

The Laws of Sociodynamics

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The purpose of this article is to tell briefly about the newly discovered fundamental Laws of Sociodynamics, which are the driving force of the evolution of society and the determining factor of the world historic process. Based on the principle of symmetry of the Laws of Nature the relationship between the Laws of Thermodynamics and Sociodynamics is shown, due to which the Fifth Law of Thermodynamics has been formulated. In doing so the objectivity of the concept of «spirituality» has been substantiated. The article is of an interdisciplinary nature at the junction of Sociodynamics and Thermodynamics.

Keywords: Sociodynamics; Thermodynamics; The Laws of Sociodynamics;
Symmetry of the Laws of Nature; The Spectrum of Society; Spirituality

Introduction

Without exaggeration, it can be argued that today humanity has reached the most dramatic moment of their history, speaking in a scientific way we are located at a point of bifurcation: further on is either perdition or a spiritual rebirth of all mankind, as the only possible alternative. I emphasize that only spiritual path of development can help us, people, to get out of that impasse in which we all have found ourselves. It is mistakenly believed, that the concept «spirituality» is subjective, and it's predominantly referred to the sphere of religion. In this article the objectivity of the concept of «spirituality» will be substantiated. For many centuries people did not understand objectivity of the concept «psyche», but today there exists a number of scientific disciplines studying the concept «psyche» in its various forms, that is, the psychic reality is perceived in the same way as a physical reality. Similarly, today we are located at a similar transitional frontier in the understanding of the spiritual reality. And the sooner we overcome this frontier, the better for us, because in reality the evolution of society is predetermined by the laws of nature, which bear an objectively-spiritual character.

Many social problems are associated with nescience of the fundamental laws of evolution of a society. Just as the equilibrium and dynamic states of a physical system **can be described** with the help of the Laws of Thermodynamics, so the principles of existence and evolution of a society **can be understood** with the help of the Laws of Sociodynamics. The only difference is that if the relationship between various characteristics of phase and transient processes of physical system can be described with the use of differential calculus and other applications of mind, then in relation to society these approaches cannot give significant authentic result, because the main characteristics of phase and transient processes of society are associated with the reason of human which is impossible to algorithmize. That is why basically reasonable, not rational, approaches are needed here. Just because the reason of human operates basically with concepts of spiritual character, the Laws of Sociodynamics bear **objectively-spiritual** character. In this exactly is manifested the main difficulty of dissemination new knowledge, as, unfortunately, the scientific community is conservative. Maybe it's not bad, but when we are at the «bifurcation point», probably it is necessary to respond more expeditiously to newly opened laws of nature, because the law of nature although exists objectively, nevertheless, its recognition as such depends on subjective opinion of scientific community.

1. The First Four Laws of Sociodynamics

Nowadays the long-standing and important problem of classification of sciences is solved. The importance lies in the fact that the solution of this problem predetermines the direction of vector of the development of Fundamental Science in general. We shall not speak on details of this issue in the given article: the interested reader can refer to the sources [1] or [2] (unfortunately, the source [1] is not translated into English). The decision received makes it possible to assert that there are five fundamental sciences, which are designed to study the issues of becoming, existence and evolution of a society. We list them: 1. **Sociology** – the science that studies the issues of social self-governance; 2. **Sociosynergetics** – the science that studies the problems of social mutual agreement; 3. **Sociodynamics** – the science, associated with the study of the problems of social stability; 4. **Socioformatics** – the science, designed to explore issues of social organization; 5. **History** – the science that studies the issues of social

evolution. When it comes about fundamental science, then it means that there exists a whole range of sciences related to this fundamental science, which are predetermined by the following fifteen possible forms of scientific cognition: description, computation, logic, philosophy, practice, designing, analysis, experiment, empirical generalization, theory, engineering, technique, general approach, application, foundation. These forms of scientific cognition, in turn, are defined by various combinations of the following four possible tools of scientific cognition: observation and measurement as the tools of empirical way of cognition; logical design and mental simulation as the tools of theoretical way of cognition. Consequently, totally there exist seventy-five «operator» sciences to study the society.

So, Sociodynamics is the science about social stability. Namely fundamental Laws of Sociodynamics would be considered in this article. There are various scientific methods of thermodynamic modeling of the behavior of society with application of corresponding computational apparatus, but these methods cannot give significant authentic result, as human is not is a mechanical device, and the behavior of the community, members of which are endowed with reason, is impossible to algorithmize. Yet one cannot deny the obvious fact that there is a definite interrelation between Thermodynamics and Sociodynamics, since the fundamental principles of the Universe may have various in form, but similar in essence interpretations applied to its various objects. In this the principle of symmetry of the Laws of Nature as the unity of their diversity is manifested. Society is one of the important objects of the Universe, and the laws of its development cannot essentially differ from the global principles of development of the Universe, to which Thermodynamics is possible to be attributed. To reveal the fundamental Laws of Sociodynamics we will be guided by the following important assertion, which follows from the principle of symmetry of the Laws of Nature: **the Laws of Sociodynamics are similar to the Laws of Thermodynamics** (for more details see source [1]). First of all, let me remind the reader of the four known fundamental Laws of Thermodynamics, without using any formulas: 1. Every closed system tends to the equilibrium state; 2. The energy of a closed system remains unchanged; 3. The entropy of a closed system is constantly increasing; 4. If absolute temperature tends to zero, then entropy also tends to zero [3].

The Third Law of Thermodynamics is usually called the Second Beginning of Thermodynamics. To be able to use the principle of similarity, we must discern analogues of concepts – temperature, energy, entropy and equilibrium state as applied to society.

Since we have not yet discovered brothers in reason in the Universe, then mankind can be considered a closed system. The equilibrium state as applied to society is its stability. The analogue of the concepts of «energy» and «temperature» as applied to the individual, and therefore to society as a whole, are the concepts «inner aspiration» and «activity» respectively. An appropriate justification and argumentation of the last assertion the reader can find in sources [1] or [4]. Entropy there is a certain measure of chaos. The aspiration for chaos, just as the aspiration for freedom, which leads to permissiveness without the necessary restrictions, are similar. That is why an analogue of the concept of «entropy» applied to society is the concept of «freedom». Having considered the aforesaid we formulate the fundamental Laws of Sociodynamics: 1. The society aspires to stability; 2. The internal aspirations of society persist; 3. The degree of freedom of the society is constantly increasing; 4. The reducing of the activity of society leads to lower the degree of its freedom.

Once again let me emphasize, that the Laws of Sociodynamics are defining some general tendencies of behavior of society, and with high reliability to calculate the probability-statistical, and even more over – the exact behavior of society as a whole, is impossible, as the reason of human cannot be algorithmized, but only the mind. On the distinctive features of the reason and mind of human is said in the sources [1] or [5]. Further we will conduct a brief analysis of the Laws of Sociodynamics.

2. A Brief Analysis of the Four Laws of Sociodynamics

The First Law of Sociodynamics stresses that every person, family, nation, country and society in general, aspires to a state of stability, i.e. to a tranquil and secured life. The achievement of suchlike state is possible then and only then, when society as a whole is moving on the way toward of spiritual perfection. This conclusion yields from the other Laws of Sociodynamics.

The Second Law of Sociodynamics is nothing like the Law of Conservation of Energy, which applied to society, is transformed into **the Law of Conservation of Aspirations**. The aspirations of members of society bear multidirectional nature, but all of them can be divided into six main groups: 1. Absolute; 2. Spiritual and moral; 3. Cognitive; 4. Social; 5. Soulful; 6. Pecuniary. Let aspirations of

society in all these six groups be possible to somehow express with the use of numbers $N_1, N_2, N_3, N_4, N_5, N_6$ respectively. Then the Second Law of Sociodynamics actually states the following: at any changes of the aspirations of society, the sum of these six numbers remains unchanged, or briefly $\sum_{i=1}^6 N_i = \text{const}$. The best option for society is when N_1 strives to a certain maximum value, including at the expense of N_2 and N_3, N_4 and N_5 have high value, and N_6 takes a certain minimum value. Such a state of society exactly is the practical realization of the Kingdom of God on Earth. The worst option is when N_1 strives to zero, N_2, N_3, N_4 and N_5 are limited from absolute goals, and N_6 strives to a certain maximum value. The expression of the Roman satirist Juvenal's «Bread and Circuses» gives a good figurative representation about this worst option, to which politicians turn to, since ancient times and up to the present day (instead of the Coliseum we have shopping-entertainment centers), and today's consumerist society actually is located in this state.

The Third Law of Sociodynamics defines **the arrow of evolution of the society**, just as the Second Law of Thermodynamics defines **the arrow of time**. But here we have one important difference. If a person can not affect the unilateral course of time in any way, then on the arrow of evolution of the society a person can affect. In doing so there are three possible outcomes of similar influence: 1. destruction of the whole society; 2. destruction of a part of society, with subsequent possible alignment of the arrow of evolution; 3. conscious failure from the influence on the arrow of evolution, which implies the path to spiritual perfection. From the Third Law of Sociodynamics follows the next important assertion: **the inner aspiration of the individual (-s) to freedom is the driving force of the evolution of society**. This important assertion says about the fact that the change of the State regime occurs by means of successive transfer of power in accordance with chainlet – «individual → group → class → society», which defines the following chainlet of the State regime: «slaveholding → feudal → capitalism or class socialism (the power of one class) → socialism (the power of the whole society)».

For a correct understanding of the Fourth Law of Sociodynamics it is necessary to sort out: what namely affects the decrease or increase of the activity of society as a whole? The activity of society as a whole is certainly linked with the word «cohesion». High activity indicates a high level of the cohesion of society in addressing the critical issues of living arrangement. From the standpoint of the structural organization of society, as we already mentioned, the following four categories are possible: 1. individual; 2. group; 3. class; 4. society. These categories correspond to the following four levels of the states of society: 1. **Individual reason**; 2. **The cohesion of group**; 3. **The cohesion of class**; 4. **The cohesion of society**. These four levels is nothing like the four phase states of society, in doing so note, that the cohesion occurs at the level of **reason**, which is the structural unit of the phase states of society, and the basis of the individual reason is the **thought**. In doing so, **activity** of an individual is a characteristic of the mobilities of structural unit. As the phase transitions of matter are related to supply or removal of heat, also the phase transitions of society are related to the presence or absence of **ideology**, which exactly is the source of the process of mobility of the structural units. Then the process of increasing the mobility of the structural units of society can be called **ideologization**, and the process of reducing mobility of the structural units – **deideologization**. The essence of ideology is linked with two circumstances: 1. **Common values**; 2. **Unifying factors**. The quant of the essence of source in the first case is the concept of «**estimate**», and in the second – «**event**», which can be already occurring or impending. Common values and unifying factors are some **spectra**, predetermined by the twelve sublevels of physical, psychical, informational and unifying levels of the human, about which the reader can in more detail read in the sources [1] or [5]. **The Spectrum of Common Values**: 1. Tangible; 2. Household; 3. Vitals (means of communication, production, historical memory, education, oeuvre, social, spiritual); 4. Traditional; 5. Emotional and sensual; 6. Humanitarian. **The Spectrum of Unifying Factors**: 1. The material gain; 2. Protection against threats; 3. Life achievements (scientific and technical, industrial, historical, outstanding personalities, creative, social, spiritually meaningful); 4. The aspiration for social justice and equality; 5. The aspiration for a brighter future (property of the soul); 6. The aspiration for freedom (internally mortgaged evolutionary factor inherent to each).

The Spectra of Common Values and Unifying Factors together will be called **the Spectrum of Society**, which, in essence, is a factor of forming the society. The Spectrum of Society and the ideology which follows out of this spectrum are the same objective concepts of nature like electromagnetic wave and heat, that is, if the essence of heat is the electromagnetic wave (photon flux), then the essence of the ideology of society is the Spectrum of Society (flux of estimates and events). Thus, we are talking about the existence of natural ideology, which is given to us a priori. For clarity, the above said will be reflected in Tables 1, 2 and 3.

Table 1. The Phase States of Society

Sublevels	Phase states
1	Individual reason
2	The cohesion of group
3	The cohesion of class
4	The cohesion of society

Table 2. Characteristics of Phase States

№	Characteristics of phase states and transitional processes	Society
1	The basis of the structural unit of phase states	Thought
2	The structural unit of phase states	The reason
3	The characteristic of the mobility of structural units	Activity
4	The process of increasing the mobility of structural units	Ideologization
5	The process of decreasing the mobility of structural units	Deideologization
6	The source of the process of mobility	Ideology
7	The essence of the source of process	1. Common values 2. Unifying factors
8	The quantum of the essence of source	1. Estimate 2. Event

Table 3. The Spectra of Common Values and Unifying Factors

The Spectrum of Society		
№	Common values (flux of estimates)	Unifying factors (flux of events)
1	Tangible values	The material gain
2	Household values	Protection against threats
3	Vitals values	Life achievements
3.1	means of communication	scientific and technical progress
3.2	production	industrial progress
3.3	historical memory	historical achievements
3.4	education	outstanding personalities
3.5	creation	creative achievements
3.6	social	social achievements
3.7	spiritual	spiritually meaningful events
4	Traditional values	The aspiration for social justice and equality
5	Emotional and sensual values	The aspiration for a brighter future
6	Humanitarian values	The aspiration for freedom

For the reader to be able to better imagine the significance and meaning of these tables, I will adduce the corresponding tables concerning matter.

Table 4. The Basic Phase States of Matter

Sublevels	Phase states
1	Solid bodies
2	Liquid
3	Gases
4	Plasma

Table 5. Characteristics of Phase States

№	Characteristics of phase states and transitional processes	Matter
1	The basis of the structural unit of phase states	Elementary particle
2	The structural unit of phase states	Atom, molecule
3	The characteristic of the mobility of structural units	The temperature
4	The process of increasing the mobility of structural units	Heating
5	The process of decreasing the mobility of structural units	Cooling
6	The source of the process of mobility	Heat
7	The essence of the source of process	Electromagnetic wave
8	The quantum of the essence of source	Photon

Table 6. The Spectra of Electromagnetic Waves

№	Electromagnetic waves (photon flux)
1	Radio waves
2	The infrared radiation
3	The visible light
3.1	red
3.2	orange
3.3	yellow
3.4	green
3.5	blue
3.6	indigo
3.7	violet
4	The ultraviolet radiation
5	The x-ray radiation
6	The gamma radiation

Without going into details, the concept of «ideology» in form can be defined briefly on the basis of Table 2: *ideology is the Spectrum of Society*. Thus, as a heating of a piece of metal through the warmth increases its temperature, the same way the ideologization of society on the basis of this ideology, the essence of which is a complex of common values and unifying factors, increases the activity of society, characterizing its condition. Then the Fourth Law of Sociodynamics actually argues that disunited and devoid of ideals, in essence, deideologized society has a very low degree of freedom, and the ideologically cohesive society has a high degree of freedom. Thus, society cannot exist without ideology, just as there can be no life without warmth – **it's the Law of Nature**.

3. The Fifth Laws of Sociodynamics and Thermodynamics

In the new Theory of Cognition [1] the following condition of completeness of any cognitive system (CS) is substantiated and formulated: **the foundation of CS is complete, if it consists of the five groups of assertions, each of which bijectively expresses its relation to one of the following concepts: 1. Impact; 2. Motion; 3. Rest; 4. Space; 5. Time.**

From the adduced condition of completeness follows, that specified foundation of Sociodynamics is not complete, since it consists of four assertions. This means that there exists the Fifth Law of Sociodynamics. The reasoned conclusion of this law, which is discerned due to heuristic look at the fundamentals of General Psychology, the reader can find in the source [4]. And now I just adduce the formulation of **the Fifth Law of Sociodynamics: *the aspiration for freedom through creation discloses the inner potential of society, thereby increasing its freedom.*** I will note that the Fifth Law of Sociodynamics is linked to the criterion of completeness – space. Now the foundation of Sociodynamics is complete, but the foundation of Thermodynamics remains incomplete. In doing so the first four Laws of Sociodynamics were mindsighted (the word *mindsight* means – **the eyes of mind**) out of the Laws of Thermodynamics. Let's try and do the opposite: to mindsight the Fifth Law of Thermodynamics from the Fifth Law of Sociodynamics. It is clear that it must be linked to the criterion of completeness «space». As the inner potential of society is related to the Spectrum of Society, then, in essence, it characterizes the stability and strength of its «crystal structure». *Creation* is «**ordering**», *the aspiration for freedom* is «**energy**», and *freedom* is «**entropy**». We will call the energy that remains in the system after overcoming all the possible factors impeding its development and movement by **a useful energy of system**. So, we have the following sound of **the Fifth Law of Thermodynamics: *a useful energy of system puts it in order, thereby increasing the entropy of the system.*** It only remains to add, that in formulating important Laws of Sociodynamics and Thermodynamics we have repeatedly used the word «mindsight», which is the essence of the source of mobility of the structural units of the phase states of reason, that is, the laws of nature are derived not on the basis of differential equations and other applications of mind, but on the basis of reason. This means that it is high time modern science gave the due importance to reason and reasonable researches.

For a correct understanding of the Laws of Sociodynamics in action, we must at least briefly define some important concepts. Every society is stable, if it is united, is founded fairly, the equality between members of society is achieved and each member of the society ensures freedom of action. Five concepts – freedom of action, equality, unity, fairness and stability – form the *Foundation of the Living Arrangement of Society*, briefly **FLS**. The definitions of these five important concepts sound the following way: **freedom of action** is the conjugation of the freedom of will and the freedom of choice, or differently, their unity applied to the proposed action; **equality** is the state of society, when endowed with freedom of action individuals with different capabilities and abilities equalize themselves on the basis of mutual respect and Love; **Love** is the ability disinterestedly to give away; **unity** is the cohesion of people on the basis of common values and factors; **fairness** is the equality between the measure of act and the measure of requital; **stability** is a reasonable assurance in the coming day. It is important that the five concepts of FLS are firmly interrelated.

Further I will point out how exactly the Laws of Sociodynamics act. The Fourth Law of Sociodynamics has also the heightening character, that is, an increase in the activity of society under certain conditions leads to an increase in the degree of its freedom, thereby ensuring freedom of action for the members of society. But since the activity of society is related to its ideologization by means of the Spectrum of Society, one can observe that the Third and Fourth Laws of Sociodynamics jointly, in general are leading the society to **unity**. On the other hand, the First Law of Sociodynamics pushes society toward equilibrium, but society cannot be united and stable in conditions of lack of equality between individuals and fair interrelations between them in it. Thus, the First, Third and Fourth Laws

of Sociodynamics jointly lead the society to **equality** and **justice**. The Second and Fifth Laws of Sociodynamics, which are directly related to the Spectrum of Society, jointly contribute to ensuring fairness and **stability** of the society by disclosing its internal capacity. All the five Laws of Sociodynamics jointly contribute to the formation of FLS. As can be seen, the Laws of Sociodynamics consist of spiritual concepts, that is, the laws of nature bear **objectively-spiritual** character. This means that our understanding of spirituality as a subjective concept is unequivocally wrong, because **spirituality is objective**. In doing so, we shouldn't confuse objectively-spiritual Laws of Sociodynamics and the Absolute Laws, although, of course, they are interrelated.

Thus, Fundamental Laws of Sociodynamics are formulated, basing on which we can develop the socially oriented Sciences, and make reliable predictions relatively the different states of society, its stability and evolution.

4. The Most Important Conclusions

1. The five Fundamental Laws of Sociodynamics formulated allow: first, to properly understand the behavior of society; secondly, to properly assess the trend of its development; thirdly, to understand that the spiritual component of life is just the same objective as physical.
2. The Third Law of Sociodynamics defines the arrow of evolution of the society, and thus is responsible for the change of State regime. It is accepted that not slaves, but free farmers and artisans were a major force that led to the collapse of the slaveholding regime. In fact, both are correct, but only as a consequence, since the genuine cause is the Third Law of Sociodynamics. The same Law today requires the collapse of the capitalist regime. **If the scientific world does not realize it, and having realized, should not begin to beat an alarm with the aim to bring the politicians to reason, then we shall have global war, destructions and grief as our closest companions.** A person is unable to prevent objective, destructive phenomena's of nature in the form of earthquakes, tornadoes, volcanoes, etc. Similarly, a person is unable to prevent destructive spiritual phenomena's that arise as a result of a person's violation of objective spiritual laws, and although these laws are not yet recognized, but they act a priori.
3. The important laws of nature are derived not on the basis of differential equations and other applications of mind, but on the basis of reason. Modern science must certainly finally replace the ligament «idealization – abstraction» with a ligament «modeling – simplification», thereby giving the due importance to the reasonable researches. Built on the basis of reason the atomistic theory of Democritus remains one of the pillars of modern science up to these days. Today, mathematicians are trying to solve complex problems of society on the basis of lemmas, theorems and other abstractions, forgetting that human is a spiritual being, and his reason is impossible to algorithmize. Undoubtedly, Mathematics is needed in the Humanities, but only as an additional means of analysis through respective simulation, but not the main one. Moreover, the solved problem of classification of sciences allows to assert that Mathematics as such is not a science, but a form of scientific cognition, that is, it is a tool of science, of course, an important one, but, nevertheless, a tool (smart shovel).

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