  
cy includes, besides its core- that is, family, children and  
demographic policy, educational, health-protection, cultural  
policy and social security policy.

Any other City Council <sup>Soviets</sup> spheral policy (<sup>concerning</sup> ~~by~~ other  
spheres) is developed and realized by SDF only as that support-  
ing the social policy realization but not as a self-sufficing  
independent policy. Informational policy (development of sci-  
ence, arts, informatization, new technologies, mass media, the  
spheral approach), organizational policy (structural, investment,  
financial, budgetary- budget allocation begins in the social  
sphere, other spheres being residual ; legal policy), economic  
policy (the market one, i.e., privatization, private land owner-  
ship, tax, custom-house, cost, etc. policy) are subordinate to ~~the~~  
social policy laws and are estimated as positive by its criteria  
only in case they lead to people's living standard improvement  
among all spheral classes, but not to its worsening.

Major objectives within organizational policy are the tran-  
sition from the sectoral to the spheral structure <sup>of the municipal legislative and executive branches of government,</sup> ~~and organiza-~~  
<sup>from the sectoral to the spheral structure and organiza-</sup> tion of the city economy, to the spheral organization of its go-  
vernment bodies, <sup>and also</sup> cutting down the number of deputies and execu-  
tive staff by half. It is only such structural reorganization  
that will form the objective prerequisites for operative and ef-  
ficient privatization and market transition in the people's in-  
terests rather than to their detriment, for their living standard  
improvement rather than to its lowering, as is the case now, un-  
der sectoral structures' existence. It is just this policy that  
will allow to get rid of the diktat of the preceding sectoral  
nomenclature (top officials), of the antinational departmental-  
sectoral structures dictatorship. Only this policy will allow  
to set up real spheral democracy and leave behind the helpless,  
sectoral democracy, semi-democracy that shows an inherent tendency  
for autocratism and totalitarism.

The structure of any spheral policy at any level includes:  
1. social goals (social sphere goals), 2. goals of other spheres,  
3. spheral resources for each goal (requirements for spheral re-

sources' quantity and quality); 4. scientific/informational and ideological support for goal achieving; 5. the structure and organization of each sphere's management/control system, legislative and normative support; 6. economic incentives and methods for goal-achieving; 7. personnel support of goal-achieving (personnel requirements).

Such is the framework of SDF's spheral policy at the municipal level. It is similar for any other level - be it an enterprise, branch, region, republic or the country, which forms the basis for its unity and consistency, for identity at all levels <sup>where</sup> ~~is~~ a quality almost completely missing with the contemporary sectoral democratic government.

## 2. SDF's organization

2.1. SDF's organizational structure complies with its spheral social base and its spheral policy, i.e., SDF's organization is spheral, too.

2.2. SDF's internal organizational structure is a ~~not~~ unity of the following four spheral sections (subfactions):

1. The humanitarian (social) SDF's section
2. The informational SDF's section
3. The organizational SDF's section
4. The material SDF's section

The objective of each SDF's section is the development and implementation of the appropriate part of city Soviet's spheral policy.

2.3. The principle of SDF's sectors' interaction is spheral democracy, the essence of which is their coordinated and equal cooperation at all levels in pursuing the common goal of developing and realizing the effective city Soviet's spheral policy in the interests of all spheral classes of the city.

The principle of spheral democracy as applied to SDF means:

- SDF's spheral sections' complete equality;
- the right for forming any coalitions between SDF's sections,
- the right for any SDF's section for organizational self-determination and up to <sup>its</sup> withdrawal from SDF;
- adherence to consensus in taking common <sup>general</sup> decisions, the right of veto for each SDF's section (general decisions are adopted by the majority in each <sup>section</sup> individual faction's in separate

X

voting,

- prohibition of any ~~vie~~ force-based methods of SDF's sections' interaction and at any attempt of using them-the change of section authorities and expelling <sup>from SDF</sup> of all those involved into violence should be exerted,
- forming the governmental bodies at all levels from the bottom to the top by equal (by 25%) representation from each SDF's faction's ~~section~~;
- the right for control, requests, and the critics of any SDF's section <sup>or</sup> on the part of other sections,
- calling faction's authorities by any of its section's request,
- complete sections' independence within the frames of the general ideology and common faction's regulations.

2.4. Each SDF's section's structure and activity principle is spherical democratic centralism which ~~means~~:implies:

- electiveness of leadership bodies' members on the alternative basis,
- reporting of leadership bodies and their members to their voters and their corresponding section,
- respecting the rights of the majority and the minority: mandatory fulfilment <sup>by the minority</sup> of decisions adopted by the majority and the ~~r~~ right for the minority to appeal to the higher-level authorities and public opinion, for <sup>its</sup> their organizational self-determination up to withdrawal from the faction,
- mandatory fulfilment of decisions taken by the higher-level bodies on the part of the lower-level bodies,
- collegiality in decision-making, collective character of the decision <sup>implementation</sup> fulfilment, personal responsibility for the fulfilment of each of them,

2.5. ~~The~~ SDF's supreme organ is faction's members' assembly (meeting, session?), which

- adopts and changes (amends) faction's Regulations and Program,
- appoints the leadership organ of SDF, the Spherical Soviet,
- elects the auditing commission, <sup>faction's</sup> secretary, and treasurer
- discusses and adopts city Soviet's spherical policy developed by the faction, appraises and controls its implementation,
- defines political strategy and tactics of faction's activity

within the city Soviet, among its voters and other parties and factions.

Faction's meeting is called according to the schedule set by SDF's meeting.

2.6. In the interim, the supreme organ of SDF is the Spherical Soviet of the faction, which is formed by joining <sup>Council</sup> ~~is~~ <sup>Councils</sup> Soviets of faction's sections provided with the provision of:

- equal (by 25%) representation of the Soviets of faction's sections in the Spherical Soviet irrespective of their size,
- SDF's Spherical Soviet's functioning on the basis of spherical democracy principle,
- approval of the Spherical Soviet's membership by a faction's meeting.

SDF's Spherical Soviet is headed by four co-chairmen of the faction- ~~each~~ <sup>one</sup> from each faction's section.

2.7. The supreme organ of faction's section is a section's Soviet elected by a section's meeting. ~~The~~ Section's Soviet is headed by section's chairman who is elected on the alternative basis by section's meeting. Faction's meeting appoints him (her) a co-chairman of the faction. If he (she) is not approved, the <sup>section</sup> meeting names another candidate for the post.

The minimum membership of a section of the faction is ~~trh~~ three members.

2.8. ~~The~~ First co-chairman among the four faction's co-chairmen is Chairman of the humanitarian (social) section of SDF. In all other <sup>re</sup>spects the rights and responsibilities of SDF's co-chairmen are identical.

2.9. The following activities fall ~~into~~ <sup>under</sup> the competence of SDF's co-chairmen (they are concurrently <sup>ions'</sup> sections' chairmen):

- organization of SDF's sections' and their Soviets' activity concerning the development and realization of the corresponding city Soviet's spherical policy,
- coordination of SDF's sections and sections' Soviets' activities
- managing the Spherical Soviet's activity,
- defining problems common to all spherical classes of the city,
- prevention and solution (settlement) of conflicts between SDF's sections and section Soviets,

- conducting of ~~the~~ meetings of SDF, ~~of~~ the Spherical Soviet in turns,
- presentation of SDF in its relations with other city Soviet's factions and other parties of the city, etc.

2.10. Constituent Assembly of SDF is carried out in the presence of no less than five city Soviet's deputies. The number of no-deputies ~~may be~~ is not limited.

SDF's Constituent Assembly *must*:

- set the term of the organizational period for the faction (six month or one year),
- adopt SDF's Regulations in its draft version (for the organizational period),
- ~~accept~~ <sup>admit</sup> first members into SDF based on their personal applications,
- form membership of SDF's sections which then elect their chairmen,
- appoint SDF's four co-chairmen for the organizational period term,
- confirm a plan for developing city Soviet's spherical policy framework,
- elect a secretary and a treasurer of SDF, as well as the auditing commission,
- define the major directions of its <sup>activity in city-Soviet</sup> strategy and tactics within the city Soviet, as well as in the city and <sup>the</sup> country,
- confirm subject themes and schedule for studying the spherical approach.

### 3. SDF's membership rules

3.1. SDF may have as its members any deputy ~~to~~ <sup>of</sup> the city Soviet or of any other level as well as any citizen of an age of 18 or more who <sup>acknowledges the principles of spherical approach and spherical democracy,</sup> accepts SDF's Regulations, participates in the work of any of the four SDF's sections and pays membership dues.

SDF's member is allowed membership in other political parties and movements of a non-totalitarian, humane, and democratic character, i.e. provided their programs and regulations do not proclaim class hegemony and dictatorship, or class, national or racial violence, oppression, and superiority.

3.2. Admittance into SDF's membership is a prerogative of a section's meeting (the initial admittance- that of the Constituent

Assembly), it requires an <sup>personal</sup> application addressed to the meeting.

The following should be indicated in the application:

- surname, name, date of birth, place of work and present duty, education level, family status, home address, telephone number, length of service by occupations, i.e., number of years an applicant was engaged in humanitarian, informational, organizational and material labour, that is, his (her) spheral length service, membership with other parties,
- compliance with the spheral approach principle and acceptance of SDF's Regulations by an applicant,
- (preference) choice of one of SDF's sections according ~~with~~ <sup>with</sup> the ~~greatest~~ <sup>longest</sup> service period for the corresponding sphere (or according to the second in size service period for ~~a-given~~ <sup>another</sup> sphere and occupation in that sphere at the moment of an application for SDF's membership). Other reasons for choosing a section are not allowed. When no service period is available with an applicant, he (she) may be admitted only to SDF's humanitarian section.

3.3. SDF's member pays monthly dues of ~~the~~ size of 1% of his (her) income.

3.4. Quitting SDF's membership is free, it is of a notification character.

3.5. Expulsion from SDF's membership is carried out by the section meeting (in the case of co-chairmen it should be SDF's meeting) based on member's disobedience to the requirements defined by 3.1 or in case of failing payment ~~during~~ for a period of more than three months.  
(that exceeds)

September 15, 1992

L.M.Semashko

From the Soviets to what? - to monarchy or new democracy?  
(Some comments on what the two drafts of the Constitution hold  
out for a man or and the city)

Heated debates on the two drafts of Constitution- the "presidential" version and the "official" one- are taking place in the country and the City Soviet. The point of discussion concerns, as a rule, differences in the texts, their deficiencies or superiority of one over the other. In the same line there is an article titled "Farewell to the Soviets" published by G. Vajutochkin in VP, May 21, 1993. The clumsily concealed monarchical bias of it impels me to investigate its roots.

But first I would like to suggest one remark on the philosophical principles of the Constitution in action and that under discussion. The firm common basis of both is supposed to be, as a matter of fact, the invariant of sectoral (departmental) horizontal structures of government, of all its branches and at all levels. Government forms of any kind- from an absolute monarchy to a parliamentary or a presidential republic- could be placed over it, which would be equally, though with a different degree of deficiency, antagonistic inside and forcible inside due to their invariant character.

Whatever be said about presidents, monarchs, premiers, or Parliaments in Constitutions, the iceberg's bulk and mechanism of any state-machine are thousands and millions of government officials, on the structural organization of whom at all levels (and not on the top of this pyramid only) depends whom and how it will serve. The text of a Constitution is rather laconic on the subject, as a rule (in contrast, for instance with Stalin Constitution in which even a list of branch ministries and departments was strictly fixed). It just states the principle of sectoral government and does not limit the number or character of sectoral government bodies at their horizontals, which affords space for unlimited abuses on the part of sectors.

I will not dwell on the reasons for the universal character of the state sectoral structures, it being a problem of long discussion. It will be more important to comprehend its

fundamental deficiency for modern state and constitutional principles in general, and particularly in Russia, which moment is ignored both by the developers and the critics of the new Constitutions. The reason lies in the lack of an alternative for the accepted sectoral approach and in the inability to acknowledge, study, and implement the integrative spheral structures (for more details see VP, July 27, 1992 and also my book "The spheral approach", St.-Petersburg, 1992). The autocratic forms of government rather than democratic ones are more adequate for the sectoral basis of statehood. Modern sectoral (forms of) democracy that rely on this basis hold out by minimizing the number of sectoral departments. Nevertheless, they show weakness and, at times, in tough situations, the impotence of sectoral parliamentarism, which reduces them to semi-democracy, constantly inclining them toward autocracy and even totalitarianism. This was the case with Russia in 1917, and similarly in Germany in 1933 where the helplessness of sectoral democracies took a turn of the most bloody regimes. Unfortunately, the same possibility shows signs in Russia of 1993.

The vices of sectoral democracy and sectoral statehood which have practically exhausted their positive potential, consist in their orientation toward their sectoral (monopolistic and imperial) interests rather than toward public and humanity-wide ones, in the priority they give to powerful and force-oriented branches and departments; hence comes the priority of violence (economic, political, ideological, and, ultimately, military) as a mode of government policy and conflict-solving. They also manifest themselves in suppression of some or other minorities by the majority, in territorial disintegration of states (striving for sovereignty on the part of national minorities), in the trend for autocratic, non-democratic forms of government.

From the above-stated criteria it becomes clear that the presidential draft of the Constitution which gives the President the significance of the fourth branch of government that stands over the three other ones (the Parliament, the Government, the Court), is intended to balance these and play the role of a peacemaker, would be closer to the autocratic type of government.

The second (official) project which tries to balance ~~the~~ President and ~~the~~ Parliament in favour of the latter, is closer to the parliamentary form of government. The efforts on the part of both these projects to balance the legislative and the executive branches of government by some or other means (by the President or by the Parliament) fail <sup>just</sup> because of their inherent sectoral disbalance which could be overcome only by their internal four-sphere balancing. The balance between the executive and ~~the~~ legislative branches of government could be reached not by uplifting or submission of one or the other, with each being disbalanced from the inside by sectoral structures, but only through the internal four-sphere structure balancing of each. (This ~~is~~ constitutes the essence of the new, spheral democracy which overcomes the vices of sectoral democracy). Then, the balance between the branches of government is reached in a natural and automatic way, from the inside, rather than from the outside, which eliminates force and restrictions in any form.

It is only the spheral structure of the two branches of government horizontal organization that can preclude superiority of either of them, sectoral structures leading inevitably to their disbalance and the supremacy of the executive branch, first of all. (In a democratic state governed by law the priority of ~~the~~ Parliament as a legislator would be more natural).

Similarly, stability and balance of federalism which is being ruined by expansionism of sectoral structures might be achieved only through inherently balanced spheral state structures (or the like) and cannot be ensured with intrinsically unbalanced sectoral structures. Therefore, horizontal (internal) structures <sup>of the branches of government</sup> should be regulated by the Constitution in the first place, rather than the vertical ones. Of the former, most optimal and adequate are spheral, four-dimensional structures which are capable of eliminating the organizational abuse <sup>arbitrariness</sup> and expansionism of dimensionless sectoral structures. Unfortunately, none of the Constitution projects takes these moments into consideration, that is why they <sup>seem</sup> are equally unsatisfying and traditional, to evaluate their future, and from strategic point of view, *as well.*

Now, <sup>with this in mind</sup> we try to answer the question about what the drafts of the new Constitution can promise to a man and the city.

Unfortunately, neither of the two, being unable to ensure the internal balance of government's structures, can promise or guarantee a man or the city such a government system that would be oriented toward their interests as the highest priority ones, that would exclude violence or the neglect of their interests in some or other form. Being an inherent features of sectoral government's structures, disbalance and violence also affect a man and the city, whatever rights of man or city regulations be adopted. Neither of the projects contains anything that would be essentially innovative or promising for city government re-organization. The fact that G.Vasjutochkin was happy to find, in the presidential project, the possibility for <sup>the</sup> "recovery and revival" (his favourite words) of an estate-based citizens' classification into two categories (that means <sup>thus</sup> of the first and <sup>the</sup> second grades), of indirect, two- and three-stage elections, of a qualification system, which is equal, in fact, to rejecting the basis of democracy, i.e., the general, equal, and direct elections as a source of people's sovereignty, and which is a stone's throw from monarchy- all this testifies to the hidden autocratic intentions of the project revealed by the author rather than to possible improvement of <sup>the</sup> municipal administration system or better life for <sup>the</sup> citizens.

G.Vasjutochkin happened to give out a secret of sectoral democracy, its everlasting longing for a "strong hand", a monarch. Well, the "democrats" of the "Democratic Russia" party are to be pitied as they are unable to see any other <sup>constitutional</sup> future but the monarchical one, as their heads are turned backwards, as they look back for the old order of things instead of for a new democracy. Thanks God, these "revivals" are unfounded hopes as it is the end of the XX century out-of-doors (not the XIX) and the population of St.-Petersburg is hardly likely to be happy ~~living~~ divided into <sup>the</sup> first- and second-rate categories. The help-<sup>less</sup> sectoral <sup>pseudo-</sup>quasi-democracy will, evidently, be always beaten, deficient and unpopular, it will always serve the base for various efforts to revive something as far as it remains sectoral. However, there is another way in store- to proceed not backwards, <sup>to a monarchy</sup> but forward, to a new, better democracy. In contrast to Mr.Vasjutochkin, I see the advantage of the presidential version not in its monarchical aspirations but in the intention

to improve and develop democracy, whatever compromise and inadequate the efforts be.

"Government division not according to the principle of separating the legislative and the executive branches but by the combined competence scope," or the "two-channel government system" does not at all overcome, as G. Vasjutochkin states, their confrontation as the base engendering them still remains, and this is <sup>sectoral</sup> structural ~~types~~ which manage to be conflicting both on the scope of competence and by <sup>the</sup> two government channels. The confrontation range does not disappear, it enhances instead. Thus, this constitutional aspiration of the author is equally unfounded and it is not something that would promise any improvements.

In general, it would be reasonable not to pin one's hopes on the drafts of the Constitution submitted for adoption. It should be understood that any of them is transitional, temporary, filled with shortcomings of the traditional mentality, of which one cannot get rid in a year or two. The task of a new Constitution is a limited one and it consists in stabilizing political situation and giving way for the free democratic development of economic, spiritual, and social processes that will transform Russia in <sup>a</sup> 10-15-years period and create a foundation for the new, non-sectoral democracy, and then an essentially new Constitution will be developed for the really democratic Russia. To avoid further splitting of society on the additional- Constitutional problem, joining of the drafts in some third version should be achieved, in which the President's right for Parliament dissolution as well as the Parliament's right for President's impeachment should be excluded as <sup>the</sup> most critical, confrontation-fraught points. This will at least ensure political stability and safeguard against unpredictable ~~actions~~ intentions on the part of one branch of government to suppress the other and usurp it. Bad peace is better than a good quarrel. Let the Constitution give if only this at the moment, guard against dictatorship-~~and~~- or monarchy and not stay in the way of the natural process of society development, the rest being problems for us to solve. It would be ideal to provide for the possibility of creating integral state structures

(in the Constitution)

that will join sectoral ones and subordinate them to the interests of the population, of man, and territories. But this is not likely to take place (happen) under the prevalent sectoral mentality of our days.

May 28, 1993

**ST.PETERSBURG INSTITUTE OF  
STRATEGIC SPHERAL RESEARCH**

**"TETRASFERA"**



**PURPOSE, REASON, STATUS, PROGRAMS**

**Prospectus**

**St-Petersburg**

**1993**

## I. Purpose and Reason.

*The Institute of Strategic Spherical Research (ISSR) is formed for carrying out research and developments based on the Methodology of Spherical Approach having no analogues, and aimed at highly effective, weighted and complex decisions on social, political, information and economic problems at all regional levels, and also for global modelling and systematized solving of problems common for humanity such as ecological, energetic, demographic, food-supply problems.*

*The Spherical Methodology is a constructive alternative to the predominant branch methodology incapable of giving effective decisions on neither regional nor global problems of today. Unlike the branch methodology, the Spherical Methodology is common to humanity, non-violent, many-dimensional, integrated, synergetic. It proceeds from the admission of four fundamental spheres of being, a society, and a man. They are as follows: matter, organization (connection), information (spirit), existence (integrity). These spheres do not engender each other but exist only being mutually enclosed ("nested") in accordance with "the whole and parts" relation, just like "matryoshka". Because these spheres are universal, invariant and fundamental for each society, region, enterprise, man their recognition is of strategic importance. And hence it follows the name of the institute that is the Institute of Strategic Spherical Research.*

*The Spherical Methodology affirms values of pluralism and non-violence, freedom and democracy, humanism and harmony, equality and equilibrium. This is a new outlook paradigm, a new type of mentality and rationalism adequate to a new SPHERAL civilization and culture succeeding the dying branch one. The Spherical Methodology has deep historical roots beginning with the "spheristics" of the Pythagoreans, the four arches of Empydocle and ending with the four dimensional ontologies of N.Hartmann, G.Santayana and four-sphere "global history" of F.Brodel. It integrates the positive contents of four world monisms having reached the limit of their resources, these being materialism, structuralism, idealism and existentialism, and it is a creative pluralistic and pragmatic alternative to them. The Spherical Methodology is given in the book by L.M.SEMASHKO "SPHERAL APPROACH: PHILOSOPHY, DEMOCRACY, MARKET, MAN" (St Petersburg, 1992, 368 pp.).*

## II. Status and Structure

*The ISSR is a non-state institute, it is a limited liability partnership which unites intellectual property and financial capital. While forming (1 or 2 years) L.M.Semashko (intellectual property) and "Ekspert" Ltd (financial capital) have been its founders. The ISSR was registered in April, 1993 under the registration number N 431.*

*After having completed the stage of formation a number of both intellectual co-founders and financial ones (also at the expense of foreign scientists and investors) is expected to be increased, and this will permit to convert the ISSR into the International Institute whose potential of the spheral methodology will permit it to count on the success in the competition with world scientific centres such as Roman Club or Leontjev's Centre.*

*The Scientific Board is the basic structural component of the ISSR, it has four spheral divisions. They are as follows: Humanitarian division, Information division, Organizational division, Economic division. They unite about 30 leading specialists (including 7 doctors and professors, 20 candidates of science) in the field of economics, philosophy, politology, modelling, informatic, management etc. Temporary creative collectives (TCC) for carrying out works under contracts concluded by the ISSR are composed of members of the Scientific Board and experts enlisted. At present there are four TCCs occupied with development of integrated (spheral) control systems for city, region, enterprise and company. Other TCCs are formed.*

## III. Programs

*The Spheral Methodology creates four all-human integrated synergetic spheral technologies having no analogues and possessing great social and commercial effects. They are as follows: 1. technology of dialectical-model thinking (model technology), 2. technology of spheral structuring of management and government at all levels (management technology), 3. technology of information processing based on matrices of spheral indices (information technology), 4. education and training of young people preparing to live in four spheres of a society (pedagogic technology). These spheral technologies are a world revolution in modelling, management, informatic, pedagogy. Their implementation will provide both companies and states not only with profits of many milliards but with the leading place in the world.*

Four basic programs are developed on the base of and in combination of the above technologies. They are as follows: 1. Management improvement. 2. Educational program, 3. Global modelling. 4. Pedagogic experiments. A number of programs will be increased.

#### "MANAGEMENT IMPROVEMENT"

This program involves both research and development of the following topics and projects for any region (country, city, district) and for any enterprise (firm, bank etc.), for international organizations but at the first stage, first of all, for St-Petersburg:

1. Analysis and determination reasons of unfitness (insolvency) of branch systems of management and authority under conditions of change over to market, to democratic state governed by law.

2. Conceptions of spheral (integrated) control systems for regions and enterprises.

3. Projects of spheral (integrated) control systems for executive organs of all levels.

4. Projects of spheral (integrated) control systems for legislative organs of all levels.

5. Projects of spheral (integrated) simulation models for enterprises and regions of all levels.

#### "EDUCATIONAL PROGRAM"

It involves organizing an educational faculty for 40 men (2 groups) for specialists in humanitarian science and in management (in 1993/94), and also development and organization of lectures for theoretical and applied cycles and that of seminars and practical studies according to the following topics:

1. Historic and philosophic premises for the spheral approach (the history of four world monisms)

2. Spheral philosophy: ontology, dialectics, gnoseology, sociology.

3. Spheral politology.

4. Spheral political economy.

5. Spheral anthropology.

6. *Culturology: spheral approach.*

7. *Spheral social and psychological mechanism of political power.*

8. *Spheral approach and global historic process.*

9. *Technology of dialectical-model thinking of the spheral approach.*

10. *Information technology of the spheral approach.*

11. *Management technology of the spheral approach.*

12. *Educational technology of the spheral approach.*

13. *Technology of spheral business games.*

14. *Technology of spheral mode of life.*

15. *Economic technology of the spheral approach.*

16. *Technology of spheral elite young's clubs and associations.*

#### "GLOBAL MODELLING".

*It involves developing global spheral models based on the spheral methodology like Roman Club or Leontjev's Centre, and also program products according to spheral technologies for the world market.*

#### "PEDAGOGIC EXPERIMENTS"

*It involves organizing elite young's clubs like "Demiurg"; schools for familial harmonic development of children under school age; private schools engaging their activity on the base of spheral approach. Their programs are given in details in the above book.*

*The ISSR is interested in enlisting home and foreign investors for joint mutually advantageous development and realization of above programs and spheral technologies.*