

reduction in the use of violence as a form of power against women [3].

Conclusion

This paper wants to emphasize an impact of existing socio-economic inequalities on the modern society. Firstly it has briefly represented complex inequalities such as class, gender, ethnic relations and other inequalities like disability and sexual orientation. Problems of income inequality are given a particular place in this paper. The current situation on labour market is briefly analyzed by describing labour income inequality and employment inequalities in different countries. The Gini coefficient is still a commonly used measure of inequality. However, Li and Reuveny have demonstrated an improved methodology of measuring income inequality by adding effects of democracy, trade openness, foreign direct investments and foreign financial capital inflows. Their main suggestion is to reduce poverty with the help of financial aid from developed countries and international organizations to less developed countries. And finally four major types of approach to progress such as economic development, equality, human rights and capabilities are introduced in this work. The last findings show that class-based economic inequalities within countries are increasing in many countries, while gender-based economic inequalities within countries are often declining. Also an increasing influence of democracy on inequalities and some reduction in the use of violence are seen in a modern society. Therefore, it can be expected that some inequalities will be lower, and this can improve the socio-economic situation in the world.

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Руденко Л. В., Стешенко П. О. Соціально-економічна нерівність у сучасному суспільстві

Базуючись на актуальних даних, ця стаття показує, як розвиваються складові соціально-економічної нерівності у сучасному суспільстві. Посилаючись на дослідження Сильвії Валбі, Тіма Батлера, Пола Ватта, Куана Лі, Рафаеля Рувені, Блоссфельда, Пабло Бераменді, Крістофера Андерсена, Пітера Холлера та ін., ця робота розглядає нерівність як масовий феномен та феномен, що поширюється, а також більш конкретно висвітлює засоби його вимірювання та аспекти. В результаті знайдено шляхи удосконалення суспільства, в цілому, а також прогрес у сфері дослідження поданої проблеми.

Ключові слова: комплексна нерівність, нерівність доходів, соціальний клас, коефіцієнт Джині, відкритість економіки.

Руденко Л. В., Стешенко П. А. Социально-экономическое неравенство в современном обществе

Основываясь на актуальных данных, данная статья показывает, как развиваются составляющие социально-экономического неравенства в современном обществе. Ссылаясь на исследования Сильвии Валби, Тима Батлера, Пола Ватта, Куана Ли, Рафаэля Рувени, Блоссфельда, Пабло Бераменди, Кристофера Андерсена, Питера Холлера и др., данная работа рассматривает неравенство как массовый и распространяющийся феномен, а также более конкретно освещает средства его измерения и аспекты. В заключение выявляются пути совершенствования общества в целом, а также прогресс в области исследования данной проблемы.

Ключевые слова: комплексное неравенство, неравенство доходов, социальный класс, коэффициент Джини, открытость экономики.

Rudenko L. V., Steshenko P. O. Socio-economic Inequality in Modern Society

Based on up-to-date data, this paper wants to show how different patterns of social and economic inequality develop in modern society. Referring to the research by Sylvia Walby, Tim Butler and Paul Watt, Quan Li and Rafael Reuveny, Blossfeld et al., Pablo Beramendi and Christopher J. Anderson, Peter Hoeller, this paper considers inequality as a massive and extending phenomenon as well as describes more precisely income inequality measurement and aspects. Finally it determines the directions of society's improvement and describes a progress in this field of studying.

Key words: complex inequality, income inequality, social class, Gini index, economic openness.

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A NEW APPROACH TO HUMAN SOCIETY DEVELOPMENT IN GLOBAL WORLD

Arguments in support of the article. In all times people thought on the future of society, and today this question becomes more relevant and urgent because the development of the society reached the bifurcation point after which there is either more perfect organized society or its termination.

Imperfection of the society can be explained primarily by the fact that the development of the society is more and more breaking off the objective laws of nature harmony directing to disharmony of the public relations that is revealed in growth of needs of the society on the cost of reducing the scope of its capabilities of being, in increasing the share of wealthy people at the expense of increasing the number of poor ones, in strengthening the power of the few leading countries at the expense of the satellite countries. Basing on the negative trends of world development at the present stage, it is quite possible to assume the scenario of the civilization collapse as well as life on earth even at the time of one current generation life.

Review of the literature. Problems of organization and functioning of society, search for their bases and driving forces as well as construction of model of the social development have been paid much attention since ancient times by the greatest scientists of that period, among which the most ancient – Heraclitus, Pericles, Protagoras, Socrates, Democritus, Antisphenes, Plato, Aristotle, Epicurus, and others, well known illuminators such as K. Gelvetsy, Thomas Moore, T. Kampanella, utopian philosophers K. Saint-Simon, Sh. Fure, R. Ouen. Linear paradigm adhered Frank-M. Volter, E. Kondilyak, Morelli, Diderot, P. Golbah, I. Gerder, Immanuel Kant, the cyclic paradigm was characterized by N. Danilevskim, Leontyev, Spengler, Toynbee, the paradigm of linear cyclic synthesis, “spiral” is presented in the written works of Karl Marx and G. Hegel.

The modern world-system paradigm of F. Braudel about segment type of social time was continued in I. Vallerstayna's theory. In the development of the theory of N. Kondratyev's long waves and Y. Shumpeter's waves of innovative development Glaziev characterized six technological modes of scientific and technological development.

Different approaches to analysis of the world development such as formational, civilizational, economic and anthropological, economic, historical, progressorist types have been worked out by present day in the works of titled and other scientists. However in these approaches the society is at a distance from human environment in which it is developing like parasitizing element. At the same time V. I. Vernadsky in his work on anthroposphere asserted that the society being essential part of nature must develop in harmony with it. “The man – Vernadsky wrote –

the first time really understood (and in fact still haven't understood, author's note.) that he is an inhabitant of the planet and can – must – think and act in a new way, not only in the aspect of individual, family or genus, states or their unions, but also in the planetary aspect” [1, p. 35].

The purpose of this paper is to justify the need to change the current paradigm of development based on consumerism, a new paradigm – the spiritual improvement of the society and search for a way of such a transformation on the basis of the doctrine of the Vernadsky's anthroposphere (noosphere).

Discussion. In the Yensen's book “The Society of Dream” the author understands the future society inseparable from the market which character feature will be a choice of goods on the basis of emotion, bloodless wars, the poor in the slums and a prosperous middle class, three of the nine cities are located in the successful parts of the world [2, p. 244]. That is, the inequality of men, emerging markets remain, but it is unlikely this could be a dream of humanity as a whole.

At the same time, industrialization, and then superindustrialization of the world economy, the dynamic acceleration of scientific and technical progress, the entry in the age of information can create the basis for the possibility of the production of sufficient quantity of goods needed for evenly distribution, the creation of conditions of life, worthy for every member of society. A person can feel relatively free when he is able at first to provide his guaranteed physiological needs (food, clothing, safety, housing, means of transportation). There are some possibilities as follows:

Today, when there are millions of starving people the problem is not manufacturing food but the food accessibility, because the volume of the world's goods can be brought to the level of modern manufacturing optimum needs of the world population. In this case, food preservation technology (used for example for astronauts) may provide their metered consumption of each person without the use of home-cooked food and a variety of catering. Gluttony should not remain a passion of human, when his thoughts are directed toward the world.

Developing information technology allows to take into account with the necessary level of accuracy and reliability the population, its status, migration, and hence the need for each region in real time.

Modernized transport and communications systems allow the delivery of necessary benefits produced in abundance in any part of the globe required for a particular community.

The main determinants in this context are:

– The principles of distribution – who must allocate, how to combine humanity in the allocation with equity,

i.e. to combine the creativity of an individual with its actual holocaust and dedication to his work;

– The principles of freedom and power – motivation, forced labor, crime prevention and punishment for the offense;

– The principles of institutional forms of district, regional and supra-regional entities as the structural units of the managed world economic system;

– The principles of regional entities representation in a single pole of regulatory mechanism of economy.

An obstacle to the implementation of the above mentioned principles is, in our opinion, the market economy, which forms ultima analysi, the basis of all conflict situations on a global scale, declining spirituality society.

No special proof is necessary to the fact that the economy, understood here as a system of relationships between people in the process of production, distribution, exchange and consumption, is one of the main factors contributing to the increase of the harm caused by mankind noosphere. For the sake of profit entrepreneur goes all length to any violation of the environment. Scientific and technical progress, in principle, can provide an environmentally friendly production in any field of human activity, but the economic expenses reducing the efficiency of production, or even make it unprofitable, lead often to the neglect of scientific advances in this field.

Today, however, of particular importance is not so much ignoring the results of the scientific-and-technological advance as their correlations, as well as the correlation of entire economy and the noosphere. If we regard human society as part of the noosphere and compare it with the development of parallel or, more likely, the interconnected development of the biosphere, the questions arise:

1. Whether the economy is just inherent to the human community as a binding and lasting condition for its existence?

2. Are economic dependencies in the production, distribution, exchange and consumption objective laws?

3. Whether the economy is humane, especially in the form of a market?

4. Does the economy allow a man to be free?

5. Does it have its own information aura?

The ideas of a society of social justice, free from economic dependence, have always lived, breaking the century. They got the scientific direction in the works of the Marxism supporters and found some expression in life of a socialist society.

There appeared two different economic systems: one – private property, the market, the competition stipulated the individualism, antagonism in human relations, the primacy of the power of money over all other principles of human existence, and in the other – communal ownership, centralized governance, the ideas of communism brought collectivism, social consciousness, unselfishness, enthusiasm, humanity, etc. But the high moral principles of the code of communism ethics at this stage of development of the society were less adapted to life and gradually gave way to money grubbing, baser

human feelings, and more recently to largely crime. Was the ancient Chinese apologist of state exploitation Xun Zi right in case when he started from “evil nature” of man [3, p. 202 – 203, 204]?

In the biosphere, a part of which, by Vernadsky’s definition is the man we don’t see examples of “evil nature”. In it there are no wars, no deadly competition, no harm destroying the environment. What makes a man endowed with much more ability to meet their needs (the basis of life of the entire biosphere) and its development in comparison with other individuals of the biosphere, to live so far from harmonious, not by the laws of the noosphere?

The answer is seen in the self-interest of economic relations. It is believed that they are objective so that they can be called laws and, therefore, they are constant and objective.

Recognizing the existence of certain economic relationships in the process of production and distribution, the nature of which every time corresponds to a specific socio-historical conditions, it is possible at the same time to say that these relationships, which are formed in a more or less stable and long-term trends, have no objective reasons and cannot be determined as the laws of development.

In a biosphere world a man is distinguished by conscious work. But there are different views on the conditions challenging a man to work. Many of them are related to the economy, the need to provide funds for the existence and to meet the continuously growing needs. It is obvious that this need is a man’s dependence on the economy. That is, he is not free in his work: he has to work there, and so, and as much, where, how and as he is able to meet his specific needs. At the same time free labor is associated with self-expression, with the desire to create, to create beyond the limitations of time, plan or economic stimulus. Such work cannot be practically normal market economic system, but such work is the dreams of almost every person. However, firstly such work is possible, if that people will be able to meet their needs regardless of the outcome of the work, and secondly if the implementation of the results of his work will be carried out depending on the capabilities of the employee. That is, we can talk about the distribution system. .

Will the role of money be preserved in this system as the exchange ratio, or not? “Only the money set in motion all in our world” – they asserted since ancient times. But today the distribution of plastic cards, cashless payment system, growing role of electronic communications increasingly make the role of money virtual.

Humanity has been faced with ever increasing contradictions between their needs and the growing inability of the biosphere to provide them without being destroyed. “Consumer consciousness” has an impact on the motives of the people and the entire world social dynamics, not going beyond the logic of the consumer society at the expense of natural resources.

XXI-st century is marked by the growing importance of the pole of knowledge, but not the pole mind. The task is to join these poles. The movement of humanity towards sustainable development should lead

at the end to formation of the predicted by V. I. Vernadsky sphere of sense, the noosphere where the spiritual values and knowledge of a man living in harmony with the environment will become as the measure of national and individual wealth.

A new strategy for the civilization development should determine the position of the international community in joining forces in the name of humanity's survival and continued development and conservation of the biosphere. Can politicians, which run the states in favor of oligarchic structures, positively perceive only the profit of the business / come to this idea? Obviously, they can't.

A. Pechei noted that macro-problems increasingly threaten humanity. To survive and to preserve the planet it is necessary to join the efforts in research works and joint planning of the future. To that end, he founded the Club of Rome eminent scientists from different countries, which aimed to inform the world population about the realities of the impending disaster and justified the idea of "one world". According to A. Pechei supra-national and supra-regional bodies should be instituted in parallel to the United Nations (since the latter is too politicized), who will be able to take control of the chaotic movement of humanity, setting a single development plan for the entire planet. [4] But Vernadsky also wrote on the need to internationalize the scientists [1, p. 51]. "They have to bind their work with the best organization of the whole mankind" [1, p. 305].

From our point of view, decisive intervention in the sphere of control society the scientists as experts, thinkers on the nature of their activities with the necessary awareness, objectivity, breadth and depth of analysis and strategically is necessary. "Science of the future – rightly pointed out A. Svetlov, continuing Vernadsky – as the most conscious force of society should ensure the development of humanity in the direction of spiritual evolution ... Today, scientists' priorities should not become the interests of individual persons or sections of society and even the state interests, but only the interests of the whole mankind" [5].

And with it the advance strategy of the world governing, the essence of which is to develop the principles of the ideal model of society, with a mission: a worthy life of every member of society in harmony with the biosphere is necessary.

Conclusions.

1. The main man's problem in satisfaction of his vital needs is not the production of the required products but their distribution.

2. Market as the main mechanism that differentiates people by the poles of conflict should be excluded from human life.

3. There is an urgent need to establish scientists' International, and to develop a model of the ideal society – a special international institute of scientists.

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Бузни А. М. Новий підхід до розвитку людського суспільства в глобальному світі

Розглянуто погрози існування цивілізації і життя на Землі в умовах ринкової економіки й обґрунтовується підхід до розвитку світового співтовариства на основі заміни споживчої свідомості духовною, висловленої в навчанні В. І. Вернадського про ноосферу. Автор пропонує реалізувати ідею В. І. Вернадського про інтернаціонал вчених і, зокрема, створення міжнародного інституту вчених для розробки моделі ідеального суспільства.

Ключові слова: світовий розвиток суспільства, керування соціумом, ноосфера, економіка, розподільна система, духовність.

Бузни А. Н. Новый подход к развитию человеческого общества в глобальном мире

Рассмотрены угрозы существования цивилизации и жизни на Земле в условиях рыночной экономики и обосновывается подход к развитию мирового сообщества на основе замены потребительского сознания духовным, высказанном в учении В. И. Вернадского о ноосфере. Автор предлагает реализовать идею В. И. Вернадского об интернационале учёных и, в частности, создание международного института учёных для разработки модели идеального общества.

Ключевые слова: мировое развитие общества, управление социумом, ноосфера, экономика, распределительная система, духовность

Buzni A. M. A New Approach to Human Society Development in Global World

The threats to the survival of civilization and life on Earth in market economy conditions were under consideration and the approach to the development of the international community on the basis of change in consumer consciousness to spiritual one made in Vernadsky's work on noosphere is justified. The author proposes to implement the Vernadsky's idea about scientists' International establishing and, in particular, the creation of an international institute of scientists to develop a model of the ideal society.

Key words: development of global society, the management of social medium, the noosphere, the economy, the distribution system, spirituality.

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