



IJIRR

International Journal of Information Research and Review  
Vol. 04, Issue, 12, pp.4865-4870, December, 2017



## REVIEW ARTICLE

# WORLD, NATURE AND HUMANITY FROM PERSPECTIVE OF PHILOSOPHY OF PLURALITY

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### ARTICLE INFO

#### Article History:

Received 29<sup>th</sup> September, 2017  
Received in revised form  
19<sup>th</sup> October, 2017  
Accepted 26<sup>th</sup> November, 2017  
Published online 30<sup>th</sup> December, 2017

#### Keywords:

Philosophy of plurality;  
Law of binary plurality;  
Multiple evolution;  
Animals human roots; Growth of sins;  
Growth of artificiality of life;  
Growth needs;  
Multiple laws of dialectics.

### ABSTRACT

This article describes the research of genesis and evolution of the World, taking into account the provisions of developed by the author of the philosophy of binary plurality. The philosophy of holistic evolutionarily binary plurality of branching and then converging World is realization of binary multiplicity holistic branching and then converging Universe, nature, society, humanity, material and spiritual culture, technology needs, settlements, etc., dynamic internal unity of the World with chain reactions of adjusting to the new complicated (by evolution) or simplified (by devolution) integrity. In the light of those provisions examines some fundamental problems of development of the World. They include: the contents and forms of evolution of nature; relationship between man and nature; evolution of man and man's culture; deep human ethology; increasing of artificiality of life environment; unlimited growth of needs; entropy of majority of technologies; growth of the number and degree of danger of sins; unrepairable "animals" roots that affect to many aspects of life; simplified thinking, etc.

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## INTRODUCTION

The World presents in the philosophy of the binary plurality as complex, multifaceted, involving many coexisting objectively binary objects and phenomena - positive, negative, and neutral from the point of view of the person (with combining of these qualities in the binary set of options). Philosophy of plurality does not include one-sided positive objects and phenomena, does not give hope for a great conflict-free future for rapid universal improvement of humanity from shortcomings and sins. But it allows to objectively communicate with nature and with people and to ensure conventionally infinite existence of mankind with nature on the planet. Real World develops with the branching. The most likely form of evolution of the Universe, galaxies, stars, the Earth, its nature, is branching with the growing plurality of binary objects and phenomena (like divergence), and form of devolution is reverse to branching (like convergence). In such World is impossible the fast entirely positive (human) anthropogenic changes of objects and phenomena, including person. Such a complex World harder to understand with help of simplistic thinking, but it is more interesting for life than usual World created by simplistic thinking person dividing qualities of being on 2-3

parameter (yes-no, friend-enemy, progress-regress, etc.). Simplified (trivial) postulates philosophy and history should be replaced with plural; simplified laws of dialectics must also undergo plural transformation. All trivial objects and phenomena should give way to the plural objects and phenomena. Awareness of the deep ethological roots of many aspects of institutional organization, being and human behavior will help man to understand natural origins, profound relationship with the rest of the wildlife. Simplistic, one-sided ideal objects and phenomena in the World are utopia. Real objects and phenomena are binary plural. Simplified thinking, resulting legacy of wildlife, leading to aimless and constantly recurring attempts to create perfect one-sided positive subjects and phenomena. Constant striving for perfect decisions deeply enshrined in the multilayered human brain. Obviously, the pursuit of the ideal satisfies the important human requirements of fairy tale (simulacrum) how to replace a feasible reality. It is hoped that perception of the multiplicity of the binary world can help a person to get unbiased interact in society and nature, preserve unique planet together with nature and man. The main provisions of the new understanding of the World are described below [2-4].

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- The author suggests the overall concept of the Universe, the teaching of Genesis. Dynamic holistic World

consisting of a binary plurality of objects and phenomena with binary plural properties (including the opposite); it develops with the branching of increasing variety, and with consequent convergence. The whole World, all of its objects and phenomena, its parameters are plural, positive, negative, and neutral, with many intermediate qualities. The space of our existence lies between good and evil, virtue and sins, beauty and disgrace, meaning and meaninglessness, stability and volatility of development. A person would like to see the space being closer to the positive pole, that people were most virtuous, intelligent, and beautiful, with a deep sense of their unique life. However, one-sidedly positive man (with rare exceptions) and such World are not exist, except for fairy tales. It seems there is the most general law of binary plurality of the World. The binary plurality of World is its dialectical property.

- The philosophy of binary plural World is perception of World with holistic evolutionary branching and then converging. This is realization of binary multiplicity holistic branching and then converging Universe, nature, society, humanity, material and spiritual culture, technology needs, settlements, etc., dynamic internal unity of the world with chain reactions of adjusting to the new complicated (with evolution) or simplified (with devolution) integrity.
- Known theories of evolution and natural selection of Ch. Darwin and A. Wallace do not correspond to the actual diversity of ways of development. Author proposes the representation of the binary plural ways of evolution with a balancing branching development, which fit into known forms of natural selection and evolution. Evolution has binary plural directions; plural organisms have greater fitness, smaller fitness, or bad fitness. Therefore, in the finest progressive living organism, in progressive population, there are oft many signs of retrogression. Natural selection adapts not each form slowly and perfectly (as believed Ch. Darwin). No, the world of nature is binary plural world, perfect and far from perfect, with many intermediate forms, and natural selection is diverse in its results.
- There is universal law of binary plurality of the World. The whole World, all of its objects and phenomena, its parameters are multiple, positive, negative, and neutral, with many intermediate qualities. The space of our existence lies between good and evil, virtue and sins, beauty and disgrace, meaning and meaninglessness, stability and volatility of development. There is the universal law of binary plurality of the World. Perhaps the binary plurality of World, nature and man is their dialectical (i.e. reflecting the most general patterns) property.
- The real World consists of many binary objects and phenomena; this is the basis for their development. Binary multiple World includes subsets of components of all objects and phenomena, the good and the bad from the point of view of the person. Evolution of nature, society, and human goes with branching; eventually it realizes the balance of "positive" and "negative" (from the point of view of the person). In the whole world the beauty, desirability, and many other positive qualities are balanced by the opposite (negative) qualities and neutral properties of objects and phenomena.
- Multi-layer brain and simplified thinking are sources of dangerous development of humanity. The human brain consists of most ancient, ancient and more recent layers; they carry history of human development and all ancestors in the field of natural selection. Ancient structures participate in the work of neocortex. The reticular formation growing of them and covering a network of neocortex is actively promoting this process. New requirements embodied in the ancient brain structures that support priority needs related to resistant physiological functions and ensuring the normal functioning of the body. Intelligence and logical thinking quasi not involved in identifying ways of rational interaction with nature and among people. «Animals» emotion and simplistic thinking take their place. This apparently is based on the structure and properties of brain, primarily the simplified thinking as consequence of pursuit of survival; it may be dangerous for human development.
- The main problem of concept of development with branching is the possibility of unilaterally positive development. Can be all objects and phenomena completely positive for a human? In accordance with the concept of binary multiple world, developing with branching, all negative (sins, evil, lies, selfishness, ugliness) will never disappear as an objective part of binary multiplicity. The only true philosophy, only true public formation will never be created. Humanity will never be completely smart, beautiful, healthy, kind, and prone to altruism. While alive binary multiple nature, people will be forced to struggle with sins, evil. Humanity will survive and keep ourselves as a species only if it will not (cannot reasonably prevent) a brand new and powerful scientific and technological breakthrough, balancing the negative result of which may lead to impossibility to continue living.
- Source of problem of humanity being is animal roots. Animal roots create numerous and sometimes insoluble problems on the way of being (and, apparently, evolution) of humanity. They fast "keep" a humanity within the framework of the animal. Their complexity and the degree of danger is constantly growing. Structure and functioning of human inherited from animal ancestors and similar to their structure and functioning (body, organs, including brain, meet the requirements, simplified thinking, emotional sphere, hierarchy, relationship, etc.); they have explicit animals (ethological) roots. So genesis (and development) of humanity due to the desire to meet the needs and achieve the appropriate emotion. Human history defines mainly ancient brain, inherited from the higher mammal's limbic brain. «Animals» roots significantly and versatile affect human being. «Animals» roots include bright emotional sphere inherited from the higher mammals; the physical beauty of part of people; powerful brain and culture; simplified thinking; unprotected body and many diseases; absence of limit to meet many needs and rapid depletion of resources; ecological crisis; consolidating aggression, terrorism, slavery; rigid hierarchy and complex relationships in society.
- Deep ethology of man testifies to deep connection with animate nature. Ethology goes a long way of evolution - from the primitive theory of Descartes (animals are soulless mechanisms) to «objective study of instinctive

movements» (N. Tinbergen) and «morphology of animal behavior» (K. Lorenz), cognitive ethology, neuroethology, sociobiology, etc. Traditional ethology studied innate behavior (instincts) of animals (food, sex, gregarious, ritual, territorial, aggressive, protective parent, etc.). A fundamental step in its development was the formation of human ethology, which revealed a striking unity of institutional structure, being and behavior of man and animal. Now the ethology of animals, including man, is moving towards a comparative study of all aspects of their structure and biosocial being. The purpose of human ethology is the study of the biosocial bases of human nature, of the deep natural (animal) roots of human behavior that are analyzed in comparison with other animals, for their consideration in human activity. The science, which studying these profound complex problems, is named by author «the deep ethology of man».

- Human evolutionary thinking system establishes the simplified perception of the outside world, with its simple analysis like «progress-regress», «good-bad», «yes-no» (sometimes with an intermediate neutral parameter); total, as a rule, standard number of guiding parameters in research does not exceed  $5 \pm 2$ . Simplified perception was created by evolution for survival. With such thinking known researchers have created 3 common laws of dialectics, containing 2 factors; gave 3 meanings and values of life; describe history as a process of changing 3 times and 3 modes of production; the course of history, in their view, define 3 factors; 3 drivers history; philosophical evaluation concepts of beauty, goodness and truth are duals, etc. A simplified way of thinking led to a simplistic perception of reality, and to establish a trivial and because fully understood the laws of nature. As a result, the philosophy and history contain simplified postulates related also to ideology of Marxism, distant from the actual binary plurality of the World. Evolutionarily enshrined simplified perception of the world by man as a legacy of ancestral animals necessary for survival, resulted in the creation of three simplified laws of dialectics. They are only part of the real multiple laws of world. Instead of these laws, do not take into account the multiplicity of the world are invited to enter: the law of plurality of binary objects and phenomena of the world and their interactions; the law of branching cyclic development of world with balancing branches and further convergence; the law of dynamic integrity of binary plural world.
- Being and evolution are some of the basic concepts of philosophy. Evolution and devolution are the natural processes of transformation, changes to the systems in the Universe, whereas being is all that exists (society, nature, Earth, galaxies, the Universe). Difference between evolution and devolution is in transformation. Forms of evolution, devolution and the being of objects and phenomena are important for understanding the mechanisms of evolution and devolution, limbs or infinity of existence of the World (Universe, the Earth, its nature). Forms of being are forms of all things, including life forms of organisms, physical forms of objects and phenomena; the ring, cycle, spiral are possible forms of being of certain phenomena, processes (e.g., cycles of substances) and some subjects (e.g., atoms, DNA). Forms of evolution in nature are mostly a branching, bifurcation, leading to a plurality of objects and phenomena, increased diversity («tree of evolution»). Form of devolution of nature is the movement towards the end of its life, with convergence and reduced of multiplicity, diversity.
- Simplified perception was created by natural evolution for survival. Simplified thinking led to the creation of trivial, unilateral laws of development of the society. The origins of communes lie not in primitive society, but in the mechanisms of wildlife communities (the legacy of the animal world). In accordance with the simplified thinking, communist ideology is simplistic. Thus, according to K. Marx, communism is higher level of development of humanity; but development is a process, it cannot have higher level. The highest level is a dead-end development. Simplified human thinking leads to centuries-old attempts to create ideal one-sidedly positive objects and phenomena (utopian "medals with one party"): here are conflict-free society, and ideal political system, and the code of the builder of communism, and living near peaceful predators and herbivores, and a long series of other unrealistic solutions created in such thinking.
- Virtues of mankind (thoughts and actions appropriate to the law of God, or human ethics) and sins (thoughts and misdemeanors, nasty the law of God, or human ethics) is all positive and negative, that is parts (halves?) of binary plurality «positive - intermediate quality - negative», «virtues - intermediate quality - sins». The sins of humanity, like virtue, are escorted throughout its history of development and evolving along with it. Sins grow in accordance with the growth needs met through scientific and technological progress. Given the assumptions about branching, balancing evolutionary development (positive offset by negative and vice versa), scientific and technological progress of humanity (initiated by man positive branch) has always been balance by new growing sins (negative branch).
- Irresolvable problems of satisfaction of the growing needs of man are deadlock of development. The greater part of humanity aspires to constant satisfaction of the growing needs. The result was enormous, almost insolvable problem of being: the eternal, every renescent and independent from the quality of life from level of satisfaction of needs the phenomenon of a strong desire and aspiration to satisfaction of needs by way of appropriation. Dissatisfaction after satisfaction, and then new aspiration to satisfaction - such is the deadlock way of satisfaction of needs.
- The problem, often negative, forms of behavior and public relations, teachings and ideology of mankind, demonstrated in the course of history their negative qualities (aggression, evil, terrorism, slavery, all kinds of inequalities, cruel and unethical beliefs, utopian and misanthropic ideology, etc.), not eliminate, and constantly respawn. In this area of being is not selection, similarity to natural selection, deletes too negative objects and phenomena. Even the ratio of inherited man of positive and negative emotions 1:2 does not change. The reason for this is that the origins of many forms of behavior, public relations, teachings and ideologies of humanity are in wildlife; humanity inherited these qualities as public animal. As a result of the evolution, many organisms of wildlife are in binary multiple relationships - from antibiosis to symbiosis,

with the cruel (in terms of human morality) maintaining homeostasis through universal eating. These relationships during the anthropogenesis were fixed in a multilayered human brain as "animal", because they are constantly revived, including in the form of ideologies. Probably, possible only slow improving of relations as a result of cultural evolution and education.

- The origins of humanity's ideologies are in wildlife; they inherited by humans as public animal. As a result of the evolution many organisms of wildlife are in binary multiple relationships - from antibiosis to symbiosis. A multilayered human brain during the anthropogenesis embodied these relationships, inherited and implemented in the form of ideologies. Simplified thinking led to the creation of trivial ideologies, including the ideology of communism. The origins of ideologies lie not in primitive society; they inherited as mechanisms of wildlife communities. The origins of beliefs and religions of humanity probably are in wildlife and humans inherited as public animal during its evolution. The beginning of origin of religious beliefs could be the formation of animal-human ancestor instincts and reflexes associated with primary biological needs and aimed at their unconditional satisfaction: so, crying cub animal is the instinctive «fore-prayer» for help, as the adult animal suffering and weeping. Should further the formation of primary beliefs-worship, as poorly protected protection instincts of humans and meet the biological needs, creation of man myths about defending the pagan Gods. The Creator will always protect and save.
  - The suddenly originated problem of preserving humanity with nature of planet is the consequence of the forming of its negative branch of development, which corresponds to the concept of branching development. Leaky at high-speed human evolution is becoming more deadly for the nature of the planet and for man's life. In a short period of scientific and technical progress has turned into a nature suffering side of human interaction. Humanity, negatively affecting the nature and ourselves, polluting and destroying nature, depleting its resources, and particularly about the move to other planets to the abandonment of land in unsuitable condition for life, has no right to live on Earth: it will destroy the nature and themselves. However, there is not another suitable place in the Universe for humanity. Therefore, humanity must merit the right to live on this beautiful, unique planet.
  - *The meaning of life of people is endlessly and binary plural: from full implementation of their abilities to inanity, from fully positive to negative meaning, from completely virtuous to the wrong meaning. The meaning of death is inseparable from the meaning of life. Plural meaning of life formed in multilayered human brain. Binary plural meaning of death is inseparable from meaning of life; it is determinism of meanings of life and death. Awareness of the actual binary plurality of meanings and inanity of life and death allows more objectively perceive these traits of humans and more reasonably attempt to influence the possibility of instilling to most of humanity well-founded meaning of life, and objective understanding of meaning of death.*
  - In accordance with the law of plurality, any development in the Universe cannot be unilateral.
- Therefore, the Universe cannot be finite. By our assumption, in favor of a pulsating model of the Universe say data on term of motion of electrons on orbits of atoms, after which the matter must fundamentally change its properties (the electrons in an atom are moving, and the laws of quantum mechanics describe their motion). This term is more than 100 billion years, which is about the same as passes from the original big bang and the subsequent expansion of the Universe in a superadron before compression. The matter will probably not fundamentally modify the properties due to the deceleration of motion of electrons.
- The human brain consists of most ancient, ancient and more recent layers; they carry history of human development and all ancestors in the field of natural selection. Ancient structures participate in the work of neocortex. The reticular formation growing of them and covering a network of neocortex is actively promoting this process. New requirements embodied in the ancient brain structures that support priority needs related to resistant physiological functions and ensuring the normal functioning of the body. Intelligence and logical thinking, as if not involved in identifying ways of rational interaction with nature and among people; «animals» emotion and simplistic thinking take their place. This apparently is based on the structure and properties of brain, primarily the simplified thinking as consequence of pursuit of survival; it may be dangerous for human development.
  - Antibiosis of humanity has anthropogenic evolution genesis, it includes ecological competition, suppression, predatoriness, and parasitism. Natural antibiosis is the part of binary plurality of mutual relation in an animate nature. Negative for World ecological anthropogenic antibiosis is a way of existence of the person, city, and country at the expense of parasitical and predatory exploitation of a part of nature and its components. It is impossible to eliminate ecological antibiosis, as it is a dialectical part of binary plurality of mutual relation in nature. It is possible to influence on reduction of ecological antibiosis as a result of deep ecological education.
  - Evolution of spatial imperative threatens to planet. Spatial imperative (requirement) is the innate desire of many animals (including humans) have to use and protect their vital space. One of the basic human needs is the need to own land, in the spatial freedom. Many animals have a certain (large or small) personal space around its body. For a number of large animals, this space can be tens of km<sup>2</sup>. The original spatial human imperative was the desire to be in the possession of the natural territory. On the one hand, a man was deformed by technogenic urban evolution, when a person is placed in small «cages for habitation». On the other hand, he had converted to the requirements for a person to reduce the ecological footprint, required for man. However, people trying to keep possession of land space.
  - Human emotional sphere inherited from higher animals and because the different prevalence of negative emotions in the ratio of 2:1. If emotions are completely controlled by the crust large hemispheres, it essentially would state the perception and human life. Emotions, inherited from animal ancestors, adorn the life, t. h. and

higher forms of creativity. This is the binary plurality needed for development and for life.

- The era of anthropogenic evolution initiated by man leads to increased artificiality of environment and of life. The highest achievement of natural selection and evolution – man – has become the most dangerous species for nature, evolution, homeostasis; their actions have created a real danger to the existence of the whole nature of the planet. On human interaction with nature and its evolution was influenced by features of the simplified thinking (simplified perception of reality is an important survival mechanism that derives man from animal ancestors). Slowly going natural evolution, in a field that has evolved and people, over millions of years flowed in almost constant environmental conditions. High-speed human evolution dangerous changes direction of natural evolution and natural selection.
- Inequality and oligarchy are dangerous for planet. The human World full of inequality of all forms. Inequality is a consequence of the general law of binary plurality of objects and phenomena in the World; it is derived from animal ancestors. Among the inequality is the oligarchy (power of a limited number of people) and plutocracy. They have virtually merged into oligarchy. Oligarchy was inherited from animal ancestors; it is enshrined in the ancient structures of the brain and can apparently only slowly change as a result of long upbringing. As a form of government, it is a degeneration of democracy. The main crime of excessively rich people is big ecological footprint: they consume too big a piece of «pie of nature», which is no longer sufficient for humanity. Reasonable humanity needs to adopt limitation measures on negative influence of oligarchs on nature and people.
- The negative (in human opinion) aesthetic properties of nature is aggression, "evil", primary instinct for preservation of the species. The spontaneity of instinct proves its danger. Humanity aggressiveness is the instinct, grafted in result of prolonged intraspecific selection. Aggression cannot be deleted: it is firmly fastened in the ancient brain; it cannot be overcome by the moral ban; it is necessary sense (the fight against criminals, competition, protection of the weak, etc.). Very mature attitude must be to aggression: if needed, it can be redirect to the ersatz-object (for example, competitions in sports). There are two types of activity, which unite people against aggression: science and art.
- In accordance with the generally accepted view, terrorism has socio-economic origins. However, terrorism as a way of behavior and survival is known for a long time in the animal world. According to the author, terrorism as a way of survival and behavior has ethological origins. Terrorism with a view to survival in the animal world is realized as deterrence, warning of the destruction, embezzlement, destruction. Terrorism in the wildlife is realized in conditions of various conflict situations for their deterioration, in the form of a threat of prospective or real harm to living creatures or their populations, of the prospective or real appropriation of food, territory, individuals, or their destruction. This is the ethological animal origins of terrorism, securely fastened in the ancient structures of man's brain.
- Gender human beauty plays big role in evolution. Evolutionarily, almost all humanity was divided into

men and women, whose attraction to each other is the foundation of procreation and life. Their gender beauty as the most important factor in attraction is fundamentally different (Cicero wrote: «There are two kind of beauty, of which one is the charm (venustas), another is dignity (dignitas), we should consider venustas as quality of feminine beauty, and dignitas – of male beauty»). Humanity support only partially two kinds of beauty. The exclusion of support of natural different beauties of men and women and subsequent changes (women morphological virilization, some deviations, etc.) may be lead to impossible of attraction man and women; life can end.

- Trivial leaders of humanity is consequence of law of plurality and simplistic thinking of humanity. In accordance with the law of binary plurality of World the persons with binary plural qualities (positive, negative, and neutral) was the leaders of the humanity. In accordance with this law, the ideal leaders are very rare, idealized leaders used psychological mimicry for requirements compliance. Humanity has a simplistic thinking as a result of the pursuit of survival. Such thinking stimulates increased suggestibility - propensity to uncritical compliance of influences of others. Therefore, people often do not address the issue of development; they are susceptible to simplistic minded convincing leaders that use various techniques to do this. Humanity, under the leadership of the leaders came to a global crisis, threatening the existence of the planet. Therefore, these trivial leaders are not needed; they should be excluded from the decision-making process because of the dangerous impact on the fate of humanity and the planet. Parliamentarism is possible without leaders with the collective decisions: no consent - the decision shall not be taken. In such circumstances, the United Nations should be upgraded, with the transfer of greater powers.
- Rules of technological development of humanity are very complicated. History of development of humanity shows that in connection with their transformation into a global transformative power it should not be considered in the framework of the common environmental laws and regulations, so as a man in relation to natural environment is fundamentally different from other organisms. To describe the human interaction with the natural environment, in our view, required a special, separate laws or regulations. This selection of special environmental «rules of technogenic development of humanity» would not only see disastrous features of human interaction with natural environment, but also focus on the issue of man's ability to preserve nature and their life on Earth [1-4].

## Conclusion

This article describes many features of evolution of the World, nature and humanity taking into account the provisions of developed by the author of the philosophy of binary plurality. This philosophy of holistic evolutionarily binary plurality of branching and then converging World is realization of binary multiplicity holistic branching and then converging Universe, nature, society, humanity, contradictory material and spiritual culture, contradictory technology needs, contradictory settlements, etc., dynamic internal unity of the World with

chain reactions of adjusting to the new complicated (by evolution) or simplified (by devolution) integrity.

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