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Social Genome – An Imperative of Human and Society Self-Organization

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I. Introduction

The main theme of the March 2015 issue of the journal "Knowledge is power" was the question whether "Genes determine everything?" And the chapter ends with the following sentence: "It is tempting to consider the usage and modifications of the term "gene" and its fluxions in the fields of knowledge which are very distant from the genetics (e.g., in the humanities), as well as in the mass consciousness and culture"(Knowledge is power, 2015).

There is no need to postpone it. Thus, V.Styopin, the country's largest philosopher, RAS academician reminds: "In the life of society, the culture performs the same functions as the genes in biological organisms. It is a kind of a *genome in accordance with which the society changes and reproduces*" (Styopin, 2014). The concept of culture embraces everything people touch throughout the history of mankind. The science as an objective reflection of the environment in people's minds historically develops in the context of culture, and it applies to both natural and social fields of knowledge. It also includes the educational sphere. No wonder that eminent pedagogue scientists agree with that idea (Asadullin, 2013; Zapesotskii, 2010).

It is known that J.Watson and F.Crick were awarded the Nobel Prize in 1962 for the discovery of biogen (deciphering the structure of the DNA molecule). On the 26th of June, 2000 in the White House the international project "Human genome" and a private American corporation "Celera" announced with the help of US President B. Clinton that a hereditary code carried in human genes had been almost deciphered. The finding has already been included to the greatest ones in the human history. Scientists from twenty countries, including Russia participated in the project of a genome decipherment.

But does it seem that seeing and recognizing how the natural formation of the social genome is set through hundreds of generations, through millions of human destinies by mostly bloody, and very rarely peace agreements, is an extremely difficult job, and it is worth more than one Nobel Prize?

II. Logical Form vs Analysis

All the aforementioned may indicate that the idea of the matter having a genetic nature finds its way in minds of many scientists. And now we need to roll up our sleeves and start thinking about its constructive content. Moreover, perhaps somebody has already taken some steps in this direction. And it seems to me that I know this person.

Evolution of living matter is connected with the increase of a number and quality of successively tied inner bodies. From this perspective the sociogenome appeared logically in evolution arena as another means of fixation and self-organization of a new basic level of reality reflection after atoms, molecules, cells, and after the DNA molecule (biogenome).

The sociogenome arises: 1) as a result of resources exhaustion of inner strengthening of hereditary information in one of the previous specific bodies - the brain in form of an instinctive experience and limitedness of possibilities of its subsequent adaptation to changing environmental conditions; 2) due to the evolutionary extension of sequence of specific inner bodies in form of the developed new cortex and appearance of objective grounds for new cycle of objective reality reflection; 3) due to an evolutionary finding of the maturity optimal balance of the outer and fixed inner bodies and an effective correlation between them.

Thus, being a natural extension of a known human biogenome, the sociogenome evolutionary manufactures specific material in the society reflecting properties and ratios of reality, but it is passed from the generation to a generation in an external way. As a result of its intravital assimilation the child turns from a biological individual into a social personality and the aggregate of the latter ones is able to constitute the harmoniously functioning single body of the Mankind. Destiny of a separate person, as well as the destiny of the mankind as a whole depends on the quality of a

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developing sociogenome (Teregulov, 1999; 2001a; 2001b).

If the environment takes the lead in biogenome formation and the internal content of any organic tumor by its various chemico-molecular redesigns and complexes (genes) reacted and fixed the dynamics of events in it by its sequence, then at the rate of a sociogenome a human population takes over the initiative. Each subject involved in the society exhibits his activity directed more narrowly to the environment. Thus the circle becomes wider and closes. A person and the Mankind as a whole as a final link in biosocial form of a matter motion are fully turned inside out towards the environment and carry out an extensive, multidimensional, long and most detailed reflection of objective reality. These fragmentary notions about oneself, as well as about the environment extremely require alternate coordination and generalization, which is forming the essence of any genetic process and basis for sustainable functioning of arising tumors.

But the obvious observation and experimental research of the sociogenome formation process are complicated by many reasons. The first reason is a spontaneous and empirical nature of its formation, its unity with many other processes, and external non-reducibility to these unities. Thus, for example, speaking of the brain as of a specific internal organ, we must state that our body consists of a lot of other internal organs and systems, but with other specific functions. But at the same time one can single out the general for them outer body- cutaneous-muscular framework with built-in sense bodies, as well as with the organs of movement and manipulative behavior. If the other internal organs and the systems of our organism execute very subsidiary functions (nutrition, oxygen enrichment, detoxification, etc.), our outer body begins mainly to play an additional role of an intermediary between the brain and the objective reality. The outer body, transmitting impulses through the sense organs and the senses from sociable interaction of all the body (including the internal organs) with objects of the environment into the new cortex, contributing the latter to «deform» (most probably, to continue forming), it fixes inside the properties and relations of reality being reflected and their operation thus transforming into the Intelligence organ. And, on the contrary, the generalizations and various «conclusions» made in the new cortex can lead by means of our outer body to transformation of the environment and the further development of the reality. Thus reality realizes by means of human individuals the self-reflection and the subsequent development, prepares its changing to a new form of the matter motion (Teregulov, 2002).

Our task of a sociogenome transcript is complicated more by the picture of the genetic past extracted from the depths of evolution, being deprived of clarity, characterized by absence of the formation process itself. The latter became fundamentally non-observational with any increase of the reception organs possibilities. It, as other processes, leaves after itself only milestones, the phased tumors (original atoms, molecules, cells, etc.). Therefore all the developed phased tumors retrospectively seem arising in ready and mature form without phase of trial search. It is hard to imagine how many lives of individuals and their generations up to now the human population laid into confirmation of only preliminary and framed agreements of a human dormitory. And how much it will cost to search for a full featured social agreement and confirm it, how many things we will have to sacrifice to the forming sociogenome of a present civilization if we do not realize the true essence of a biosocial form of matter motion.

The same example with a biogenome included in a DNA molecule is baffling many scientists trying to explain its sudden and so complex structure and looking passionately for intermediate stages and not finding satisfactory answers for today. And what is the situation with a sociogenome piercing a track for itself through independent, individual, separated and not grounded to each other in any way life collisions and social activity? It is hard to imagine such overbuilding self-organization, how the universal dependence on that single one that has to be built gradually emerges through its own opposition. Having assumed the mature appearance, the sociogenome determines its headship over all the biosocial form of matter motion.

Further, we are uselessly searching for its sources in the consciousness and behavior of separate individuals because the genetic social process appears only in cooperation, group, chain of generations, which makes the sociogenome formation in each separate individual fundamentally elusive, by its nature it is escaping an investigator's look. Its formation starts as interpersonal, inter-generational links and relations.

The following peculiarity of a sociogenome formation consists in its global character capturing the entire planet Earth and going on in the whole the mankind. And the difficulties of its presence observation are related with narrow horizon of researchers, narrow-minded thinking, biological and social breaks in a circuit of the generations through which a weak dynamics of its expansion is not reflected. Admittedly, the germs of a sociogenome begin to be established with the interaction of two individuals of an opposite sex. Its subsequent development is coming through increase of the set of individuals and the expansion of the range of their residence, making their relationship with the other couples and the expanding world actual and coordinating them.

The advantage of a sociogenome of a biogenome consists in formation of a mankind complex body actually covering all the Earth and thus essentially widening the reflecting base. Simultaneously the

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reflected base and, in accordance, the possibilities to reflect the most different ecological niches are expanding. At the same time the reservation of the individuals relative autonomy allows the body of Mankind to avoid clumsiness– an inevitable concomitant of giant organisms. The dinosaurs confirmed by their destiny the inferiority of a gigantomania idea. Moreover, the optimal sizes of human individuals and the optimal balance of their built-in bodies allow them to interact closely enough with the objective reality, to reflect its proportionate and significant associations and balances and their ample opportunities for the formation of numerous dynamic coalescences allow to make necessary generalizations and form an integral picture of the world, serve to form different necessary Mankind's body organs.

Forming various social structures, coalescences, and commonalities, covering regions, countries, and continents, the sociogenome is filled and improves slowly but steadily. But the sociogenome acquires classical form and full maturity only during increase of capacities to carry out harmonious functioning of a human civilization on all the earth. One does not need to think about this quality of a sociogenome as about a smooth process of gradual involvement of an ever larger and greater number of people living on earth until combinings them into Mankind. First, it is discrete, second, it is multi-layered and, third, double-sided. During the expansion of the range of people interaction and at the emergence of their commonalities, simultaneously a transformation of individuals constituting the first is going on.

In other words, the basic tendency of matter development by means of a coalescence and isolation of structural formations reaches its maximum at human level. At the same time the range of their interactions extrtremely expands. Consequently, the contradictions accompanying this genetic process are also extending to the maximum. The initial attempts of individuals junction manifest themselves in the striving to absorb each other, to subordinate the others and the isolation – in defence of the independence from surrounding people, in self-building. Naturally, the subsequent solution of these oppositely directed tendencies required from individuals achievement of a number of compromises on a broad spectrum of interactions, the voluntary limitation, and delegation of certain functions to each other i.e. of deliberate solution of the mentioned problem with a lot of coordinations. This enlightenment came after a sea of blood. But even today the rivers of blood continue to remain an indispensable condition for elaboration of some socially significant social agreements.

Therefore the mature form of these opposite states symbiosis in a human population is provided only by the production of corresponding coordinated genes and their intensive exchange. The most mature form of the individuals detachment corresponds to the concept of Identity and their integrality– to Civilization. Basically possessing a single social genome, the individuals deliberately unroll only one or another of its fragments and thus they are able to form a harmoniously functioning combined body of the Mankind, preserving at the same time their uniqueness.

The following reason of sociogenome observation difficulties lies in long and not yet complete character of the formation since the moment of the human society origin until the present time with an attempt to look into future. Without a long period of maturation no change in nature can occur. But, if there is such a period of coordinations, something completely new inevitably develops. The new things often enter so quietly that, when we begin to notice them, they have already fixated in many minds and are functioning in mature enough form. In any area when something really new begins to hardly come up, we do not notice it for that simple reason that we do not see prospects in the future to notice it in the very beginning. When these new things grow, than, looking back, we uselessly begin to search its germ or first sketches. The sociogenome belongs to this category, it almost does not leave evidence after itself.

The sociogenome as a phenomenon has two circumstances which make our vision of it more difficult. We may not catch it because of its being reproduced in long intervals and all our being is completely concluded between its two appearances. Or it escapes us even more radically because, having appeared someday, it never recurs any more. Is it a cyclic phenomenon with a very long period or a unique phenomenon?

The situation with a sociogenome is characterized by an even harder variant. Our individual life on a sociogenome-formation scale turned to be too short because for laying only the original social elements not tens, but hundreds of generations of people were required. In the closing stage the completeness of a sociogenome formation and the level of reproduction of it by individuals increase so much that the successful functioning of the mankind directly coordinates with each individual's responsible attitude towards life. Deliberate or unintentional unrolling of separate insufficiently consistent fragments of a sociogenome by individuals is fraught with a disastrous effect for the mankind. Unstable equilibrium in trends of isolation and junction of people on base of a powerfully assembled sociogenome can get out of control in virtue of different errors. Then the accumulated strength of a sociogenome is collapsed relentlessly to the destruction of the entire achieved coordinations pyramid. Apparently, that is the reason why the powerful empires and civilizations broke up inevitably, completely disappeared from the face of earth. Only the bits of genetic material in form of, for example, the remains of Atlantis, Troy, etc. buried under the water layer are

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reminding of the frustrated civilizations tragedies. And each new civilization revived from scratch on the ash from the previous ones without any possibilities of the someday started business continuation by borrowing ready recipes of a sociogenome formation.

The simultaneously occurring ontogeny can also obstruct the objective study of social phylogenesis, ontology of sociogenome. Although we say that the ontogeny is an accelerated phylogenesis, it does not go through all those numerous difficult and boring stages of coordination, does not invent social codes again, which formed the essence of a sociogenome formation. Ontogeny is, in the first place, an assimilation of ready social genes by newborn individuals. But the ontogeny is not only the repetition of phylogenesis, but also its continuation. Therefore, acquiring ready social genes, the individuals simultaneously participate in their development, connect to search by trial and error to or consciously to the design of new genes. The noted layering of an evolutionary process with individual social work masks the genetic essence and overshadows the prospect of a biosocial form of matter development itself. The continuing non-differentiation of historical collective and individual social work processes defines an empirical way of a sociogenome formation and leaves it beyond the field of a research study for a long time. Finally the social processes are presented as simple reproduction of historically formed separate social functionsand their adaptation to modern conditions by new generations. Comprehensive genetic essence of the society and the corresponding prospect, coming up through a lot of blood and bloodless coordinations attempts, falls into oblivion. As a result we are impartially observing and are compelled to state how the spontaneous granulation of separate properties and relations of reality occurs, notions representing large social genes and passed into service by some circle of persons arise. But summing up the detached points of the granulation people haven't manage to constitute the genome itself which would unfold and explain all the creation. Myths, fairy tales, legends, testaments and beliefs etc. fill this social niche. As a result there is a distorted reflection of the world, ecological and social niches in people's minds, basing on which they live and interact with the environment and their congeners. The main thing is that the human individuals do not know all the truth about themselves and their destiny. Using false notions, people betray their nature (Teregulov, 2015).

In different historical eras this elusive property of the matter development was known as its spirit, soul, intelligence and was interpreted as ideal intangible substance. Thus, in early stages of scientific thought evolution the people's capacity for using tools and creation of new objects allowed them to assert that if something arises in the nature, this new object must have a personified creator, the author who preliminarily models this created object before the beginning of production preliminarily models, forms in its internal structure, i.e. builds its ideal model in advance. It is similarly assumed that for the production of all the rest of the the nature objects the mechanisms of an emergence of which are unclear there must be a creator, a sensible subject named God or differently.

People had to delegate this genetic function to God. The Bible says: In the beginning was the Word. The word was God's... high-powered work of the Lord God during a week have generated the variety of the world, a powerful blossom of which we observe nowadays. Having created people in his own image, He, however, amazed them in rights to his god business. The People had to limp along being slaves of God. It's all in God's hands! But a number, degree and frequency of misfortunes continuing to fall on the mankind as if from the horn of Amalthaea made some people to doubt their god's sending. Many cyclically recurring cataclysms begin to point with vast obviousness at carelessness of people and their weak orientation in the environment, at bad knowledge of objective reality laws. It turns out that a lot of things also depend on people. An appeal: God help those who help themselves becomes the instruction manual. Thus, the person unwittingly starts to deal with a disposition of Providence: making items of material and intellectual culture, producing social genes. Moreover, we have a corresponding indulgence. It is said in the holy Gospel of John: "He who sent me is with me. The Father hasn't left me alone, for I always do the things that are pleasing to him. I and the Father are one. The Father is in me, and I in the Father" (chap. 8; 29, 38). Therefore it is necessary to extrude a slave from oneself constantly, to take responsibility for present and future. Having committed an irremediable sin someday, having tasted fruit from the tree of knowledge, we cannot stop halfway. Then the God's word becomes a Word embracing all the mankind which is called sociogenome.

Considering everything indicated above, namely a sociogenome's being on the historically smallest phase, spontaneous, empirical and disguised character of its formation and the most important - serious consequences of inconscient sluggish social agreements carried out through series of bloody wars, religious strife, ethnic conflicts, and domestic hardships, its objective study and scientific management become vitally important.

As a result of theoretical analysis it is possible to open the essence of a sociogenome phenomenon, considering only present – intermediate positions of things existing in present without a deep historical excursion. To do that one needs to assume that the considered phenomenon represents the process of organic transformation of some specificity into another, which is greater and more developed. In other words, one genome replaces another and at the same time the

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higher phase is always built from material produced by its preceding evolution. At the same time the superfluous «spares» which took part in intermediate coordinations break up without a residue soon. Dismantling of a building timber reveals the panorama of a sociogenome majestic building. The look a monumental building is being opened, representing by the present time more historically developed phase of a sociogenome, including its pastand discovering in some changed «removed» form. Evolutionary preceding coordinations levels faded away in genetic battles, show up in form of fossils and form unchanging for today foundation plates, the ground and lower floors of the universe. Although the construction works moved to upper floors, the ajar architecture still remains simple and future is very foggy. It is still unclear how many floors will be erected and what kind of roof will crown this building. The sociogenome is an evolutionary unfinished building which is on our record today (Teregulov, 2005).

At the same time one can assume not all the modern structural components of this phenomenon are developing evenly and spheres anticipating the others can be separated, the parts across which the social agreements go on even at present time clearly and very violently. In other words, all the tendencies that are difficult to see in the reality mass, i.e. in the living itself because their being under earlier, more undeveloped state, can be seen sharply, clearly and vividly in the education sphere. No wonder that the evolutionary differentiation of human activity under the pressure of environment emphasized the younger generation education among the first ones as being a promising and fateful structure. Education is a basis for all the subsequent vital human activity. From this perspective the education process before just the vital activity receives certain advantage and the corresponding justification of itself. In other words, study of education sphere gives as an immediate result the critically theoretical understanding of current trends and facts of sociogenesis and the vital activity would clear up only a yesterday of social agreements. Thus the significant milestones in a sociogenome development appear. Therefore consideration of the education history, today's pedagogical practice, and professional training allows finding this genetic process precisely in the points where it reaches a mature enough expression.

III. Conclusion and Lessons for a Subsequent Analisis

So because of a vast number of individuals and dispersion across all the Earth it would not be possible to cover them with a single cover and create a full-fledged biological organism. A sociogenome that began to circulate between people is gradually assuming the functions of people linkage and their differentiation within the Mankind. The sociogenome has a dual function: complete building of a person and simultaneously building of a whole Mankind body. It presupposes the solution of two problems: complete formation of the Intelligence body in each individual and their further building into the body of Mankind. If the first task is the education sphere, the second one is a social problem. But building of individuals into some social niches of mankind is accomplished through professional education. Hence it is possible to differentiate and orientate the sociogenome to three spheres: basic education, professional education, and social activity. Education is directed at the formation of universal social base, professional education is directed at occupation by a subject of some particular social niche and various social activities provides harmonious functioning of corresponding services and the bodies of the Mankind. Perpetual reforms of national education eloquently indicate the intensity of a mature sociogenome search and the passions that accompany this process. Once more, coordinating the various sides of vital activity (the personal interests, interests of family, society, production and state), we are trying to find content of general secondary education. Introducing the whole range of educational standards generations, we approach professional education and system of higher education to modern requirements. At the same time, approving of the single educational space, we coordinate general requirements for crucial human competences. Etc.

Ignorance of a primary variety stages of genetic grounds and then selection of several optimal varieties from them, logically observed on all the previous levels of structural construction, lead to confusion in social processes. For example, more than 300 kinds of elementary particles were formed in quantum primordial soup, but only three of them formed the stable atom. The following diversity in the number of nucleons in a nucleus and electrons on a shell has led to the formation of about 110 chemical elements and selection of six ones of them has laid the bases of the organics, etc. Therefore it is logical that at first there was a great variety of genetic grounds in the society and then the process of their natural interaction (coordination) and generalization should have logically led to the selection of several optimal ones. And until that, being within such a wealth of various manifestations of a still unappreciated universal trend, doing the necessary qualification of phenomena and significant bold generalizations is not a simple task at all (Teregulov, 2011; 2014).

An existing inflexible system of science, «nationalism» of narrow specialists zealously treating their preserves, and disaffection to «outsiders» trying to make an interdisciplinary synthesis do not contribute to the formation of a full-fledged sociogenome and, especially, to its public acknowledgement. Thus, the

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study of a natural line of logically complicating levels of the matter motion is scattered on different branches of scientific knowledge between which there are some intractable ridges (quantum mechanics, atomic physics, inorganic chemistry, biology, neurology, psychology, pedagogy, sociology, political science, etc.). The problem of the present external social genes which people use in vital activity and in the educational process, is in their incompleteness and fragmentation. A mechanical pile of separate social genes conditionally divided into tens of compartments i.e. disciplines, stems of a lot of sciences occurs. Therefore the efforts of teachers and scientists are aimed at justification and realization of interdisciplinary relations, creation of complex disciplines, search of invariants, universal means of reality learning, and the fixation of this reflection results in external form. Appeals of scientists to realize various approaches are situated in this direction: dialectical, integrated, synergistic, hermeneutics, axiological, holistic, action, individual and other approaches and orientations. Modern science requires, first of all, a general theory of self-organizing systems development, coordination of all levels of a matter motion of matter through relay passages.

Rapid growth of the genetic fragments number of different modality observed for today from an external perspective–a social memory–creates serious problems for vital activity, including the educational sphere. The researchers state that on one hand, a fact of knowledge doubling in every 4-5 years, but, on the other hand, their ageing. This instability strongly oppresses people. They are confused now and they are looking for the meaning of life, trying to build up life guides, the hierarchy of goals, sequence of actions in this dynamic world. A lot of people feel the strongest nostalgia for «good old times» and find some support in religion, etc.

For the education it is difficult times too. A problem of selection from these genetic pieces of a certain sum of knowledge and skills which would compose the content of a youth's general education arises. As the result the periodically occurring mechanical information selection and its further accretion with new relevant divisions, courses, disciplines under the pressure of life leads to the excessive swelling of educational content, which is fraught with the loss of health by students and demand increase of the educational duration, reforms, modernizations, etc. This is a typical characteristic of education modern state. Sociogenetic essence of education is being persistently ignored.

The difficulties in mentioned above essence reflection in education sphere will disappear if we distinguish in social coding the proper social basis (original nucleotides), composition and combinatorics of which form one or another social gene. For example, letters are chosen to be social "nucleotide" foundations. The letters themselves (consonant, vowel, labial, palatal, glottal, etc.) do not have any meaning, but assimilation of their pronunciation and spelling is a necessary stage and a section of education. The same one can be asserted relating to music notation, basics of vocal, painting, choreography, etc. In algebra these are conventional socially agreed and accepted signs–symbols (letters), as well as operator signs of plus, minus, radical, etc. But the subsequent combinatorics of social bases – letters (notes, etc.) – and their corresponding agreements with items and phenomena of the environment breed a social gene. The social genes begin to indicate separate objects, properties, and relations of objective reality and participate in exchange processes between individuals.

A characteristic of forming original social genes is in their relation with immediate sensory sensations from the environment and in their variety. For example, originally so-called nominative symbols – names, quality designations of the environment subjects, participial forms, etc., were developed and they showed up as coordinate conditional phonemes and graphemes. Newly formed vast sea of social genes represents the world at the level of detached phenomena that weakly agree with each other and are generalize (as the genetic relations of reality itself are not found or do not have a suitable identification), they cause large genes and empty social genomes with difficulty. But rich vocabulary of operator words or etymological characteristics develops gradually, determining sense and function relations between above mentioned subjects. Operator words (not, under, sure, or, for, really etc.) and the etymological operators (connectives, suffixes, forms of cases, etc.) do not display anything on their own and do not carry any objective duty but that they were probably the greatest invention for social genetic recombinations and generalizations rather than creation of notional words. The proverbs, sayings, mathematical, physical, chemical formulae, different concepts and theories are only separate attempts to agree (veridical or perversely) numerous separate phenomena, processes, universe levels into a certain integral compact picture. Being islands, their number still remains great. For example, the dictionary of Russian language of V.Dal explains over 200 thousand words and 30 thousand proverbs.

As we see, the mankind is still far away from the fundamental coordination and generalizations of numerous social genes and formation of a developed joined social genome. Along with the search of new grounds and the invention of folding and generalizing means (concepts), people have chosen another way. They began to join separate social genes into a thread – the sentences, sequence of which had already made up a text holding and reflecting complex events, their dynamics. And there you can see a sadly-majestic story on love that have suddenly flashed up (powers of a coalescence) between Romeo and Juliet against the hatred (powers of isolation) of the Montague and

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Capulet families made up from in total two and a half tens of alphabet letters. Like giant molecules of a biogenome, hypertexts began to form in the sociogenome, in which the particular social genes began to separate by paragraphs, the complete fragments – by sections, chapters, sections, the significant genetic grounds – by underlining, by bold type, and similar socially conformed ways.

Considering correlation and mutual transfigurations of external and internal one, we must confirm that the external social expression is forcedly deficient. It is impossible to bear the full internal feelings because any thought is composed of sensory casts and intellectual processes. Therefore, people, attempting to coordinate the external and internal one and erect a bridge between them, have created so-called symbols. They serve as links, pattern between the sensory and intelligence. In other words, along with a sensory aspect, the symbol also has a sense aspect. Initial and final links are grasped (agreed) in the symbol, it holds the internal content together and creates an impression of integrity and enlargement. Precisely this aspect addresses our understanding and makes us reflect, that is how the intellectual aspect is made. Originating from sensory sense, it signifies something and requires interpretation i.e. new coordinations. Effecting in a symbol together, these two sensory and intellectual aspects make up its specific character. Involving in its process the functions of different brain structures, it is associatively richer than purely word thinking. Using images in his inner plan, the person can coordinate millionfold information per unit time than using words. And, on the contrary, being perceived by the brain, the specifically chosen sensory signals instantly revive in it and are filled with some imaginative-intelligence part. Moreover, specific types of social work appeared over time, they began to specialize on this brain quality. Paintings of Malevich, Čiurlionis, music of Scriabin, Jean Michel Jarre, poetry of Khlebnikov, Kedrov, etc. can be an example.

A range of external social bases (the Latin alphabet, Cyrillic script, Arabic ligature etc.) as well as a lot of social genes (words) in one and the same language marking one object could contribute to the delusions of non-cognition and absence of single, objective logic in considered sphere. And when, on the contrary, a lot of items from different areas are called one word. Not established, imaginary random nature is a significant index of an external genetic trial, first of the search of human individuals by trial and error of bases and genes different variants and then of the optimal choice from them by means of universal social coordination.

Therefore it is regular for groups and quite numerous communities to communicate for a long time, being exposed to features of different existence conditions of existence, producing specific system of world perception and corresponding means of utterance. Original genetic barriers originate and a requirement in generalized single social bases for all the Mankind comes to a head. The noted aspects presuppose the process of deliberate and purposeful coordination between individuals and by larger formations: ethnoses, nations, ethnic groups, states and countries on the basis of compromises and consensus achievement.

In the course of the social agreement and consensus achievement the individual (and then collective) reactions to certain environment challenges, as well as the external materialized denotements (symbols) correspond and become single social genes. In general, gradual transformation of all the sensorimotor information received by a person from the objective reality into «anthropomorphic» form is the essential side of the proper social genetics. In fact the complete transformation of objective reality into social genes occurs as into the most convenient form and a short way of their reconstruction (development) in the brain of contemporaries and the future generations for ultimately formation of a single sociogenome by means of various combinations and full coordinations.

But people not only patiently recorded, collected and generalized this information about the environment for generations, but used some of them for social transformations and/or tested for scientific purposes. The person, absorbing social genetic material into his brain, receives the possibility to arbitrarily, selectively perform necessary coordinations and, if it is necessary dues to an open nature, to take the necessary genes from other sources and discover them in special cognitive procedures. The internal plan of coordinations becomes broader and is supplemented by an external plan. An expanse for a biplane exchange and coordination of the social bases and social genes, their work in a set and the choice of optimally corresponding ones is revealed. Subjects of material and intellectual culture appear. Under these conditions the possibilities of collective multiple generalization and increase of the latter ones were revealed. Being reproduced in every subject, serving as the means of their communication and interaction, a subject of enrichment and development, the sociogenome determines the status of each person in the society and simultaneously develops the «morphology» and defines «physiology» of all the Mankind as a new community. As a result the sociogenome as a genetic material determining structure, functioning, and development of the Mankind is like as connecting vessels in two images: individual - collective, internal - external, biological - social, bringing different cyclic processes to life: interiorization – exteriorization, coagulation – expansion, generalization–detailing, analysis - synthesis, idealization - materialization, etc., causing scientific and educational proceduresand different kinds of social works.

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This evolutionary fact served for the environment division into natural one and the humanized, artificial one. All the human body as a whole is used as a means reflecting the world and expressing the impressions of it. All types of social works (literature, poetry, painting, choreography, music, singing, pantomimicry, etc.) find themselves demanded. The person consists of self-feeling and self-development of objective reality, he aspires unity and indiscrete totality. In the right forms of space, in the mutual coordination of events, the truth, beauty, symmetry and genetic clearness of the environment start to show. As a result a triad of the processes and their spheres of functioning became possible: perception - experience - evaluation; science - art - morality. At the same time the coordination of relations in symbiosis of the mankind and the environment with respect to different structural units (and plans) constitutes specific fields. With respect to oneself it is an esthetics, to other individuals – ethics, to the nature – ecology, to the plant – economy, to the state – law, etc.

Two lines of social reflection being marked (of the first and the second natures) constantly interact with each other and begin to correspond. The singled out peculiarities of a sociogenome agree with known philosophical concepts: historical – logical, abstract - concrete, individual - collective, material - ideal, sensory - intellectual, and constitute an objective base for them. Search of the unity in diversity of genes correspond to the method of ascension from abstract to concrete.

In that regard the internal plan has also became binary: sensory and figurative. Moreover, the structure of the new cortex itself was binary in form of left and right hemispheres with identical representatives of the reception organs, as well as of all the human body. These hemispheres are tied with the so-called callosum and have a continuous information exchange, they are specialized on certain ways of its treatment. In other words, the new cortex allows individuals to carry all those operations (so-called recombinations, replacements, complements, folding, unrolling, generalizations, etc.) which were intrinsic to a DNA molecule in biological inheritance, but in far increased volume, varieties and speeds. In general, this internal exchange of social genes can and should be interpreted as a twist of a double superspiral of original social «DNA» one offshoot of which is the binary new cortex of the brain and the other one is a binary environment.

From all mentioned above in regards to our problem we can conclude that the sociogenome forms and develops only in human brain and the social memory is its external encoded state follows from all spoken. We will also note that the sociogenome formation the development of an optimal Mankind's body can not be considered satisfactorily decided for today. A lot of important internal bodies of Mankind are only in the stage of updating and an empirical design. First of all, those individuals and their communities nominated as combined brain and appealed to strengthen unity and provide normal development of the Mankind body have reflected the environment, objective reality, a biosocial form of matter motion itself with great and serious distortions. As a result the Mankind body is being torn for today by ethnic, religious strifes, social conflicts, and wars. Regular update of individuals, biological reproduction of population as cells of the Mankind body is neglected. Their uncontrolled breeding often ends up in malignant tumors. Social stereotypes (genomes) developed in the dawn of human history proved to be strong. This circumstance leaves an educational process and the respective professional group at low level of functioning and does not allow to form a serious social status among newborn biological individuals allowing them to fit into the Mankind body and occupy free social niches. Stability of the Mankind body functioning is not supported with balanced and adequate nutrition. Immunodefence mechanisms remain undeveloped, the cells-killers (social mutants) have possibilities to freely penetrate into any body organs. Guided by myths and distorted notions about the society development, the organs of recognition, correction, and utilization do not contribute to timely Mankind organism purification from social slags, "miscreants", and other negative phenomena.

The empirical attempts to resolve this problem in separate countries and continents inevitably face the showdown between them, which sometimes lead to opposition and mutual destruction. Unrestrained individualism and mechanical collectivism, the abstract reasonings about personality and society interaction, advantages of communist or capitalist structure of the latter, as we see, are far from true understanding and constructional solution beyond the limit of the sociogenome. Planet Earth is able to develop and maintain only one Mankind body. Realization of this fact should not be belated.

Being the little brother of a biogenome, the sociogenome in its development assumes not only original role of the Intelligence body formation and the formation of the Identity basis in each individual of a human population, but also all the rest of the biogenome functions with respect to all the Mankind. In other words, architecture of the Mankind body, the nomenclature, structure, composition, functional responsibilities of bodies and services intended to provide sustainable existence and human development as a new community, start to determine and they will be formed by the sociogenome, including deliberate regulation of the individuals number, duration of their active functioning, refresh rate and many other exchange processes, i.e. regarding all those tasks carried out by a biogenome with respect to morphology and physiology of the certain human body. This pair of

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genomes is simultaneously the means, the way, the mechanism of self-preservation, self-reproduction, and self-development of the Mankind. The glory of evolution on the biosocial stage of a matte motion is in the highest act of the collective vision reached by embracing all the mankind striving to research and coordinate reality. All our life is a multilevel genetic trial. And the direction of this invaluable gift of matter evolution depends on the Mankind.

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