

## SOCIAL UNIVERSE IN THE SPACE – new sociological theory –

### DRUŠTVENI UNIVERZUM U PROSTORU – nova sociološka teorija –

**APSTRAKT** Nova sociološka teorija, koja je zasnovana na principu opšte logosnog prava, nudi sistematizovano i sveobuhvatno znanje o poreklu i funkcionisanju društvenog univerzuma u prostoru. Društveni univerzum se identifikuje kao ukupnost društvenih čestica strukturisanih gravitacionim i civilizacijskim snagama. Istorijski razvoj čoveka i njegove zajednice potvrđuje veliku verovatnoću njegove autentičnosti, predviđanja, jedinstvo logosa i istorije. Od društvenih čestica stvara se gravitacija i civilizacijska sila uzajamne privlačnosti, dok u isto vrijeme pokazuju svoju autonomnost i specifičnost, energiju odnosa i energiju lomljenja, na horizontu realizacije čovekovog generičkog i humanog društva. Otkrivanje logosne valentnosti strukturnih elemenata društvenog univerzuma i karaktera njihove korelacije i mešanja dovodi nas do sociološkog opisa društvenog univerzuma gdje otkrivamo princip determinizma i interterminizma koji vladaju u njemu. Jedina prava nada je u očuvanju i generičkom napretku postojećeg društvenog univerzuma.

Ključne riječi: društveni univerzum, društvena čestica, logosna valentnost, gravitacija i civilizacijska sila, „crna rupa“, super simetrija, galaktički stado.

**ABSTRACT** New sociological theory, which based on a principle of general logos legality, offers systematized and comprehensive knowledge of the origin and the functioning of the social universe in space. Social universe is identified as totality of social particles structured by gravitation and civilization forces. Historical development of man and his community confirms the high probability of its authenticity, foresight, unity of logos and history. Of social particles produces gravitation and civilization force of mutual attraction, and at the same time showing its autonomy and specificity, energy of the relationship and energy of breaking, on the horizon of realization of of man's generic and human society. Detecting logos valence of structural elements of social universe and character of their correlation and interference brings us to the sociological description of social universe and we discover principle of determinism and inter determinism that rule in it. The only real hope is in preserving and generic advancing of existing social universe.

Key words: social universe, social particle, logos valence, gravitation and civilization force, „black hole“, super symmetry, galactic flock.

### **1. From what and how was social universe created?**

In the process of finding the answer for this question, we must start from priori ontological and gnoseologic assumptions of man' generic and generic of human society, certainly in the circumstances of the origin and development of the universe. It is realistic to assume that in these circumstances, on the basis of general logos legality (physics and metaphysics), appeared gravity homoid (later civilization) forces, which produced social particles as assumptions of

structuring unique gravity-civilizational fields of social beings of human and beings of human community. On this basis social universe, a set of social particles structured by gravity and civilization energy, is formed.

New gravity field of civilization determination is the base of development of genus Homo to Homo sapiens. That development characterises at each of following species: increase of brain; production and development of tools-means for work; the creation and development of letters; enrichment of the way and standards of production of social life, that is forms of community and community life. It is a process of formation of human life as a new form of life.

On these grounds we can sociologically, but not widely understand uniqueness of principles of social universe within the framework of multi universe concerning the circumstances, causes and consequences. Time as logos determinant of man and his community means principle, particularly in relation to: the circumstances, causes and consequences. In those relations the man appears as subject that acts in all three mentioned moments, and his principle is connected to his whole being and not just his sense. Given that the causes and consequences continually meet, we get a new phenomenon that contains both, but this means that the connection of cause and consequences based on human nature, and not just the mind is (naturally) experimentally verified.

Time produces social relationship as objective-non material fact, sublimed reality of generic existence of man and his society. In that existence happen all the things that can happen based on priori-ontological and gnoseological assumptions, but also on the relation between society and nature, and universe-multi universe.

## **2. Gravity and civilizational necessity of social universe without absolutes**

Social universe is characterised by gravity and civilization necessity. This meeting has its specificities on all levels of the way of production of social life: universal, social-historical, social systems in specific societies, in everyday life of people. The fact that nor gravity nor civilization necessity do not produce determinism for individual cases, provides society and individuals indeterministic component of existence (freedom of randomness). It is sociological fact that it is not possible to predict exact behaviour of individual cases based on deterministic laws. Of course, this does not mean that social determinism should be discarded, but we should bear in mind that this is only possible at the level of probability.

General sociological knowledge refer to social universe as a whole, but sociological science comes to them by studying the circumstances, causes and consequences of forming specific galaxies in specific society. General knowledge is necessary but insufficient without studying the structure and systems of individual societies and valence relationship of their political, economy, cultural and social structures (galaxies).

Meeting of gravity and civilization necessity in social galaxy does not exclude coincidence. This is clear, but the task of sociological science to discover and typify the consequences produced by the inclusion of coincidence in meeting of the gravity and civilizational necessity, stays. Does this meeting „ejects black holes“ that are not on the line of achieving the generic character of the man and his community (wars, Berlin walls, different forms fundamentalism etc.)? History, which for the response does not rely only on theory, responds with a big YES. Can we consider this simply as a mistake, or should we discard it as a mistake in historical development of man and its community? History again says NO. Sociological answer is that we must consider those „black holes“ in total explanation of man's generic and his community. Without them, history of man and his community, without their original naturalness, would represent utopia vision, without importance, meaning and sense, for the man and human community – utopia which gives no perspective of manifestation of nature and human nature in general. Therefore follows the conclusion, which is undeniable, that in the forming of social universe and in the existence of the man and his community there are no Absolut.

### **3. Special galaxies of social universe and its „natural“ balance**

Sociology exactly researches strength of influence of special gravity fields (economy, political, cultural, social) and their interference in determining of direction and speed of evolutional movements of specific society.

The right question is how social universe, consisting of various forces, and therefore different types of gravity, should be directed to the path of the general logos legality, in the sense of achieving generic of the man and his community. It should be borne in mind that the general logos law acts in universe – multi universe, but in social universe in a specific way, as civilization logos law.

Social structures are sociologically explained, not just based on causative meanings, but based on meaningful sense and significance of their dynamics. That is their specificity and complexity of the sociological study and explaining. With all mentioned we also have often changes of structures and systems of social galaxies. Changes are unique in some societies, as special galaxies, but total „distance“ one from others isn't possible, having in mind a priori ontological and gnoseological determinants of man and his community. Galaxies within some societies-political, economy, cultural, social, maintain based on its gravity field, and based on the character of their own gravity field establish attraction or repulsion with other galaxies and with the whole structure and system of that society. Special relations between some galaxies are made, and in this way galaxy flocks are constituted: politics and religion, culture and nationalism and so on. Therefore it is not possible to detect precisely all those relationships that produce invisible „dark matter“ – black holes in social universe.

#### 4. Black holes in social galaxy

Each of historical galaxies, up to now, had as a consequence creating of „black holes“ of some type, in any case deviation generic essence of man and his community. The collision appears in a specific social system, but not just based on existential components, but also based on essential components which have deeper onto-anthropological and gnoseological determinant of human existence.

Therefore general laws of social universe we must conclude base on: human nature (rational, irrational, emotional, cultural, traditional, social, economic etc.) and the nature of human community based on logos valence of its components which represent special galaxies-economic, cultural, social.

Natural balance of social universe with a priori-ontological and gnoseological assumptions of historical joining of gravity and civilization tendencies, necessary carries in itself generic forces of man and human community. However, in contradictory social universe there are structural and system facts (bacteria) which call in question of maintaining its natural balance. The question is which are those“ bacteria“ and how they create defensive mechanism in social organism and become resistant, on which generic „antibiotics“ of natural balance don't work. For example, bureaucracy bacteria are often multiply quickly, on all levels of social system. Bureaucratic bacteria do everything to develop defensive mechanism against freedom bacteria, validity of rights and justice and so on. They create law (armour ) that suits them. Bureaucratic bacteria often change the place and create new sources of bureaucratism. Bureaucratic bacteria transmit their characteristics to their „descendants“ and in that way maintain continuity of bureaucratism and its influence on the whole social organism, with interference of subsystems on the principles of bureaucratism. Bureaucratism of political system necessary transmits its influence to economic, cultural and social subsystem. In this way, gravity field of the same type of anti generic forces which attract each other is created, contrary to gravity field of generic forces which have historical tendency of maintaining and developing natural-generic balance of social universe. Constant of these processes is the production of social inequality, which is accepted out of necessity, but also without necessity by socially unequal. Today it is fundamental problem modern society survival, problem of the sense of existence of the current level of ratio between rich and poor!

It is clear that sources of forces of generic and anti generic gravity fields of social universe are in the same place, in: priori-ontological and gnoseological nature of man and in the nature of human community as deterministic-inter deterministic way of production of social life- physicist would say: where they should be. Meeting of this two gravity fields is really invisible component of social universe-its „dark matter“ (no one doesn't understand why the relation between rich and poor is maintained in the same relation for the last two hundred years). It obviously exists, we can't deny its acting, its consequences

are obvious too (social inequality), and again its hard to be revealed, and even harder to be stopped. In addition, special galaxies-political, economic, cultural, social-contain invisible dark matter, already existing, as well as those that are yet to be created in a given society.

Black holes in the social universe not only exist, but are constantly creating, and we can predict (evident causal hypothesis) their creation on the basis of exact studied character of the structure operation and the system of a particular society. It should be clearly differentiated historically and historical, which are connected, but they have a different effect on the creation of black holes in the local universe. Identifying the boundaries of these two galaxies is not just a theoretical question, but the central question of practice.

### **5. Against the Manichean partition between good and evil in the social universe**

At historically and historical development of social universe its autonomy is possible only on the basis of generic structuralism: social universe has its own galactic structure which is closed, but at the same time open – it is in gravity relation of attraction with multi universe, and at the same time with collision with multi universe.

In the creation of social universe as gravity field of common life of people, an ongoing process of connection between good and evil takes place as a priori ontological and Gnosis assumptions of being and development of human nature and nature of human community. As a priori – ontological and gnosis components of human nature and nature of human community i.e. the nature of communion – a common way of life, were changing and developing, social universe and its special galaxies – political, economic, cultural, social and others were changing too.

In the social universe we haven't got Manichean partition of good and evil. Black hole in social universe is not just black – evil, but it contains light – good. It emits some elements of good towards historically and historic tendency, and not just evil. Social changes, which depending on the balance between good and evil that is, powers of good and evil have the character of progress or regress, are preparing in it. Therefore, black holes in social universe necessary exist as a term of existence of determinism and inter determinism in human nature and in nature of human community. Otherwise we would never overcome the state of historical evil.

Principle of negation works – negation as an expression of contradiction of special galaxies – political, economic, cultural, social, religious, national, moral, and on that principle they create relation with entirety of social universe. Entirety of social universe is positive utopia in which negation of negation is happening on the principle of resolution of positive and negative components directed towards achieving generic essence of man and his community. When political galaxy as a form of historical tendency of one society spends its inner

power of maintaining entirety with other galaxies and cannot resist gravity of historical striving of man and human community it necessary comes to creation of a black hole as transition period in the development of specific society.

### **6. Social particles make gravity field of social universe**

The same type of social particles produces gravity – civilization force of attraction which keeps entirety and autonomy of social universe. Particles born together in social universe always „know“ for each other, even when they are in different galaxies – political, economic, cultural, social etc. Therefore they always show gravity – civilization force of mutual attraction and at the same time showing its autonomy and uniqueness, energy of the relationship and energy of breaking on the horizon of achieving generic of man and human community (example of social market economy: everything is subordinated to social values and goals of humanism and Christianity, and against power of market). In this way the horizon of human community is permanent, but not static. Generic is in constant maintaining and conquering as an eternal secret and because of that perspective of the human race.

At the same time we shouldn't negate existing of primordial „black holes“ which preceded the creation of social universe and its galaxies. They still haven't been explained, and nowadays it is present in explaining modern social universe. Denial of primordial black holes and possibility that they become „white“ means denying the time in the past, present and future of social universe.

Neither one new social system is not total negation of previous. History has convincingly showed us that all contents of social structure: good, evil, poverty, richness have positive and negative effects. That is why social forces of economy, politics, culture etc. have the strength based on logos valence which they get in particular social circumstances. Those are indicators for explaining why social universe on some levels looks like it does. The task of Sociology science is to find logos valence of structural – systemic elements and character of their correlation and interference in determining the place and role of man entirety of social universe with its position in the laws of multi universe.

### **7. Super symmetry and logos valence**

What super symmetry for real description of universe is in Physics, that is logos valence of structural elements of social universe in Sociology. By revealing logos valence of structural elements of social universe and the character of their correlation and interference we come to sociological description of social universe and finding the laws which rule in it. The process is open: at the same time we witness the laws of determinism and inter determinism. These laws produce „the mass“ of new social particles and without this sociological revealing it is not possible to explain social universe.

The model of finding must be built based on a priori- ontological and gnoseological determinants of man and his community, where gnoseological can never completely cover a priori – ontological! Elementary particles are always in „quantum-package“ which is formed in social universe based on logos valence: circumstances, cause and consequences of „collision“ of elementary social particles. The laws of maintaining social universe based on created „quanta“ of social particles: good, evil, rational, irrational, morals, immorality, economy, politics, culture, rudeness, solidarity, lack of solidarity, power, forces and violence. In those „quanta“ all these particles get specific importance, meaning and sense for the man and his community. Changes are inevitable so some social particles get opposite meaning, importance and sense, from the one they had before (cultural becomes rude; economic-non economic; political-non-political). All this directs social energy towards achieving generic of man and his community, or towards creating „black holes“ in social universe. This is the principle on which the social universe is maintained, because it follows a priori-ontological and gnoseological nature of man and his community. Without this social universe would soon fall apart. However, on this principle the social universe was created. Its revealing is eternal task of Sociology science on all levels of the way of production of social life.

### **8. Social and anti-social matter**

Does social universe have social or anti-social matter? This is an interesting question for Sociology. My thesis is that it can be explained not on the basis of existing of anti-gravity force, but with contradictories of human a priori – ontological and gnoseological nature in which contradictory forces (social particles opposed by poles: generic and anti-generic) belong to social reality and suchlike represent the same type in the sense of social meaning, importance and sense and therefore their attraction is based on logos of existing the social universe itself and special social communities. Existence of social universe at all levels of abstraction is provided with this. All forces in that community are social, they get social meaning, importance and sense, that means they are of the same type, although they are contradictory, as social universe is contradictory itself. Sociality is their common nature (natural originality of man's generic should only be cultivated, not destroyed).

Their attraction and the gravitational field of social universe is based on that nature. Contradictory of social and anti-social matter in social universe produces social energy of existing of social universe. In this process „virtual“ social particles are creating all the time, and without them we cannot explain existence of social universe. Constant creation of „virtual“ particles makes them „particles of the moment“, and that means invisible, but objectively existing particles. „Virtual“ social particles have special gravitational field in the relation to social and anti-social particles, which increases basic gravitational field of social universe. „Virtual“ social particles generate special gravitational charge

of social relations at a distance, not opposite, but gravitational charge which increases complexity of basic gravitational field of social universe. Those special gravitational fields: economic, political, cultural, social act in social universe with special gravitational charge, but not on the principle of anti-gravitational charge, but charge that fits the principles of normative gravitational field of social universe.

### **9. The hypothetical nature of man, the presumption of the existence of dark matter in social universe**

Hypothetical nature of man's and his community existence, conditions the existence of dark matter in the social universe. In the man and society there is always hypothetical substance – dark matter. The fact, that we never have final certainty when and how will a priori – ontological and gnoseological determinants join and give specific unity of man or his society, makes founded the conclusion that in the social universe there is an empty space in which basic and special gravitational fields meet and in which „virtual“ particles with new social relations are created. On that principle we can explain how underdevelopment of economy in a specific society leaves empty space for strengthening gravitational field of politics. Underdevelopment of culture and weakness of its gravitational field is used as empty space for strengthening their gravitational field „anti-social matter“.

Continuous improvement of means of self-destruction of people, regardless the fact that it leads to the disappearance of mankind, for millennia accompanies human history, and it is inevitable force of gravitational field of social universe. Does that mean that evil is as the needs and evil as the knowledge is a priori – ontological and gnoseological determinant of human nature thus inevitable gravitational force of social universe with the reflection of social universe and multi universe. Utopia vision is that means for destruction could be used only in the purpose of creation heaven on earth that is good, but good only for your self loses meaning. That means, social universe based only on the principle of GOOD is unsustainable, inevitably it would fall apart.

### **10. Hope of the other universe**

Hope in the creation of some other universe remains without a sense, because it offers suicidal perspective to the man. That leaves us with the only meaningful hope for the preservation and improvement of existing generic social universe. Hope for the discovery of new resources in the cosmic reservoir is an empty hope, not because there aren't new resources in the cosmos, but because it doesn't see that the basic problem is that human civilization is in conflict with itself. Human civilization has been affected by morally wasting: weather the human perspective is to transfer the destruction of the Earth to the Moon and further into cosmos. What it is like now it will lead to the same



problems, because it lost meaningful view of the world, which cannot only be repaired by technical progress.

The result is with a high degree of unpredictability, because all human societies have not just deterministic structure, but also inter-deterministic with more important role of human resources than material one. Societies function based on a system that can never include social structure totally. Functionality of the social system aspires to predictability, and it is reduced by reduction of social system itself. Social system with its deterministic character suffocates inter-determinism of the social structure and with that excludes important assumptions of predictability.

One complete base of predictability is „filming“ the core of social structures of a specific society in which social system is just one element of the structure. This rule applies to everything in the cosmos, and also for the man and society. By choosing one society we base the probability on identifying main components of its movement, determining logos valence of those components and based on that prediction of further development of the connecting process of these components into the new social unity. With discovering particular factors of relation of one society with surroundings, we can discover how that society manifests its inner structural and not just system possibilities. It is particularly important to identify moments of connection of a specific society with its surroundings and consequences of that connection in the creation of stabile structure of a particular society. Only in the abstraction of all these elements of the structure and systems of a particular society we can create universal knowledge of the social universe. That knowledge must have a view of the world where mutual health of human civilization and the health of the Earth, the Moon and The Universe is the only human perspective.

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