

# THE SPONTANEITY OF SOCIAL LIFE AND FREE HUMAN CHOICE

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**Abstract:** *This article is an attempt to interpret fundamental issues related to the spontaneous formation and the course of social life; the role of free human choice of goals, means and actions; the relationship between the spontaneity of social life and its management. Based on the trends generated by new developments in technology and information and social changes, we propose the thesis that from spontaneous, social life could become anthropocentrically directed and managed.*

**Key words:** *spontaneity; manageability; free human choice; rational choice, constitutive policy*

**JEL:** A13; F 60; O 15, 22; Z 13.

## Introduction

The spontaneous formation of social life and its course of running seem an abstract concept. Yet, only this way of thinking can reveal the hidden mechanisms that move forward social life. It is neglected by people who tend to follow Horace's maxim 'Carpe diem', or 'Seize the moment' as it is not known what the Gods might decide for us tomorrow. The spontaneity of social life, however, is a fundamental natural and historical process. Therefore, what matters is how and what is set for all and everyone.

Public life is formed according to and follows its own natural, geographical, technological, economic, cultural, historical, socio-psychological, organizational, political, etc. laws. They are, to a large extent, the objective human nature, which proves that the behaviour of people as social actors is ultimately crucial. The mechanisms of their reactions, according to their nature, are of two types. The first type, that of primary mechanisms, are manifested as instinctive and spontaneous behaviour. Such behaviour is 'triggered' for safety purposes by instances of danger or uncertainty. Or, it can simply be a preferred mode of behaviour, a habit, a pattern of behaviour that is followed for the sake of ease or because of negligence. The other type of behavioural mechanisms is the mechanisms of rational (logical, analytical and predictive) nature. Those mechanisms correlate to the endowment of people with feelings, senses and a

mind that allow them to take into account both the conditions of human existence as a context and the control they can exercise over these conditions in order to improve them.

Both spontaneous and rationalistic reactions of people affect the way in which they choose their goals as well as the means and actions to achieve them, in the specific circumstances of an environment. Their reactions also relate to the motivation stemming from their own values, needs and interests. It is also important to consider whether or not they comply with the living conditions, especially with existing moral and legal norms, rules and behavioural models that follow certain stereotypes. This is because people's reactions are used to institutionalize and instrumentalise the social relationships and the actions of individuals.

The concept about the role of people in the spontaneous process of social life is not a new one. It has already been put forward as a statement that people make their own history. Nowadays, this thesis is acquiring a new meaning and significance in the context of the high-tech revolution. Life has begun to outgrow the yet dominant culture (as it is the case in Bulgaria) of making money from everything and is turning it into its subordinate element. Instead, an emphasis is put on the necessity of diversified human development such as the commitment to new values, culture and polyvalent professional functionality, as such development has become the most deficient factor of social progress.

In our attempt to prove the truthfulness of that statement, we employ the well-known cognitive procedures – of conceptualizing the problem and explaining its importance.

### **The Process of Spontaneity of Social Life**

Confucius is convinced that social life is spontaneous in its nature. He defines it as 'a natural course of things', as 'walking along the road that marks its own way', as well as 'a force that harmonizes and balances life'. (Cited in Chen, 2001, p. 80) Taking into account the dominance of market competitive forces later imposed on the life of producers, traders and consumers, Adam Smith identifies the spontaneity of life as the 'invisible hand of the market' that governs the choice of economic agents in the pursuit of their personal goals. (Smith, A. 1983, p.437) Fr. Engels elucidates the concept of this process in a more detailed way. According to him, what happens in life stems from the rivalry between the individual wills of people who act according to their different values, interests and living conditions. The result thus produced by those intercrossing, spontaneous factors takes a form that is expected by no one. Since it is the product of **a force that develops as a natural process and suppresses the will of the individual participants and turns it into something like a common action to which everyone has more or less contributed.** (Engels, 1989, pp. 33, 47-48)

Dr. Iv. Bogorov explains the meaning of all this by using the neologism 'self-creation' of life. According to him, inherently, **it is a process of constant reconciliation of natural laws with social laws, as well as the consequent need for freedom, goals and will of people.** Bogorov states that life itself gives meaning and thought to everything. These are the needs, benefits and free will. He points out the importance of freedom yet emphasizes the dominance of spontaneity of life over the way it is directed. He loathes 'those who do nothing but obstruct those who wish to prosper' and admits with bitterness that he has never taken advantage of anything (Bogorov, 1993, pp. 162, 169, 384). There is another thesis, though, promoted rather as a dream, that people will be able to master and subdue the spontaneity of life and will turn it from a natural process into free human actions. (Engels, *ibid.*, p. 34) Similar to the above-mentioned thesis is the recently propagandized view that eventually man will be able to secure immortality, happiness and divine status. (Harari, 2018, pp. 22-26)

In practice, individuals and public authorities and organisations, in particular, can function not only spontaneously, but also rationally and purposefully. 'Self-created' social life, however, assimilates a similar behaviour. It can be stated that, ultimately it is **a spontaneous function of various types of human interdependency and relationships - technological, economic, cultural, socio-psychological, legal, political, etc. They play the role of a basic social functional mechanism through which human activities are carried out and social life develops.** There are three types of similar interdependencies and relationships.

First, these are the relationships between human activities as public spheres (sectors, structures, fields). The most significant of them is related to the personal, psychological and demographic spheres of the existence of any individual human being. It gives meaning to the other spheres - economic, communication, socio-cultural, technological, infrastructure, legal, political, etc. Each of them, reciprocally and regularly, provides to the other spheres and receives the essential resources required to help reproduce social life.

Second, the relationship between society as a functionally structured integral system, on the one hand, and individuals as social actors, on the other, is of the same nature. It takes the form of a mutual transfer of (good or not) instances of behaviour. Not only is that transfer a reciprocal process, but it is also a constantly repeating one. During the process, the qualitative characteristics are internalized and externalized (transferred and assimilated). They thus become intrinsic simultaneously to both individuals and society as subjects, being considered as inspiring (legally and morally reprimanded or not) role models.

Third, the relationships between individuals considered as subjects are also of great importance, since they unite them on the basis of shared social fictions (imaginary or invented items) that do not exist outside the minds of people. These are the popular beliefs, myths, folklore traditions, etc. as well as the equally important moral and legal norms of behaviour, the ideologies and leadership of charismatic personalities or of false prophets. They have a strong

influence on people in their choice related to setting their goals, means, and the decisions they make in terms of their actions. Our own historical experience is an example of the great impact which the Renaissance had on the Bulgarian spirit as well as the national idea and the nationalism striving for revisionism. Fictions may also be a consequence of the foreign influence of models of business, cultural, organizational, political or of entertainment nature (a case in point is the trend to celebrate St. Valentine's Day instead of St. Trifon Zarezan on 14<sup>th</sup> February in Bulgaria).

The unity of spontaneous or purposefully structured social interrelationship create the basic (fundamental) functional mechanism of public life. In practical terms, however, it is always dominated by a particular axial systemic principle that is the carrier of the objective function of any type of social system. An example of such a principle, that was dominant in history for a long time, is the morally motivated religious devotion as well as the ownership of land, which gave rise to wars and the migration of nations. They were later replaced by the pursuit of ownership and accumulation of capital for the sake of material enrichment, thus making it possible for establishment to outweigh landlordism. Today, multilateral human development is getting more and more related to the axial function of the system forming principle. That development becomes the most valuable capital that drives competition in the process of attracting talents from all over the world. Whatever the case, a valid system-forming principle sets the model of social life and thus the direction of its spontaneity, as well as the behaviour of individuals, whether it is obedience or struggle to emancipate - the acquisition of rights, freedom from restrictions and freedom to choose goals, means and actions.

Cumulative evolution is a natural feature of social life. It is an expression of the steady, spontaneous or expedient accumulation of certain structural and functional improvements by social entities. As a result, new social forces emerge and impose different values and patterns of behaviour. However, in case of hypertrophy of some aspect of life, whether militaristic, political, economic, etc., the social development acquires the nature of involution, i.e. a distortion that distracts it from its ideals. In terms of philanthropic Christianity, a good example is the dark shadow of the Inquisition. Humanism of the Renaissance and the Enlightenment, including the 'American Dream' for personal prosperity (through freedom, hard work and mobility) was also used to counterbalance the drive to make money by any means. However, when social distortions become intolerable, spontaneous or deliberately organized, social unrest and revolutions occur. This is a sign of social development that is 'leaping forward'. The feudal-theological system thus replaced the ancient world; then the Modern Age (with its values of individualism, freedom, rationality and the pursuit of material well-being) deleted the sacred paradigm of good and evil from people's minds and imposed a bourgeois ethos. Nowadays a global change, outgrowing the modern world, is taking place. Humanity is making a new transformational leap that brings to the fore the need for multifaceted human development as a universal systemic principle of social life.

Considering all this, we could conclude that the spontaneous social development, including the manifestations of rationality, naturally leads to a change of social systems. First, social determination and order is achieved, which is an expression of social maturity and integrity. Second, moving towards heterogeneity, undetermination, breaking social ties and disintegration is gradual. Third, it is again possible to achieve social reintegration on a fundamentally new basis. The spiral model of **change of the order with disorder and of disorder with a new social order is a universal social law of the spontaneity of social life which is still in force today.**

### **Free Human Choice**

The question that arises is quite natural. Why and in what way does the spontaneity of social life **exist** together with the free human choice and will related to the actions of people as an expression of their autonomy?

First, apart from the natural laws, social laws seem ambiguous, rather gambling - as a probability in a great number of cases. This multiplicity, in unison or in conflict with social forces, forms the nucleus of both the spontaneity and the direction of social development. **Nevertheless, social laws are always a necessity, but in this particular case, they are used to accumulate achievements, to eliminate one-sided development and to gradually follow the path, outlined by the historical process.** On that basis, the eminent French historian F. Braudel argues that it is the direction of development that determines the formation of technological, economic, socio-cultural and geopolitical realities in the world. It is irreversible in general; that is the reason why some people call it metaphorically the 'arrow of time'. The dependence of behaviour of the individuals on the direction of development is manifested in the fact that it eventually forms spontaneously the 'story line' of life. Not only does it direct human choice, but it also controls that choice to a certain extent. It is the compass that guides individuals, even when they do not like that story line and excuse their actions with the famous saying: 'What else could one do? This is life, this is the time we live in'.

Second, as L. Mizes states, humankind or a nation is analyzed quite often as a subject and their goals and objectives are discussed. Naturally, nations, states, municipalities, political parties, religious communities, etc. are the real factors in the course of events. However, before emphasizing their role as a manifestation of community consciousness, it must be clear what forces drive an individual to take some action. In that case, Mizes points out that God or the 'national soul' cannot help. Above all, an individual is not only Homo sapiens, but also homo agens (acting person), striving for happiness according to the circumstances. Individuals are actively motivated by the concern for their existence, their frustrations and the expectations that their behaviour, especially in cooperation with the others, will improve their social status, while also taking

into account the type of social environment. What is more, one can act not only spontaneously but also rationally in order to identify the reasons why something happens and to evaluate the consequences of one's actions, because they, in turn, appear to be the cause. It is in the nature of human beings to need to be aware and to belong to some social community. Discovering the regularity of processes and the laws that govern those processes through personal experience or scientifically, through collaboration and cooperation with the others makes it possible to intervene and influence the state and the course of social processes. (Mizes, L. 2000, p. 5, 16-17, 25, 43). It is preferable to follow this path, rather than act driven by an emotional impulse, an intuitive thought or blind imitation only.

Third, without neglecting the importance of self-interest and the will of the individuals to act as a creative basis for public well-being, their unity is also important for the benefit of all. It is also an aspect of self-creation and the quality of life. Spontaneity is actually based on the law of large numbers. This is the idea of the multiple correlation relationships which exist between individuals, on the one hand, and the legally or morally established public institutions, on the other hand. Therefore, the social reality they form is, by nature, independent from the mind and will of the individual as a person. L. Mizes points out ironically that this cannot be a censor of life - subjectively approving or not, guided by a prejudiced opinion. But correlative social relationships and interdependencies actually prove that **life is spontaneous not in the sense that nothing depends on the actions and behaviour of individuals and social groups. It is the relationships, actions and inactions of the individuals that turn them into the actors of social reality. The reality can be formed, developed and changed by them...**

The type of the established public order is of importance in this case. It may have a humanistic spirit and encourage the free initiative of individuals or control them and impose sanctions for disregarding the legal and moral rules or regulations. Thus, social forces create publicly shared behaviour, linear-evolutionary accumulation of business potential and social equilibrium – these are all effects of positive interdependencies and modes of actions and interactions. However, the political regime may be a tyrannical one imposing obedience or prohibiting a spontaneous, free or expedient individual choice. According to their nature, some political regimes have the power to initiate collective social consciousness and unite people, while others cause sharp social conflicts that influence the course of social processes. The reactions may be in line with the direction of social development and even accelerate it. There may also be a discrepancy, though, that slows down social development. Given that, according to their genetic inclinations and culturally acquired level of civilization, individuals act both in unity or in conflict with each other and with public institutions, as well as in conformity with or in conflict with the circumstances of life that have been established by historical processes. They influence (positively or negatively) the techno-economic, socio-cultural, organizational and political processes, and tolerate the positive or negative effects.

Therefore, what is crucial at an empirical level is the nature of people's actions or inactions. That is the essential aspect of spontaneity and the course of social development. Together with the requirements of empirical reality, they are simply micro- and macro levels of social life with its visible phenomena and invisible mechanisms. They are, on the one hand, internalization of the characteristics of realities by the individuals, and, on the other hand, the externalization and objectification of the qualities of individuals in their living environment. What matters here is their reciprocity and constant iteration. **Social reality becomes self-fulfilling by incorporating them.**

Fourth, what is of significance in this case is the human disposition, the degree of civility and the folk psychology influenced by the dominant social experiences, beliefs, mindsets and attitudes. The actions and behaviour of some individuals prove to be adequate as far as the direction of and the trends in social development are concerned. People perceive them as a kind of compass that shows what choices they have to make to serve the common good, to be proud of their choice, to feel that they have achieved success in life in a socially acceptable and morally impeccable form. Other people, however, in their pursuit of success at any cost, live their life like gamblers and often act in a legally unacceptable or morally reprehensible manner. Upon failure, they take comfort by explaining their situation as a predestined fate.

That is true. When people make choices they generally act rationally, but they can also act intuitively or emotionally, quite often avoiding difficult rationalistic calculations. From the perspective of a particular moment, people are more strongly motivated by their biology than by their social culture, as far as their consciousness is concerned. However, one cannot live without a society. The more civilized an individual is, the more they suppress their instincts and behave in a socially acceptable manner. It is only in particular situations that the biological aspect outweighs the cultural aspect in human behaviour. Overall, the reactions of genetic outburst are modified under the control of human cultural construction that is dominant in the choice of actions. What also matters is the fact that people can strongly influence one other. The intensity of human behavior is a striking example. Economic euphoria gives rise to constructive optimism that inspires people, whereas economic collapse causes panic and pessimism. The emotional, social and psychological attitudes of people according to the dominant institutions such as morally or legally established relationships, norms, rules and authorities are also important. All this is included in the mechanisms of implementation of the social laws as the nucleus of spontaneous life.

The logic of modern scientific, technological, economic and socio-cultural progress imposes the need for adequate spiritual, active and behavioural adaptation and exaltation of human beings. Otherwise, lagging behind in human development impedes the normal course of social evolution. This is because **human behaviour and its consequences not only depend on the direction of spontaneous development of life, but also determine that direction.** Viewed in this way, on the one hand, the direction of development of human life is inseparable from free human will in terms of choices made and actions taken,

while on the other hand, the choices and the will to act are the human response to the urgent need to follow a certain path. This has to be taken into account and the social norms should be respected by the individuals in order to achieve their goals and fulfil their interests, and thus realize themselves as human beings.

Therefore, in contrast to natural processes, social phenomena and processes are neither entirely dependent on one another, nor completely autonomous. As a result of the interaction of all (more or less influential) social forces, the spontaneity of life stands above the will of individuals and organizations. Their participation is not excluded, though. It provokes their spontaneous and rational reactions in accordance with the conditions of their activities, their values, interests, preferences and expectations. The choices that are made by individuals or their organizations are free, although in some cases they are spontaneous, while in other cases - rational. They are just two different ways of reproducing public life. Essentially, through synergy and through collision of different wills, defending different values and interests the quality of public life is formed. Nevertheless, as a creator and a manifestation of social history, it differs from the intentions of individuals and social groups. **The difference comes from the fact that free spontaneous or rational choice of individuals is subjective, determined by their living environment, personal mentality and business opportunities for realization, while the spontaneity of life is manifested as an average functional result of their choices and modes of action.** In this sense, life is making its way as a need for and a result of the free choice of social agents. It is thus reproduced - first, as technological, economic, environmental, socio-cultural, legal and political conditions that ensure the availability of vital goods; second, as a system of social relations and, third, as value education, accumulation of business skills and, ultimately, civilizing development of people as well as demographic dynamics.

It is clear that people do not blindly obey to the spontaneity of life. They have intelligence, feelings, values, needs, interests and hobbies as a prerequisite for free, spontaneous or rational choice of goals, means and the will to take action. **The propensity to compete and the need for mutual assistance and cooperation is inherent to their bio-social nature.** These two characteristics are crucial for the functioning, sustainability and efficiency of social systems. They generate enormous creative energy, and quite often asociality – as sources of social injustice. In this sense, Plato and Mozi, later Ibn Khaldun, J. Ortega and L. Mizes in our time claim, and not without reason, that individuals are not always guided by 'common sense' or flawless in defining their goals, means and behaviour, especially when they act spontaneously.

No matter how social life develops, it eventually leads to a radical change. New social forces emerge, there are new struggles for dominance and old social relationships are brought into discredit. Conflicts that arise, the exacerbation of social imbalances, disintegration and instability lead to the transition to a new system, the pursuit of a new course of development and a new social balance. In this way, the reproduction of public life is realized, based on its spontaneity.



This is what the nature of social evolution is. Due to the variable manifestations of social processes, freedom of human choice has always been a complicated matter. However, it is not only a human need, but also a factor of social variability. The rapid development of the Age of Information nowadays highlights two key problems: the “spontaneity-manageability” correlation of social processes and the need to link current policies with a particular constitutive (fundamental) policy that affects both the direction of development and the sustainability and effectiveness of the social system.

### **Reconciliation of Process Management and the Spontaneity of Processes**

Dr. Bogorov is right in pointing out the superiority of ‘spontaneity’ of life in terms of its management. Life itself proves that. In the recent past, management decisions aimed at voluntary socio-political constructivism were of such nature. Both reality and human nature were ignored, which led to deep social crises and anti-human acts in a number of countries. A striking example of the above-mentioned is the world wars, as well as the ill-fated ideologies (about the ‘millennial Reich’ of Hitler, the world proletarian revolution, the ‘cultural revolution’ of Mao, etc.). In this sense, the statement of J. M. Keynes, that studying the history of ideas that are detached from reality is a prerequisite for making rational decisions, sounds quite instructive.

For certain, the process of social governance may not be in contradiction with the spirit and conditions of spontaneity of life. On the contrary, it can play the role of a factor in its implementation, positively influencing the formation of direction, scope and pace of social development. Management is important as it is conducive to favourable conditions and opens new horizons for the free choice of individuals. It complements, and may also correct spontaneous social life, since life itself (similar to the market as being part of it) has no role other than the trends embedded in it.

Today, the difficulty in managing social processes at the macro level is largely determined by their globalization, which restricts the capacity of national governments. Technological, logistics, production, commercial, financial, organizational and other innovations are widely spread. These include the Internet, mobile communications, high-speed air transport, etc. Together, they help people overcome space and time barriers. As a result, (according to Marshall McLuhan’s words) the world has become a ‘global village’ whose town square (according to Bill Gates) is the Internet. A global network economy is formed, based on interconnected information, cognitive, product and financial flows, as well as the already dominant ‘virtual culture’. Since the access to all distribution and service centres in the world is now facilitated; production and

service processes, sectoral structures, business models, products and services are also changing. While seeking new competitive advantages, business is reorienting local markets towards global markets; it shifts from easy access to raw materials and cheap workforce to excellence, quality human capital, partnership strategies, etc., that have higher added value. Even the ways people spend their leisure time, incl. entertainment, are unified to some extent. As a result of this, people all over the world have new ways of working and living, on the basis of spontaneous and rational free choice.

There are some other difficulties related to management. Modern transition to a new way of working and living is twofold. First, it is a **continuous global historical process**. It is related to structural and functional axes of social tension in the world that is not easy to overcome and makes any choice quite difficult: **informationalism or neo-economic mechanism; globalism that threatens or preserves the national identity of people and the cultural diversity of the world; to establish a post-capitalist type of society or establish the neo-capitalism**. Overcoming this tension worldwide is likely to cover the entire twenty-first century. In some countries, where the actions taken are rational, the radical transition is going to be fast and that will make the changes irreversible. Other countries, relying solely on the spontaneous behaviour of social agents, they will gradually, by trial and error, improve and adapt their current lifestyle and through a quiet, long evolution they will move to a new social order. Third countries may be mired in an endless confrontation of trends and counter-trends and their transition will seem never-ending.

Second, the transition to a new civilizational social order can be described by one more characteristic. **It is spontaneous to a great extent, with imperative need to be rationally managed**. On the one hand, it is spontaneously initiated from the bottom up, according to the aspirations of individuals as social agents. That is its genesis. However, if collective consciousness remains chaotic and acts predominantly spontaneously, it turns into public mess that quickly leads to the oligarchization and criminalization of life. Nevertheless, if the aspirations of individuals and the governing bodies are rational and massive, they can be easily converted into accepted social norms of social behaviour and the transition can be accelerated.

It implies initiating and devising top-down strategies regarding social development, giving it purposeful (teleological) nature. It does not contradict but aligns with the spontaneous actions of people as social agents, thus creating the desired horizon for social development and accelerating it. But it may pose potential for social involution as well. This is the case with the oligarchization of life or the voluntary social engineering with a strong propaganda-ideological orientation, generating common expectations, which are refuted by disappointing results.

Practically, modern transition to a new, more civilized social order and way of life is to some extent spontaneous, and, to some extent - rationally manageable. They differ from each other, and at the same time, they are interconnected ways of running public life. As the behaviour of certain social groups, spontaneity usually leads to formation of the political will to intervene through policies and “top-down problem solving” in order to prevent social chaos. It creates, in reverse order, a new way of thinking of people that are united in social pressure groups. So, **the realization of the social transition is at the intersection of the free choice of individuals and the consciously implemented policies that influence the effectiveness of the model of the transformation process.**

What is important for any policy is the far-sighted differentiation of the possible from the impossible, the ability to make the necessary possible in terms of technology, reorganization, qualification and propaganda as well as gaining positive foreign experience, cooperation, etc. This is how constitutive (fundamental, long-term) policy is formed. It is of paramount importance with regard to achieving certain strategic societal goals, serving as a basis for harmonizing current policies as well.

The constitutive policy, guided by the spirit of spontaneous social life, outlines and advances social development at the empirical level. It is prognostic-oriented, law-making, functional and structural, institutional, scientific, technological, infrastructural, educational, demographic, etc. The policymakers are the international and regional organizations, global companies as well as central and local government authorities. **If there were no constitutive policy, society would be in a structural crisis, there would be no direction, institutional spirit or institutional image. Society would be managed, but not guided.** However, current policies, short-term in nature, also affect all spheres of life. Current policies focus on the implementation of constitutive policy, as well as the solution of conjunctural problems related to the control and regulation of specific socio-economic processes, national and social security, justice, etc. Thus, both constitutive and current policies, being an immanent component of public life, serve it and improve it.

## Conclusion

Finally, the following open question is quite logical. It has already been assumed that in the Age of Information strategic management decisions will be made on the Internet of Things platform and so-called big data - interpreted by supercomputers. If it is really so, will the spontaneous and stochastic nature of public life be preserved? Or will it be reduced to public administration that

appropriately determines the direction of social development? The new emerging trends, related to one another and mutually supportive, will depend on that.

It can be definitely said there is already a solid foundation for that. On the one hand, scientific and technological progress, such as the development of information and communication technologies, artificial intelligence, nanotechnology, robotics and bioengineering, is a single co-evolutionary process. On the other hand, there is also a co-evolutionary, biosociocultural development of the individual in order to be able to respond adequately to the requirements of scientific, technological and social changes. By possessing rights recognized by birth or under legal conventions and laws, everyone will be able to increase their power and objectify it into reality through deeds and relationships.

In this respect, high hopes are laid on the analytical capabilities of the Internet of Things platform and, on that basis, the availability of large amounts of data about things and processes in terms of human affairs and life. The basis is the availability of appropriate techniques and technologies, hardware and software designed to retrieve, collect, process and store any data and turn it into useful information. This process is the basis for decision-making in every sphere, in terms of identifying weaknesses, innovations and achieving a better quality of life. However, it is also important to have human competence related to data search, compilation of analytical models, dependency detection, process measurement, trending, storage, visualization and transfer, as well as providing cybersecurity.

Today, billions of people, individually or as representatives of institutions, are connected to computer networks. These networks, as N. Yu. Harari points out, cover everything - from physical objects (devices, street cars, buildings, refrigerators, perennials, animals, etc.) to people. It is believed that in the foreseeable future the bodies, minds and experiences of humans will be shaped by biotechnology, nanotechnology, genetic engineering, artificial intelligence and regenerative medicine. Not only will people perform services for these network systems, but if necessary, they will also be monitored and controlled; as long as it does not start to resemble the Orwellian police society. (Schwab, K. 2016, pp. 138-141; Harari, 2018, pp. 295, 304-305)

The solution is in man himself and in proting culture in its broadest sense - as a positively evolved and self-aware human nature. According to the writer G. Gospodinov, culture is the gravity that keeps people in a society filled with meaning. Culture transforms a primary man into a civilized citizen, and a subject into a citizen.

As a result, based on the radical scientific and technological revolution and social change, we will move towards **moral obsolescence and outgrowth of materialistic way of life**. From prevalent economism, we will move towards the dominance of broader social relations, that include the economic relations as

subordinate relations. The accumulation of physical capital and personal prosperity will be turning, to a great extent, into a “subordinate aspect” of the newly emerging **axial system-organizing principle of life**, such as comprehensive human development. The acquisition of new values, civic culture, multi-purpose educational and training opportunities will become more important for people. Thanks to the scientific, technological and social changes it will be possible for everyone, according to their personal inclinations and ambitions, to become what they want to be.

Hence, **the increasing role of the subjective factor will be more emphasized, compared to the decisive role of material conditions of life.** It is not about subjectivity, it is about capabilities of people as subjects and holders of rights and obligations, to learn about and have beneficial influence on social processes. Biogenetic human spontaneity and the struggle for favourable social positions will be giving way to a conscious, scientifically and technologically based social choice of goals and means to achieve them that will rest on social sharing, co-operation of social forces and social justice.

Based on the above, it can be stated that the main tendency that arises is related to **the choice of goals, means and actions of institutions through their policies and of individuals, who by purposeful behaviour want to dominate in life, so that they can direct its development from spontaneously formed to anthropocentrically driven.** This process will be rapidly spreading and will reach an even higher level through the exchange of knowledge and experience. As a result, it will develop into a single scientific, technological, socio-cultural, co-evolutionary reorganization social process.

The implementation of the new trends would provide **the real basis for the formation of a society whose fundamental principle is the complete and free development of each individual.** The ‘realm of necessity’ related to material needs in life will be practically overcome. And we will follow the path to a socio-political order, that guarantees freedom of choice and security, as well as personal and institutional responsibility. The main concern of each individual will be not related to their activity dictated by material coercion, but to their own development as an end in itself.

The foreseeable future will show whether these trends will prevail and shape social life or its spontaneity will continue to dominate, albeit in a new way. In social sciences, not only is the answer of the open question hindered by the probabilistic nature of social processes, but also by the difficulty people have in trying to free their minds from the old ideas and policies.

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