



# SCIENTIFIC RESEARCH OF THE SCO COUNTRIES: SYNERGY AND INTEGRATION

上合组织国家的科学研究：协同和一体化

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关于新的音乐协同哲学

## ABOUT THE NEW SYNERGETIC PHILOSOPHY OF MUSIC

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抽象的。这篇论文介绍了作者的音乐哲学模型，他称之为新协同音乐哲学。

需要强调的是，该模型之所以获得这个名称，是因为它依赖于古典 - 旧 - 协同学和正统协同主义 - hesychasm 的综合。注意到协同概念在模型形成中的作用。

它表明，结合旧的协同学和 hesychasm，可以说：世界是物质到精神的非线性、系统进化的上升——物质的精神化。

建议这种上升的不同构造是可能的。在提议的模型中，它表现为系统在以下方向的进化运动：自然-社会-文化-艺术-音乐。因此，音乐最终成为物质上升到精神、物质消融为精神的体现。

关键词：新协同学、协同学、协同作用、哲学、音乐、物质、精神。

**Abstract.** *The paper presents the author's model of the philosophy of music, which he called the New Synergetic Philosophy of Music.*

*It is emphasized that the model received this name due to its reliance on the synthesis of classical – old – synergetics and Orthodox synergism – hesychasm. The role of the concept of synergy in the formation of the model is noted.*

*It is indicated that combining the old synergetics and hesychasm, it can be stated: the world is a nonlinear, systemic-evolutionary ascent of Matter to Spirit – the Spiritualization of Matter.*

*It is suggested that different construction of this ascent is possible. In the proposed model, it appears as an evolutionary movement of systems in the direction: nature – society – culture – art – music. Thus, music turns out to be the embodiment of the ascent of Matter to Spirit, the Dissolution of Matter into Spirit.*

**Keywords:** *New synergetics, synergetics, synergy, philosophy, music, Matter, Spirit.*

*The New synergetic philosophy of music is our proposed model of the philosophy of music. We called it so because it is based on the synthesis of classical (old) synergetics and Orthodox synergism – hesychasm. Let's explain what has been said.*

As you know, classical (old) synergetics (which emerged in the 70s of the XX century) was an interdisciplinary direction in science, within which the features of self-organization of systems were studied. It was found that systems evolve in the direction of: from less organized: orderly, stable, reliable – to more organized: orderly, stable, etc.

However, interestingly, as noted by the founder of synergetics, German physicist Herman Haken, the word “synergy” lies at the heart of the name of the new scientific branch proposed by him – “synergetics” (“I chose the word ‘synergetics’ then (from the word ‘synergy’. – *A.K.*), – Haken admits, – because Greek words were assigned to many disciplines in science. I was looking for a word that would express... the general energy to do something” [10, p. 209].).

Having chosen the concept of “synergy” for the name of the scientific field created by him, the scientist has never returned to it in his works, and yet this concept is extremely capacious.

The essence of the concept of “synergy” is revealed with special depth in Orthodoxy, its focus is hesychasm, where it means the unity of the energies of man and the energies of God.

The nature of this unity is explained by the systematizer and substantiator of the practice of hesychasm, St. Gregory Palamas (XIII – XIV centuries). As the saint points out, there is light – “the spirit poured out upon us by God according to His promise from the Spirit of God,... the action of the essence of the Spirit” [3, p. 307]. This action is “a gift ... of the all-holy Spirit (embodied by His energies. – *A.K.*) ... The Holy Spirit surpasses his energies not only because He is their cause, but also because what is accepted always turns out to be only an insignificant fraction of His gift” [3, p. 307, 309].

An important distinguishing feature of the interpretation of the unity of the energies of man and the energies of God by the interpreters of the practice of hesychasm was that in this unity they emphasized the participation of the energies of the “whole” person. The famous Byzantine theologian Maxim the Confessor (VI – VII centuries) already testifies to this: “People all participate in God entirely,.. so that the whole man may become God...”[16, p. 71-72]. (By the way, the above thought of Maxim the Confessor is reproduced by Gregory Palama [3, p. 327].) Thus, the unity of the energies of man and the energies of God presupposes the increase of the energies of the created to the energies of the Divine (1).

The combination of old-style synergetics and synergism allows us to talk about the birth of a new type of synergetics – a New synergetics. Our model of the philosophy of music is built on the basis of New synergetics. Let’s turn to this model.

First of all, let us state the position: there is no doubt that, according to the New Synergetics, the world is a systemic-evolutionary ascent of Matter to Spirit.

This ascent can be built in different ways. In our version, it appears as an evolutionary movement of systems: nature – society – culture – art – music. Let’s

explain what has been said and start with a comment on the evolutionary movement: nature is society.

The fact that nature is a prerequisite of society is convincingly shown by A.G. Masleev. According to Masleev, “nature ... acts as a permanent and (obligatory. – A.K.) condition of the subject-practical existence of ... society” [12, p. 52].

At the certain stage of its own evolutionary the society does generate the culture’s arising.

There is necessary to mark, that society and culture are practically not differing traditionally in national scientific literature. With that in selective works of scientists there is persistently conforming idea about the different occurrences between society and culture, where culture is the new level of society’s development in qualitative relation. In our opinion, that idea is most distinctly described by A.K. Uledow already in 70th years of 20th century. In scientist’s opinion “the culture is not structural part of whole (like sphere, field, section etc.), but sooner certain qualitative society’s statement at each present stage of its development” [15, p. 27-28]. By what is explained such interpretation?

Obviously, the arising of society was prepared by human’s appearance. More precisely - human’s consciousness. There is evidently that evolution of society is associated with human’s development, with its psychic. There is known that supper-consciousness apart from consciousness is the evidence of more higher lever of development of human’s psychological organization. In psychological literature that occurrence is also named as up-consciousness. Being the resource of human’s creative illumination (intuition), its up-consciousness, by optimal realization does secure the effectiveness of creative human’s activity, moreover in different orientations: in art, in science, in philosophy and in others [2]. Because that spheres do forming up culture’s sphere, as it is known in general, therefore maximal identity of human’s up-consciousness does give evidence about society’s escalating in process of evolution in culture.

Art is becoming certain stage of culture’s evolution. Speaking about that stage of evolutionary world’s forming up, firstly there is important to note the exclusive connection of culture and art, since art is organic culture’s part. There is arising question: the degree of system evolutionary world’s running in our construction, subsequent after culture, while there are included also science, philosophy and other components in that plane? That is distinctive “culture’s will to art” – as the result of further human’s evolution. We will explain spoken words.

As we saw, transition from nature to society in process of evolution world’s forming-up has been secured by human’s arising – human’s consciousness. Further evolutionary movement form society to culture was connected with human’s development, its psychic. By created phenomenon of up-consciousness of human psychic’s structure.

By that way we can presuppose, that subsequent evolutional jump of culture must be connected with further improvement of human's psychical organization. In which duration it should be realized?

A fresh addressing to lows of synergetic world-conception, there might be said, that human psychic is distinctive system. Because one from the conditions of system's development is reinforcement of integration processes, occurring in its system, thus development of human psychic, as of system, must respect that principle (2).

In our opinion further evolution firming-up, improvement of human's psychic in manifested by integration in this structure of supper-consciousness, self-consciousness, supper-consciousness, that are predetermine human's consciousness forming-up (3).

We suppose that art is exactly what bringing out (reifies) the integrated merger of supper-consciousness, consciousness and up-consciousness of human – i.e. exposes human's self-consciousness in structure of his psychical activity. Therefore art is exactly what goes behind culture in process of evolution world's deployment. Understanding that art is the stage of world's development, exactly after culture – is qualitatively new level of culture's development. Popular opinion about the art in specialist literature for art as culture's code, culture's nucleus etc. especially the concept of art as culture's self-consciousness, proposed by M.S. Kagan, and does reflect it [5].

Music is being the stage of art's evolution – like all of evolving world's systems discussed above (nature, society etc.), presented by itself system forming-up. Music and art are more closely conjugate than in previous case of culture and art. If art belongs to culture, music and musical art – it is actually art's variety. Moreover as variety it is being most integrated (synthesized) i.e. – most perfect embodiment of art in whole. With what is it connected?

The reason of that situation – is the further evolution of human's psychic, caused by new stage of integration processes occurring in it. In present case – the integration of self-consciousness, leded to gaining true authentic "I" (4). In music we are meeting with that integration of consciousness – of truth "I" – due to what music renders as most completed perfect art (5). Given admission convince about, that actually music is an expression of the embodiment of the systemic-evolutionary ascent of Matter to Spirit, the Dissolution of Matter into Spirit (for more information about the model, see: [7; 8; 9; 13]).

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(1) *The commonality of synergistic and synergetic dynamics is obvious. An authoritative expert in the field of synergistic phenomena, S.S. Khoruzhiy, drew attention to this generality. The scientist writes: Synergetic dynamics is “a synergetic type of dynamics, open and well studied in physics” [6, p. 11]. V.V. Nalimov also expressed similar thoughts on this matter [14].*

(2) *In favor of present purpose the works about Central Nervous System are giving evidence. So for example A.M. Iwanitsky indicates, that developing of nervous processes, leading for forming-up higher psychological functions, does find “analogy with principles of more general order” in Iwanitsky’s point, behind what he means the rules of system processes, described in particular by I. Prigozhin and I. Stengers [4, p. 876].*

(3) *By M.K. Mamardashwili’s remark the human’s self-consciousness might be reviewing as human’s “consciousness of consciousness” [11, p. 16].*

(4) *This authentic “I”, in analogy with M.K. Mamardashwili’s remark mentioned above, can be understand already as “self-consciousness of self-consciousness” (existence of what gives evidence about exclusively human’s personality development).*

(5) *M.Sh. Bonfeld’s opinion is confirming this spoken thesis. “Musical thinking – as scientist confirms – ...is the variety of artistic continual thinking, inherent in all types of art. However there exist enough facts that give evidence about music’s special position in this sphere. Abstractness from realities of non-artistic world, underlined meaningful non-discreteness of musical tissue... are forming up from music, from some have continuity’s quintessence. They are lifting the music on continuity-mental level, unattainable for other art’s types” [1, p. 573].*