

The social laws of force and progress

To begin with let us specify again certain important terms of which I spoke in the preceding pages – but did so in passing. The terms I have in mind in this case are *development* and *evolution*. In my theory of progress these terms are applicable only to the sphere of social being, since outside its boundaries, i.e. in the inorganic and organic worlds, neither development, nor evolution, nor revolutions exist – only motion and change. The Big Bang, the forming of atoms and molecules, the emergence of the plant and animal worlds and other similar phenomena are *motion* of matter which *changes* its forms and content according to the objective laws of nature which require neither our evaluation nor our consent. Development and evolution are concepts that belong to social science; they are used to analyze social processes of human being. Even though the word “evolution” is strongly tied to Darwin’s theory, I regard this coupling similarly to the expression “living nature” – i.e. metaphorically. Here are my definitions of these terms: *development* is mankind’s advancement along the path of progress; *evolution* is gradual advancement toward progress; *revolution* is a leap-like transition to a new, higher stage in the development of mankind which accelerates the advancement toward progress; *counterrevolution* is a leap-like retreat or transition to the preceding, lower stage of mankind’s development which leads to regress.

Let us now try to figure out the interconnections between social knowledge and social force.

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I speak in this case of social force on the conceptual level as the force of the entire mankind – not just of some concrete society – and also of social knowledge which is the sum of the knowledge of abstract individuals. It is necessary to keep in mind that every separate individual possesses at least a certain minimum of social knowledge which enables him to exist in that society. It is another matter that the volume of knowledge is different for each individual, but on the whole it is sufficient to survive in the concrete social-historical milieu. At the same time there exists a certain group of people in each society who possess a greater amount of knowledge than what is necessary

for simple survival. These people form sciences and discover the laws of nature and society.¹ The development of society and its strengthening are due for the most part to this group of people which existed in some form or another already at the dawn of mankind's emergence. However, their activity would have amounted to little if the other, greater part of society didn't implement their knowledge in practice. On the one hand, such interaction is fixed in the individual consciousness; on the other hand, both groups together form the aggregate knowledge of the whole society – which is what I call the social knowledge.

Thus, did emerge at some historical stage in the development of mankind the *social force* (kinobia),² which is a reflected aspect of *social knowledge* (kinognosis). In their internal content and in their manifestation in interaction these two concepts don't differ from the pair homobia and homognosis which was examined in the preceding section. That is, in every social force as a nucleus-mass knowledge can be found; in every knowledge force as a nucleus-mass can be discovered. Their interrelations are dynamic, since knowledge changes constantly, and force changes accordingly. The main thing is that only in society the process of the self-increase of knowledge takes place, and accordingly the process of the increase of force as a result of social relations.

This process can be depicted in the form of a simple chain:

$$B_k^0 \rightarrow G_k^0 \rightarrow B_k^1 \rightarrow G_k^1 \rightarrow B_k^2 \rightarrow \dots B_k^n,$$

Where B_k is social force (kinobia), and G_k is social knowledge (kinognosis). Notably $B_k^0 < B_k^1$, i.e. each subsequent social force exceeds the preceding one due to the accumulation of knowledge over a certain time.

From this the law of social development can be formulated; I will designate it as the First law (principle) of social development – the law of social force: ***the force of society (mankind) increases steadily with time.***

In this connection the question may arise: doesn't the First law of social development violate a fundamental law of nature, namely the First law (principle) of thermodynamics – the law of

¹ When describing science as a social phenomenon for the Western reader, references are usually made to the works of T. [REDACTED]

Science of Organization.) An interesting contribution was made to this topic by the Japanese [REDACTED]

² Reminder: the Greek word “koinonia” means “society”, “bia” means “force”.

conservation of energy?³ As we all know, this law posits that the sum of all attractions in the Universe is equal to the sum of all repulsions, i.e. it is the qualitative manifestation of the cosmic force which I called “cosmóbia.” Spencer tried to express this law through the category of force as the Law of persistence of force. In his opinion, two kinds of forces exist: a force in the presence of which matter reveals itself as existing, in another one in the presence of which it reveals itself as acting. The first force does not have a special name, while the second one is traditionally called energy; physicists subdivide it into “potential” and “actual” (i.e. kinetic energy – *A.B.*). Spencer adds that the first force - the intrinsic force - is passive, while the second force - the independent, extrinsic force - is active, but dependent.⁴

Spencer poses an important question: what is the quantity of force? of matter? of motion? His answer: it all depends on the units of measurement. The main thing, however, is this: no matter which measurement units we use, we will find that neither force, or matter, or motion ever decrease or increase; they are always constant, although they do change in space and in time. Therefore, the force of which one can say that it is constant is the absolute force. Therein consists the principle, or the Law of persistency (= conservation) of the absolute force, which Spencer extends to the phenomena of society.

Should we proceed from this understanding of force, we will be compelled to admit that social force, being subject to the Law of persistency of force according to Spencer, must stay unchanged. However, it does in fact constantly change under the impact of change in knowledge, in which social force is manifested. In other words, social force is not a constant quantity; it is changeable. It is the reflection of social knowledge which in principle changes in the direction of increase, even though it sometimes does change in the opposite direction in some localized areas of social development. In the latter case, social force decreases up to the point of its utter collapse. There were instances in history when loss or oblivion of old knowledge led to self-destruction of societies, or to their retreat to lower stages of development. In such cases social force manifests itself as the *particular*.

However, should we turn to history (disregarding the exceptions), we will find that the original social force - based on the economical potential of a group of savages which was accumulated by that time - gave birth to a certain volume of knowledge, or to a certain minimum of social

³ On the ontological level *energy, matter, force* are the same.

⁴ Spencer

knowledge, which enabled the savages to become organized in a tribe, i.e. in a social force that exceeded the preceding one. Naturally, this was due to the fact that over a certain period of historic time the savages' knowledge of themselves and of the world had expanded and deepened substantially. And so on it went on an ascending line throughout history. That is, even if during certain periods of human development social force does decrease or even disappear altogether, on the whole over the entire course of human history this force increases inexorably.

The result is that in some section in the Universe there is a violation of the Law of persistency of force (according to Spencer), or of the Law of conservation of energy. Spencer's law is violated for sure on account of obviousness (which is why it is incorrect), while the law of conservation of energy is not violated, since an increase of energy or force in society means that they decrease in other sections of the Universe. (The system society-nature is not closed.) It is this very infliction of "ecological" damage on nature which is being exploited against its "will," against the course of its natural "development" (recall this thing about information: it is not acquired "for free"; the acquisition of knowledge is even more costly). As mankind increases its force, it weakens the forces of nature, thus confirming the fundamental nature of the law of conservation of energy. That is, the balance of energy is preserved in the system society-nature. Thus the First principle of social development – the law of social force – does not contradict the First law of thermodynamics.

It stands in a somewhat different relation to the Second law of thermodynamics (the law of entropy growth), the law of chaos and death. Joined to it is the ***Second law (principle) of social development – the law of social knowledge*** which is other-being of the First law. This is how it is formulated as a postulate: *mankind's knowledge slows down the effect of the law of entropy growth in society*. In other words: *the deeper and broader mankind's knowledge is, the stronger is its resistance to the Second law of thermodynamics*. Or, more briefly: ***the deeper the knowledge, the lesser the entropy***.

Let us recall that entropy is the measure of a system's organization or disorganization. The more organized a system is, the lesser the entropy, and vice versa. Therefore, the entire history of mankind is a struggle against entropy, a process of bringing order, integrating tribes into clans, clans into unions, unions into states, states into the world community. Knowledge overcomes the objective laws of nature, for example the law of Earth's gravity; knowledge enables man to "circumvent" it by using rockets. The main thing is that this *Second law of social development increases man's life delta*, as it combats the arrow of time reflected in the Second law of

thermodynamics. It is the negentropic law, the law of life which opposes the law of death. At the same time, it is the *law of struggle*, since the law of entropy growth is so fundamental that to overcome it, no less fundamental efforts are required from the entire mankind and from each individual man in every point of his being, i.e. the fundamental Second principle of social development. Let us recall Heraclites: everything comes into being through struggle.

In this connection one must understand clearly: any phenomenon of social life which counteracts the law of entropy growth is a force which serves progress. Whenever it is difficult to evaluate some social phenomenon, event or deed by some indications or other, one should recall right away the Second law of thermodynamics: does this particular “phenomenon” act in its favor or against it? If it is “in favor,” then it is an ally of death; if it is “against,” then it is an ally of progress and life. This criterion enables one to evaluate easily – at least in the first degree of approximation – any phenomena, events and deeds in society.