

## СОЦІАЛЬНА ФІЛОСОФІЯ

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УДК 123.1: 316.722

DOI 10.35423/2078-8142.2021.1.1.02

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### **LEVELS OF SELF-ORGANIZATION OF FREEDOM AS CRITERIA FOR SOCIAL PROGRESS**

*An important characteristic of the self-organizational evolution of complex systems, from inorganic to organic and social, is the growth of the potential for freedom. This dynamics of development continues in the evolution of social systems and becomes most noticeable in the bifurcation periods of social transformations. Two such transformational transitions of society took place in pre-civilization times. These are the Cognitive Revolution and the Neolithic (agrarian) revolution (Y. N. Harari). Two other radical transformations of society took place in the time after the emergence of civilizations and which can be called civilizational transformations. This is the "axial time" and the Industrial Revolution. This is the "axial time" and the Industrial Revolution. The agrarian revolution contributed to the production of sufficient food for the growing population and the creation of civilized forms of life. The industrial revolution has created the material means for sufficient livelihood and human development, increasing the resource of free time and creating conditions for freedom of creativity. The industrial revolution became possible in the advanced countries of the world, which managed to provide a number of social and organizational innovations. N. Ferguson considers competition, science, property, medicine, consumption, and work to be such innovations. The rest of the world is more likely to assimilate the technological results and benefits of a more progressive way of life, but more slowly*

*to master the human qualities and relevant innovative social relations necessary to create these human-dimensional achievements of civilization. S. Pinker shows that the rest of the world in more important social and economic indicators is catching up with highly civilized countries at a rate much higher than the latter developed in the period since the Industrial Revolution, creating conditions for further free self-realization. J. Diamond, N. Ferguson and Y. N. Harari believe that in today's world there should be a clear program to improve people's lives while maintaining ecological balance. The cognitive revolution and, especially, the "axial time" have created a reflective spiritual and cultural tool for expanding the horizons of human freedom on the inner plane - in the realm of consciousness. At present, the world is undergoing a civilizational transformation, which is commensurate with the above. At present, the world is undergoing a civilizational transformation that is commensurate with the above. This transformation takes place both externally – in the field of technology, and internally – in the field of consciousness. The latter consists in the formation of institutionalized reflection of the second order – purposeful management of reflexive processes, increasing their hierarchical complexity and increasing their efficiency.*

**Keywords:** *freedom, freedom of choice, reflection of freedom, reflective practices of freedom, formalization of criteria of freedom, expansion of horizon of freedom, civilizational transformation of society.*

The aim of the study is to analyze the logic and dynamics of the progress of the practice of freedom of choice of one's own future, which is most clearly manifested in the transformational transition of civilization, one of which is witnessed by the modern world community. The evolution of reflective practices of freedom of choice of one's own future is one of the key criteria of social progress. And the very opportunity to reflexively construct new horizons of freedom and better social relations must become an important means of human survival in the global crisis.

The theoretical basis of the work is the application of the method of reflection to expand the horizons of human freedom and innovative transformation of social relations in the modern cardinal civilization transformation. The formalization of reflexive practices of freedom in the "axial time", an important aspect of which was also the emergence of philosophy, should be supplemented by reflexive regulation of reflection itself, i.e. second-order reflection.

Recent studies of the problem of freedom have shown a tendency to formalize value categories, including freedom, in order to more fully implement in public life humanistic ideas and practices of freedom so that it can be somehow recorded (J. Diamond, N. Ferguson, Y. N. Harari etc.). This approach can't but use quantitative methods and opportunities to program the situation for the use of computer technology. However, it is impossible to limit oneself to this approach, because a person constantly rises above the conditions of his existence and overcomes the formal framework of his own stereotypes.

Since its appearance in "axial time" two and a half thousand years ago, philosophy has explored such an important characteristic of being and human existence as freedom. As a result of the development of civilization, forms of human activity, science and technology, a person's understanding of the role and significance of the phenomenon of freedom in his life became more thorough. In the current crisis of civilization, accompanied, among other things, by the introduction of artificial intelligence [5; 7; 9], there is a need for a comprehensive trans-disciplinary approach in analyzing the diverse range of manifestations of the phenomenon of freedom and liberty, the growth of its role in modern life. In this regard, it is necessary to study the evolutionary expansion of the spheres of manifestation and measurement of human freedom in the development of society and to outline possible directions for its further development.

The possibility and preconditions of human freedom as a biosocial being are inherent in the fundamental characteristics of existence, and are most fully manifested in its activities. Order, in contrast to chaos, as a certain certainty laid down since the Big Bang in the form of a certain set of physical and physico-chemical constants. This order and certainty is, on the one hand, a limitation, and on the other – the starting point of choice of systems that self-organize on the basis of certain attractors that determine the trajectory of evolution of this system.

The possibility of a specific choice of one or another system of the trajectory of further movement is a prerequisite for freedom. At the same time, the absolute freedom of choice of the specified trajectory by the system is constrained by restrictions of the natural constants forming an order. Were it not for this restraint of absolute freedom, the system would

have dissolved into chaos. More precisely, no system was formed at all, because there would be complete chaos. The system maintains its own ordered existence through energy that is inherent in the system since the Big Bang, such as the Sun or another star, or through energy that enters the system from outside, increasing the entropy in the environment. Systems that use energy from the environment more efficiently, ie produce less entropy in that environment, are more likely to self-preserve for longer periods of time. The most typical in this sense are living organic systems. However, the mechanism of "natural selection" of the Darwinian type in the form of the above-mentioned constants is embedded not only in living organisms, but also in a significant range of inorganic systems [3].

It is logical to assume that at the macro level of living organisms, physical and physico-chemical constants are transformed and manifested as a DNA code. At this level, the most general restrictions on freedom of action are determined not only by the DNA code, but also by the clear sequence and timeliness of metabolic processes that ensure the maintenance and reproduction of life itself. The freedom of action of living systems is aimed at choosing the optimal modes of energy supply from the environment and is limited by strict adherence to these regimes. And for this they need to effectively process information about their environment and the functions of their own body. The success of the body's survival in the process of natural selection lies in the effective processing of information from both its internal and external environment and maintaining the functionality of the organism by increasing the entropy of the environment. The freedom of action of the organism is aimed at increasing the efficiency of information processing to more reliably ensure their own livelihoods, as well as expanding the ecological niche of their own population. But due to the need for these actions to survive, freedom of action of organism is limited.

Human society, like populations of other mammals, has clear absolute external restrictions on freedom in the form of conditions of their own survival, determined primarily by human nature, its physiological, as well as other needs and parameters of human population as such. Human freedom has relative limitations, which are determined by various natural entropic processes and phenomena in his life: lack of food, difficult climatic conditions, natural disasters, epidemics. Manifestations of human

freedom are not promoted by social and natural-social entropic processes and phenomena: low life expectancy, excessive exhausting work, wars, terrorism, crime, disease, poverty, political, economic and psychological violence, etc. The peculiarity of society is that in the process of civilizational development it can expand the horizons of freedom with the help of intelligence and accumulation of knowledge. One or another measure of a person's inner freedom generates a higher level of social relations. Conversely, greater social freedom stimulates the development of human inner freedom.

At a certain stage of development, especially in the industrial age, society increases the resource of freedom due to a disproportionately large increase in entropy phenomena in the environment, which jeopardizes its very existence as a species. However, the development of social information processes in the form of knowledge and technology allows to gradually bring the ecological balance between society and the environment to a state in which the ecology of nature can be restored sufficiently to save life on the planet.

At the same time, to increase the level of freedom in general, a person must use the spiritual and psychic resources, construct their own inner freedom, developing their own cognitive, reflexive communicative and organizational abilities, empathy and emotional intelligence. At the level of society as a process and result of human interaction, this leads to the evolution, on the one hand, of the efficiency of production technologies, social infrastructure and institutions, and, on the other, of inter-subjective [2] forms of spirituality and culture.

In prehistoric times and in history – from the moment of formation and further development of civilization - man and society come several qualitatively different revolutionary stages.

In the first stage, as a result of the cognitive revolution that took place about 70,000 years ago [8], man acquired the ability to construct his own generalized visual images, express them in language as a symbolic system, drawings and imaginary scheme, and plan future actions. The level of human freedom compared to other higher animals has increased significantly.

In the second stage, about 10,000 years ago, as a result of the agrarian (Neolithic) revolution, man began to produce enough food. Due

to this, the population of the planet began to grow rapidly and later there was a civilization with cities, government, elite, army, craft, writing, education, mythology, art. At the same time, in society there is a restriction of freedom in the form of institutionalized violence by the state [1] and the need for the average person to work for their own livelihood throughout the day.

At the third stage, with the growth of cities and increasing the density of interactions and communications between people in the so-called axial time (VIII–II centuries BC) formed various reflective practices: morality as a reflection of the choice between good and evil, political democracy as a reflection mutual recognition of persons, logic as a reflection of the truth or falsity of knowledge, economic logic as a reflection of the law of value, the basic mechanisms of monotheistic religion as an apophatic reflection of the only God, and philosophy, the basic method of which is reflection as such. In these reflexive practices, categorical means are created for the deepening of the inner freedom of man, which, by its reciprocal influence, begins to expand the horizon of the reflexive practices themselves.

At the fourth stage, starting from the XVIII century there is industrialization and asymptotic growth of productive forces, which allows to significantly raise the quality of human life and create the conditions for reducing constraints due to lack of important living resources. Man creates a powerful technosphere and appropriate infrastructure that produces enormous resources for man to realize freedom. However, the scale of human activity is similar to the scale of geological processes and poses a threat to the ecology of the planet and the survival of mankind as a species.

In the fifth stage, which began several decades ago, it is becoming increasingly clear that there is a dramatic transformation of technology and social relations, which increases the freedom and responsibility of man in his attitude to the environment. Man gets the opportunity to increase their own resource of freedom while minimizing the man-made impact on the ecology of the environment. However, this transformation is accompanied by a political and economic crisis of global scale, which can be overcome only by consolidated efforts of mankind through mutual understanding.

At each of these stages of self-organization of society there is a certain self-organization of a new quality and level of freedom. During the hunting and gathering life at the stage of the cognitive revolution, man learned to generalize and systematize knowledge about the world and to implement their own actions in coordination with their relatives and tribesmen. Due to this, she gained opportunities for creative ingenuity and freedom of action and gained significant competitive advantages over other animals, especially predators.

At the stage of the agrarian, or Neolithic, revolution, man began to dominate the animal world and freed himself from the high probability of dying as a result of intertribal wars. Due to the relatively low productivity and lack of sufficient free time for self-development, people were forced to limit the level of their own freedom. However, this level of freedom was generally higher than at the previous stage of human and social development. In the period of "axial time" due to the consolidation of the mechanism of reflection in the codes of culture, the space of internal human freedom is produced, which generates the corresponding relations of social freedom as mutual recognition of citizens' dignity, which becomes the basis of democracy. Since then, man has been able to freely and purposefully project the trajectory of his own life and his own human qualities and to form relationships with others. Labor productivity is higher than in the previous period, but only a small number of people can fully realize their freedom.

In the days of the industrial revolution, the technosphere is developing rapidly. In the early stages of industrialism, people's well-being is rapidly improving, their leisure resources are growing and their freedom of choice is expanding, but the use of non-renewable natural resources is approaching critical limits. At the stage of advanced industrialism, the price of natural resources, especially energy, increased, which became the economic regulator of their more economical use. This is due to the fact that in the event of an environmental catastrophe, there will be a rapid increase in social tensions and a corresponding sharp restriction of freedom. Only the introduction of economically viable renewable energy as soon as possible can save humanity from a climate catastrophe.

From the above we can conclude that in the periods of agrarian and industrial revolutions (in the classification involved here are the second

and fourth periods) the resource base of human freedom of choice in the surrounding natural and social environment grows. And in the periods of cognitive revolution and "axial time" (in the classification involved here are the first and third periods) the inner spiritual potential and tools of human freedom and self-realization grow. At the modern transformational transition of mankind, there has been a growing trend of the role of each person's free choice of strategy of their own development in interaction in public life with other citizens. Also an important feature of the modern stage is a kind of dematerialization - reduction of material consumption - means of livelihood and free human development.

Many social scientists study the reasons for the rapid technological and social development of man in Western civilization during the Industrial Revolution. By "West" N. Ferguson understands not just a geographical term, but a set of norms, patterns of behavior and institutions, as well as not only democracy but also sports, arithmetic, civil law, classical architectural style, English, etc. [6, p. 50, 51]. N. Ferguson believes that the rapid technological growth of society requires a combination of a holistic system of factors, which includes competition, science, property, medicine, consumption and labor [6, p. 46–47]. N. Ferguson in his own philosophy of history proceeds from the fact that analyzing the past, it is necessary on the one hand, to take into account the objective quantitative characteristics of social development, and on the other - to reproduce the deep motives of historical actors. Drawing on the ideas of the English historian and philosopher RD Collingwood, N. Ferguson writes that "all history is the history of thought... historical knowledge is a reproduction of past thought, placed in the context of present thoughts, which in opposition to it become clearer" [2, p. 20–21]. In this sense, the development of the above factors should be considered in the context of the motives of historical actors, their ability to put themselves in the place of another, the desires and aspirations of the developed personal culture.

To determine the advantages of one or another social system over another, it is necessary to rely on certain objective quantitative factors as criteria for such a comparison. According to N. Ferguson, the most important such criterion is the life expectancy of members of this society, their quality of life, freedom, comfort, happiness [6, p. 35]. About two hundred years ago, the West made a rapid qualitative and quantitative leap and significantly outpaced the rest of the world in social develop-



ment, but in recent decades other countries have been rapidly catching up with the West in many qualitative and quantitative terms, incorporating Western achievements.

The key idea of N. Ferguson is that the difference between the West and the rest of the world turned out to be institutional [6, p. 47], which consists in the development by the West of six "Institutional applications" that the rest of the world lacked: 1) competition which was made possible by the fact that Europe was politically fragmented and there were many competing corporations in every monarchy or republic; 2) the scientific revolution – because all the major discoveries of the seventeenth century in mathematics, astronomy, physics, chemistry and biology took place in Western Europe; 3) the rule of law and representative government – because the optimal system of social and political order emerged in the English-speaking world, based on the protection of property rights and the representation of owners in elected parliaments; 4) modern medicine – because almost all the major discoveries of the nineteenth and twentieth centuries in the field of health, in particular the control of tropical diseases, were made by Western Europeans or North Americans; 5) consumer society – because the industrial revolution took place where technologies were provided to increase productivity and demand for the range, quality and cheapness of goods.; 6) work ethic – because the people of the West were the first in the world to combine extensive and intensive type of work with high savings, which contributed to the gradual accumulation of capital" [6, p. 394–395].

Thus, in the "axial time" and in subsequent periods of history in society was accumulated so many social, organizational, cultural and civilizational innovations, as well as innovations in the field of social relations, which made possible rapid industrial and technological development. As a result, the production, socio-organizational and daily activities of man have changed so much that the potential for a new radical civilizational transformation has accumulated. The rest of the world borrows these institutional innovations from the West along with technology, albeit to varying degrees. N. Ferguson emphasizes that "it is only in the realm of political institutions that truly important global diversity remains, with a wide range of governments around the world resisting the rule of law

that protects the rights of the individual - the basis of meaningful representative government" [6, p. 40–41].

For many modern societies there is a problem to enter the group of developed countries, to introduce modern technologies, to improve human well-being. But this is possible only as a result of the development of socio-political institutions that subordinate government activities to civil society, while giving each citizen both greater rights and greater responsibility. This can occur as a result of evolutionary accumulation and, at the same time, abruptly in the socio-cultural and civilizational process. One of the main results of the industrial revolution was a significant improvement in human life on the planet, to which the average person quickly gets used and usually does not notice this improvement. As a result of this feature of perception there are unproductive entropic socio-psychological tensions. However, overcoming such a negative way of perception should help a person to more adequately build their activities and life path in general. S. Pinker believes that this requires overcoming the rejection of postmodernist denials of the achievements of the Enlightenment and progress, and giving due consideration to the achievements of the humanistic mind, in order to more accurately and adequately clarify the real problems of humanity and plan of strategy for the future. The ability of a person to focus his priorities on the long-term future arises, according to S. Pinker in the "axial time", when as a result of agricultural and economic achievements provided a large number of calories of energy per person per day in food, cattle feed, fuel and raw materials [4, p. 37–38]. In other words, for the emergence of a sphere of complex spiritual reflexive human life required a certain level of well-being and density of social relations of urban life.

S. Pinker believes that since the beginning of the Industrial Revolution, the quality of life of people and the level of their freedom has significantly improved. This improvement has taken place and continues to take place in two stages. Initially, in the nineteenth and early twentieth centuries, there was a great escape from the general poverty of European countries, but then in the second half of the twentieth and twenty-first centuries there was a great convergence, when as globalization progressed and wealth-generating know-how spread, poor countries began to catch up more affluent [4, p. 116]. Thus, with regard to one of the most important indicators of quality of life – life expectancy – Asia began to

catch up with Europe at twice the speed, and Africa one and a half times faster [4, p. 69]. In assessing the progress of mankind, S. Pinker proceeds from humanistic values and priorities that are understandable to the majority of people – health, safety, literacy, and nutrition. However, he does not touch on transcendental values and virtues, such as salvation, mercy, holiness, heroism, honor, authenticity, in his study, as the latter cannot be accurately measured, although they play an important role in human life.

S. Pinker has shown that for about 200 years, thanks to the development of social institutions and the accelerated development of technology, there has been a significant improvement in the most important indicators of people's quality of life, which creates the preconditions for the expansion of freedom. Thus, since 1820, the average life expectancy has increased significantly [4, p. 72], dramatically decreased mortality from infectious diseases [4, p. 78], increased the total caloric intake of people [4, p. 84], decreased mortality from starvation [4, p. 86], per capita income has increased significantly [4, p. 99], the extreme poverty rate in the world has decreased [4, p. 101], in addition, per hour a person can now buy more food, medicine, education, clothing, building materials and etc. [4, p. 107], significantly increased government spending on the social sphere [4, p. 120], the number of pollutant emissions per capita decreases [4, p. 141], the number of deaths in wars and genocides decreases [4, p. 170, 172], the number of deaths due to murders, car accidents and accidents decreases [4, p. 181, 182, 188, 193]. In addition, many social and socio-cultural indicators are improving around the world: the level of liberal values is growing [4, p. 235–236], level of writing [4, p. 245], primary education and the number of years of study, including women [4, p. 246, 247, 248]. There is an increase in IQ [4, p. 250], increasing global welfare [4, p. 254], the cost of basic necessities falls [4, p. 262, 264], the amount of free time increases [4, p. 264], in general the level of happiness and excitement of interest in life increases on the planet [4, p. 294].

The improvement of social indicators is in the mode of acceleration. Thus, the most integrated of these indicators, the average life expectancy on the planet since the beginning of the XXI century has increased by five years [4, p. 67, 72], while the cost of material and financial resources to improve living conditions has not increased so rapidly. Most

likely, this is a consequence of the application of know-how of a healthy lifestyle, developed by the intellectual and spiritual elite of the global community.

Thus, during the previous development of society and during civilizational transformations, both material and spiritual factors came to the fore as the central driving force. At present, there is a certain dematerialization in the development of civilization, a reduction in the cost of material resources to achieve certain development goals and the growth of knowledge-intensiveness and human-centeredness in effective human activity.

Thus, freedom is one of the central integral criteria of social progress, because to achieve a certain quality of freedom requires many other conditions of material and socio-cultural nature, which can also serve as certain indicators of progressive change in society. Important historical stages as the results of cardinal epoch-making civilizational innovations on the one hand create conditions for a qualitatively fuller realization of human freedom in society. On the other hand, the very levels of self-organization of freedom at the appropriate stages of epoch-making civilizational transformations can serve as criteria for the quality of these transformations.

Modern global civilization is on the verge of transformations that should reduce global environmental risks to human existence and build a reliable strategy to preserve and increase the level of freedom as a basic value of human existence and development. Reflexive practices of the second order should play an important role here, when a person purposefully deepens his own reflexive activity through personal self-improvement. To do this, a person must purposefully and consistently construct and structure their own reflective practices, focusing on universal values and the strategy of survival and development of global civilization. Socio-humanitarian sciences, especially philosophy in its practical application, should reveal the root causes of modern global problems and indicate the priorities of social development.

Conclusions. The level of self-organization of freedom as an integral attribute of human existence is an important criterion of social progress. Epoch-making civilizational changes contribute to the rapid expansion of horizons of freedom in both material and spiritual and cultural aspects. The development of technology creates the conditions for a fuller

realization of the freedom of choice of one's own future. However, reflexive control of the very reflection of freedom opens the possibility of constructing new horizons of freedom for man and his fuller self-realization.

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### **Рівні самоорганізації свободи як критерії соціального прогресу**

#### **Анотація**

*Важливою характеристикою самоорганізаційної еволюції складних систем, починаючи від неорганічних, продовжуючи до органічних і завершуючи соціальними, є зростання потенціалу свободи. Ця динаміка розвитку, що набирає прискорення, продовжується в еволюції соціальних систем. Найбільш помітною названа динаміка стає у біфуркаційних періодах соціальних трансформацій. Два таких трансформаційних переходів суспільства відбулися у доцивілізаційний час. Це Когнітивна революція та Неолітична (аграрна) революція (Ю. Н. Харарі). Два інші радикальні трансформації соціуму відбулися вже після виникнення цивілізації, які можна назвати цивілізаційними трансформаціями. Це «осьовий час» та Індустріальна революція. Аграрна революція та Індустріальна революція створили матеріально-технологічні умови суттєвого нарощування свободи людини у зовнішніх її проявах. Аграрна революція сприяла виробленню достатньої кіль-*

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кості харчу для зростаючого населення та створенню цивілізованих форм життя. Індустріальна революція створила матеріальні засоби для достатнього життєзабезпечення та розвитку людини, збільшення ресурсу вільного часу й створення умов для свободи творчості. Індустріальна революція стала можливою у передових країнах світу, які спромоглися забезпечити низку соціально-організаційних інновацій. Н. Фергюсон такими інноваціями вважає конкуренцію, науку, власність, медицину, споживання, працю. Решта світу швидше засвоює технологічні результати та переваги більш прогресивного способу життя, однак децю повільніше оволодіває людськими якостями та відповідними інноваційними суспільними відносинами, необхідними для створення зазначених людиновимірних досягнень цивілізації. С. Пінкер засвідчує, що решта світу у найважливіших соціальних і економічних показниках наздоганяє високоцивілізовані країни у темпах значно вищих, ніж останні розвивалися у період від початку Індустріальної революції, створюючи умови для подальшої вільної самореалізації людини. Когнітивна революція та, особливо, «осьовий час» створили рефлексивний духовно-культурний інструментарій для розширення горизонтів свободи людини на внутрішньому її плані – у сфері свідомості. Наразі у світі на глобальному рівні відбувається цивілізаційна трансформація, що співвимірна із зазначеними вище. Ця трансформація відбувається як на зовнішньому плані – у сфері технологій, так і у внутрішньому – у сфері свідомості. Останнє полягає у формуванні інституціоналізованої рефлексії другого порядку – цілеспрямованим управлінням рефлексивними процесами, нароццуванням їх ієрархічної складності та підвищенням їх ефективності.

**Ключові слова:** свобода, свобода вибору, відображення свободи, рефлексивні практики свободи, формалізація критеріїв свободи, розширення горизонту свободи, цивілізаційна трансформація суспільства.