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A Systemic Philosophical Analysis of the Contemporary Society and the Human: New Potential

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Abstract: New prospects for mankind in searching for and developing new sources of energy, arms race, overcrowding and ecological crises present the human with a serious choice. The choice may relate to the further existence of people on Earth. In the context of most challenging political, economic and social crises, the tandem of natural and human sciences produces unexpected results, despite the crises accompanying these processes. This article presents a model of the society and a model of the human in the systemic parametrical aspect. The human is considered as part of the "society" system. The research suggests applying the systems parametric method developed by Prof. A. Uyemov in the 1960s. Humanity creates increasingly frequent bifurcation conditions for human life. As an adaptive mechanism, the human has to develop survival strategies and well-being strategies. The paper presents some aspects of the adaptive mechanisms of the 21st century man. It also considers some threats arising out of environmental variability. Cyborgization is one of such threats. The research includes dual system modelling of the "society" system based on the complementarity principle. It shows that there are two definitions which have different concepts, structures and substrates but constitute the entirety of the object of interest.

Keywords: *alienation of man of the 21st century; global cyborgization of societies; bifurcation conscience; adaptation strategies; dual system modelling of the "society".*

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1. Introduction

New prospects for mankind in searching for and developing new sources of energy, arms race, overcrowding, ecological crises present the human with a serious choice. The choice may relate to the further existence of people on Earth. In the context of most challenging political, economic and social crises, the tandem of natural and human sciences produces unexpected results, despite the crises accompanying these processes. "The idea of instability has somewhat pushed aside determinism theoretically and allowed drawing the attention of natural scientists to human activities to facilitate inclusion of human into nature. Consequently, instability, indeterminism, and, eventually, time as an essential variable has become critical in addressing the incoherence permanently existing between the social research and life sciences" (Prigozhin, 1991, p. 47). Today, modern methods and an increasing number of specific terms are used in philosophy. However, it is not a negative factor of philosophical knowledge, since, like other sciences, it goes forward for discoveries and trends. It is growing more urgent for modern scientists to utilize new tools in their studies. Given that there is no and cannot be a universal problem-solving method, the ability to apply new modern methods becomes not only relevant but essential to gain more effective outcomes in education and scientific research (Melnyk, 2019; Sheremet, 2019; Gerasymova, 2019; Byvalkevych, 2020; Sebalo, 2020; Makoviichuk, 2020; Koziuk, 2020; Kozlovskyi, 2010; Kaletnik, 2011). The systems methodology and synergetics have been among such "trendy" methodologies in the 20th century and the late 20th and early 21st centuries.

All the above factors (instability, indeterminism, crisis nature) has an enormous effect on life of the human who not merely has to adapt but to find his or her place in the society that makes him or her feel protected, confident in the future, allows communicating with other people without compromising their mental and physical health. Social and life sciences in synergy search answers to the questions posed by the current realities for mankind in general and every individual in particular. At every new stage, society changes people and people change society. Therefore, the current urgent issue is the human and the human being system: not simply as a human but the human as a "living system" and the human as a "creative system". Yet it would be wrong to consider the human outside the "society" system a part of which the human was, is and will be. The goal of the research is a systemic parametric analysis of the "contemporary society" system in the context of new contemporary mankind threats.

2. Social and biological in the human: crises of interaction

The entire social and philosophic anthropology is centered on the human in the social system. **The human in his/her essence has two natures: biological and social.** According to Plessner (1928, p. 268), "the human lives only insofar as he leads a life", i.e. he emphasizes the significance of the environment artificially created by the human and the culture. The concept "leads a life" is based on activity, including creative activity in its various forms. According to Gehlen (1988a), the human is specie least accommodated to environmental conditions. Gehlen (1988b, p. 198) states that the human "strives beyond the limits of a merely biological minimum of needs".

The abstraction from the environment is an illusion, as the human is filled with air – that is when a human is a living person. Theoretically, one can maximally eliminate environmental interferences by concentrating on one's internal world where everything is transformed under the law of refraction through all the properties of the human. To differentiate conditionally two environments that surrounds the human and his or her embodiment immersed in this environment and the content of the entire psychophysiological system, one can note the following.

The central nervous system, the brain, is a physical plant for the development of creative processes of the person. "The human brain, as a vessel, can house various contents. Everything depends on the environment surrounding the individual and reflects in his or her brain" (Punchenko & Doroshenko, 2004, p. 26). However, Maslow (2009) points out for theoretical scientists that the environmental influence should not be overestimated, "we should not go to extremes, to overestimate the role of the environment or to look at a body as to an object of the environment … the target object and the obstacle to it are generated not only by the environment but also by the individual and should be discussed in terms appropriate for both types of influence" (Maslow, 2009, p. 41). Another associated environment of the human has recently appeared: the creation of computer technologies, and not just computer technologies but their capacity to immerse the human into a virtual world becomes today a norm of life. This environment is a part of the social environment, but given the human dependence on it, one can consider it to be a problem both psychological and biological as it is associated with physical health. So, understanding the ontology of virtual objects requires an understanding of social objects (and all the squishiness that comes with that). That suggests an interesting opportunity for a better understanding of social ontology.

Indeed, one could even think of virtual worlds as laboratories for exploring the ontology of social objects, their relation to physical objects, of course how they can be represented by computational systems) (Ludlow, 2019).

In the 20th century, social anthropology issues were studied by Bergson (1992), Scheler (1991, 2004, 2009), Teilhard de Chardin (1999), Berdyaev (1931), J.-P. Sartre. It must be noted that academic psychologists of the 20th century such as Slobodchikov and Issayev (1995) often cite these philosophers in their research works, "The human, – Berdyaev (1931, p. 56) wrote, – is a principal novelty in the nature" or: "Only the human – because he/she is a personality – can rise above himself/herself as a living being and, by radiating from one center as though beyond the causal and spatiotemporal world, to make everything including oneself an object of one's cognition" (Scheler, 1991, p. 84), or as Teilhard de Chardin (1999, p. 40) wrote: "The true physics is that which will, one day, achieve the inclusion of man in his wholeness in a coherent picture of the world". On these parallels in the philosophical and psychological sciences, the authors of the article want to show adjacency in solving human problems. Today, modern science develops in its interdisciplinarity with the purpose to acquire new knowledge and skills, to develop methods and methodologies, concepts, new paradigms. All this is important not in theoretical as much as in practical terms. Today, the human must be flexible and have bifurcation consciousness which makes him stronger and more unique, more comprehensive and consistent.

The researchers note the importance of "soft skills", where the skills in working with other people not connected with the techniques but effectively working with other people are of high importance. "Such skills include planning, design, management, control, social competence, communication skills, language skills, personal habits, empathy, time management, teamwork and leadership" (Ivanova, 2020, p. 127). The author concludes that such skills include an adaptive potential of the human and motivation for learning, creativity, open-mindedness and conceptual thinking. Thus, the contemporary reality urges one to aim the research to the humanitarian area that will allow expanding new educational paradigms and turning the educational systems out of the crisis, consolidating their new state with new properties. One should pay particular attention to the importance of individuality which should self-identify in the new cultural environment and prevent destruction by stronger persons. Not only healthy and strong people are members of society but also disabled and challenged persons. To address the problems such people face, one must develop

inclusive education to make the society ready to help and accept such people as members with equal rights and with the right to social adaptation.

Arising problems, in their new degree of development, point up strongly the fact that new strategies for *overcoming social communication crises* should be built upon different levels of education of the generation of the 21th century.

Some European philosophers refer to the term "negative anthropology" in their philosophical research (Ogilvie, 2018, pp. 51–62). The 20th century and development of negative anthropology may be strongly exemplified in death camps. Despite the death camps are in the past, still, destruction of the human race continues invisibly in a liberal democracy, and the author names such mechanisms as hidden relation mechanisms. This concerns the relation of the governing "whole" and the governed part. "The governed, excluded part provides for the others and is the condition of possibility of the whole; this condition, however, remains hidden, unnoticed" (Ogilvie, 2018, p. 51). It is specifically noted that the governed part depends on the governing part. Respectively, the governed dependent parts strive to autonomy. That is the tragedy of the social systems which always have a governing power and subordinates, the people. The governed part of people cannot sublimate into the "whole" and it will be critically sensitive to its unfreedom. It will lead to hatred for the government.

The Ukrainian scientific literature published *Interiorization as a Way to Get and Preserve Identity in the Modern Information Society* article by Hanhal (2019). The concept of identity and identity crisis has become a predominate concept of the 20th and 21st centuries. "Identity is a phenomenon arising from the dialectic relation of an individual and society… today we can see a crisis of individual and collective identities all over the world…which is connected with globalization" (Hanhal, 2019, pp. 19–25). The author emphasizes that problems of the human depend directly on social problems in general. As an option for personality adaptation and preservation of identity interiorization of social standards is suggested. Such problems are complicated by the variability of socio-politic, economic and cultural factors. However, such an approach is not systemic since exteriorization is not given due to exteriorization. "There are two important processes for personality actualization: internal and external, exteriorization and interiorization, interindividual and intraindividual, i.e. when the human transfers the external environment into the personality inner space, the human has to switch from the internal to the external environment through interaction with the social environment which enables to form his/her internal life" (Popova & Pushkareva, 2012).

There is another trap for humankind – the global informatization of communities. Informatization has a negative attractor. The attractor is an overload of data which gives no knowledge but misinforms the human and manipulates his or her consciousness. The second side of the trap is the immersion of the human into virtual worlds. Such immersion makes the human and the human's real physical properties a virtual creature, impersonalized and living as an independent system with relation to everyday reality. The researchers emphasize that something unreal, fictitious, simulation of things becomes a part of the human's real being. The author makes emphasis that these virtual objects have currently become social objects (Ludlow, 2019).

In respect to understanding the term "ignorance society", Melnychuk (2016) says that epistemology, under the pressure of synergetics considers this concept in the sense of "untapped opportunity", rather than to interpret it as an obstacle, and means that "due to its accidental nature, it may lead to unexpected results" (Melnychuk, 2016, p. 240). The researcher highlights several aspects; the first is that transfer of knowledge to ignorance is non-linear, spontaneous, unexpected. The second is that the "knowledge/ignorance" implication constantly transforms from knowledge to ignorance and then to new knowledge. That is why the post-human, i.e. the human of today will create not a "knowledge society", but an "ignorance society" which, according to Melnychuk (2016, p. 24), "symbolizes the unlimited potential of the human and his/her intellectual growth".

Radical transformations always begin with strong shocks and crises which unbalance the human and the society and lead to bifurcations of various intensity.

Toffler (2004) wrote much about negative attractors with absolutely real examples: about confusion, depression, psychological numbness. He sees the cause of these consequences in the unpreparedness of people to them. He characterized the Western type of civilization which is also called today a technogenic civilization. In technogenic societies, development of technics and technologies, and very rapid, forms a positive attractor for both the society and people. Science is the highest value of civilization here. In postmodern Ukrainian society, the highest level of power ignores origination of that value, which may result in long-lasting bifurcations. This is evidenced by colossal underfinancing of science and education. Researchers write that it is innovation, originality, and something new that becomes a value in technogenic societies. The technogenic civilization originated long before the invention of computers or even steam engines. It originates from two

first cultural and historical types of rationality – antique and medieval (Novikov, 2014; Krylov, 2014).

Underexplored parts of the problems. According to the above-mentioned researchers, this is primarily about the social system, while the human remains an abstractive creature whose uniqueness is not mentioned as a "living" intellectual creature with all his/her properties aimed towards himself/herself and his/her environment. The modern age makes one look at human existential ideals in a new way. The human, in turn, transforms himself/herself into a new modern type. One can see definitions such as post-human, super-human, cyber-human, smart-human in the scientific literature. However, the human is still a key element in the culture system, the very artificial environment the human has created and continues creating. **The authors of the article believe that all the designations used to define a modern personality just narrow the knowledge about the personality.**

3. Post-post-human or cyborg: new stages of transhumanism

Every epoch marks the human characters in their way. The human cannot remain unchanged, because the social environment shaping the human's behavior and life rules changes. Speaking about changes the paper means "diversity" of the way of thinking and attitude to the environment, rather than human biological properties (arms, legs, body, head), although scientists have already advanced here and made it possible to change appearance and health of people using prostheses, plastic surgery or transplantation.

It is possible to interpret human life after crises (bifurcations) in terms of synergetics. Having overcome bifurcation points, one can say about the end of the old system and of the birth of the new one. The human may stay alive physically, but changes in terms of moral, cultural, emotional, and sensual aspects, not like the Phoenix Bird which rose rejuvenated from its ashes, but in another way: consciously, principally. Secondly, external properties may change, too. Such statements are based on the theory of synergetics. In this context, it is appropriate to mention the transhumanism movement.

"Introduction of the term "transhumanism" in the 1960s is associated with Julian Huxley (a grandson of Thomas Huxley, the famous advocate of the evolution theory), English biologist, philosopher and political figure. J. Huxley promoted actively for support and dissemination of humanistic values and was one of the ideologists of the International

Humanist and Ethical Union established in 1952" (Katassonov, 2014). Katassonov (2014), Russian Doctor of Philosophy criticizes harshly the principles of the contemporary transhumanism as a movement with spiritless trends which will lead the humankind to a great crisis of personality and society. As a similar movement of transhumanism, the author refers to antihuman principles of the movement or, more correctly, to the programme which is developed in Russia and called cyborgization (Russia-2045). At the same time he says the if it is impossible to stop scientific and technical progress of the civilization and, respectively, desire of people to become better all around, including physical body capacities, one should develop transhumanism not as a new ideology among others, "but as a project which sets fundamental questions for the humans concerning human being and requires the deepest spiritual honesty and responsibility in answering the questions" (Katassonov, 2014). Looking at the basic goals and principles of transhumanism such as "1. Continued improvement of people based on discoveries in science and engineering. 2. The human is not the end body of evolution. 3. Only new technologies can take the human to a new earlier unattainable level (Mizinov, 2015) since "you start thinking of the possibility to release people from bifurcations in their lives by cyborgizing them". It is impossible now, because one cannot deprive the human of the palette of feelings. The human is subject to bifurcations until he or she has any feelings. In this context, bifurcations have a quite different meaning, not negative. To become a cyborg would be if not a catastrophe but something close to it for most modern people. Nobody knows what will be in future. Hong Kong has made an incredible breakthrough in these technologies, where Hanson Robotics created Sophia, a social humanoid robot, which is a self-learning cyborg. By the way, it already visited Ukraine, Kazakhstan and many other countries. If one cannot stop the progress in science and medicine, one should see positive features there. Chekh (2019), a robotics engineer and General Director of Russia-based company producing smart prostheses thinks that the use of cybernetic organs in medicine is no worse than the use of lab-grown organs. Moreover, they are practically the same. The most important thing in addressing this issue is the right approach. Scientists also write that it is necessary to differentiate between the human being ontology (brain with a projection to the reality) and cyborg (artificial intellect) that is merely a model, though almost ideal. Human ontology deposits to "the artefact ideas, values, information, programmes developed using his/her intellect… It is the human who installs software into the cyborg, even if they contain a concept of self-improvement of a similar body" (Malkova, 2018, p. 88).

It is interesting to note forecasts in this scientific progress area. Based on the cybernetic revolution stages (the initial scientific and information stage (1950-1990), the middle modernization stage (1990-2030-2040) and the final (innovative) stage) (Grinin & Grinin, 2016), people are at the epicentre of active developments, experiments and trial samples. In the third phase, it is planned to use self-governing systems, where they are supposed to be active, that is, they will become members of society. This requires new reassessments of social reality, ethics, values, as cyborgs can replace people in many activities, which can lead to a growing crisis of the society and people alienated from reality withdrawn from their ordinary and clear lifestyle, especially if society is unable to self-organize quickly. This also applies to humans.

Scheler (1991), German philosopher and sociologist in the 19th – 20th centuries determined the crisis nature of the West European culture influencing the personality. He thought that the human had never been such a problem before as in the 20th century. "Our epoch is the first for the last ten thousand years in history, when the human has become absolutely "problematic"; when the human doesn't know what he is but knows that he doesn't know that…" (Scheler, 1991, pp. 133–1590). It is known that he suggested creating a scientific system of human study – philosophical anthropology – to address problems relating to understanding human nature. The paper approves his approach to the human as to the primary subject in the "human-society" system for which Scheler determined the following conceptual properties: unicity (uniqueness), self-determination (freedom) and self-regulation (integrity), and their fundamental basis is loving being (Scheler, 2004, pp. 43–57). According to Scheler (2004), the structural elements of human nature is an "impulse" (affects) and "spirit" (kindness, love). However, the authors of the article cannot deny the fact that modern reality demonstrates how vulnerable is the human to such a system as a society. And, as a protection mechanism, the human builds up a system of individual priorities. However, this does not mean that the human wants to isolate oneself, to fence oneself off, or to escape from society. Just the opposite, it means that there is an indispensable link between the individual and the society which the human consolidates and makes stronger by selecting priorities and value orientations.

Modern researchers by analyzing "The Society of Individuals" by Norbert Elias, a representative of the historical sociology, emphasize a very important idea which is relevant to the contemporary society, that since birth the human is in certain functional relations and can integrate into the system of already existing relations. This factor determines the human's

individual goals and the system of personal knowledge the person creates for himself/herself for orientation on the social space. "The human may choose his/her way only to the extent allowed by the system in which the person's existing" (Nadybska, 2017, p. 42).

Society crises repeat dramatically. Scheller sees a way out of such crisis, in his epoch, in putting a special status to moral, philosophic and religious values for the human. "The human being the centerpiece in the philosophy of M. Scheller is a spiritual creature with a powerful but blind life impulse and the entire comprehending but impotent spirit acting as the basic principles of human existence" - Chair of Philosophy and Methodology of Science of Kyiv National Shevchenko University, in 2012 (http://www.philsci.univ.kiev.ua/). Similar views one can see in contemporary researcher's works when saying that the society is only able to shape positive development when the individual's goals will be of primary importance as compared to the goals of the society. "There is an obvious but inherently paradoxical phenomenon in this conceptual settings – every person in the society pursues his/her individual goals and builds his/her system of priorities, and achievement of the individual interests leads to achievement of the social interests and creation of the system of social priorities" (Nadybska, 2017, p. 4). There is another version of the human place in this world presented in S. L. Frank's "Personality and World" lectures. He describes the human using the term "otherworldliness" which means that the human is apparently in this world, but at the same time, the human is deprived of liberty and is not an integral part of the world. "The human is an exile, a "refugee" who is intrinsically a creature not belonging to this world; he is a "successor to the God's throne" waiting for the Kingdom of Heaven" (Gaponenkov et al., 2018, p. 156). This position supports the humanitarian crises in the epoch being studied. No society achievements such as science or technics will ever solve the principal issues of a human being. However, this century is considered a century of biology rather than the century of physics (Francis Fukuyama). There are new hazards for human here. "The prospects for the use of biotechnologies are such impressive and diverse that they require continuous public control and creation of special ethic commissions because biotechnologies pose the same threat today as once "peaceful atom" (Khen, 2019, p. 211). All these do not let one hope for a new smooth turn in anthropology, one should rather expect a hard turn. In such bifurcation settings of the society and human development, relevant goals should be set for the education system which should develop appropriate methods and strategies for adaptation to the new educational paradigm.

4. Dual system modelling of the society and the role of the human in this system

In the age of globalization changes, the human becomes strongly vulnerable in psychological terms. A mess or misunderstanding is the norm of being for the human. However, one can see a more active discussion of crises, bifurcation of being, which may lead the human to psychological and physical problems.

To achieve the research goal, the paper uses the systems method developed by professor A. Uyemov in the 1960s (Uyemov et al., 2001)**. The objectives are to present** the human as part of the social system based on the system parameters (concept, structure and substrate) and to define some second-order parameters (attributive). This version of the systems theory refers to the Soft-system methodology, i.e. a soft method to address qualitative (not quantitative) problems of the objects of interest.

According to the principal thesis of the general parametric systems theory, any object may be presented as a system. The human may be considered as a system with respective descriptors such as concept, structure and substrate. The authors performed this procedure in their earlier research works (Nerubasska, 2018, pp. 65–71). The main existential – human life – may be a concept for the human system. Biosocial relations and relationships of the human may be the structure. The substrate is the human on which the structure and concept are implemented. The substrate gets a double charge which helps to define all crises of a human being. Another approach is to consider the human as part of a more global system, i.e. the society.

If described as a system, the society is a complex system. **"A complex system means a** system where related elements form several levels or steps. All relations within the system form the **structure.** A complex system structure is in the form of hierarchy, i.e. the elements of one level subordinate to elements of another level" ("Social system", n.d.).

According to the concept which may be attributive or relational, the authors of the article will choose an attribute for the social system concept: the system must have a governor, management centre. Such centre may be represented by the President, government or any leader. Concerning the attributive concept, the structure must be relational. The authors suggest designating this relation as a relation between the institutes (education, economics, law, ecology) and commonalities of the system considered. Culture and political authorities may act as the substrate. "Culture sets samples of human activity, maintains and replicates the norms proven by the

experience of many generations, and the political system consolidates and governs relations between the social systems through rules and regulations" ("Social system", n.d.). In such a definition, the human penetrates everything as a potential space involved in everything. At the same time, the human as a unique creation is lost in this presentation and dissolved in the space. Maybe that is why psychologies learn actively the "human – environment" system and note the tragic and crisis nature of the environment influence on an individual personality (Rodina, 2011). The authors of the paper believe that individuality can be developed, and it may exist in its free being and free social being. This freedom may be designated as openness as a system parameter. Such an open system admits the global introduction of various scientific implants, prostheses into the human body. That is how the technical progress in science and engineering rapidly brings mankind forward the transhumanistic state. If human improvement is not economically efficient, there is another way for modern science – replacing humans with cyborgs. From this point of view, it is more secure for the humankind to consider the human body a completed and closed system to which nothing can be added and from with nothing can be taken without having destructed the entire system. However, in the race for the increase in life expectancy the human has learned much and transformed his body into an open system.

The paper suggests following a system dual modelling procedure and searching for the relational concept and attributive structure for the "society" system. "The system signs of the humankind are still not significant enough to eliminate the existence of countries as separate societies … The contents of the ecological niche containing the human body determine the specific nature of relations for this society… The society along with its ecological niche form an eco-social system… In general, the entire history looks like a history of eco-social systems fighting to expand its ecological niche and going through the stages of technological, economical, spiritual and ecological development" (Tribulev, 1999, p. 211-212). The author states that this niche does not include the original nature but has a relation to it. It is always difficult to determine and identify the relational concept. According to the system approach rules, one can start from the structure. First, it is essential to determine the attributive structure of society. The structure attributes are self-initiated activity, self-organization, self-development, and self-sustainability. Relations between the social factors: natural, economic and cultural may be defined as a structure-specific relational concept. People and their joint activities are a substrate of the system (the listed factors and attributes can be found at

https://studopedia.su). These both systems of the society have different definitions; they do not exclude but complement each other in line with the complementarity principle developed by Bohr (1961), a famous physicist. Something similar may be also found in Aristotle's works in Categories, one of the Categories was "Relation" (Aristotle, 1976).

The human of the 21 century is permanently involved in the development of social systems. The influence of this historically formed system is not always positive. It often happens that the movements which constitute human communities play a positive role in the social development by reining the society system from the balanced state which sometimes results in revolutions. According to the synergetics laws, the system that reaches the orderliness enters the bifurcation point and is destroyed by transforming into a qualitatively new state. This qualitatively new state may designate the positive or negative vector of humankind development. What such transformation may result in for the human? For the human, the influence of social instabilities results in a change of the existing specific paces, senses and cultural frameworks of life. In the "human" system, the authors placed the social essence into the system structure. If the social essence changes, the biological essence in the human changes, too, as they are closely related and connected. These bifurcations may result in negative attractors of human being such as alcohol or drug addiction, mental disorders. All these relate to the "biological essence", i.e. to our genetically or naturally inherent essence. Among positive attractors, one can mention new prospects in the carrier, personal growth, new partners, new interpersonal communications, improved living conditions.

5. Conclusions

Having analyzed the literature and development areas of socio-anthropologic research, one can identify several threats for the postmodern human. One of them is personality alienation in postmodern society. This is evidenced by the inability of the human to adapt and self-identify in modern reality. Another threat is overload with information which gives no knowledge but often manipulates the human conscience. An important aspect has been identified in the context of this problem: the development of the education system as a basement for a strong society. The third threat is global cyborgization of the societies. The fourth treat may be hatred of the ruling leadership and policy elites. Therefore, the postmodern human must develop bifurcation conscience and strategies for adaptation in the rapidly changing reality.

The paper presents a dual system modelling of the "society" system using the system-parametric method with the attributive concept and relational structure in the first case and relational concept and attributive structure in the second case. Such presentation allows one to create a model of the object, perform a detailed parametric analysis and identify new system properties and their relation in future. The "human" object system is a part of each of the presented society systems and may take any position in the hierarchy of system descriptors (concept, structure and substrate). Such presentation suggests the integrity of the systems considered, or at least close to that, as no integral system has been found. Also, the presented systems show the extent of human dependence on the social system and all its elements. The first system may be exemplified by Ukraine, and the second system model may be exemplified by Sweden. That is why dual definitions are not identical and describe different systems but at the same time they complement each other.

This research has not analyzed the attributive properties (parameters) of the systems, but such analysis will allow developing strategies for adaptation of the societies and the human in the global world system.

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