



Global conflict: Analysis of Non-political Factors and Possible Non-violent Solutions in the Context of Sustainable Development

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Abstract: *The paper presents a novel approach to the analysis of non-political factors and potential non-violent solutions to global conflicts. The distinctive feature of this approach is its focus on habitual thinking (conventional wisdom) as a research subject, rather than on the human himself. Using the systems transdisciplinarity models, the construct of individual conventional wisdom was investigated. The study identified the main types of conventional wisdom and described the types of knowledge that underlie each individual's worldview formation. Furthermore, the process of socialization through which individual conventional wisdom is integrated with the conventional wisdom of contemporary humanity was simulated. The findings of this study enabled elucidating the objective, non-political factors contributing to the global conflict associated with the completion of the first stage of socialization of the emerging Liberal society. The forthcoming changes in the new model of the world order were delineated, as was the necessity to create deterrents that will soon replace nuclear weapons. A proposal will be made to interested organizations, suggesting a joint undertaking of large-scale transdisciplinary research. The objective of this research is to establish a foundation for the attainment of non-violent solutions to the global conflict and the resolution of the problems associated with the sustainable development of humanity.)*

Keywords: Systems transdisciplinarity, global conflict, sustainable development, new world order.

1 Introduction

The contemporary society is characterized by a proliferation of global challenges, threats, and conflicts. The question thus arises as to whether these negative phenomena can be eliminated or whether society must accept their inevitability. Before responding to these questions, it is important to elucidate the fundamental essence of the basic definitions.

Global challenges are defined as problems that emerge from discrepancies in the interpretation of the objectives and methods of implementing political, economic, environmental, and socio-cultural relations between countries and unions of countries within the existing world order.

Global threats are defined as problems that are exacerbated by global challenges. In contrast to global challenges, global threats necessitate their prompt eradication within the context of the existing global order.

Global conflict is defined as a crisis situation that arises when global challenges and threats cannot be immediately eliminated within the existing world order.

The world order is defined as a system of relations between states and state unions based on a set of cultural models, ethical norms, legal rules, and deterrents that facilitate the elimination of the emergence and/or reduction of the escalation of global challenges, threats, and conflicts at a specific historical juncture.

The content of these definitions indicates that global challenges, threats, and conflicts are disruptions to the normal functioning of the reproduction mechanisms of social life. Consequently, the concept of sustainable development can be seen as a reflection of the overall effectiveness of the current global order. In the context of the aforementioned considerations, it becomes evident that the existing world order must be changed. At the same time, the effectiveness of the world order should not be a metaphor. It must satisfy all the criteria of scientific rigor. This fact necessitates that certain cultural models, ethical norms, and legal rules, which are of a subjective nature, must be justified within the context of objective models.

The scientific evidence indicates that such objectives can be attained by reframing global issues within a novel paradigm (Kuhn, 1962). The paradigm represents an exemplar of efficacious rational intellectual activity. Often, a paradigm serves as a “disciplinary matrix.” Such a matrix comprises a set of prescriptions, including:

- laws of fundamental theories and basic concepts defined in the form of “symbolic generalizations”;
- “metaphysical components” (ontological assumptions according to which explanations of facts are considered acceptable or, on the contrary, are rejected as incompatible with the accepted scientific worldview);
- value criteria for preferring certain cognitive characteristics (for example, quantitative versus qualitative predictions, simple and elegant hypotheses or methods versus overly complex ones) (Porus, 2007).

It is therefore necessary to adopt a new paradigm in order to rethink the problems of global challenges, threats, and conflicts, and to describe the most probable tactical development scenario of contemporary humanity. This paradigm is represented by the philosophical concept of Unicentrism and the disciplinary scientific matrix, whose role is played by systems transdisciplinarity (McGregor, 2024, pp. 57-58). First and foremost, the disciplinary knowledge of the humanities should be rethought employing these disciplines.

1.1 An Overview of Sociological Concepts

The existence of social conflicts is a phenomenon that has accompanied the long history of humankind. Accordingly, these phenomena were regarded as an inherent aspect of societal evolution. The study of conflicts only began to be conducted within the framework of various social disciplines in the 19th century and the first half of the 20th century. These disciplines included philosophy, sociology, social anthropology, psychology, religion, pedagogy, law, military and historical science, ethology, and others. The process of identifying, categorizing, and comprehensively studying the causes, conditions and participants of conflicts has contributed to the development of conflictology as an independent interdisciplinary field since the second half of the 20th century. In the relatively brief period since its inception, conflictology has undergone two principal development stages (Shalenko, 2017).

The first stage (1950-70s) was distinguished by the accelerated advancement of «conflict sociology» and a notable confrontation between proponents of the conflictological and structural-functional approaches. In the context of the conflictological approach, the conflict was conceptualized as a catalyst for objective social transformations, suggesting the prospect of evolutionary innovations rather than revolutionary changes. Notable proponents of this perspective include Dahrendorf (Dahrendorf, 1965), Coser (Coser, 1964), Boulding (Boulding, 2018), Galtung (Galtung, 1969), and Kriesberg (Kriesberg, 1973), among others. In the context of the structural-functional approach, conflict was conceptualized as a social anomaly, a source of destabilization and disorganization within the social system. Notable proponents of this perspective include Parsons (Parsons, 1975), Merton (Merton, 1968), and others.

The second stage, which commenced in 1980 and continues to the present day, is characterized by studies that seek to identify methods of preventing the escalation of conflict and facilitating its constructive resolution (Burton, 1969; Burton, & Dukes, 1990).

Within the field of conflictology, the categorization of social conflicts is based on the elements of social communities, including individuals, social groups, nations, states, regions, races, and so forth. This classification of conflicts encompasses the full spectrum, from intrapersonal conflicts, which emerge between an individual's own social attitudes, to global conflicts, which arise between states and state unions at the instigation of political and economic elites. These conflicts are based on the incompatibility of their political views, moral stances, economic goals, geopolitical interests, and international legal norms within the existing world order (Besedin, 2007).

It is important to note that there is a shift in social attitudes when transitioning from intrapersonal conflict to global conflict. The foundation of conflicts is gradually shifting from individual social attitudes to the social attitudes of state political and economic elites. This phenomenon has not gone unnoticed by contemporary sociologists. To illustrate, the French sociologist Alain Touraine (1925-2023) accorded particular significance to such transitions. He posited that as discourse on society becomes more prevalent, speculation about the actors within it becomes less frequent. Consequently, the concept of a society comprising individuals was supplanted by that of politics, which, in effect, stymied the human propensity for action. In his view, various types of conflicts divide communities into those who are the agents and masters of cultural patterns and those who take a dependent part in them and endeavor to free them from the influence of public authority. Accordingly, the "sociology of action" as conceptualized by Touraine is founded upon the outcomes of interactions between actors engaged in social conflicts, but having disparate cultural orientations. Consequently, the individual is transformed into an active and creative personality. The principal value of this personality is the realization and gained experience of their identity as a subject of social change. Such a creative personality begins to compare themselves with other subjects. This is exactly the root of the unity of the social system. This system represents the underlying meaning of social conflicts and is based on the subject's consciousness.

Touraine rightly notes the changing role of the state and unions of states as a primary factor contributing to the rising incidence of societal conflict. In the contemporary era, states and unions of states are assuming an increasingly active role, with responsibilities extending beyond the management of economic activities to encompass a range of aspects of social life. In his opinion, from a «jurist», the state is turning into an «economist» and "ideologist", while retaining its traditional military and diplomatic attributes. Touraine asserts that the expansion of the state's functions has resulted in a shift in the state's role in society, with Western European states becoming less conducive to the integration of society and the flourishing of national cultures. The process of societal disintegration gives rise to an increase in the level of conflict. On this basis, Touraine posits that conflict escalations are an inevitable consequence of societal disintegration in post-industrial societies, where collectives and organizations will assume a significant role. This will result in a struggle for the opportunity to exercise control over their cultural patterns of behavior and communication in the social environment. In light of the pivotal role that collectives and organizations play in post-industrial societies, the concept of "social movements" has become a central tenet of sociological discourse. Accordingly, as Touraine posits, the objective of contemporary sociology is to re-examine the underlying mechanisms of social life. In contrast to the dominant approach in classical sociology, which posits material factors as the primary determinant of human behavior, he proposes an alternative explanatory framework, namely "sociology of action". Such an approach will elucidate the underlying dynamics of contemporary society. Therefore, Touraine advocates for a shift in focus from political discourse to sociological analysis in understanding contemporary society (Touraine, 1988).

This conclusion is supported by R. Fisher (Fisher, Ury, & Patton, 1991). He posits that it is crucial to transform contradictions into productive and resolvable tensions through peaceful means, rather than attempting to eradicate them entirely. According to Fisher, the search for peaceful means of resolving contradictions represents a complex and creative process of determining the optimal trajectory for societal advancement.

The methodology of systems transdisciplinarity allows considering contemporary society in the context of further development of humanity from «sociological» perspective rather than a “political” one.

2 Methodology

The methodology of systems transdisciplinarity is based on the philosophical concept of Unicentrism (Mokiy, 2009; Mokiy, & Lukyanova, 2022c, pp. 149-150; Ford, & Ertas, 2024, p.6; Idejiora-Kalu, 2024, 145). The central axiom of Unicentrism assumes the existence of a general order that conditions the unity of the world. It is claimed that the general order is manifested everywhere – in every fragment of space, period of time, and attribute of information, as well as in their relations and interactions. Every object at every level of reality, including individual and society, is a fragment of the One and Only world. Therefore, each of them has its own space, time, and information, to which the general order is applicable. Consequently, the purpose of systems transdisciplinarity is to search for evidence of the One and Only world in each of its phenomena, objects, and processes. As a result, it becomes possible to study not only the phenomena, objects, and processes themselves, but also their interactions and interrelationships in order to better understand their true purpose and functions in the world (Mokiy, & Lukyanova, 2022a). This stance allows phenomena, objects, and processes to be viewed in terms of how they came to be, which suggests a future underlying message (Laszlo, 1995).

The key concept of Unicentrism is “potency”. Within Unicentrism, potency is associated with the prospective futurity of the One and Only world. “Prospective” refers to what is expected or most likely to happen in the future. “Futurity”, in turn, is a vision of the future, its image and horizon, which is visible and discussable (Alvarez, 2020, p. 9). This means that futurity “always retains the structure of a promise” (Black, & Alvarez, 2020, p. 4). In order for the promised future to be translated into real phenomena, objects, and processes, as well as potency require an ordered transformation. Such an order implies that the transformation of the world’s potency, each of its phenomena, objects, and processes, must exist within strict physical, essential, and logical boundaries, as well as be able to manifest itself (inform other objects and the world about itself), and, finally, be transformed in a directed manner (achieve strictly defined purposes). These requirements formed the basis of logical-geometric models of, respectively, spatial (Mokiy, 2020), informational (Mokiy, 2021a), and temporal (Mokiy, 2021b) units of general order. Applying these models to specific phenomena, objects, and processes, allows justifying the discreteness of their space, information, and time. Thus, de Armas suggested that by reversing the projection of futurities, we may discern new [interpretations] of older [fragments], moments, where they echo their future and burst into later times as they seemingly challenge a linear [hierarchical] historicity (de Armas, 2020, p. 65).

3 Results

The basis of human mental activity is the mechanism of habitual thinking. It is logical to assume that disruption of this mechanism is the root cause of the whole spectrum of conflicts – from intrapersonal conflict to global one.

An individual’s “habitual way of thinking” is called “conventional wisdom”. Conventional wisdom (CW) is an individual’s ability to think and act using knowledge, experience, and common sense. Charles Haddon Spurgeon (1834-1892) defined wisdom as “the right use of knowledge”. However, he accompanied his definition of wisdom with an original explanation. He argued that to know is not to be wise. Many people know a great deal and become greater fools as a result. There is no more foolish man than a fool who possesses knowledge. But to know how to use knowledge is to possess wisdom (Spurgeon, 1871). Therefore, in order to identify the objective reasons that turn an ordinary individual into a wise person or a fool, a public figure into a responsible ruler or a knowing fool, and, finally, international relations into a global conflict, it is necessary to identify the natural mechanisms of formation and gradual development of CW accompanied by the right use of knowledge.

3.1 Basic Types of Knowledge of Contemporary Humankind

Knowledge is the result of the natural distribution of people's diverse opinions about the world around them according to complementary meanings. In the context of systems transdisciplinarity, two distinct categories of knowledge are identified.

The foundation of the initial category is comprised of knowledge that is not contingent upon justification. These opinions and forms of knowledge align with our intuitive sense of life, which we do not seek to challenge. Such knowledge may be classified as either unconditional or intuitive. The knowledge of the unconditional type represents the complete and exhaustive coincidence of the realized image of reality. This is maintained unconditionally by the individual at a certain historical stage of development and by the reality itself. Intuitive knowledge is the result of an immediate comprehension of the fundamental nature of phenomena, objects, and processes, occurring without the necessity of reasoning and not reliant on proof.

The foundation of the second category is constituted by knowledge that necessitates substantiation. Furthermore, the question of justification is not the only issue at stake; the ways of obtaining information and the methods of its justification are also of importance. The category of knowledge that requires justification encompasses both speculative and empirical knowledge. Speculative knowledge is derived from the description of the essential nature of phenomena, objects, and processes based on theoretical reasoning, independent of practical experience. Empirical knowledge is derived from practical cognition of reality. It encompasses all that can be observed, touched, measured, and evaluated through the senses (Nikiforov, 2009, pp. 61-73).

The existence of a multitude of opinions about the surrounding world can be attributed to the individuality of each person. Individuality is expressed through the unique interpretation of the information received from the surrounding world, which is shaped by one's unique sensory experiences and perceptions. In accordance with the "law of normal distribution" proposed by C. F. Gauss (1777–1855), the subjective opinions of individuals are distributed in a complementary manner. The result of this distribution is illustrated by a bell-shaped model, known as the Gaussian curve (Gaussian). The Gaussian curve distinguishes between two categories of opinions: subjective and intersubjective. Intersubjective opinions, which are perceived, supported, and used by the majority of people, serve the function of knowledge (see Figure 1).

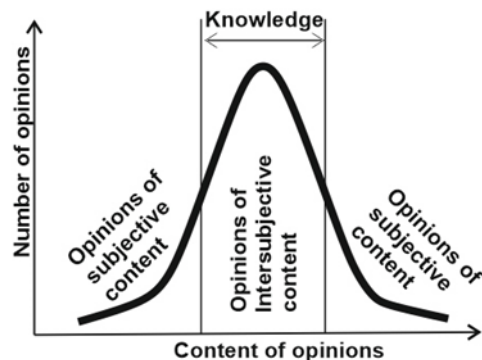


Figure 1: Normal distribution of subjective opinions (Gaussian curve).

It is important to note that the frequently employed stereotype of "knowledge interaction" does not accurately reflect the essence of the phenomenon under study. Indeed, it is the individuals, the bearers of this knowledge, who engage in the process of interaction. In the process of interaction, individuals exchange their opinions regarding the potential utilization of specific types of knowledge for the comprehensive delineation of particular phenomena. This order of interaction is exemplified by the contextual space model, which is constructed on the foundation of the spatial model of the unit of general order (see Figure 2).

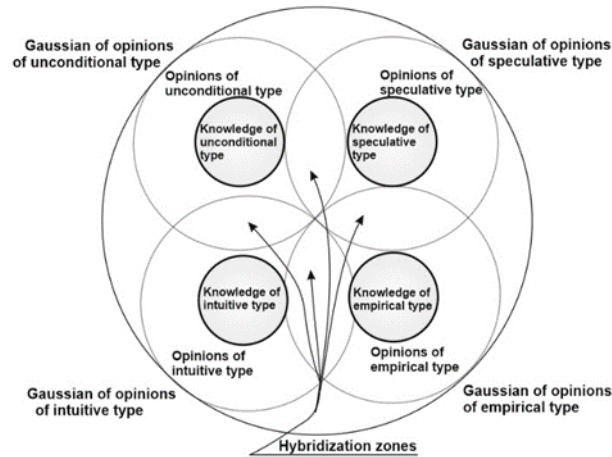


Figure 2: Contextual knowledge space model.

In this model, each type of knowledge occupies a specific place that cannot be changed. This fact allows knowledge to preserve its logical structure, which can be broken as a result of their direct contact. However, their associative interaction is carried out in “hybridization zones”. In such zones, so-called hybrid arguments are formed.

Hybrid arguments are grounds that are formed based on opinions about the desirability of joint use of complementary knowledge.

In the habitual thinking of a given individual, types of knowledge are associated with interrelated “aspects of the individual’s perception of life”. Such aspects are “needs”, “benefits”, “values”, and “purposes”. “Needs” and “benefits” are often taken for granted by the individual, i.e. they are described by knowledge that does not require justification (unconditional and intuitive type). “Values” and “purposes” tend to require reflection and confirmation. Therefore, they are described by knowledge that requires its justification (empirical and speculative types). The contextual space model of these aspects is identical to the contextual space model of knowledge types. Within this model, these aspects cannot change their location (see Figure 3).

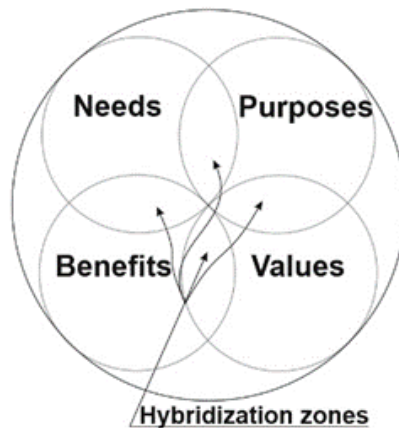


Figure 3: Model of contextual space of socialization aspects.

By superimposing the two models, an important conclusion can be drawn. For example, in the process of thinking, each aspect of the individual’s perception of life interacts with the other two aspects “in the languages” of strictly defined types of opinion and knowledge. Moreover, the type of knowledge of

the main interacting aspect determines the context in which the knowledge of the other two aspects is interpreted. This fact allows certain clarifications to be made.

First, the study of conventional wisdom should begin with “individual conventional wisdom”.

Individual conventional wisdom (individual CW) is an individual’s ability to reflect and act through the contextual management of knowledge.

Secondly, aspects of “individual life perception” are transformed into “socialization” aspects or aspects of “ordered individual life perception”. An important outcome of “ordered individual life perception” is the formation of appropriate types of individual CW (see Figure 4). Four aspects of “ordered individual perception of life” cause four types of individual CW, namely, “need-based individual CW”, “benefit-based individual CW”, “value-based individual CW” and “purpose-based individual CW”. The bearers who embody these types of individual CW are, respectively, those individuals who prioritize needs, benefits, values, and goals.

3.2 The Ternary Counterpoint Model

The construct and operation mechanism of individual CW is demonstrated by the ternary counterpoint model (Mokiy, & Lukyanova, 2019a).

Ternary counterpoint is a stable complementary combination of three logical aspects of socialization, which forms a certain type of individual CW.

The ternary counterpoint model is built on the systems transdisciplinary spatial model of the unit of order (see Figure 4).

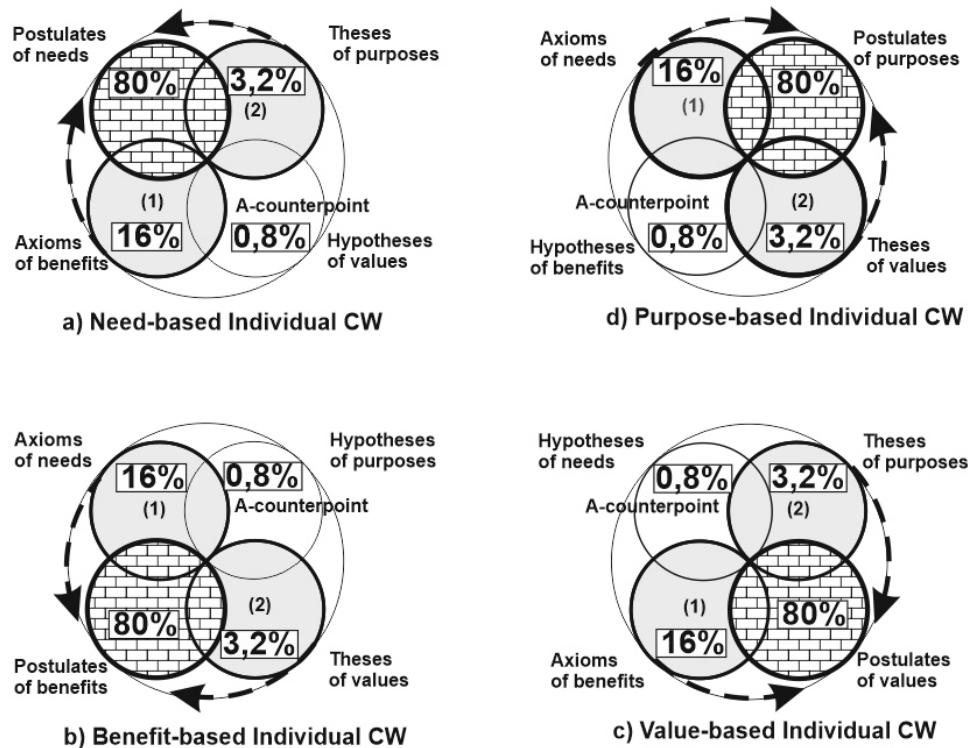


Figure 4: The ternary counterpoint model of individual CWs.

The ternary counterpoint model comprises a contextual aspect and two regulative aspects (1) and (2), to which A-counterpoint is contrasted.

The contextual aspect specifies the kind of individual CW, securing its meaning in the corresponding postulates. A postulate is a statement, accepted without evidence, which serves as the basis of an individual CW;

The regulatory aspect (1) delineates and regulates the content of the postulates of the individual CW. This aspect is always based on scope of knowledge that does not require justification, and therefore it fulfills its functions by forming axioms that reveal the content of the postulates. An axiom is a statement that is accepted without proof within the context of an individual CW;

The regulatory aspect (2) supports and develops the content of the postulates of individual CW. This aspect is always based upon a scope of knowledge that requires its justification, and therefore, it fulfills its function by forming theses that logically prove the truth of the postulates. A thesis is a statement that is proved through the logical reasoning process within the context of individual CW;

The fourth aspect (A-counterpoint) is not directly related to the contextual aspect. This fact allows the A-counterpoint to use relevant knowledge to form hypotheses. A hypothesis is an evaluative judgment made based on hypothetical thinking that allows for the possibility of an individual CW's worldview to extend beyond the boundaries of its existing context.

Hybridization zones are areas of formation of arguments (grounds) that can be accepted by postulates, axioms, theses, and hypotheses when they are understood and evaluated in the process of their interaction.

Such a design of ternary counterpoint allows a particular individual to think in the context of a particular individual CW. Through the A-counterpoint, the individual becomes open to perceiving and comparing the contexts of other individual CWs. The arrows in the ternary counterpoint models show the direction of the efforts of the regulatory aspects of socialization to maintain and refine the content of the postulates that define the context of the individual CW.

It is important to note that the persistence of "mature" individual CW is responsible for the percentage distribution of the activity of the ternary counterpoint and A- counterpoint elements. This percentage distribution is based on the empirical rule named after the economist and sociologist Vilfredo Pareto (1848-1923). In general terms, this rule is formulated as follows: "20% of the effort produces 80% of the result, while the remaining 80% of the effort produces only 20% of the result" (Koch, 1999). In our case, the 20% of active effort of the regulatory aspects (1) and (2), and the A- counterpoint aspect is constrained by the 80% of "postural inertia" of the contextual aspect of the individual CW. Applying the 80/20 rule to the detailed percentage distribution of activity, it was possible to determine that 20% of activity is distributed as follows: regulating aspect (1) accounts for 16%; regulating aspect (2) - 3.2 %; A-counterpoint – 0.8%.

3.3 Construct of Conventional Wisdom at Different Levels of Socialization

In sociology, socialization is understood as the process of integrating an individual into the social environment. For sociologists, it is obvious that through this process, individuals adopt norms and rules, values and knowledge, skills and habits that enable them to exist in society. This basic approach is complemented by several theories that clarify the understanding of socialization, its forms, and ways. For example, "the theory of fixation" suggests that an individual does not simply learn norms and rules, but evaluates the benefits of following them, identifies what behavior is most preferred in a particular social group, and only then secures a certain set of these norms and rules in his behavior. In the theory of "symbolic interactionism", the process of socialization is understood as a continuous process that accompanies the whole life of an individual. Consequently, such a process is accompanied by a continuous analysis of people's experience of interaction in society. In "transition theory", the end result of socialization is the intrapersonal transition of an individual to new conditions of interaction in society. It occurs after the resolution of intrapersonal conflicts that arise in the course of assimilating new norms within a new social association.

It can be argued that these theories are examples of the "subjectivization" of social research. In the absence of an objective theory explaining the nature of the "mechanism of socialization", the level of scientific rigor is inevitably reduced. In order to change this situation, it is necessary to pay attention to the

hidden “terminological inconsistency” of existing theories. It is logical to assume that an individual (object) can only integrate into a group of people (objects). However, only an individual CW can integrate into the social environment. The social environment is associated with norms and rules, values and knowledge, skills and habits, rather than people. In this context, the social environment is associated with “social CW”. Therefore, socialization can be defined as follows: Socialization is the process of gradual integration of the individual CW into the societal CW.

3.4 Levels of Socialization

The clarification of the meaning of socialization makes it possible to shift the emphasis in sociological studies from the image of the “integration of an individual” to the image of the “integration of the individual CW”. In this case, CW rather than people themselves becomes the subject of social research. The sequence of integration of individual CW into societal CW is associated with a certain level of socialization.

The level of socialization is a designation of the “degree of maturity” of the individual CW. This maturity is acquired in the process of integration of the individual CW into the CW of stable social associations (groups, collectives, population of a country, human society). At each level of socialization, the individual CW acquires new functions and characteristics, while maintaining the percentage distribution of activity of the elements of its own ternary counterpoint and A-counterpoint.

3.4.1 The First Level of Socialization

At the initial level of socialization, an individual comes to recognize and affirm their own individual CW, which may be need-based, benefit-based, value-based, or purpose-based (see Figure 4). The successful self-identification contributes to the formation of the first societal CW – group conventional wisdom.

Group conventional wisdom (group CW) represents a stable and complementary combination of individual CWs, which allows each of them to realize and confirm their own effectiveness as a contextual aspect, corrective aspect (1) and (2), as well as A-counterpoint in the implementation of common activities.

At the same time, each category of individual CW establishes its own set of postulates, axioms, theses, and hypotheses, derived from the corresponding type of knowledge (see Figure 2). The bearer of group CW is an archaic (original) social group. Members of this group engage in direct personal interaction when undertaking shared activities. Examples of such groups include the family, the clan, the student group, the sports team, the non-profit organization, etc. Such human interaction serves as the foundation for the formation of emotional relationships, group norms, rules, and group processes. Within the scope of ternary counterpoint, the individual CWs do not change their positions. However, the specific type of group CW depends on the individual CW that assumes the role of the contextual aspect.

The initial phase of socialization gives rise to four distinct categories of group CW, namely, need-based, benefit-based, value-based, and goal-based group CWs. As part of the group CW, each type of individual CW consistently fulfils the functions of different aspects of the ternary counterpoint (1) and (2), as well as the A-counterpoint (see Figure 5).

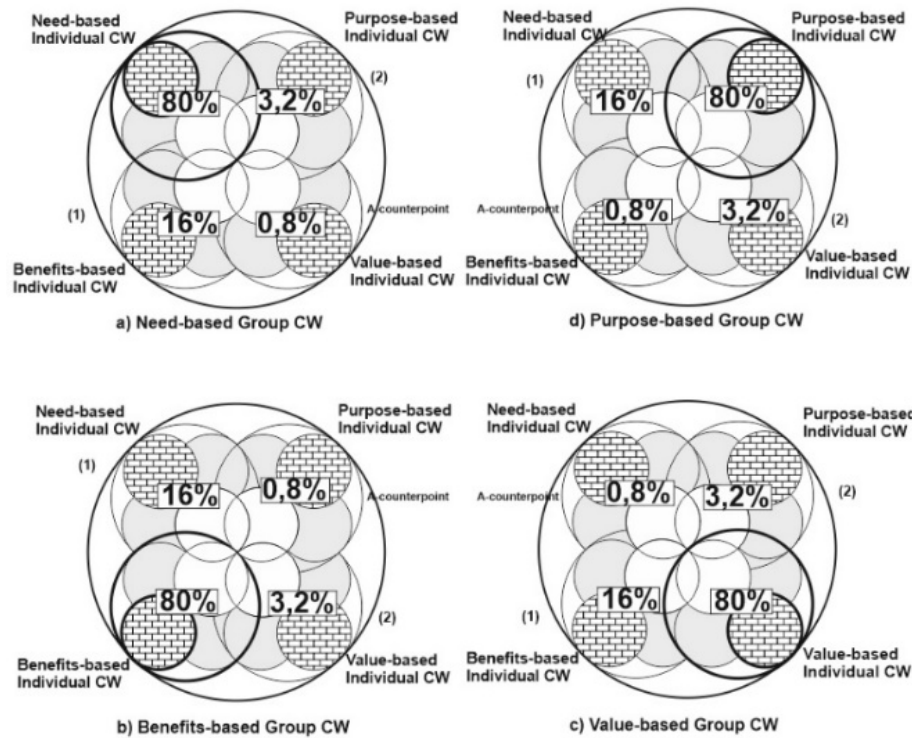


Figure 5: The ternary counterpoint model of group CWs.

In the context of ternary counterpoint models of group CWs, a central region is of particular interest. This region is formed by the four A-counterpoints. Recall that the A-counterpoint enables an individual to actively utilize possibilities of hypothetical thinking. Consequently, the area of hybridization of A-counterpoints in the central area of group CW allows the formation of scenarios of social group functioning using hypothetical thinking of all individual CWs. This circumstance permits the proposition that the initial phase of socialization may be considered as a soft developmental program. However, the stability of group CW is contingent upon the impact of hypothetical thinking within the individual CW, which serves as the “contextual aspect” (highlighted in Figure 5). Maintaining the percentage distribution of activity attributed to ternary counterpoint and A-counterpoint elements within each “mature” group CW, enables group members to avoid dwelling on conventional stereotypes of individual thought, thereby facilitating the identification of non-standard solutions to common activity problems in a time-efficient manner. In addition, the comprehension and positive evaluation of the experience of using hypothetical thinking by regulating aspects (1) and (2), allows individual CW, which play the role of contextual aspect, clarifying and expanding the content of its own postulates.

In the construct of group CW, there is no direct interaction between the postulates of individual CWs. This circumstance elucidates the reasons why at the initial stage of socialization, only short-term norms and rules of conduct of group members are established, often supported by the emotional context of interpersonal interaction. This construct determines four principal identification features of group CW:

- the availability of an informal leader associated with individual CW, which plays the role of a contextual aspect of group CW;
- the availability of a democratic form of social group governance associated with individual CW, which plays the role of regulatory aspects (1) and (2);
- the availability of a constructive opposition associated with individual CW, which plays the role of the A-counterpoint;

- the availability of an external «aspect shell» that surrounds the hybridization region of A-counterpoints. Such «aspect shell», comprising postulates, axioms, and theses of individual CW, bears resemblance to the cell shell, which serves to safeguard intracellular mechanisms and processes from direct external influence. In the case of group CW, the protective “aspect shell” allows outsiders to clearly distinguish their difference from members of different groups (Brown, 1986).

3.4.2 The Second Level of Socialization

At the second level of socialization, individual and group CWs are integrated into collective CW.

Collective conventional wisdom (collective CW) is a stable complementary combination of group CWs, which allows each of them to realize and confirm its own effectiveness as a contextual aspect, corrective aspects (1) and (2), as well as A-counterpoint in carrying out a certain kind of activity, whose results are demanded by all bearers of collective CW. The integration of group CWs into the collective CW enabled them to identify themselves as “need-based collective CW”, “benefit-based collective CW”, “value-based collective CW”, and “purpose-based collective CW” (see Figure 6).

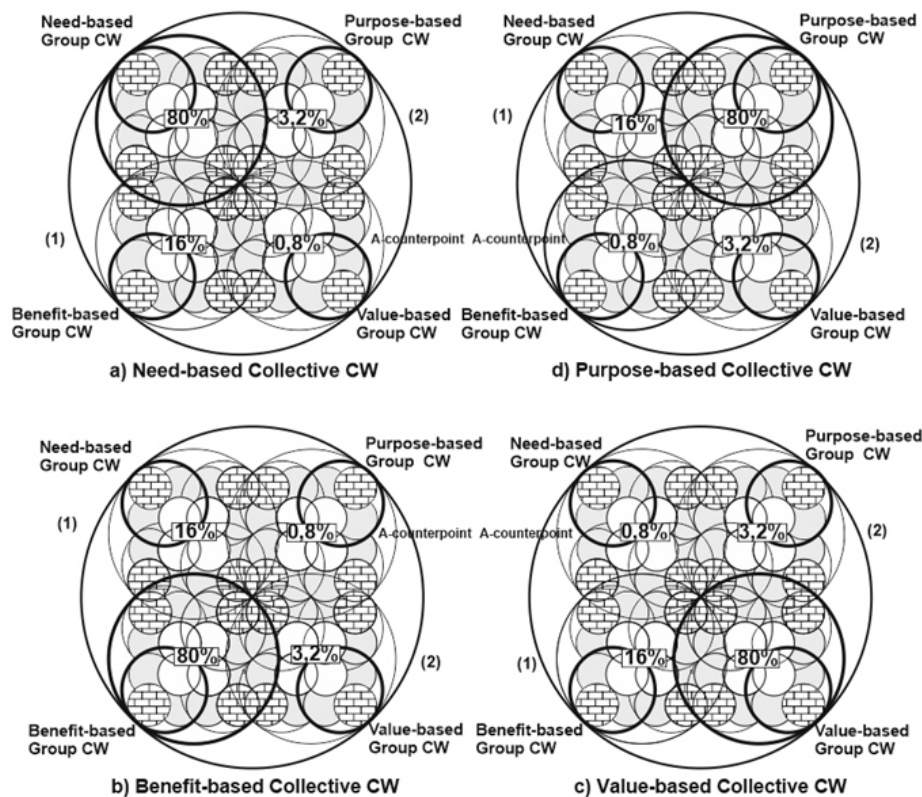


Figure 6: A ternary counterpoint model of collective CW.

These types of collective CW can encompass the entirety of the content of prospective futurity at the second level of socialization. The bearers of collective CW are distinct social formations that are attached to a specific territory, where they are engaged in activities that are demanded by the social structure, such as agriculture, industry, services, culture, and so forth.

However, the individual CWs and group CWs have not dissolved into a collective CW. Moreover, they have been assigned a new functional purpose and have acquired the following new characteristic features:

- in the central area of each type of collective CW, an area of individual CWs has formed, which serve the function of A-counterpoints in their respective group CWs. This has resulted in the emergence of interactions between the postulates of individual CWs in the central area of the hybridization zone. This circumstance indicates that the development of collective CWs at the second level of socialization is no longer provided by hypotheses but by the postulates of individual hypothetical thinking. This is based on the appropriate type of knowledge, which has confirmed their significance for evolutionary development.
- individual CWs, assuming the role of corrective aspects (1) and (2), have established hybridization zones by combining their postulates with postulates from individual CWs in neighboring groups. This has resulted in the accumulation, systematization, and transfer of collective experience regarding the comprehension and resolution of problems inherent to the collective activity of the CW bearers. Additionally, it facilitated the formation and preservation of successful cultural stereotypes about human behavior and interpersonal relations from the perspective of a specific contextual aspect (need, benefit, value, and purpose). This indicates that from the second level of socialization onwards, development programs will become increasingly rigid.
- it is important to note that within the group CWs, which form the collective CW, special individual CWs have emerged. These individual CWs do not interact directly with the individual CWs of neighboring group CWs. This circumstance allowed calling such individual CWs “deep individual CWs” (highlighted in Figure 6).

Deep individual CW represents a paragon of norms and rules of individual worldview and functioning, delineated through a specific type of knowledge in the context of a distinct collective CW. The bearer of the “deep individual CW” is the “deep human”. The advent of the “deep human” enables sociologists to introduce the concept of the “sociological test-object” into social research, which will supersede the conventional notion of the “abstract human.”

Such characteristic features have conditioned the main identifying features of collective CW:

- the availability of a formal leader;
- the availability of a formal management and management team;
- the availability of trade unions protecting the rights of individual CW bearers within group CWs;
- the availability of economic relations arising due to the need to order the process of exchanging the results of the activities of social formations that are bearers of different group CWs;
- the availability of group cultural codes that differentiate between the various types of collective CW;
- the availability of basic regulatory documents (acts), which secure the rules of conduct, designed for their implementation by all bearers of individual and group CWs within the collective CW of a certain type;
- binding of social formations that are bearers of different types of collective CWs to a specific territory where they undertake their activities.

3.4.3 The Third Level of Socialization

The third level of socialization involves the integration of individual, group, and collective CWs with people’s conventional wisdom.

People’s conventional wisdom (people’s CW) is a stable combination of collective CWs that allows each of them to confirm their own effectiveness in the role of contextual aspect, corrective aspects (1) and (2), and A-counterpoint in the joint use of natural resources in the course of economic activity, in order to achieve their expected social effect (see Figure 7).

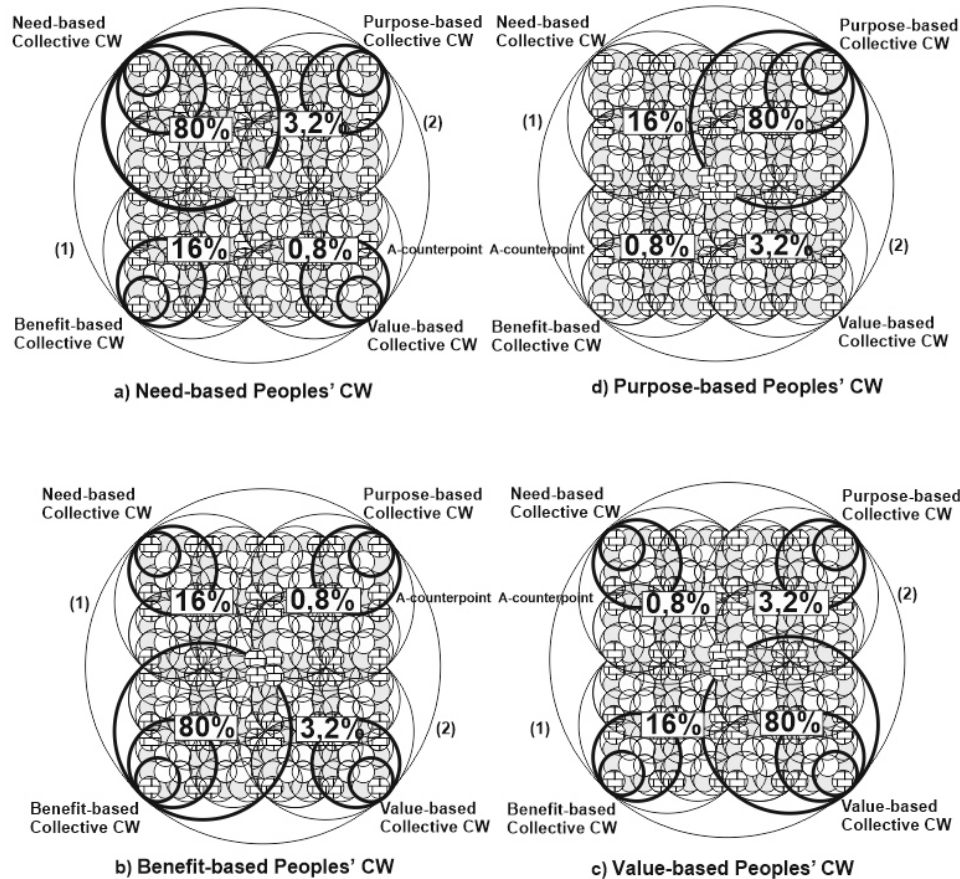


Figure 7: The ternary counterpoint model of people’s CW.

The social effect can be defined as the consequence experienced by the bearer of people’s CW engaged in the production and consumption of material, social, and spiritual products demanded by the bearers of all its individual, group, and collective CWs. The bearers of people’s CW are constituted by various social formations that are attached to a specific geographical territory. One example of a bearer of people’s CW is the population of countries, which is involved in the implementation of demanded activities in various sectors, such as culture, agriculture, industry, the provision of services, etc.

By analogy with the preceding levels of socialization, the types of people’s CW are entitled to corresponding names: “need-based people’s CW”, “benefit-based people’s CW”, “value-based people’s CW”, and “purpose-based people’s CW”. It is important to note that individual CW, group CW, and collective CW have not been dissolved during the third level of socialization. They continued their existence in the construct of people’s CW, acquiring a new functional purpose, and acquiring the following distinctive characteristic features:

- in the central area of each type of people’s CW, an area of collective CWs was formed. It is important to note that direct interaction in this area is carried out through postulates, which correspond to “deep individual CWs” (see Figure 6);
- individual CWs, as part of group CWs, playing the role of corrective aspects (1) and (2), continued to create hybridization zones of their own postulates with postulates of individual CWs of neighboring group CWs within the people’s CW. This has created conditions for the accumulation, systematization, and transfer of group and collective experience of comprehending and solving problems to achieve the expected social effect.

- within each type of collective CW, special group CWs have appeared, which do not interact directly with group CWs of neighboring collective CWs. These circumstances allowed calling such group CWs “deep group CWs” (highlighted in Figure 7).

Deep group CW is a paragon of norms and rules of group worldview and functioning of all group CWs of corresponding collective CWs, described using a certain type of knowledge in the context of a certain type of people’s CW. The bearer of the “deep group CW” is the “deep group”;

Such characteristic features have determined the main identifying features of people’s CW:

- the availability of a nationwide leader;
- the availability of a management team (government) and a certain form of public administration;
- the availability of political parties defending the rights of bearers of individual CWs as part of group CWs, as well as collective CWs within a certain type of people’s CW;
- the availability of trade unions defending the rights of bearers of individual CWs as part of group CWs, as well as bearers of group CWs within collective CWs;
- the availability of oppositions associated with different group CW;
- the availability of a certain system of economic relations corresponding to a certain type of people’s CW (need-based people’s CW, benefit-based people’s CW, value-based people’s CW, and purpose-based people’s CW);
- the availability of cultural patterns, which distinguish the bearers of one type of people’s CW from the bearers of another type of people’s CW;
- the availability of a legal system that enshrines mandatory legal rules and regulations that are mandatory for their fulfillment by all bearers of individual CWs, group CWs, and collective CWs within a certain type of people’s CW;
- attachment of the bearers of people’s CW to a certain administrative territory;
- the existence of environmental legal relations, which determine norms and regulations in the field of nature management and environmental protection, which are obligatory for fulfillment by all bearers of individual CWs, group CWs, and collective CWs belonging to a certain type of people’s CW.

3.4.4 The Fourth Level of Socialization

At the fourth level of socialization, the individual, group, collective, and people’s CWs are integrated into the CW of the stage society.

The conventional wisdom of stage society represents a sustainable combination of people’s CWs, allowing each of them to confirm their own effectiveness as contextual aspect, corrective aspects (1) and (2), and A-counterpoint in achieving sustainable development of stage society (Mokiy, & Lukyanova, 2019b).

The term “sustainable development” is a source of vigilance for specialists when encountered in a scientific paper. This is because the definition of sustainable development presented in the Brundtland Commission Report (1987) reflects a “strategic goal” but does not indicate a “concrete path” for practical actions that will actually support the sustainable development of contemporary society. Therefore, many contemporary authors proffer their own interpretations, striving to ascertain a definition that is conducive exactly to practical endeavors. It is anticipated that there will be even a proliferation of such definitions, given that the active process of comprehension of future developments is currently underway. According to some authors, this process is inherently uncertain and multivariate (Sakalasoorya, 2021). In the absence of unanimous agreement on the fundamental principles of sustainable development, the concept may ultimately be regarded as one that can only be described in general terms and lacks the precision required for description based on quantitative and qualitative categories (Begun, 2012). This information indicates that the difficulties encountered in defining and achieving sustainable development, as well as in conceptualizing its various scenarios and determining appropriate courses of action, are not primarily attributable to the inherent complexity of the subject matter, but rather, they appear to be largely contingent upon the absence of a methodological approach that is adequate in its capabilities. This is likely the

approach proposed by C. Spurgeon, who advocated for the “right use of knowledge.” Consequently, the wise approach to sustainable development is to employ methodological tools that facilitate a rethinking of the problems associated with such development. In fact, the concept of sustainable development can only be considered a global challenge at the fourth level of socialization. Therefore, the resolution of issues pertaining to sustainable development serves as a gauge for the “maturity” of CW of stage societies.

The advent of stage societies is a phenomenon that emerges during the historical development of humanity. The temporal model of the unit of general order has demonstrated that significant shifts in the cultural milieu of humanity are associated with specific revolutions (see Figure 8).

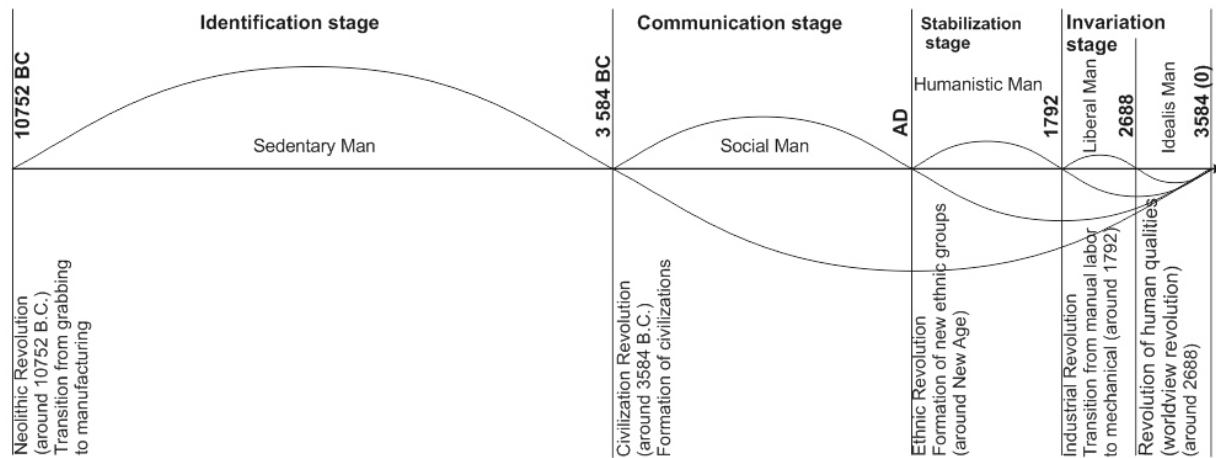


Figure 8: The CW formation model of the stage societies of the historical human species.

The Neolithic Revolution (ca. 10752 BC) enabled the transition from an appropriating economy to a producing economy, which gave rise to the emergence of the “sedentary human”, or Homo sedentarius. The Civilizational Revolution (circa 3584 BC) has resulted in the formation of civilizations, which have in turn contributed to the emergence of the “social human” or Homo socialis. The Ethnic Revolution (early New Age) has resulted in the formation of new ethnic groups, which have contributed to the emergence of the “humanistic human” or Homo humanus. The Industrial Revolution (circa 1792) marked a pivotal shift from manual to machine labor, which in turn gave rise to the emergence of the “liberal human” or Homo liberalis (Mokiy, & Lukyanova, 2022d, pp. 27-29).

The formation of the CW of historical human species for each stage society was accompanied by a similar process of socialization or “maturation” of society from the first level to the fourth level of socialization. At the fourth level of socialization, three CWs of stage societies were formed: CW of Sedentary society (10752 BC-3584 BC); CW of Social society (3584 BC-AD); CW of Humanistic society (AD-1792); and one forming CW of stage society, whose model is shown in its final form, namely, CW of Liberal society (1792-2688) (see Figure 9).

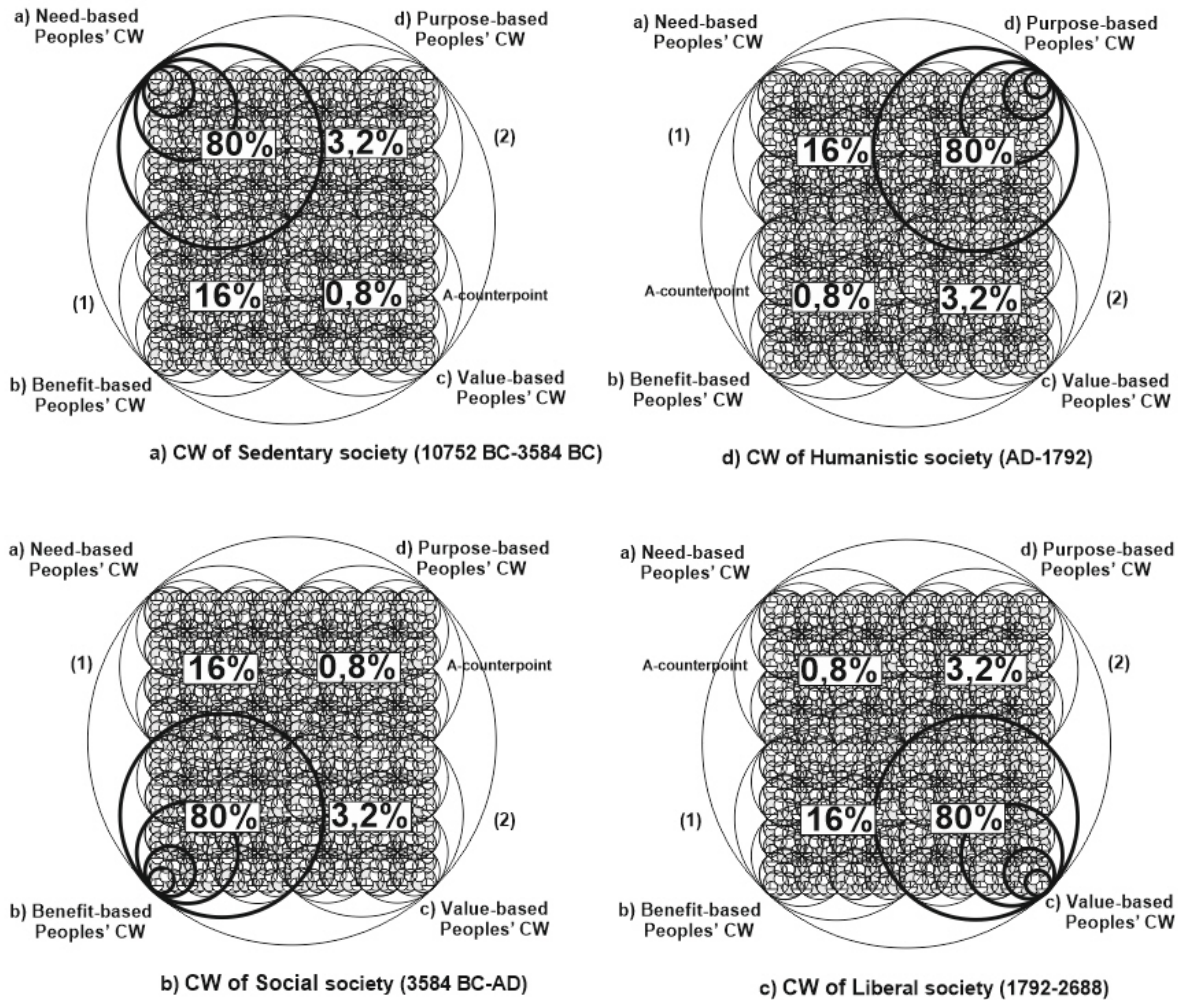


Figure 9: Model of the ternary counterpoints of the CW of stage societies.

The first fundamental distinguishing feature of the CW of stage societies is that their type is determined by the people’s CW, which serves the function of the contextual aspect (highlighted in Figure 9):

- the role of the contextual aspect in the CW of Sedentary society (10752 BC-3584 BC) is played by Need-based Peoples’ CW. Therefore, CW of Sedentary society should be perceived as Need-based CW;
- the role of the contextual aspect in the CW of Social society (3584 BC-AD) is played by Benefits-based Peoples’ CW. Therefore, the CW of Social society should be perceived as a “benefit-based CW”;
- the role of the contextual aspect in the CW of Humanistic society (AD-1792) is played by Purpose-based Peoples’ CW. Therefore, the CW of Humanistic society should be perceived as “purpose-based CW”;
- the role of the contextual aspect in the CW of Liberal society (1792-2688) is played by Value-based Peoples’ CW. Therefore, the CW of Liberal society should be perceived as a “value-based CW”.

A second distinctive feature of the CW of stage societies is that upon completion of the society’s «maturation» (at the fourth level of socialization), each stage society’s CW constructs its own deep CWs: four deep individual CWs, four deep group CWs, and four deep collective CWs. The bearers of these CWs are, respectively, the “deep human”, the “deep group”, and the “deep collective”. The fundamental purpose

and meaning of the deep CW is to serve as a reference standard for the content of postulates, axioms, theses, and hypotheses on which ethic standards, the rules of conduct, individual cultural codes, and general cultural models are based. These elements determine the meaning of a worldview of human, social group, and collective with specific type of CW. The results of historical processes of socialization permit the assertion that contemporary humanity is constituted by three formed “deep peoples” (sedentary, social, and humanistic), which are the bearers of fully formed standards of cultural models, as well as one emerging society (liberal). This demonstrates that, within the historical context the concept of sustainable development can be defined as follows:

Sustainable development is a purposeful process of consistent “ingrowth” of a stage society into its own prospective futurity.

The theoretical and practical basis of such a process is a detailed scenario of reproduction of social life. It is important to note that the content of such a scenario is shaped by the following influencing factors:

- the content of postulates, axioms, theses, and hypotheses of deep individual, group, and collective CWs of the stage society, formed on the basis of knowledge of a certain type;
- interaction of such postulates, axioms, theses, and hypotheses, forming an unbreakable information and conceptual contexture of the stage society CW;
- generalization and interpretation of this content in the context of the corresponding type of people’s CW.

It is logical to assume the interrelation of the context of a certain type of people’s CW with its special interpretation of economic, ecological, social, or cultural orientation. As a consequence of the «maturity» of people’s CW, each stage of societal development has, at different points in time, formulated and implemented a scenario of reproduction of social life. These scenarios have sought to balance the ecological, social, economic, and cultural components of the quality of people’s lives (sustainable development scenarios). However, due to the current immaturity of such scenarios, they are not yet available to the emerging CW of Liberal society.

It is important to note that the formation of CW of each subsequent stage society was accompanied by the emergence of four types of individual CW. However, the formation of their postulates, axioms, theses, and hypotheses occurred under the active influence of the profound individual CWs of the previous stage society. The same positive influence was experienced by group, collective, and people’s CWs of each subsequent stage society. This circumstance contributed to a significant reduction in the time of formation of each subsequent stage society and, as a consequence, caused the acceleration of historical processes (see Figure 8).

The model of the ternary counterpoint of contemporary society enables the precise delineation of the functional purpose of each stage society (see Figure 10).

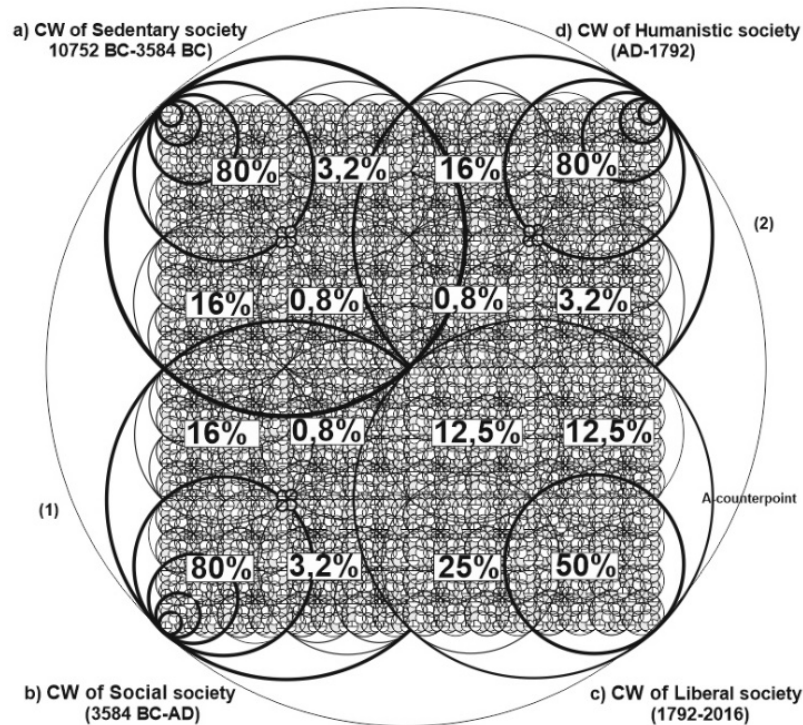


Figure 10: The model of ternary counterpoints of the CW of contemporary humankind.

In accordance with the ternary counterpoint model, the CWs of the stage societies are classified as follows:

- the role of the contextual aspect is played by the CW of Sedentary society (10752 BC-584 BC);
- the role of the regulative aspect (1) is played by the CW of Social society (3584 BC-AD);
- the role of the regulative aspect (2) is played by the CW of Humanistic society (AD-1792);
- the role of A-counterpoint is played by CW of Liberal society (1792–2688).

It is important to note that within the framework of the ternary counterpoint model, each of the three CWs of stage societies, which have completed the socialization process, has formed four of its own deep CWs, namely, deep individual CW, deep group CW, deep collective CW, and deep people’s CW. The bearers of these deep CWs are deep individual, deep group, deep collective, and deep people, respectively.

3.4.5 Peculiarities of the Socialization Process of CW of Liberal Society

It is therefore pertinent to inquire as to why, despite contemporary humanity’s possession of a fully formed ternary counterpoint with a robust theoretical and practical understanding of sustainable development, the challenges, threats, and conflicts in international relations since 1792 have resulted in global conflicts and taken the form of world wars. The response to this question is derived from the temporal model of the unit of general order, or more specifically, its subspecies, which is the multiplex model. As previously stated, each wave in this model illustrates not only the duration of the processes, but also the transition from a soft development program to its more rigid versions. It is imperative to reinforce the rigidity of the concerned programs, as this is the only way to ensure that the dynamic process of socialization can achieve the desired results in the prospective futurity scenario.

The multiplex model covers the entire assumed duration of the formation process of CW of Liberal society (1792-2688) (see Figure 11).

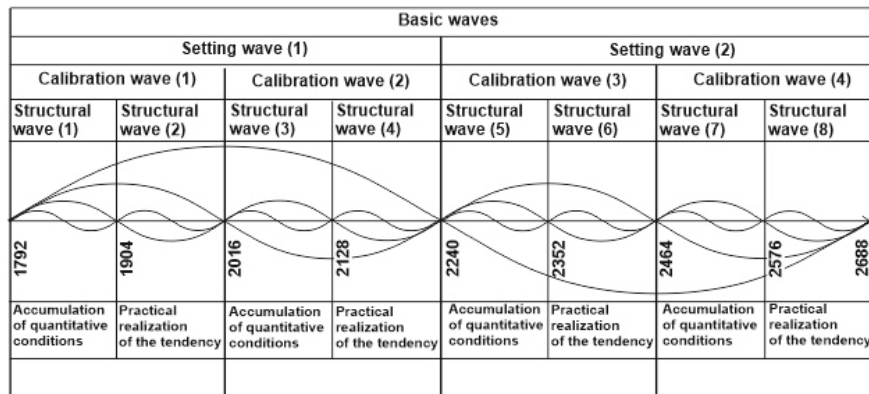


Figure 11: Temporal model of the unit of order of formation of CW of Liberal society.

The durations of the four calibration waves of this model correspond to the durations of the first level of socialization (1792-2016), the second level of socialization (2016-2240), the third level of socialization (2240-2464) and the fourth level of socialization (2464-2688), respectively. It can be inferred from this model that the process of the initial level of socialization of the nascent CW of Liberal society was concluded in 2016. As shown above, in the course of the first level of socialization, the integration of the four types of individual CW with the formation of the corresponding four types of group CW occurs. Consequently, it can be argued that by 2016, three processes had been completed:

- the self-identification of liberal individual CW as need-based, benefit-based, value-based, and purpose-based has taken place. At the same time, each type of individual CW has developed its own postulates, axioms, theses, and hypotheses based on the respective type of knowledge (see Figure 2). Each type of individual CW has acquired a corresponding bearer embodied in “liberal individual of need”, “liberal individual of benefit”, “liberal individual of value”, and “liberal individual of purpose”;
- integration of individual CWs with group CWs has taken place, which has resulted in the formation of a need-based, a benefit-based, a value-based, and a purpose-based group CWs (see Figure 2);
- in group CWs, the process of accumulation of hypotheses that allow their worldview to transcend the contexts of individual CWs has been completed.

It is known that liberalism proclaims the rights and freedoms of each individual as the “supreme value” and declares them the basis of social and economic order. This is a confirmation that the emerging CW of Liberal society belongs to the type of “value-based CW”. This kind of emerging CW of Liberal society allows correctly identifying the kinds of knowledge that are used to describe the postulates, axioms, theses, and hypotheses of its individual and group CWs.

The implementation of a soft program at the initial stage of socialization has enabled the most effective reduction of the impact of the unambiguous comprehension of the cultural codes of the individual CWs from the three established stage societies on the process of self-identification of the liberal individual CWs within the group CWs. This is demonstrated by two key facts:

- since 1904 (see Figure 11), the “melting pot” policy has been implemented in those countries which constituted the vanguard of the emerging stage society. The underlying premise of the “melting pot” policy was that it would facilitate the fusion or rather remelting of the cultural codes of people from diverse nations and nationalities, effectively creating a new, hybrid cultural identity;
- in order to challenge the content of postulates, axioms, and theses of individual and group CWs, which formed the basis of sustainable development of the three formed stage societies, the ideology of relativism was actively promoted.

Relativism is a methodological principle consisting in absolutization of the relativity and conditionality of the content of cognition (Baghrarian, & Adam, 2022). Various forms of relativism have affected all spheres of social life. They have instilled in liberal individual CW and group CW the belief that there are no absolute truths. As a consequence, the bearers of these CWs convinced themselves of the legitimacy of their own cultural prejudices and attempts to explain and defend their own original beliefs and behavioral patterns. As a result, by 2016, the initial phase of socialization within the context of Liberal society had reached its conclusion, marked by the triumphant ascendance of subcultures within group CWs. This process saw the inevitable subversion of conventional notions pertaining to freedom, moral and ethical norms, common sense, and social responsibility. Consequently, some “fading empires” are compelled to construct their prospective developmental frameworks on the tenets of individual and collective CWs espoused by epatage social groups (LGBTQIA+, etc.).

The emerging CW of Liberal society plays the role of A-counterpoint to the formed CWs of other stage societies. Therefore, this “absurd content” is an opposition to the similar content of the results of hypothetical thinking of various social groups, already formed CWs by stage societies. Exactly for this reason, justified anxiety for such results of hypothetical thinking arises among the deep peoples of already formed stage societies, however, this situation is of little concern to the people of the Liberal society, which has no bearers of deep CWs so far. The lack of anxiety is also largely responsible for the percentage distribution of activity among the ternary counterpoint elements of the emerging CW of Liberal society. For 2016, the percentage distribution is reflected by the following sequence; 50%/25%/12.5%/12.5% in the CW of Liberal society versus 80%/16%/3.2%/0.8% in the CWs of three preceding stage societies. This maximum difference in the percentage distribution of activity has started to gradually eliminate since 2016 with the commencement of the second level of socialization of individual and group CWs within the emerging CW of Liberal society. However, the process of the second level of socialization of the emerging CW of Liberal society cannot start on its own initiative. Its commencement must be provoked by certain events.

It is important to note that, in accordance with the model of formation of CWs of stage societies of historical human species, the formation of CW of Liberal society falls on an invariant stage (see Figure 8). This implies that each level of socialization must yield precisely defined outcomes. These results should, firstly, correspond to the context of sustainable development of the forming stage Liberal society, and secondly, correspond to the context of sustainable development of the ternary counterpoint of contemporary humanity (see Figure 10). In fact, such outcomes are a consequence of a rigid development program. It is this circumstance that allows confidently assuming that the initial period of the second level of socialization (from 2016 to 2030) will be accompanied by certain “fateful” events. The role of such events can be played by civil wars, natural catastrophic events that may occur in the countries associated with the emerging Liberal society, as well as another world war, as a natural response of the countries bearing the CW of the three formed stage societies to the attempts of the countries bearing the emerging CW of the Liberal society to impose their interpretation of sustainable development based on the values of liberal group CWs. However, the initial period of the second level of socialization of the emerging CW of Liberal society may commence with another, no less “revolutionary international event”, which will be described below.

Thus, the contemporary global conflict, which is based on objective international incompatibility of political views, moral stances, economic purposes, geopolitical interests, and international legal norms, as well as their application within the existing world order, threatening to develop into the third world war, is a natural phenomenon in its historical essence, however quite optional.

4. Discussions

The results of this transdisciplinary research implemented the Touraine’s dream of “seeing the underside” of contemporary society. From the “underside» the image of a set of people looks like a single construct of their conventional wisdom. As a result, it turned out that the level of development of thinking is determined by the formed level of socialization, rather than by an individual himself, or a multiple of people. Moreover, the extent of an individual’s wisdom is not contingent upon the breadth of their knowledge about the

surrounding world. Rather, it is determined by their ability to effectively utilize the knowledge they possess within the context of postulates, axioms, theses, and hypotheses, which collectively constitute the essence of their habitual thinking. The models of ternary counterpoints facilitated a comprehensive examination of the construct of contemporary humanity's habitual thinking. Moreover, a steadfast gaze allows determining precisely what type of knowledge and in what context each individual, group, collective, and people's CWs use to form their postulates, axioms, theses, and hypotheses, as well as the language of what type of knowledge is used to form the arguments that these types of CW perceive.

The concept of bolstering theoretical reasoning with robust logical and geometrical models is not a novel one. In his time, the ancient Greek philosopher Plotin (205-270) put forth the argument that the sages of Egypt were guided by a certain natural instinctive flair. This was evidenced by their desire to give wise expression to their ideas about objects, which they did not do by resorting to letters, which are part of words and sentences. Instead, they created "graven images" of these objects, which were represented by hieroglyphs. In their sanctuaries, each object was associated with a specific hieroglyph or symbolic emblem that conveyed its meaning and significance. Each such hieroglyph can be regarded as an exemplar of a particular kind of knowledge and wisdom, insofar as the object is perceived in a holistic manner, encompassing all its outlines, and thus requiring neither reflection nor effort of will (Plotin, 1994). In concerned case, the transdisciplinary «hieroglyph of the underside» of contemporary humanity represents a construct of individual, group, collective, people's CWs, as well as the CWs of stage societies.

Contemporary states differ among themselves, and specifically, by the ratio of the number of bearers of individual CWs belonging to CW of Sedentary society, CW of Social society, CW of Humanistic society, and CW of Liberal society. Depending on which type of individual CW plays the role of deep contextual aspect, regulating aspects (1), (2), and A-counterpoint, the state acquires the status of need-based, benefit-based, value-based, or purpose-based. Consequently, the population of each state has strictly defined views on the meaning and content of public needs, benefits, values, and purposes. Especially, this meaning and content is interpreted depending on the context of the type of people's CW within the CW of the stage society.

Continuing to develop this topic, it should be noted that the countries associated with the contextual and corrective aspects (1) and (2) of the counterpoint of contemporary humanity have a natural right "on constructive assessment" and "adequate response" to eliminate the negative impact of hypothetical development scenarios imposed by CW of Liberal society, endangering the sustainable development of humankind.

"Constructive assessment and adequate response" of these countries have found their objective reflection in the establishment of interstate associations, such as BRICS, SCO, and others. These associations build interstate relations based of non-interference, equality, and mutual benefit. Such a basis is an example of preserving the unique content of postulates, axioms, theses, and hypotheses of their deep CWs, while maintaining their own sustainable development and its support at the international level.

It is important to emphasize that any "appropriate response" must be conducted in accordance with the parameters of the pertinent world order. The advent of a new world order is accompanied by the formation of international public organizations, whose purpose is to control and maintain that order within society. The League of Nations (1934-1946) and the United Nations (1945-present) have fulfilled this function at proper time. One of the principal objectives of these organizations was to prevent global conflicts. Since 2016, the urgent necessity for a new world order has become increasingly apparent. The sustainability and efficacy of such a world order depend on the mutual comprehension of moral norms, cultural models, economic scenarios, and environmental factors. In light of the ternary counterpoint model of contemporary humanity, the attainment of such an understanding represents a significant challenge. The solution to this task can be provided by an accurate scientific description of the interaction mechanisms of postulates, axioms, theses, and hypotheses of CW of deep and non-deep people and people. Indeed, the objective is to ascertain the optimal utilization of knowledge, which will enable contemporary humanity to attain genuine wisdom. The aforementioned functions can be fulfilled by an international public organization of a novel type, designated as the "League of Deep Peoples". Such an organization could exist in parallel with the United Nations. The members of the League will be representatives of the deep peoples.

Such a replacement would ensure the resolution of global challenges, threats, and conflicts based on deep human wisdom, supported by special “deterrents” rather than by political means.

For objective reasons, countries with a high percentage of individuals and groups espousing liberal values impose their worldview, cultural codes, economic models, ethical, moral, and legal rules on all deep CWs of stage societies. Concurrently, they endeavor to diminish opposition to their influence and, when the opportunity arises, seek to eradicate (destroy) the bearers of the deep individual CWs of formed stage societies. It is for this reason that the First and Second World Wars became the most lethal conflicts in military and civilian history. By the conclusion of the 20th century, the prospect of global conflict had been diminished as a consequence of the advent of nuclear weapons, which served to act as a powerful deterrent.

Following 2016, the role of nuclear weapons in this context ceased to be relevant. As a consequence, this contributed to a hypothetically justified aspiration of the leadership, governments, and elites of select liberal countries towards the potential use of nuclear weapons to establish a utopian environment for the “golden billion” of emerging deep liberal humans. The practical implementation of this idea will result in significant and irreplaceable losses among the civilian population, as well as the cessation of human development. In turn, countries belonging to the bearers of social and humanistic stage society are compelled to develop weapons of increasing destructive power. Such actions also result in the exposure of humanity to mortal danger. To prevent the current global conflict from escalating into a third world war, it is necessary to propose a deterrent that will eliminate the mortal threat to humanity. Moreover, it will also serve to halt the implementation of irresponsible international policy by leaders, governments, and elites in countries that fail to prioritize sustainable development and the well-being of all humanity. In this context, the role of a deterrent will be fulfilled by “non-violent technologies of forcing states to peaceful coexistence”. The development of such technologies should become a crucial objective in the near future. In terms of the efficacy of deterrence, such technologies will prove to be far more effective than nuclear weapons. Moreover, they would be able to impede the operation of sophisticated military technology and particularly hazardous weaponry within a multitude of locations, including warehouses, military bases, airports, and seaports, as well as car parks, hangars, launchers, and mines, rather than at the battlefield. It follows that an effective mechanism for ensuring respect for the principles of peaceful existence in international relations would be the right to use non-violent coercive technologies for peaceful coexistence by the Security Council of the League of Deep Peoples.

5. Conclusion

The system transdisciplinary theory of ternary counterpoints has facilitated the introduction of a novel research subject into the field of sociology. Such a subject is the conventional wisdom or habitual thinking of a human being. The phenomenon of habitual thinking can be attributed to a specific megaconstruct of neural connections. The functionality of this neural construct is maintained by specific neurohormones. It can be concluded that deep CW represents a complex system of neuron connections, neurohormones characteristics and the images of the surrounding world. These elements are integrated through specific types of knowledge, enabling the formation and description of these phenomena. The historical process of human consciousness and mind development has resulted in the formation of three distinct stage societies. Each stage society possesses a complete set of deep CWs which are samples of original habitual thinking of people. The study of different types of conflict within varying stages of societal development has the potential to advance the field of sociology to a new level. The findings of sociological studies of conventional wisdom facilitate the identification of the objective causes of the comprehensive classification of conflicts and enable the formulation of non-violent strategies for their resolution and prevention.

Even today, in order to prevent global conflicts, the international scientific community, including regional transdisciplinary organizations, such as the International Center for Transdisciplinary Research (CIRET) in France, the Global Alliance for Inter- and Transdisciplinarity in Switzerland, the Academy of Transdisciplinary Learning and Advanced Studies (the ATLAS) in the USA, the Institute of Transdisciplinary Studies in Russia, transdisciplinary organizations and experts from Africa, South America, China, India and others, in collaboration with other interested organizations, could prepare and

implement a long-term transdisciplinary program, entitled the Global Conflict Prevention Program. The program would comprise several transdisciplinary social studies to be completed before 2030. Each such study will require a significant amount of work to be carried out. This work will consist of the following:

- it will be necessary to reconstruct and describe the content of the underlying individual, group, and people's CWs of sedentary, social, and humanistic stage societies; in other words, it will be necessary to provide a detailed account of the content of the postulates, axioms, theses, and hypotheses of these deep CWs, which have been damaged, lost, forgotten, or "erased" to various degrees by time and catastrophic historical events;
- it is crucial to recuperating the initial delineation of needs, benefits, values, and purposes through the pertinent categories of knowledge which underpin the sustainable development of formed stage societies;
- it will be necessary to delineate the fundamental scenarios of sustainable development in the context of forming stage societies, which will provide illustrative examples of the complementary combination of meanings of the economic, ecological, social, and ideological components within the context of needs, benefits, values, and purposes of the deep people's CWs.

A general description of postulates, axioms, theses, and hypotheses of individual and group CWs of the emerging Liberal society is to be conducted based on the historical experience of the formation of deep peoples' CWs. This description will serve as the basis for a constructive rethinking of their contemporary content with the beginning of the second level of socialization of Liberal society (from 2016 to 2240).

To achieve the aforementioned research objectives, a group of independent specialists from a variety of countries must be assembled. These researchers should possess expertise in a range of disciplines, including ethnography, cultural studies, sociology, psychology, philosophy, political science, ecology, and economics. They must be capable of transcending the boundaries of their respective academic fields and avoiding the constraints of disciplinary stereotypes. The greatest effect will be achieved if such groups are composed of researchers from the countries of the respective stage society. The findings of these studies will serve the practical activities of the League of the Deep Peoples. Furthermore, the findings will be disseminated to relevant state and public organizations for practical application in addressing challenges associated with sustainable development, as well as will be incorporated into the curriculum of general education programs at universities.

It is crucial to acknowledge that the implementation of promising social research, which may not yield immediate economic benefits, frequently encounters obstacles in securing public funding. Therefore, the Global Conflict Prevention Program can be funded first of all by philanthropists, private foundations, and interested organizations that recognize their role in facilitating the creation of a sustainable and secure environment worldwide. It seems plausible to suggest that the involvement in the financing of works on the creation of "technologies of non-violent coercion for peaceful coexistence" may prove to be practically useful for certain unions of states, for example, BRICS, SCO, and others, which are striving for peace and defend humane values.

In conclusion, it should be asserted that the analysis of non-political factors has demonstrated that contemporary global conflicts can be resolved in a relatively short period of time. Furthermore, the findings suggest that the prevention of future global conflicts is a realistic goal. In addressing this challenge, contemporary humanity can draw upon the expertise and guidance of not only leaders and elites of their own states. As G. Kissinger (1923-2023) (Kissinger, 2014, p.10) observed, the time has come to reveal the common secret that unites all peoples: how to best combine different historical experiences and traditions in a common world order. However, as A. Tograin (1925-2023) cautioned, merely discussing contemporary society from a sociological standpoint is insufficient. It is imperative to educate social institutions on how to effectively manage the sustainable development of humankind. However, one conclusion is irrefutable: if contemporary humankind fails to ascertain the optimal methodology for integrating disparate historical experiences and traditions into a common world order, the "general order" will inevitably pursue alternative avenues for guiding contemporary humankind toward the implementation of sustainable development and promising future (Mokiy, & Lukyanova, 2015, 2022b).

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